The Booke of Common prayer, and administration of the Sacraments.

The order where Morning and Euening prayer shall be vsed and sayde.

¶ The Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chappel, or Chaūcel, except it shalbe otherwise determined by the Ordinarie of the place, and the Chaūcels shall remaine as they haue done in time past.

¶ And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church as were in vse by authoritie of Parliament in the second yeere of the reigne of king Edward the sixth, according to the Acte of Parliament set in the beginning of the Booke of Common prayer.

An order for Morning prayer dayly throughout the yeere.

¶ At the beginning both of Morning prayer and Euening prayer, the Minister shall reade with a loude voyce some one of the sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

AT what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of mine remembraunce, saith the Lord.

* I doe know mine owne wickednesse, and my sinne is alway against me.

* Turne thy face away from my sinnes, O Lord, and blot out all mine offences.

* The sacrifice of God is a troubled spirite: a broken and contrite heart, O God, thou wilt not despise.

Rent your hearts, and not your garments, and turne vnto the Lorde your God: for he is gentle and mercifull, he is patient, and of much mercie, and suffereth the punishment.

* Spare thy people, O Lord, (O God) beleongerly mercy and not vengeaunce, for we haue gone astray from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes which thou hast appointed for vs.

* Correct vs, O Lord, & put vs in thy iudgement: not in thy fiercenesse, least we should be consumed and brought to nothing.

* Amend your liues, for the kingdome of God is at hand.

* I will goe to my father and say to him, Father, I haue sinned against heauen, and against thee, I am no more worthie to be called thy sonne.

* Enter not into iudgement with thy seruaunt, O Lorde, for no flesh is righteous in thy sight.

* If we say that we haue no sinne, we deceiue our selues, & there is no truth in vs.

DEarely beloued brethren, the Scripture moueth vs in diuers places to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloke them before the face of Almightie God our heauenly father, but confesse them with a humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiuenesse of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe, when we assemble and meete together, to render thankes for the great benefites that we haue receiued at his hande, to set forth his most worthie praise, to heare his most holy worde, and to aske those things as shall be requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you, as many as be here present, to accompanie me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be said of the whole congregation after the Minister, kneeling.

ALmightie and most mercifull father, we haue erred and strayed from thy wayes like lost sheepe. We haue followed too much the deuices and desires of our owne hearts. We haue offended against thy holy lawes. We haue left vndone those things which we ought to haue done, and we haue done those things which we ought not to haue done, & there is no health in vs. But thou, O Lorde, haue mercie vpon vs miserable offendours. Spare thou them, O God, which confesse their faultes. Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord. And graunt, O most mercifull father, for his sake, that we may hereafter liue a godly, righteous,

righteous and sober life, to the glory of thy holy name. Amen.

¶ The absolution to be pronounced by the Minister alone.

ALMIGHTY God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins; He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

And our mouth shall shew forth thy praise.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then shall be said or sung the Hymn following.

O LORD, open thou our lips.

And our mouth shall shew forth thy praise.

O God, make speed to save us.

O Lord, make haste to help us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord.

The Lord's name be praised.

¶ Then shall be said or sung this Psalm following, except when it happens to be appointed for the Psalm or Portion of Scripture for the day.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness:

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then shall be said or sung the Hymn following.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.

¶ Then shall be said or sung the Hymn following.

GLORY be to God on high, and in earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ.

O Lord God, Lamb of God, Son of the Father.

That takest away the sins of the world, have mercy upon us.

That takest away the sins of the world, receive our prayer.

That sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy. Thou only art the Lord.

Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The goodly felowship of the Prophets: prayse thee.

The noble armie of martyrs: prayse thee.

The holy Church throughout all the worlde: doeth knowledge thee.

The father: of an infinite maiestie.

Thy honourable: true, and onely sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glorie: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou hadst ouercome the sharpnesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleeue that thou shalt come: to be our iudge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be nombred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world without ende.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercie vpon vs: haue mercie vpon vs.

O Lorde let thy mercie lighten vpon vs: as our trust is in thee.

O Lorde in thee haue I trusted: let me neuer be confounded.

¶ Or this Canticle, *Benedicite omnia opera domini.*

Benedicite.

O All ye workes of the Lorde, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lord: prayse ye him, and magnifie him for euer.

O ye heauens, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lorde: prayse him, and magnifie him for euer.

O all ye powers of the Lorde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye sunne & moone, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye starres of heauen, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye showres & dewe, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye windes of God, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye fire and heate, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye winter and sommer, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye dewes and frostes, blesse ye the Lord: prayse him, & magnifie him for euer.

O ye frost and colde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye yce and snowe, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye nightes & dayes, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye light & darkenes, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye lightnings and cloudes, blesse ye the Lorde: prayse him, and magnifie him for euer.

O let the earth blesse the Lorde: yea let it prayse him, and magnifie him for euer.

O ye mountaines and hilles, blesse ye the Lorde: prayse him, and magnifie him for euer.

O all ye grene things vpon the earth, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Welles, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye Seas and floods, blesse ye the Lord: prayse him, and magnifie him for euer.

O ye Whales, and all that moue in the waters, blesse ye the Lord: prayse him, and magnifie him for euer.

O all ye Fowles of the aire, blesse ye the Lorde: prayse him, and magnifie him for euer.

O all ye beastes and cattell, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye children of men, blesse ye the Lorde: prayse him, and magnifie him for euer.

O let Israel blesse the Lorde: prayse him, and magnifie him for euer.

O ye Priestes of the Lorde, blesse ye the Lord: prayse him, & magnifie him for euer.

O ye seruants of the Lorde, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye spirits and soules of the righteous, blesse ye the Lorde: prayse him, and magnifie him for euer.

O ye holy & humble men of heart, blesse ye the Lord: prayse him, and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the Lorde: prayse him, and magnifie him for euer.

Glory be to the father, & to the sonne, &c.
As it was in the beginning, is nowe, &c.

¶ And after the seconde Lesson, shalbe vsed and sayde, *Benedictus dominus Deus Israel,* in English as foloweth.

Benedictus.

BLessed be the Lorde God of Israel: for thee hath visited and redeemed his people.

And hath raysed vp a mightie saluation for vs: in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophets: which haue bin since the world begannne.

That we shoulde be saued from our ene-

mies: & from the hands of all that hate vs.

To perfourme the mercie promised to our forefathers: and to remember his holy couenant.

To perfourme the othe which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of ỹ hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high, hath visited vs.

To giue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, & to the sonne, &c.
As it was in the beginning, is nowe, &c.

Or the C. Psalme. *Iubilate.*

Iubilate Deo. O Be ioyfull in the Lorde all ye landes: serue the Lorde with gladnes, & come before his presence with a song.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe your wayes into his gates with thanksgiuing, and into his courtes with prayse: be thankfull vnto him, and speake good of his Name.

For the Lorde is gratious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father, & to the sonne, &c.
As it was in the beginning, is nowe, &c.

¶ Then shalbe sayde the Creede by the Minister and the people standing.

I Beleeue in God the Father almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lorde, which was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hel, the third day he rose againe from the dead, he ascended into heauen, & sitteth on the right hand of God the Father almightie: from thence shall he come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenes of sinnes, the resurrection of the body, and the life euerlasting. Amen.

¶ And after that, these prayers folowing, as wel at Euening prayer, as at Morning prayer, all deuoutly kneeling. The Minister first pronouncing with a loude voyce.

The Lord be with you.
Answere.
And with thy spirite.
Minister.
¶ Let vs pray.
Lorde haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercy vpon vs.

¶ Then the Minister, Clarkes, & people, shall say the Lordes prayer in English, with a loude voyce.

¶ Our father which art in, &c.

¶ Then the Minister standing vp, shall say.

O Lorde shewe thy mercie vpon vs.
Answere.
And graunt vs thy saluation.
Priest.
O Lorde saue the Queene.
Answere.
And mercifully heare vs when we call vpon thee.
Priest.
Endue thy Ministers with righteousnes.
Answere.
And make thy chosen people ioyfull.
Priest.
O Lorde saue thy people.
Answere.
And blesse thine inheritance.
Priest.
Giue peace in our time, O Lorde.
Answere.
Because there is none other that fighteth for vs, but only thou, O God.
Priest.
O God make cleane our hearts within vs.
Answere.
And take not thy holy Spirit from vs.

¶ Then shal follow three Collectes. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third for grace to liue well. And the two last Collectes shall neuer alter, but dayly be sayde at Morning prayer throughout all the yeere, as foloweth.

The second Collect for peace.

O God, which art authour of peace, and louer of concorde, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defende vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heauenly father, almightie & euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mightie power, & graunt that this day we fall into no sinne, neither runne into any kinde of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lorde. Amen.

An order for Euening prayer throughout the yeere.

The Priest shall say.

¶ **Our father which art in, &c.**
Then likewise he shall say.
O Lord open thou our lippes

Answere.
And our mouth shal shew forth thy praise.
Priest.
O God make speede to saue vs.
Answere.
O Lord make haste to helpe vs.
Priest.
Glorie be to the father, and to the &c.
As it was in the beginning, &c.
Praise ye the Lord.

¶ Then Psalmes in order, as they be appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day. The a Lesson of the old Testamẽt, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After ỳ, *Magnificat* in English, as followeth.

Magnificat. Luke 1.

MY soule doeth magnifie the Lorde: and my spirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlinesse of his handmayden.

For behold from henceforth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holy is his name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattred the proud in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercie, hath holpen his seruant Israel: as he promised to our forefathers, Abraham and his seede for euer.

Glorie be to the father, and to the &c.
As it was in the beginning, &c.

¶ Or the xcviij. Psalme.

Cantate domino.

O Sing vnto the Lord a newe song: for he hath done marueilous things.

With his owne right hande, and with his holy arme: hath he gotten him selfe the victorie.

The Lorde declared his saluation: his righteousnesse hath he openly shewed in sight of the Heathen.

He hath remembred his mercie and trueth toward the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shew your selues iopfull vnto the Lord, all ye landes: sing, reioyce, and giue thankes.

Praise the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankes giuing.

With trumpets also and Shawmes: O shewe your selues iopful before the Lord the King.

Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

Let the floods clap their handes, and let the hilles be iopfull together before the Lord: for he is come to iudge the earth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Glorie be to the father, and to the &c.
As it was in the beginning, &c.

¶ Then a Lesson of the newe Testament. And after that, *Nunc dimittis* in English, as followeth.

Nunc dimittis. Luke 2.

LOrde now lettest thou thy seruant depart in peace: according to thy worde.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: & to be the glorie of thy people Israel.

Glorie be to the father, and to the &c.
As it was in the beginning, &c.

¶ Or this Psalme.

Deus misereatur. Psalme 67.

GOd be mercifull vnto vs, and bless vs: & shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her encrease: and God, euen our owne God, shall giue vs his blessing.

God shall bless vs: and all the endes of the worlde shall feare him.

Glorie be to the father, and to the &c.
As it was in the beginning, &c.

¶ Then shall followe the Creede, with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collectes. First, of the day. Seconde, of peace. Thirde, for ayde against all perilles, as hereafter followeth, which two last Collectes shall be daily saide at Euening prayer, without alteration.

¶ The seconde Collect at Euening prayer.

O God, from whome all holy desires, all good counselles, and all iust workes doe proceede, giue vnto thy seruants that peace which the worlde can not giue: that both our heartes may be set to obey thy commaundements, and also that by thee, we being defended from the feare of our enemies, may passe our time in rest & quietnesse, through the merits of Iesu Christ our Sauiour. Amen.

¶ The thirde Collect for ayde a- all perils.

LIghten our darkenesse thee, O Lorde, and by

defende vs from all perils and dangers of this night, for the loue of thy onely sonne our sauiour Iesus Christ, Amen.

¶ In the feastes of Christmas, the Epiphanie, Saint Matthias, Easter, the Ascention, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthewe, Saint Simon and Iude, Saint Andrewe, and Trinitie Sunday, shall be sung or sayd immediatly after Benedictus, this confession of our Christian faith.

Quicunque vult.

WHosoeuer will be saued: before all things it is necessary that he holde the Catholique faith.

Which faith except euery one doe keepe holy and vndefiled: without doubt he shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the father, another of the sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glorie equall, the maiestie coeternall.

Such as the Father is, such is þ Sõne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sõne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternal: and the holy Ghost eternall.

And yet they are not three eternals: but one eternal.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almightie, the Sonne Almightie: and the holy Ghost Almightie.

And yet are they not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but [illegible] God.

[illegible] kewise the Father is Lorde, the [illegible] nde: and the holy Ghost Lorde.

[illegible] ot three Lordes: but one Lord.

[illegible] we be compelled by the [illegible] to acknowledge euery [illegible] be God and Lorde.

[illegible] n by the Catholique [illegible] e three Gods, or

[illegible] none: neither

[illegible] alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghostes.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons, be coeternall together: and coequall.

So that in all things, as is aforesayde: the Vnitie in Trinitie, and the Trinitie in Vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lorde Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ, the Sonne of God, is God and man.

God, of the substance of the Father, begotten before the worldes: and man of the substance of his mother, borne in the worlde.

Perfite God and perfite man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhoode into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hel: rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hande of the Father, God Almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodyes: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he can not be saued.

Glorie be to the Father, and to the &c.

As it was in the beginning, &c.

Thus endeth the order of Morning and Euening prayer, through the whole yeere.

¶ Here

¶ Here foloweth the Letanie, to be vſed vpon Sundayes, Wedneſdayes, and Frydayes, and at other times, when it ſhalbe commanded by the Ordinarie.

GOD the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of the worlde: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer, &c.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lorde, ſpare thy people whome thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne, from the craftes and aſſaultes of the deuil, from thy wrath, & from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceites of the world, the fleſh and the deuill.

Good Lord deliuer vs.

From lightning & tempeſt, from plague, peſtilence, and famine, from battell, and murther, and from ſudden death.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word, and commaundement.

Good Lord deliuer vs.

By the myſterie of thy holy incarnation, by thy holy natiuitie and circumciſion, by thy baptiſme, faſting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloodie ſweate, by thy croſſe and paſſion, by thy precious death and buriall, by thy glorious reſurrection and aſcention, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We ſinners do beſeeche thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe & holineſſe of life, thy ſeruant Elizabeth, our moſt gracious Queene and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule her heart in thy faith, feare, and loue, and that ſhe may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be her defender and keeper, giuing her the victorie ouer all her enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy worde, and that both by their preaching and liuing, they may ſet it foorth, and ſhewe it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the lordes of the counſaile, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations, vnitie, peace, and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commaundements.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruites of the ſpirite.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred, and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort, and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Satan vnder our feete.

We beſeech thee to heare vs good Lord.

That

That it may pleaſe thee to ſuccour, helpe, and comfort, all that be in danger, neceſſitie, and tribulation.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to preſerue all that trauaile by lande or by water, all women labouring of childe, all ſicke perſons and yong children, and to ſhewe thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to defende, and prouide for the fatherleſſe children and widowes, and all that be deſolate & oppreſſed.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to forgiue our enemies, perſecutours, and ſlaunderers, and to turne their hartes.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindely fruites of the earth, ſo as in due time we may enioye them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee, &c.

O Lambe of God that takeſt away the ſinnes of the world.

Graunt vs thy peace.

O Lambe of God that takeſt away the ſinnes of the world.

Haue mercie vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill, Amen.

The verſicle.

O Lord deale not with vs after our ſinnes.

The anſwere.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God, mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorowful, mercifully aſſiſt our prayers that we make before thee in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of the deuill or man worketh againſt vs be brought to nought, and by the prouidence of thy goodnes they may be diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou diddeſt in their dayes, and in the olde time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, & to the Sonne, &c.

As it was in the beginning, is nowe, &c.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our affliction.

Pitifully behold þ ſorowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid haue mercie vpon vs.

Both nowe and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The verſicle.

O Lord let thy mercie be ſhewed vpon vs.

The anſwere.

As we do put our truſt in thee.

¶ Let vs pray.

WE humbly beſeech thee, O Father, mercifully to looke vpon our infirmities, and for the glorie of thy names ſake, turne from vs all thoſe euils that we moſt righteouſly haue deſerued: and graunt that in all our troubles wee may put our whole truſt and confidence in thy mercie, and euermore ſerue thee in holyneſſe and pureneſſe of liuing, to thy honour and glorie, through our onely mediatour and aduocate Jeſus Chriſt our Lord, Amen.

¶ A prayer for the Queenes Maieſtie.

O Lord our heauenly Father, high and mightie, King of kings, Lord of lords, the onely ruler of Princes, which doeſt from thy throne beholde all the dwellers vpon the earth, moſt heartily we beſeech thee with thy fauour to behold our moſt gracious ſoueraigne Lady Queene Elizabeth, and ſo replenish her with the grace of thy holy ſpirit, that ſhe may alway encline to thy will, and walke in thy way, endue her plentifully with heauenly giftes, graunt her in health and wealth long to liue, ſtrength her, that ſhe may vanquiſh and ouercome all her enemies, and finally after this life, ſhe may attaine euerlaſting ioye and felicitie, through Jeſus Chriſt our Lord, Amen.

ALmightie and euerlaſting God, which onely worketh great marueiles, ſende downe vpon our Biſhops and Curates, and all congregations committed to their charge, the healthfull ſpirite of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy bleſſing: Graunt this (O Lord) for the honour of our aduocate and mediatour Jeſus Chriſt. Amen.

¶ A prayer of Chryſoſtome.

ALmightie God, which haſt giuen vs grace at this time with one accorde to make our common ſupplications vnto thee, and doeſt promiſe, that when two or three be gathered together in thy name, thou wilt graunt their requeſtes: fulfill now, O Lorde, the deſires and petitions of thy ſeruants, as may be moſt expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the worlde to come life euerlaſting.

¶ The grace of our Lord Jeſus Chriſt, and the loue of God, and the felowſhip of the holy Ghoſt, be with vs all euermore. Amen.

¶ For raine, if the time require.

O God heauenly father, which by thy ſonne Jeſus Chriſt haſt promiſed to all them that ſeeke thy kingdome, and the righteouſnes thereof, all things neceſſarie to their bodily ſuſtenance: Send vs we beſeeche thee, in this our neceſſitie, ſuch moderate raine and ſhowres, that we may receiue the fruites of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.

¶ For faire weather.

O Lord God, which for the ſinne of man diddeſt once drowne all the worlde, except eight perſons, and afterward of thy great mercie diddeſt promiſe neuer to deſtroy it ſo againe: We humbly beſeeche thee, that although we for our iniquities haue worthyly deſerued this plague of raine and waters, yet vpō our true repentance, thou wilt ſende vs ſuch weather, whereby we may receiue the fruites of the earth in due ſeaſon, and learne both by thy puniſhment to amende our liues, and for thy clemencie to giue thee praiſe and glorie, through Jeſus Chriſt our Lord. Amen.

¶ In the time of dearth or famine.

O God heauenly father, whoſe gift it is that the raine doeth fall, the earth is fruitfull, beaſtes increaſe, & fiſhes doe multiplie: behold we beſeeche thee, the afflictions of thy people, and graunt that the ſcarſitie and dearth (which we do now moſt iuſtly ſuffer for our iniquitie) may through thy goodnes be mercifully turned into cheapeneſſe and plentie, for the loue of Jeſu Chriſt our Lorde, to whom with thee and the holy Ghoſt, be praiſe for euer. Amen.

¶ In the time of warre.

O Almightie God, king of all kings, and gouernour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth iuſtly to puniſh ſinners, and to be mercifull vnto them that truely repent: Saue and deliuer vs (we humbly beſeeche thee) from the handes of our enemies, abate their pride, aſſwage their malice, and confounde their deuices, that we being armed with thy defence, may be preſerued euermore from all perils, to glorifie thee which art the onely giuer of all victorie, through the merites of thy onely ſonne Jeſus Chriſt our Lorde. Amen.

¶ In the time of any common plague or ſickenes.

ALmightie God, which in thy wrath, in the time of king Dauid, diddeſt ſlea with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercie, diddeſt ſaue the reſt: haue pitie vpon vs miſerable ſinners, that nowe are viſited with great ſickneſſe and mortalitie, that like as thou diddeſt then commande thine Angel to ceaſe from puniſhing: ſo it may nowe pleaſe thee to withdrawe from vs this plague and greeuous ſickeneſſe, through Jeſus Chriſt our Lord. Amen.

O God, whoſe nature and propertie is euer to haue mercie and to forgiue, receiue our humble petitions: and though we be tyed and bounde with the chaine of our ſinnes, yet let the pitifulnes of thy great mercie looſe vs, for the honour of Jeſus Chriſtes ſake, our mediatour and aduocate. Amen.

The ende of the Letanie.

The Collectes, with the order howe to finde the beginning and ende of the Epiſtles and Goſpels in the new Teſtament, by the Chapter and the verſe, as it is appointed in the booke of Common prayer.

¶ The firſt Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that we may caſt away the workes of darkeneſſe, and put vpon vs the armour of light, now in the time of this mortall life (in ꝑ which thy ſonne Jeſus Chriſt came to viſite vs in great humilitie) that in the laſt day when he ſhall come againe in his glorious maieſtie, to iudge both the quicke and the dead, we may riſe to life immortall, through him who liueth and reigneth with thee and the holy Ghoſt, now and euer. Amen.

The Epiſtle.

Owe nothing to no man. verſe 8. — Rom. 13. ende verſe 14.

The Goſpel.

And when they drewe nigh to. verſe 1. — Mat. 21. ende verſe 13.

¶ The

¶ The ſecond Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy ſcriptures to be written for our learning, graunt that we may in ſuch wiſe heare them, reade, marke, learne, & inwardly digeſt them, that by patience and comfort of thy holy word, we may imbrace and euer holde faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Ieſus Chriſt, Amen.

The Epiſtle.

For whatſoeuer things. Rom. 15.
verſe 4. ende verſe 13.

The Goſpel.

And there ſhalbe ſignes in the. Luke 21.
verſe 25. ende verſe 33.

¶ The third Sunday in Aduent.

The Collect.

LOrde, we beſeech thee giue eare to our prayers, and by thy gracious viſitation lighten the darkneſſe of our hearts, by our Lord Ieſus Chriſt, Amen.

The Epiſtle.

Let a man ſo eſteeme of vs. 1. Cor. 4.
verſe 1. ende verſe 5.

The Goſpel.

When Iohn heard in the priſon. Mat. 11.
verſe 2. ende verſe 10.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd, raiſe vp, we pray thee, thy power, and come among vs, and with great might ſuccour vs, that whereas through our ſinnes and wickedneſſe we be ſore let and hindered, thy bountifull grace and mercie (through the ſatisfaction of thy ſonne our Lord) may ſpedily deliuer vs, to whom with thee, and the holy Ghoſt, be honour & glory world without end. Amen.

The Epiſtle.

Reioyce in the Lord alway. Phil. 4.
verſe 4. ende verſe 7.

The Goſpel.

And this is the record of Iohn. Iohn 1.
verſe 19. ende verſe 28.

¶ On Chriſtmas day.

The Collect.

ALmightie God, which haſt giuen vs thy onely begotten ſonne to take our nature vpon him, and this day to be borne of a pure virgin, graunt that we, being regenerate and made thy children by adoption & grace, may daily be renued by thy holy ſpirit, through the ſame our Lord Ieſus Chriſt, who liueth and reigneth. &c.

The Epiſtle.

God which in time paſt at ſundry. Hebr. 1.
verſe 1. ende verſe 12.

The Goſpel.

In the beginning was the word. Iohn 1.
verſe 1. ende verſe 14.

¶ Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his perſecutours, to thee which liueſt and reigneſt. &c.

The Epiſtle.

But he being full of the holy Ghoſt. Act. 7.
verſe 55. ende verſe 60.

The Goſpel.

Wherefore behold, I ſend vnto. Mat. 23.
verſe 34. ende verſe 39.

¶ Then ſhall folowe a Collect of the Natiuitie, which ſhalbe ſaide continually vntill Newe yeeres day.

¶ Saint Iohn Euangeliſtes day.

The Collect.

MErcifull Lorde, we beſeche thee to caſt thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy bleſſed Apoſtle and Euangeliſt Iohn, may attayne to thy euerlaſting gifts, through Ieſus Chriſt our Lord. Amen.

The Epiſtle.

That which was from the. 1. Joh. 1.
verſe 1. ende verſe 10.

The Goſpel.

Ieſus ſaith vnto Peter, Follow. Iohn 21.
verſe 19. ende verſe 25.

¶ Innocentes day.

The Collect.

ALmightie God, whoſe praiſe this day the young innocentes thy witneſſes haue confeſſed and ſhewed forth, not in ſpeaking, but in dying: Mortifie and kill all vices in vs, that in our converſation our life may expreſſe thy faith, which with our tongues we doe confeſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

And I looked, and loe a lambe. Apoc. 14.
verſe 1. ende verſe 5.

The Goſpel.

The Angel of the Lord appeared. Mat. 2.
verſe 13. ende verſe 18.

¶ Sunday after Chriſtmas day.

The Collect.

ALmightie God, which haſt giuen vs thy onely begotten ſonne to take our nature vpon him, and this day to be borne of a pure virgin, graunt that we, being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy ſpirite, through the ſame our Lorde Ieſus Chriſt, who liueth and reigneth. &c.

The Epiſtle.

And I ſay, that the heyre. Galat. 4.
verſe 1. ende verſe 7.

The Goſpel.

This is þ booke of the generation. Mat. 1.
verſe 1. ende verſe 25.

¶ The Circumciſion of Chriſt.

The Collect.

ALmightie God, which madeſt thy bleſſed ſonne to be circumciſed and obedient to the law for man, graunt vs the

the true circumcision of the spirite, that our heartes and all our members being mortified from all worldly and carnall lustes, may in all thinges obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Blessed is that man to whom. Rom.4. verse 8. ende verse 14.

The Gospell.

And it came to passe as soone as. Luke 2. verse 15. ende verse 21.

¶ If there be a Sunday betweene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle and Gospel, at the Communion, which was vsed vpon the day of Circumcision.

¶ The Epiphanie.

The Collect.

O God, which by the leading of a starre diddest manifest thy onely begotten Sonne to the Gentiles, mercifully graunt, that we which knowe thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul. Ephes.3. verse 1. ende verse 12.

The Gospell.

When Jesus was borne in. Matth.2. verse 1. ende verse 12.

¶ First Sunday after the Epiphanie.

The Collect.

Lord we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfil the same, through Jesus Christ our Lord.

The Epistle.

I beseech you therefore brethren. Rom.12. verse 1. ende verse 5.

The Gospell.

The father and mother of Jesus. Luke 2. verse 42. ende verse 55.

¶ Second Sunday after the Epiphanie.

The Collect.

Almightie and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

Seeing that we haue diuers. Rom.12. verse 9. ende verse 16.

The Gospell.

And the thirde day was there a. John 2. verse 1. ende verse 11.

¶ The third Sunday after the Epiphanie.

The Collect.

Almightie and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretche forth thy right hand to helpe and defende vs, through Christ our Lord.

The Epistle.

Be not wise in your owne. Rom.12. verse 16. ende verse 21.

The Gospell.

When he was come downe from. Mat.8. verse 1. ende verse 13.

¶ The fourth Sunday after the Epiphanie.

The Collect.

God which knowest vs to be set in the middes of so many and great dangers, that for mans frailenesse wee can not alwayes stande vpright: graunt to vs the health of body and soule, that all those thinges which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Let euery soule be subiect. Rom.13. verse 1. ende verse 7.

The Gospell.

And when he entred into a ship. Matt.8. verse 23. ende verse 34.

¶ The fifth Sunday after the Epiphanie.

The Collect.

Lorde wee beseeche thee to keepe thy Church and houlholde continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Christ our Lord.

The Epistle.

Put on therefore as the elect of. Colos.3. verse 12. ende verse 17.

The Gospell.

The kingdome of heauen is. Matth.13. verse 24. ende verse 30.

¶ The sixth Sunday (if there be so many) shall haue the same Psalme, Collect, Epistle, and Gospell, that was vpon the fifth Sunday.

¶ Septuagesima Sunday.

The Collect.

O Lorde wee beseeche thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glorie of thy name, through Jesus Christ our Sauiour, who liueth, &c.

The Epistle.

Knowe ye not that they which. 1.Cor.9. verse 34. ende verse 27.

The Gospell.

For the kingdome of heauen. Matth.20. verse 1. ende verse 16.

¶ Sexagesima Sunday.

The Collect.

Lord God which seest that we put not our trust in any thing that wee doe, mercifully graunt that by thy power we may be defended against all aduersitie, through Jesus Christ our Lord.

The

The Epistle.

For ye suffer fooles gladly. 2.Cor.11.
verse 19. ende verse 31.

The Gospell.

When much people were. Luke 8.
verse 4. ende verse 15.

¶ Quinquagesima Sunday.

The Collect.

O Lorde, which doest teache vs that all our doings without charitie are nothing worth, sende thy holy Ghost, and powre into our heartes that most excellent gift of charitie, the very bonde of peace and all vertues, without the which who soeuer liueth, is counted dead before thee: graunt this for thy only sonne Jesus Christes sake.

The Epistle.

Though I speake with tongues. 1.Cor.13.
verse 1. ende verse 13.

The Gospell.

Jesus tooke vnto him the twelue. Luk.18.
verse 31. ende verse 42.

¶ The first day of Lent.

The Collect.

Almightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obteine of thee the God of all mercy, perfect remission and forgiuenesse, through Jesus Christ.

The Epistle.

Turne you vnto me with all your. Joel.2.
verse 12. ende verse 17.

The Gospell.

Moreouer when ye fast, be not of. Mat.6.
verse 16. ende verse 21.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sakes diddest fast xl. dayes & xl. nightes: giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, we may euer obey thy godly motions in righteousnesse and true holynesse, to thy honour and glorie, which liuest and reignest, &c.

The Epistle.

We also as helpers exhort you. 2.Cor.6.
verse 1. ende verse 10.

The Gospell.

Then was Jesus ledde of the. Matth.4.
verse 1. ende verse 11.

¶ Second Sunday in Lent.

The Collect.

Almightie God, which doest see that wee haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughtes which may assault and hurt the soule, through Jesus Christ, &c.

The Epistle.

Furthermore we beseech you. 1.Thes.4.
verse 1. ende verse 8.

The Gospell.

And Jesus, when he went thence. Mat.15.
verse 21. ende verse 28.

¶ Thirde Sunday in Lent.

The Collect.

We beseech thee almighty God, looke vpō the hearty desires of thy humble seruants, and stretche forth the right hande of thy maiestie, to be our defence against all our enemies, through Jesus Christ our Lord, Amen.

The Epistle.

Be ye therefore followers of God. Ephe.5.
verse 1. ende verse 14.

The Gospell.

And he was casting out a deuill. Luk.11.
verse 14. ende verse 28.

¶ Fourth Sunday in Lent.

The Collect.

Graunt wee beseeche thee Almightie God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace, may mercifully be relieued, through our Lorde Jesus Christ.

The Epistle.

Tell me ye that desire to be vnder. Gal.4.
verse 21. ende verse 31.

The Gospell.

Jesus went his way ouer the sea. John 6.
verse 1. ende verse 14.

¶ Fifth Sunday in Lent.

The Collect.

We beseeche thee Almightie God, mercifully to looke vpon thy people, that by thy great goodnesse, they may be gouerned and preserued euermore both in body and soule, through Jesus Christ our Lord, Amen.

The Epistle.

But Christ being come an high. Hebr.9.
verse 11. ende verse 15.

The Gospell.

Which of you rebuketh me of. John 8.
verse 46. ende verse 59.

¶ Sunday next before Easter.

The Collect.

Almightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Jesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankinde shoulde follow the example of his great humilitie: mercifully graunt, that we both folow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord, Amen.

The Epistle.

Let the same minde be in you. Philip.2.
verse 5. ende verse 11.

The Gospell.

And it came to passe whē Jesus. Mat.26.
verse 1. ende Chap.27. verse 56.

¶ Munday

¶ Tuesday in Whitsun weeke.

The Collect.

God which as, &c. As vpon Whitsunday.

The Epistle.

When the Apostles which were. Act.8.
verse 14. ende verse 17.

The Gospell.

Verily, verily I say vnto you. John 10.
verse 1. ende verse 10.

¶ Trinitie Sunday.

The Collect.

Almightie and euerlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternal trinitie, and in the power of the diuine maiestie, to worship the vnitie: we beseech thée, that through the stedfastnes of this faith, we may euermore be defended from all aduersitie, which liuest and reignest, &c.

The Epistle.

After this I looked, and behold. Apoc.4.
verse 1. ende verse 11.

The Gospell.

There was a man of ꝑ Pharisees. Joh.3.
verse 1. ende verse 15.

¶ The first Sunday after Trinitie.

The Collect.

God the strength of all them that trust in thée, mercifully accept our prayers: and because the weakenes of our mortal nature can doe no good thing without thée, graunt vs the helpe of thy grace, that in keeping of thy commaundements, we may please thée both in wil and deede, through Jesus Christ our Lorde.

The Epistle.

Dearely beloued, let vs loue one. 1. Joh.4.
verse 7. ende verse 21.

The Gospell.

There was a certaine rich man. Luke 16.
verse 19. ende verse 31.

¶ The second Sunday after Trinitie.

The Collect.

Lorde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe & gouerne them, whom thou doest bring vp in thy stedfast loue: graunt this, &c.

The Epistle.

Marueile not my brethren, if the. 1. Joh.3.
verse 13. ende verse 24.

The Gospel.

A certaine man ordeined a great. Luke 14.
verse 16. ende verse 24.

¶ The third Sunday after Trinitie.

The Collect.

Lorde we beséeche thée mercifully to heare vs, and vnto whome thou hast giuen an heartie desire to pray: graunt that by thy mightie ayde, we may be defended, through Jesus Christ our Lorde.

The Epistle.

Submit your selues euery man. 1. Pet.5.
verse 5. ende verse 11.

The Gospell.

Then resorted vnto him all the. Luke 15.
verse 1. ende verse 10.

¶ The fourth Sunday after Trinitie.

The Collect.

God the protectour of all that trust in thee, without whō nothing is strong, nothing is holy, encrease & multiplie vpon vs thy mercie, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall: graunt this heauenly father, for Jesus Christes sake our Lorde.

The Epistle.

For I am certainely perswaded. Rom.8.
verse 18. ende verse 23.

The Gospell.

Be ye therefore mercifull as. Luke 6.
verse 36. ende verse 42.

¶ The fifth Sunday after Trinitie.

The Collect.

Graunt Lorde we beséech thée, that the course of this world may be so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in all godly quietnes: through Jesus Christ our Lorde.

The Epistle.

In conclusion, be you all of one. 1. Pet.3.
verse 8. ende verse 15.

The Gospell.

It came to passe, that when the. Luke 5.
verse 1. ende verse 11.

¶ The vj. Sunday after Trinitie.

The Collect.

God which hast prepared to them that loue thee, such good thinges as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obteine thy promises, which exceede all that we can desire: through Jesus Christ, &c.

The Epistle.

Know ye not that all we which. Rom.6.
verse 3. ende verse 26.

The Gospell.

For I say vnto you, except your. Mat.5.
verse 20. ende verse 11.

¶ The vij. Sunday after Trinitie.

The Collect.

Lorde of all power and might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, encrease in vs true religion, nourish vs with all goodnes, and of thy great mercie keepe vs in the same, through Jesus Christ our Lord.

The Epistle.

I speake after the maner of men. Rom.6.
verse 19. ende verse 23.

The Gospell.

In those dayes the company. Marke 8.
verse 1. ende verse 9.

¶ The viij. Sunday after Trinitie.

The Collect.

God whose prouidence is neuer deceiued, we humbly beseech thee, that thou

wilt put away from vs all hurtful thinges, and giue those thinges which be profitable for vs: through Iesus Christ our Lorde.

The Epistle.

Therefore brethren we are. Rom.8.
verse 12. ende verse 17.

The Gospell.

Beware of false prophets, which. Mat.7.
verse 15. ende verse 21.

¶ The ix. Sunday after Trinitie.

The Collect.

GRaunt vs Lord, we beseeche thee, the spirite to thinke and doe alwayes such things as be rightfull, that we which can not without thee, may by thee be able to liue according to thy will: through Iesus Christ our Lorde.

The Epistle.

Brethren, I would not that. 1.Cor.10.
verse 1. ende verse 13.

The Gospell.

And he sayde vnto his disciples. Luke 16.
verse 1. ende verse 9.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble seruaunts: and that they may obteine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lorde. Amen.

The Epistle.

Concerning spirituall giftes. 1.Cor.12.
verse 1. ende verse 11.

The Gospell.

And when he was come nere. Luke 19.
verse 41. ende verse 47.

¶ The xj. Sunday after Trinitie.

The Collect.

GOD which declarest thy almightie power, most chiefely in shewing mercie and pitie, giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure: through Iesus Christ our Lorde.

The Epistle.

Moreouer brethren, I declare. 1.Cor.15.
verse 1. ende verse 11.

The Gospell.

And he tolde this parable vnto. Luke 18.
verse 9. ende verse 14.

¶ The xij. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, which art alwayes more ready to heare, then we to pray, & art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those thinges whereof our conscience is afrayd, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lorde.

The Epistle.

Such trust haue we through. 2.Cor.3.
verse 4. ende verse 9.

The Gospell.

And when he was departed. Marke 7.
verse 31. ende verse 37.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: graunt we beseech thee, that we may so runne to thy heauenly promises, that we fayle not finally to atteine the same, through Iesus Christ our Lord.

The Epistle.

To Abraham and his seede. Galat.3.
verse 16. ende verse 22.

The Gospell.

Happy are the eyes which see. Luke 10.
verse 23. ende verse 37.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the increase of fayth, hope, and charitie, and that we may obteine that which thou doest promise, make vs to loue that which thou doest commaund, through Iesus Christ our Lorde.

The Epistle.

Then I say, walke in the spirit. Galat.5.
verse 16. ende verse 24.

The Gospell.

And so it was as he went to. Luke 17.
verse 11. ende verse 19.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe, we beseeche thee, O Lorde, thy Church, with thy perpetuall mercy, and because the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluatiō, through Iesus Christ our Lorde.

The Epistle.

Ye see howe large a letter. Galath.6.
verse 11. ende verse 18.

The Gospell.

No man can serue two masters. Mat.6.
verse 24. ende verse 34.

¶ The xvj. Sunday after Trinitie.

The Collect.

LOrde we beseeche thee, let thy continuall pitie cleanse and defende thy congregation: and because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnes, through Iesus Christ our Lorde.

The Epistle.

Wherefore I desire you that ye. Ephes.3.
verse 13. ende verse 21.

The Gospell.

And it came to passe after. Luke 7.
verse 11. ende verse 17.

¶ The xvij. Sunday after Trinitie.

The Collect.

LOrde we pray thee that thy grace may alwayes preuent and followe vs, and make

make vs continually to be giuen to all good workes, through Iesus Christ our Lorde.

The Epistle.

I therefore a prisoner in the. Eph.4. verse 1. ende verse 6.

The Gospel.

And it came to passe as he. Luke 14. verse 1. ende verse 11.

¶ The xviij. Sunday after Trinitie.

The Collect.

LOrde we beseech thee graunt thy people grace to auoyde the infections of the deuill, and with pure heart and minde to followe thee the onely God, thorowe Iesus Christ our Lorde.

The Epistle.

I thanke my God alwayes on. 1.Cor.1. verse 4. ende verse 8.

The Gospel.

But when the Pharises had. Mat.22. verse 34. ende verse 46.

¶ The xix. Sunday after Trinitie.

The Collect.

O God, for as much as without thee we are not able to please thee, grant that the working of thy mercie, may in all things direct and rule our heartes, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and. Eph.4. verse 17. ende verse 32.

The Gospel.

And he entred into a ship. Matth.9. verse 1. ende verse 8.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse, keepe vs from all thinges that may hurt vs, that we, being ready both in body and soule, may with free heartes accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore that ye. Eph.5. verse 15. ende verse 21.

The Gospel.

The kingdome of heauen is. Mat.22. verse 2. ende verse 14.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRaunt we beseech thee mercifull Lorde, to thy faithfull people pardon and peace, that they may bee clensed from al their sinnes, and serue thee with a quiet minde: through Iesus Christ our Lorde.

The Epistle.

Finally my brethren, be. Ephe.6. verse 10. ende verse 20.

The Gospel.

And there was a certaine. John 4. verse 46. ende verse 54.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrde we beseeche thee to keepe thy houlholde the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glorie of thy name: through Iesus Christ our Lord, Amen.

The Epistle.

I thanke my God with all. Philip.1. verse 3. ende verse 11.

The Gospel.

Then came Peter vnto him. Mat.18. verse 21. ende verse 35.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of al goodnes, be ready to heare the deuout prayers of the Church, & graunt that those things which we alke faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers. Phil.3. verse 17. ende verse 21.

The Gospel.

Then went the Pharisees. Mat.22. verse 15. ende verse 22.

¶ The xxiiij Sunday after Trinitie.

The Collect.

LOrde, we beseech thee, assoyle thy people from their offences, that through thy bountifull goodnesse we may be delinered frō the bonds of all those sinnes, which by our frailtie we haue committed. Graunt this, &c.

The Epistle.

We giue thankes to God. Coloss.1. verse 3. ende verse 12.

The Gospel.

While he spake these things. Mat.9. verse 18. ende verse 26.

¶ The xxv. Sunday after Trinitie.

The Collect.

STyre vp, we beseech thee, O Lorde, the willes of thy faithfull people, that they plenteously bringing foorth the fruite of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lorde.

The Epistle.

Behold the time commeth. Iere.23. verse 5. ende verse 8.

The Gospel.

When Iesus then lift vp. John 6. verse 5. ende verse 14.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie, and Septuagesima.

¶ Saint Andrewes day.

The Collect.

ALmightie God, which diddest giue such grace vnto thy holy Apostle S.

Andrewe, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: Graunt vnto vs all, that we, being called by thy holy word, may forthwith giue ouer our selues obediently to followe thy holy commandements, through the same Jesus Christ our Lorde.

The Epistle.

For if thou shalt knowledge. Rom. 10. verse 9. ende verse 21.

The Gospel.

And Jesus walking by the sea. Matth. 4. verse 18. ende verse 22.

¶ Saint Thomas the Apostle.

The Collect.

Almighty and euerliuing God, which for the more confirmatio of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: Graunt vs so perfectly, and without all doubt to beleeue in thy Sonne Jesus Christ, that our faith in thy sight neuer be reproued: Heare vs, O Lorde, through the same Jesus Christ, to whome with &c.

The Epistle.

Nowe therefore ye are no. Eph. 2. verse 19. ende verse 22.

The Gospel.

But Thomas, one of the. Joh. 20. verse 24. ende verse 31.

¶ Conuersion of Saint Paul.

The Collect.

God which hast taught all the worlde through the preaching of thy blessed Apostle Saint Paul: Graunt, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may followe and fulfill thy holy doctrine that he taught, through Jesus Christ our Lorde.

The Epistle.

And Saul yet breathing out. Acts. 9. verse 1. ende verse 22.

The Gospel.

Then answered Peter, and. Matth. 19. verse 27. ende verse 30.

¶ Purification of S. Marie the Virgin.

The Collect.

Almightie and euerlasting God, we humblie beseech thy maiestie, that as thy onely begotten Sonne was this day presented in the temple in the substance of our flesh: so graunt that we may be presented vnto thee with pure & cleare minds, by Jesus Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday before.

The Gospel.

And when the day of her. Luke 2. verse 22. ende verse 27.

¶ Saint Matthias day.

The Collect.

Almightie God, which in the place of the traitour Judas, diddest chuse thy faithfull seruant Matthias to be of the number of thy twelue Apostles, graunt that thy Church being alway preserued from false Apostles, may be ordered & guided by faithfull and true pastours, through Jesus Christ our Lord.

The Epistle.

And in those dayes Peter stoode. Act. 1. verse 15. ende verse 26.

The Gospel.

At that time Jesus answered. Matth. 11. verse 25. ende verse 30.

¶ Annunciation of the virgin Marie.

The Collect.

We beseech thee Lorde, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnation by the message of an angel: so by his crosse and passion, we may be brought vnto the glorie of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

Moreouer, God spake againe. Esai. 7. verse 10. ende verse 15.

The Gospel.

And in the sixth moneth. Luke 1. verse 26. ende verse 38.

¶ Saint Markes day.

The Collect.

Almightie God which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke: giue vs grace, that we be not like children, carped away with euery blast of vaine doctrine, but firmly to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

But vnto euery one of vs. Ephes. 4. verse 7. ende verse 16.

The Gospel.

I am the true vine, and John 15. verse 1. ende verse 11.

¶ Saint Philip and Iames day.

The Collect.

Almightie God, whome truely to knowe is euerlasting life, graunt vs perfectly to knowe thy Sonne Jesus Christ to be the way, the trueth, and the life, as thou hast taught Saint Philip, and other Apostles: through Jesus Christ our Lord.

The Epistle.

James the seruant of. Jam. 1. verse 1. ende verse 12.

The Gospel.

And he said vnto his disciples. John 14. verse 1. ende verse 14.

¶ Saint Barnabe Apostle.

The Collect.

Lorde Almightie, which hast indued thy holy Apostle Barnabas, with singular giftes of the holy Ghost: let vs not be destitute of thy manifolde gifts, nor yet of grace to vse them alway to thy honour and glorie: through Jesus Christ, &c.

The

The Epistle.

Then tidings of those things. Acts.11.
verse 22. ende verse 30.

The Gospel.

This is my commandement. John 15.
verse 12. ende verse 16.

¶ Saint Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance, make vs so to folowe his doctrine and holy life, that we may truely repent according to his preaching, and after his example, constantly speake þ trueth, boldly rebuke vice, and patiently suffer for the trueths sake: through Iesus Christ our Lorde.

The Epistle.

Comfort my people (O ye Pro.) Esai 40.
verse 1. ende verse 11.

The Gospel.

Elizabeths time came that she. Luke 1.
verse 57. ende verse 80.

¶ Saint Peters day.

The Collect.

ALmightie God, which by thy Sonne Iesus Christ, hast giuen to thy Apostle S. Peter many excellent giftes, and commaundedst him earnestly to feede thy flocke: make, we beseeche thee, all Bishops and Pastours diligently to preach thy holy worde, and the people obediently to followe the same, that they may receiue the crowne of euerlasting glorie, through Iesus Christ our Lorde.

The Epistle.

At the same time Herode the. Actes 12.
verse 1. ende verse 11.

The Gospel.

When Iesus came into the. Matth.16.
verse 13. ende verse 19.

¶ Saint Iames Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle S. James leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be euermore ready to follow thy commaundements: through Iesus Christ our Lorde.

The Epistle.

In those dayes came Prophets. Act.11.
verse 17. ende Chap.12.verse 3.

The Gospel.

Then came to him the mother. Mat.20.
verse 20. ende verse 28.

¶ Saint Bartholomewe Apostle.

The Collect.

OAlmightie & euerlasting God, which hast giuen grace to thy Apostle Bartholomewe, truely to beleeue and to preach thy worde, graunt we beseech thee, vnto thy Church, both to loue that he beleeued, & to preach that he taught: through Christ our Lorde.

The Epistle.

And by the hands of the Apostles. Act.5.
verse 12. ende verse 16.

The Gospel.

And there was a strife among. Luke 22.
verse 24. ende verse 30.

¶ Saint Matthewe Apostle.

The Collect.

ALmightie God, which by thy blessed Sonne diddest call Matthewe from the receite of custome, to be an Apostle and Euangelist, graunt vs grace to forsake all couetous desires, and inordinate loue of riches, and to followe thy sayd Sonne Iesus Christ, who liueth and reigneth, &c.

The Epistle.

Therefore seeing that we haue. 2.Cor.4.
verse 1. ende verse 6.

The Gospell.

And as Iesus passed forth from. Mat.9.
verse 9. ende verse 13.

¶ Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels and men in a wonderfull order, mercifully graunt, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lorde.

The Epistle.

And there was a great battell. Apoc.12.
verse 7. ende verse 12.

The Gospell.

At the same time came the. Matth.18.
verse 1. ende verse 10.

¶ Saint Luke the Euangelist.

The Collect.

ALmightie God, which calledst Luke the Phisicion, whose prayse is in the Gospel, to be a Phisicion of the soule, it may please thee by the wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lorde.

The Epistle.

But watch thou in all things. 2.Tim.4.
verse 5. ende verse 15.

The Gospel.

After these things the Lorde. Luke 10.
verse 1. ende verse 7.

¶ Simon and Iude Apostles.

The Collect.

ALmightie God, which hast builded thy congregation vpon the fundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: graunt vs so to be ioyned together in vnitie of spirite, by their doctrine, that we may be made an holy temple acceptable vnto thee, through Iesus Christ our Lorde.

The Epistle.

Iude the seruant of Iesus Christ. Iude.
verse 1. ende verse 8.

The Gospell.

This commaund I you, that. Iohn 15. verse 17. ende verse 27.

¶ All Saints day.

The Collect.

Almightie God, which hast knit together thy elect in one communion and felowship, in the mysticall body of thy Sonne Iesus Christ our Lorde: graunt vs grace so to followe thy holy Saints in all vertuous and godly liuing, that we may come to those inspeakeable ioyes, which thou hast prepared for them that vnfaignedly loue thee, through Iesus Christ our Lorde. Amen.

The Epistle.

And I sawe another Angel. Apoca. 7. verse 2. ende verse 12.

The Gospell.

When he sawe the multitude. Math. 5. verse 1. ende verse 12.

The ende of the Collectes.

The order for the administration of the Lords Supper, or holy Communion.

¶ So many as intende to be partakers of the holy Communion, &c. (And so foorth, as in the great Booke of common prayer.)

Almighty God, vnto whō all hearts be open, all desires knowen, and from whom no secrets are hid, clense þ thoughtes of our hearts by the inspiration of thy holy Spirite, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Iesus Christ our Lorde. Amen.

¶ Then shall the Priest rehearse distinctly all the ten Commaundements, and the people kneeling, shall after euery Commaundement, aske Gods mercie for their transgression of the same, after this sort.

Minister.

God spake these wordes, and sayde, I am the Lorde thy God. Thou shalt haue none other Gods but me.

People.

Lorde haue mercie vpon vs, and encline our hearts to kéepe this Lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder þ earth. Thou shalt not bowe downe to them, nor worship them. For I the Lorde thy God am a ielous God, and visite the sinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousands, in them that loue me, and kéepe my commaundements.

People.

Lorde haue mercie vpon vs, and encline our hearts to kéepe this Lawe.

Minister.

Thou shalt not take the name of the Lord thy God in vaine: for the Lorde will not holde him giltles that taketh his name in vaine.

People.

Lorde haue mercie vpon vs, and encline our hearts to kéepe this Lawe.

Minister.

Remember that thou kéepe holy the Sabbath day. Sire dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no maner of worke, thou, & thy sonne, and thy daughter, thy man seruant and thy mayde seruant, thy cattell, and the stranger that is within thy gates. For in sire dayes the Lorde made heauen & earth, the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and halowed it.

People.

Lorde haue mercie vpon vs, and encline our hearts to kéepe this Lawe.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the lande which the Lord thy God giueth thee.

People.

Lorde haue mercie vpon vs, and encline our hearts to kéepe this Lawe.

Minister.

Thou shalt doe no murder.

People.

Lorde haue mercie vpon vs, and encline our hearts to kéepe this Lawe.

Minister.

Thou shalt not commit adulterie.

People.

Lorde haue mercie vpon vs, and encline our hearts to kéepe this Lawe.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this Lawe.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this Lawe.

Minister.

Thou shalt not couet thy neighbours house,

house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayde, nor his Oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercie vpon vs, & write all these thy Lawes in our hearres, we beseeche thee.

¶ Then shall followe the Collect of the day, with one of these two Collectes following for the Queene, the Priest standing vp, and saying.

¶ Let vs pray.

Priest.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that she (knowing whose Minister she is) may aboue all things seeke thy honour and glorie, and that we her subiectes (duely considering whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth & reigneth, euer one God worlde without end. Amen.

ALmightie and euerlasting God, we be taught by thy holy word, þ the hearts of kings are in thy rule & gouernance, and that thou doest dispose & turne thẽ as it seemeth best to thy godly wisedome: we humbly beseeche thee so to dispose and gouerne the heart of Elizabeth thy seruant our Queene and gouernour, that in all her thoughtes, wordes, and workes, she may euer seeke thy honour and glorie, and studie to preserue thy people committed to her charge, in wealth, peace, and godlines. Graunt this, O mercifull Father, for thy deare Sonnes sake, Iesus Christ our Lord. Amen.

¶ Immediatly after the Collectes, the Priest shall reade the Epistle, beginning thus:

The Epistle written in the Chapter of.

And the Epistle ended, he shall shall say the Gospel, beginning thus:

The Gospel written in the Chapter of.

And the Epistle and Gospel being ended, shalbe said the Creede.

IBeleeue in one God the father Almightie, maker of heauen and earth, and of all things visible and invisible: and in one Lorde Iesus Christ, the onely begotten Sonne of God, begotten of his father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whome all things were made, who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the virgin Marie, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hande of the father. And he shall come againe with glorie to iudge both the quicke and the dead, whose kingdome shall haue none ende. And I beleeue in the holy Ghost, the Lorde and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the worlde to come, Amen.

¶ After the Creede, if there be no Sermon, shall followe one of the Homilies alreadie set foorth, or hereafter to be set foorth by common authoritie.

¶ After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

* Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. Matth. 5.

* Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through and steale. Matth. 6.

* Whatsoeuer ye would that men should do vnto you, euen so do vnto them, for this is the Lawe and the Prophets. Matth. 7.

* Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen. Matth. 7.

* Zache stood forth & said vnto the Lord, Beholde Lorde, the halfe of my goods I giue vnto the poore, and if I haue done any wrong to any man, I restore foure fold. Luke 19.

* Who goeth a warfare at any time of his owne cost? Who planteth a vineyarde, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? 1. Corin. 9.

* If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? 1. Corin. 9.

* Do ye not knowe that they which minister about holy things, liue of the sacrifice? They which waite of the altar, are partakers with the altar? Euen so hath the Lorde also ordeined, that they which preach the Gospell, shoulde liue of the Gospell. 1. Corin. 9.

* He which soweth litle, shall reape litle, and hee that soweth plenteously, shall reape plenteously. Let euery man doe 1. Corin. 9.

according as he is disposed in his heart, not grudging, nor of necessitie, for God loueth a cherefull giuer.

Galat.6. * Let him that is taught in the worde, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape.

Galat.6. * While we haue time, let vs doe good vnto all men, and specially vnto the which are of the houshold of faith.

1.Tim.6. * Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the worlde, neither may we carry any thing out.

1.Tim.6. * Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternal life.

Hebr.6. * God is not vnrighteous, that he will forget your workes & labour, that proceedeth of loue: which loue ye haue shewed for his names sake, which haue ministred vnto the Saintes, and yet doe minister.

Hebr.13. * To doe good, and to distribute forget not, for with such sacrifices GOD is pleased.

1.Iohn 3. * Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

Tobi.4. * Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lorde shall not be turned away from thee.

Tobi.4. * Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast litle, do thy diligence gladly to giue of that litle, for so gatherest thou thy selfe a good reward in the day of necessitie.

Prou.16. * He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he layeth out, it shall be paide him againe.

Psalme 61. * Blessed be the man that prouideth for the sicke and needie: the Lord shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe, and vpon the offring dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.

¶ Let vs pray for the whole state of Christes Church militant here in earth.

ALmightie and euerlasting GOD, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: we humbly beseech thee most mercifully (to accept our almes and) to receiue these our prayers, which we offer vnto thy diuine maiestie, beseeching thee to inspire continually the vniuersal Church with the spirite of trueth, vnitie, and concorde: and graunt that all they that doe confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beseech thee also to saue and defende all Christian kings, princes, and gouernours, and specially thy seruant Elizabeth our Queene, that vnder her we may be godly and quietly gouerned: and graunt vnto her whole counsell, & to all that be put in authoritie vnder her, that they may truly and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly Father) to all Bishoppes, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and especially to this Congregation here present, that with meeke heart and due reuerence they may heare and receiue thy holy worde, truely serue thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lorde, to comfort and succour all them which in this transitorie life be in trouble, sorrowe, neede, sickenesse, or any other aduersitie: Graunt this, O Father, for Iesus Christes sake our onely mediatour and aduocate, Amen.

If there be no almes giuen vnto the poore, the shall the wordes (of accepting our almes) be left out vnsaid.

¶ Then shall followe this exhortation, at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lorde Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called & bidden of God himselfe. Ye know how grieuous and vnkinde a thing it is, when a man hath prepared a riche feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghestes to sit downe, and yet they which be called, without any cause, most vnthankfully refuse to come. Which of you in such a case would not be moued? Who woulde not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heede, least ye, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not Communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afrayde to come? Wherefore then doe ye not repent and amende? When God calleth you, be you not ashamed to say you will not come? When you shoulde returne to God, will you excuse your selfe, and say that you bée not ready? Consider earnestly with your selues, howe litle such faigned excuses

cuſes ſhall anaile before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farme, or woulde trie their pokes of oxen, or becauſe they were married, were not ſo excuſed, but counted vnworthy of the heauenly feaſt. I for my part am here preſent, and according to mine office, I bid you in the name of God, I call you in Chriſtes behalfe, I exhort you as you loue your owne ſaluation, that ye will be partakers of this holy Communion. And as the ſonne of God did vouchſafe to yeelde vp his ſoule by death vpon the Croſſe for your health: euen ſo it is your duetie to receiue the Communion together in the remembrance of his death, as hee himſelfe commaunded. Nowe if you will in no wiſe thus do, conſider with your ſelues how great iniurie you do vnto God, and howe ſore punishment hangeth ouer your heads for the ſame. And whereas ye offende God ſo ſore in refuſing this holy banquet, I admonith, exhort, and beſeeche you, that vnto this vnkindneſſe ye will not adde any more, which thing ye ſhall doe, if ye ſtande by as gazers and lookers on them that do communicate, and be no partakers of the ſame your ſelues. For what thing can this be accounted els, then a further contempt and vnkindneſſe vnto God? Truely it is a great vnthankefulneſſe to ſay nay when ye be called: but the fault is much greater, when men ſtande by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be els, but euen to haue the myſteries of Chriſt in deriſion? It is ſayde vnto all, Take ye, and eate, take and drinke yee all of this, doe this in remembrance of me. With what face then, or with what countenance ſhall yee heare theſe wordes? What will this be els, but a neglecting, a deſpiſing, and mocking of the Teſtament of Chriſt? Wherefore rather then ye ſhould ſo do, depart you hence, and giue place to them that be godly diſpoſed. But when you depart, I beſeeche you ponder with your ſelues from whome ye depart: Ye depart from the Lordes table, ye depart from your brethren, and from the banquet of moſt heauenly foode. Theſe thinges if ye earneſtly conſider, ye ſhall by Gods grace returne to a better minde. For the obteyning whereof, we ſhall make our humble petitions, while we ſhall receiue the holy Communion.

¶ And ſometime ſhalbe ſaid this alſo, at the diſcretion of the Curate.

DEarely beloued, for as much as our duetie is to render to Almightie God our heauenly Father moſt heartie thankes, for that he hath giuen his ſonne our Sauiour Jeſus Chriſt, not onely to die for vs, but alſo to be our ſpirituall foode and ſuſtenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his bleſſed body and blood, the which being ſo comfortable a thing to them which receiue it worthily, and ſo dangerous to them which will preſume to receiue it vnworthily: my duetie is to exhort you to conſider the dignitie of the holy myſterie, and the great perill of the vnworthy receiuing thereof, and ſo to ſearch and examine your owne conſciences, as you ſhould come holy and cleane to a moſt godly and heauenly feaſt: ſo that in no wiſe ye come but in the mariage garment, required of God in holy Scripture, and ſo come and be receiued as worthy partakers of ſuch a heauenly table. The way and meanes thereto, is: Firſt to examine your liues and conuerſation by the rule of Gods commaundements, and wherein ſo euer ye ſhall perceiue your ſelues to haue offended, either by will, worde, or deede, there bewaile your owne ſinnefull liues, confeſſe your ſelues to Almightie God, with full purpoſe of amendement of life. And if you ſhall perceiue your offences to be ſuch, as be not onely againſt God, but alſo againſt your neighbours: then yee ſhall reconcile your ſelues vnto them, readie to make reſtitution and ſatisfaction, according to the vttermoſt of your powers, for all iniuries and wronges done by you to any other, and likewiſe being readie to forgiue other that haue offended you, as you would haue forgiuenеſſe of your offences at Gods hande: For otherwyſe the receiuing of the holy Communion, doeth nothing els but encreaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercie, and with a quiet conſcience: therefore if there be any of you, which by the meanes aforeſaide, can not quiet his owne conſcience, but requireth further comfort or counſaile, then let him come to me, or ſome other diſcreete and learned miniſter of Gods word, and open his griefe, that hee may receiue ſuch ghoſtly counſaile, aduiſe, and comfort, as his conſcience may be relieued, and that by the miniſterie of Gods worde hee may receiue comfort, and the benefite of abſolution, to the quieting of his conſcience, and auoyding of all ſcruple and doubtfulneſſe.

¶ Then ſhall the Prieſt ſay this exhortation.

DEarely beloued in the Lorde, ye that minde to come to the holy Communion of the bodie and blood of our Sauiour Chriſt, muſt conſider what Saint Paul writeth to the Corinthians, howe he exhorteth all perſons diligently to trye and examine themſelues, before they preſume to eate of that bread, and drinke of that cuppe. For as the benefite is great if with a true penitent heart and liuely faith we receiue that holy Sacrament: (For then we ſpiritually eate the fleſh of Chriſt, and drinke his blood, then we dwell in Chriſt, and Chriſt in vs, we be one with Chriſt, and Chriſt with vs:) So is the danger great, if we receiue the ſame vnworthily.

For

For then wee be guiltie of the body and blood of Christ our Sauiour. We eate and drinke our owne damnation, not considering the Lordes bodie. We kindle Gods wrath against vs. Wee prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slaunderer of his word, an adulterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy table, least after the taking of that holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of bodie and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past, haue a liuely and stedfast faith in Christ our Sauiour. Amende your liues, and be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And aboue all things, ye must giue most humble and heartie thankes to God the Father, the Sonne, & the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God & man, who did humble himselfe euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadowe of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the ende that we should alway remember the exceeding great loue of our master and onely Sauiour Iesus Christ, thus dying for vs, and the inuumerable benefites (which by his precious blood shedding) hee hath obteined to vs, he hath instituted and ordeined holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholy to his holy will and pleasure, and studying to serue him in true holynesse and righteousnesse all the dayes of our life, Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and be in loue and charitie with your neighbours, and intende to leade a newe life, following the commandements of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

¶ Then shal this generall confession be made, in the name of all those that are minded to receiue the holy Communion, eyther by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmightie God, father of our Lord Iesus Christ, maker of all things, iudge of all men, we knowledge and bewaile our manifolde sinnes and wickednesse, which wee from time to time most grieuously haue committed, by thought, word, and deede, against thy diuine maiestie, prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and be heartily sorie for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intollerable: Haue mercie vpon vs, haue mercie vpon vs most mercifull Father, for thy Sõne our Lord Iesus Christs sake, forgiue vs all that is past, and graunt that we may euer hereafter serue and please thee, in newnesse of life, to the honour and glorie of thy name, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest or the Bishop (being present) stande vp, and turning himselfe to the people, say thus.

ALmightie God, our heauenly Father, who of his great mercie hath promised forgiuenesse of sinnes to all them which with heartie repentance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your sinnes, confirme and strengthe you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest also say.

Heare what comfortable wordes our Sauiour Christ saith to all that truely turne to him.

Come vnto me ye that trauaile, and be heauie laden, and I shall refresh you. So God loued the world, that he gaue his onely begotten Sonne, to the ende that all that beleeue in him should not perish, but haue life euerlasting.

Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what S. Iohn saith.

If any man sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After the which the Priest shall proceede, saying.

Lift vp your heartes.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

It is meete and right so to do.

Priest.

It is very meete, right, and our bounden duetie, that we should at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, almightie, euerlasting God.

¶ Here

¶ Here ſhall folowe the Proper Preface, according to the time, if there be any ſpecially appointed. Or els immediatly ſhall folowe, Therefore with Angels and Archangels. &c.

Proper Prefaces.

¶ Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou diddeſt giue Jeſus Chriſt thine onely ſonne to be borne as this day for vs, who by the operation of the holy Ghoſt, was made very man, of the ſubſtance of the virgin Marie his mother, & that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels. &c.

¶ Vpon Eaſter day, and ſeuen dayes after.

BVt chiefely we are bound to praiſe thee, for the glorious reſurrection of thy ſonne Jeſus Chriſt our Lorde, for he is the very Paſcall Lambe, which was offred for vs, and hath taken away the ſinne of the world, who by his death, hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore with. &c.

¶ Vpon Aſcention day, and ſeuen dayes after.

THrough thy moſt dearely beloued ſonne Jeſus Chriſt our Lord, who after his moſt glorious reſurrection, manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thither might we alſo aſcend, and reigne with him in glory. Therefore with Angels. &c.

¶ Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen, with a ſudden great ſounde, as it had bene a mightie winde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teache them, and to leade them to all trueth, giuing them both the gift of diuers languages, and alſo boldneſſe with feruent zeale, conſtantly to preach the Goſpel vnto all nations, whereby wee are brought out of darkeneſſe and errour, into the cleare light and true knowledge of thee, and of thy ſonne Jeſus Chriſt. Therefore with Angels and Archangels. &c.

¶ Vpon the feaſt of Trinitie onely.

IT is very meete, right, and our bounden duetie, that we ſhould at all times, and in all places, giue thankes to thee, O Lorde, Almightie, and euerlaſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that which we beleeue of the glory of the Father, the ſame we beleeue of the Sonne, and of the holy Ghoſt, without any difference or inequalitie. Therefore with Angels. &c.

¶ After which Prefaces, ſhall folowe immediatly.

Therefore with Angels and Archangels, and with all the compane of heauen, we laude and magnifie thy glorious name, euermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſtes, heauen and earth are full of thy glory. Glory be to thee, O Lord moſt High.

¶ Then ſhall the Prieſt, kneeling downe at Gods boorde, ſay in the name of all them that ſhall receiue the Communion this prayer folowing.

WE doe not preſume to come to this thy table (O mercifull Lorde) truſting in our owne righteouſneſſe, but in thy manifolde and great mercies. We be not worthy ſo much as to gather vp the crummes vnder thy table, but thou art the ſame Lorde, whoſe propertie is alwayes to haue mercie: graunt vs therefore gratious Lorde ſo to eate the fleſh of thy deare ſonne Jeſus Chriſt, and to drinke his blood, that our ſinfull bodies may be made cleane by his body, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Prieſt ſtanding vp, ſhall ſay as foloweth.

ALmightie God our heauenly Father, which of thy tender mercie diddſt giue thine onely ſonne Jeſus Chriſt, to ſuffer death vpon the croſſe for our redemption, who made there (by his one oblation of him ſelfe once offered) a full, perfect, & ſufficient ſacrifice, oblation, and ſatisfaction for the ſinnes of the whole worlde, and did inſtitute, and in his holy Goſpel commande vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, we beſeeche thee, and graunt that we receiuing theſe thy creatures of bread and wine, according to thy ſonne our Sauiour Jeſus Chriſtes holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood, who in the ſame night that he was betraied, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his diſciples, ſaying, Take, eate, this is my body which is giuen for you, doe this in remembrance of me. Likewiſe after ſupper he tooke ꝑ cup, & when he had giuen thankes, he gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the new Teſtament, which is ſhead for you and for many for remiſſion of ſinnes, do this as oft as ye ſhall drinke it in remembrance of me.

¶ Then ſhall the Miniſter firſt receiue the Communion in both kindes himſelfe, and next deliuer it to other Miniſters (if any be there preſent, that they may helpe the chiefe Miniſter) and after to the people in their handes, kneeling, and when he deliuereth the bread, he ſhall ſay.

The

The body of our Lord Jesus Christ, which was given for thee, preserue thy body and soule into euerlasting life: and take and eate this in remembrance that Christ dyed for thee, and feede on him in thine heart by faith with thankesgiuing.

¶ And the Minister that deliuereth the cup, shall say.

The blood of our Lord Jesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christes blood was shead for thee, and be thankefull.

¶ Then shall the Priest say the Lordes prayer, the people repeating after him euery petition. After shalbe saide as foloweth.

O Lord & heauenly father, we thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thankesgiuing, most humbly beseeching thee to graunt, that by the merites and death of thy sonne Jesus Christ, & through faith in his blood, we (and all thy whole Church) may obteyne remission of our sinnes, and all other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy through our manifold sinnes, to offer vnto thee any sacrifice, yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Jesus Christ our Lorde, by whom, and with whom, in the vnitie of the holy Ghost, all honour and glory be vnto thee, O father Almightie, world without ende. Amen.

¶ Or this.

Almightie & euerliuing God, we most heartily thanke thee, for that thou doest vouchsafe to feede vs, which haue duely receiued these holy mysteries, with the spiritual foode of the most precious body and blood of thy sonne our Sauiour Jesus Christ, and doest assure vs thereby of thy fauour and goodnesse towarde vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heyres, through hope, of thy euerlasting kingdome, by the merites of the most precious death and passion of thy deare sonne: We nowe most humbly beseeche thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy felowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lorde, to whom with thee and the holy Ghost, be all honour and glory, worlde without ende. Amen.

¶ Then shalbe said or sung.

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lord God heauenly King, God the father Almightie, O Lord, the only begotten sonne Jesus Christ, O Lord God, lambe of God, sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayers, thou that sittest at the right hand of God the Father, haue mercie vpon vs: for thou only art holy, thou only art the Lorde, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest or the Byshop, if he be present, shall let them depart with this blessing.

The peace of God which passeth all vnderstanding, keepe your heartes and mindes in the knowledge and loue of God, and of his sonne Jesus Christ our Lord: and the blessing of God Almightie, the Father, the Sonne, & the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collectes to be saide after the offertorie, when there is no Communion, euery Sunday one. And the same may be said also as oft as occasion shall serue, after the Collectes either of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

Assist vs mercifully, O Lorde, in these our supplications and prayers, and dispose þ way of thy seruants toward the attaynement of euerlasting saluation, that among all the changes and chaunces of this mortal life, they may euer be defended by thy most gratious and ready helpe, through Christ our Lord. Amen.

Almightie Lord and euerliuing God, vouchsafe, we beseeche thee, to direct, sanctifie, & gouerne, both our heartes and bodies in the waies of thy lawes, and in the workes of thy commaundements, that through thy most mightie protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Jesus Christ. Amen.

Graunt wee beseeche thee Almightie God, that the wordes which we haue heard this day with our outwarde eares, may through thy grace be so graffed inwardly in our hearts, that they may bring foorth in vs the fruites of good liuing, to the honour & praise of thy name, through Jesus Christ our Lord. Amen.

Preuent vs, O Lord, in all our doings, with thy most gratious fauour, & further vs with thy continuall helpe, that in all our workes begun, continued and ended

ended in thee, wee may glorifie thy holy name, and finally by thy mercie obteine euerlaſting life, through Ieſus Chriſt our Lord, Amen.

Almightie God, the fountaine of all wiſdome, which knoweſt our neceſſities before we aſke, and our ignorance in aſking, we beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which for our vnworthineſſe we dare not, and for our blindneſſe wee can not aſke, vouchſafe to giue vs, for the worthineſſe of thy Sonne Ieſus Chriſt our Lords, Amen.

Almightie God, which haſt promiſed to heare the petitions of them that aſke in thy ſonnes name, we beſeeche thee mercifully to incline thine eares to vs that haue made nowe our prayers and ſupplications vnto thee, and graunt that thoſe thinges which we haue faithfully aſked, according to thy will, may effectually be obteined, to the reliefe of our neceſſitie, & to the ſetting forth of thy glorie, through Ieſus Chriſt our Lord, Amen.

¶ Vpon the holy dayes (if there be no communion) ſhalbe ſaide all that is appointed at the communion, vntill the ende of the Homilie, concluding with the generall prayer for the whole ſtate of Chriſtes Church militant here in earth, and one or mo of theſe Collectes before rehearſed, as occaſion ſhall ſerue.

And there ſhalbe no celebration of the Lords Supper, except there be a great number to communicate with the Prieſt, according to his diſcretion.

And if there be not aboue twentie perſons in the pariſh of diſcretion to receiue the communion, yet there ſhalbe no communion, except foure or three at the leaſt communicate with the Prieſt. And in Cathedral or Collegiat Churches, where be many Prieſtes and Deacons, they ſhall all receiue the communion with the miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrarie.

And to take away the ſuperſtition which any perſon hath, or might haue in the bread and wine: it ſhall ſuffice that the bread be ſuch as is vſuall to be eaten at the table with other meates, but the beſt and pureſt wheate bread that conueniently may be gotten. And if any of the bread or wine remaine, the Curate ſhall haue it to his owne vſe.

The bread and wine for the communion, ſhalbe prouided by the Curate and Churchwardens, at the charges of the pariſh, and the pariſh ſhalbe diſcharged of ſuch ſummes of money, or other dueties, which hitherto they haue payed for the ſame by order of their houſes euery Sunday.

And note, that euery pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments, and other rites, according to the order in this booke appointed. And yeerely at Eaſter, euery pariſhioner ſhall recken with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall duties, accuſtomably due then and at that time to be payed.

¶ The miniſtration of Baptiſme to be vſed in the Church.

¶ When there are children to be baptized vpon the Sunday or holy day, the parents ſhall giue knowledge ouer night, or in the morning afore the beginning of morning prayer to the Curate, and then the godfathers, godmothers, and people, with the children, muſt be ready at the font, either immediatly after the laſt Leſſon at morning prayer, or els immediatly after the laſt Leſſon at euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no. If they anſwere No: then ſhall the Prieſt ſay thus.

Dearely beloued, for as much as all men be conceiued & borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God (except he be regenerate and borne a new of water and the holy Ghoſt) I beſeech you to call vpon God the Father, through our Lord Ieſus Chriſt, that of his bounteous mercie he will graunt to theſe children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay.

¶ Let vs pray.

Almightie and euerlaſting God, which of thy great mercie diddeſt ſaue Noe and his familie in the arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people through the redde Sea, figuring thereby thy holy baptiſme, and by the baptiſme of thy welbeloued ſonne Ieſus Chriſt, diddeſt ſanctifie the flood Iordane, and all other waters, to the myſticall waſhing away of ſinne: We beſeeche thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the arke of Chriſtes Church, being

being ſtedfaſt in faith, ioyfull thyrough hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome worlde, that finally they may come to the land of euerlaſting life, there to reigne with thee world without ende, thyrough Jeſus Chriſt our Lord, Amen.

ALmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: wee call vpon thee for theſe infants, that they comming to thy holy baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lorde) as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhal finde, knocke, and it ſhalbe opened vnto you. So giue nowe vnto vs that aſke: let vs that ſeeke, finde: open the gate vnto vs that knocke, that theſe infantes may enioye the euerlaſting benediction of thy heauenly walking, and may come to the eternall kingdome which thou haſt promiſed, by Chriſt our Lord, Amen.

¶ Then ſhall the Prieſt ſay.

Heare the wordes of the Goſpell written by S. Marke in the tenth Chapter.

AT a certaine time they brought children vnto Chriſt, that he ſhould touch them. And his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſaide vnto them, Suffer litle children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, who ſoeuer doeth not receiue the kingdome of God as a litle childe, hee ſhall not enter therein. And when he had taken them vp in his armes, hee put his handes vpon them, and bleſſed them.

¶ After the Goſpell is read, the miniſter ſhall make this briefe exhortation vpon the wordes of the Goſpell.

FRiendes, you heare in this Goſpell the wordes of our Sauiour Chriſt, that he commanded the children to be brought vnto him, howe hee blamed thoſe that would haue kept them from him, howe he exhorted all men to followe their innocencie. Ye perceiue howe by his outwarde geſture and deede, hee declared his good will towarde them: For he imbraced them in his armes, hee layde his handes vpon them, and bleſſed them. Doubt yee not therefore, but earneſtly beleeue, that he will likewyſe fauourably receiue theſe preſent infantes, that hee will imbrace them with the armes of his mercie, that he will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father toward theſe infantes, declared by his ſonne Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmightie and euerlaſting God, heauenly Father, wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore, giue thy holy Spirit to theſe infantes, that they may be borne againe, and be made heires of euerlaſting ſaluation, thyrough our Lorde Jeſus Chriſt, who liueth and reigneth with thee and the holy Spirit, nowe and for euer, Amen.

¶ Then the Prieſt ſhall ſpeake vnto the godfathers and godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptiſed, ye haue prayed that our Lorde Jeſus Chriſt would vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lorde Jeſus Chriſt hath promiſed in his Goſpell, to graunt all theſe thinges that ye haue prayed for: which promiſe hee for his part will ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infantes muſt alſo faithfully for their part, promiſe by you that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue Gods holy word, and obediently keepe his commaundements.

¶ Then ſhall the Prieſt demaunde of the godfathers and godmothers theſe queſtions following.

Doeſt thou forſake the deuill, and all his workes, the vaine pompe and glorie of the worlde, with all courtous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not followe, nor be ledde by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almightie, maker of heauen and earth, and in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the thirde day, that he aſſended into heauen, and ſitteth at the right hande of God the father Almighty, and from thence ſhall come againe at the ende of the worlde to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saintes, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay.

O Mercifull God, graunt that the olde Adam in theſe children may be ſo buried, that the newe man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirite, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuill, the worlde, and the fleſh. Amen.

Graunt that who ſo euer is here dedicated to thee by our office and miniſterie, may alſo be endued with heauenly vertues, and euerlaſtingly rewarded, through thy mercie, O bleſſed Lord God, who doeſt liue and gouerne all things, worlde without ende. Amen.

Almightie euerliuing God, whoſe moſt dearely beloued ſonne Jeſus Chriſt, for the forgiuenneſſe of our ſinnes, did ſhead out of his moſt precious ſide both water and blood, & gaue commaundement to his diſciples, that they ſhould go teache all nations, and baptize them in the name of the Father, the Sonne, and of the holy Ghoſt: Regarde, we beſeeche thee, the ſupplications of thy Congregation, & graunt that all thy ſeruants which ſhalbe baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt take the childe in his handes, and aske the name: And naming the childe, ſhall dip it in the water, ſo it be diſcreetely and warily done, ſaying.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid wordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall make a croſſe vpon the childes forehead, ſaying,

WE receiue this childe into the Congregation of Chriſts flocke, and doe ſigne him with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the worlde, and the deuil, and to continue Chriſtes faithfull ſouldier and ſeruant vnto his liues ende. Amen.

¶ Then ſhall the Prieſt ſay.

Seeing nowe, dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes Congregation, let vs giue thankes vnto God for theſe benefites, and with one accorde make our prayers vnto Almightie God, that they may leade the reſt of their life according to this beginning.

¶ Then ſhalbe ſaid.

¶ Our Father which art in heauen. &c.

¶ Then ſhall the Prieſt ſay.

WE yeeld thee heartie thankes, moſt mercifull Father, that it hath pleaſed thee to regenerate this Infante with thy holy Spirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation: And humbly we beſeeche thee to graunt, that he, being dead vnto ſinne, and liuing vnto righteouſnes, and being buried with Chriſt in his death, may crucifie the olde man, and vtterly abolish the whole body of ſinne, that as he is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, he may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

¶ At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation folowing.

FOraſmuch as theſe children haue promiſed by you to forſake the deuil and al his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your partes and dueties to ſee that theſe infantes be taught, ſo ſoone as they ſhalbe able to learne, what a ſolemne bowe, promiſe, & profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare ſermons, and chiefely you ſhall prouide that they may learne þ Creede, the Lordes prayer, and the ten commaundements in the Engliſh tongue, & all other things which a Chriſtian man ought to knowe and beleeue to his ſoules health. And that theſe children may be vertuouſly brought vp to leade a godly & a chriſtian life, remembring alwayes that baptiſme doth repreſent vnto vs our profeſſion, which is, to folowe the example of our Sauiour Chriſt, and to be made like vnto him, that as he died and roſe againe for vs, ſo ſhould we which are baptized, die from ſinne, & riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

¶ The Miniſter ſhall commaunde that the children be brought to the Byſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the faith, the Lordes prayer, and the ten Commandements, and be further inſtructed in the Catechiſme, ſet forth for that purpoſe, accordingly as it is there expreſſed.

Of

Of them that be baptiſed in priuate houſes in time of neceſſitie.

THE Paſtors and Curates ſhall oft admoniſh the people that they deferre not the baptiſme of infants any longer then the Sunday, or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued. And alſo they ſhall warne them, that without great cauſe and neceſſitie, they baptiſe not children at home in their houſes. And when great neede ſhal cõpell them ſo to do, ỹ then they miniſter it on this faſhion. Firſt let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time will ſuffer. And then one of them ſhall name the childe, and dippe him in the water, or powre water vpon him, ſaying theſe wordes.

N. I baptiſe thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the childe ſo baptiſed, is lawfully and ſufficiently baptiſed, and ought not to be baptiſed againe in the Church. But yet neuertheleſſe, if the childe which is baptiſed after this ſort, doe afterward liue, it is expedient that hee be brought to the Church, to the intent the Prieſt may examine and trye whether the childe be lawfully baptiſed or no. And if thoſe that bring any childe to the Church, doe anſwere that he is already baptiſed, then ſhall the Prieſt examine them further.

By whom the childe was baptiſed?
Who was preſent when the childe was baptiſed?
Whether they called vpon God for grace and ſuccour in that neceſſitie?
With what thing, or what matter they did baptiſe the childe?
With what wordes the childe was baptiſed?
Whether they thinke the childe to be lawfully and perfectly baptiſed?

¶ And if the Miniſter ſhall prooue by the anſweres of ſuch as brought the child, that all things were done as they ought to be, then ſhall not he chriſten the childe againe, but ſhall receiue him as one of the flocke of the true chriſtian people, ſaying thus.

I certifie you, that in this caſe ye haue done well, and accordyng to due order, concerning the baptiſing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in baptiſme, receiued into the number of the children of God, and heyres of euerlaſting life. For our Lorde Jeſus Chriſt doeth not denie his grace and mercie vnto ſuch infants, but moſt louingly doth call them vnto him, as the holy Goſpel doth witneſſe to our comfort, on this wiſe.

The Goſpel.

AT a certaine time they brought children vnto Chriſt, that he ſhould touche them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſaide vnto them, Suffer litle children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, who ſo euer doth not receiue the kingdome of God as a litle childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpõ them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the wordes of the Goſpel.

FRiendes, you heare in this Goſpel the wordes of our Sauiour Chriſt, that he commanded the children to be brought vnto him, how he blamed thoſe that would haue kept them from him, how he exhorted all men to folow their innocencie. Ye perceiue how by his outward geſture & deede, he declared his good will towarde them: For he imbraced them in his armes, he laid his hands vpon them, & bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he will likewiſe fauourably receiue this preſent infant, that he hath imbraced him with the armes of his mercie, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly father, declared by his ſonne Jeſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lorde himſelfe taught, and in declaration of our faith, let vs recite the articles conteined in our Creede.

¶ Here the Miniſter, with the Godfathers, and Godmothers, ſhall ſay.

Our Father which art in heauen. &c.

¶ Then ſhall the Prieſt demaunde the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this child forſake the deuill, and all his workes, & vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to folowe, and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this child profeſſe this faith, to beleeue in God the father Almightie, maker of heauen and earth, and in Jeſus Chriſt his onely begotten ſonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the virgin Marie, that hee ſuffred vnder Pontius Pilate, was crucified, dead, and buried, that he went

is weeping and gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pitie, promiseth vs forgiuenesse of that which is past, if with a whole mind & true heart) we returne vnto him. *For though our sins be as red as scarlet, they shall be as white as snow, & though they be like purple, yet shall they be as white as wooll.

Esai. 1. 18, 30.

*Turne you cleane (saith the Lord) frō all your wickednesse, and your sinnes shall not be your destruction.

Ezek. 18. 30

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and ye shall liue.

*Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

1. Ioh. 2. 1, 2

*For he was wounded for our offences, & smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, & most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, *if we will take his easie yoke & light burden vpon vs, to follow him in lowlinesse, patience & charitie, and be ordered by the gouernance of his holy spirit, seeking alwayes his glory and serning him duely in our vocation, with thanksgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shal light vpon them that shal be set on the left hand, and he will set vs on his *right hand, & giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he bouchsafe to bring vs all for his infinite mercy. Amen.

Esai. 53. 5

Mat. 11. 29, 30.

Mat 25. 33, 34.

¶ Then shal they all kneele vpon their knees, and the Minister and Clerks kneeling (where they were accustomed to say the Letanie) shall say this Psalme.

¶ Miserere mei Deus.

Psalme 51

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with hysope, & I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy prayse.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and a contrite heart (O God) wilt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the wals of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrings and oblations: then shall they offer pong bullocks vpon thine altar.

Glorie be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, bee mercifull vnto vs sinners for thy Names sake.

Minister.

Lord heare our prayers.

Answere.

And let our crie come vnto thee.

¶ Let vs pray.

O Lord, we beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon, may bee absolued through Christ our Lord. Amen.

O Most mighty God & mercifull Father, which hast compassion of all men, & hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue & comfort vs, which be grieued & wearied with the burden of our sinnes: thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine ire from vs, which meekly knowledge our vilenes, & truely repent vs of our faultes: so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people, good Lord, spare them, let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

¶ The

THE END.

The Pſalmes of Dauid, of that tranſlation, which is commonly vſed in the Church.

Beatus vir qui non abijt. Pſal. 1.

Morning prayer.

BLeſſed is the man that hath not walked in the counſell of the vngodly, nor ſtand in the way of ſinners: and hath not ſit in the ſeate of the ſcornefull.

2 But his delight is in the Law of the Lord: and in his Law wil he exerciſe himſelfe day and night.

3 And he ſhall be like a tree planted by the water ſide: that will bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhall not wither: and looke whatſoeuer he doeth, it ſhall proſper.

5 As for the vngodly, it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhall not be able to ſtand in the Iudgement: neither the ſinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt? Pſal. 2.

WHy doe the heathen ſo furiouſly rage together: and why doe the people imagine a vaine thing?

2 The kings of the earth ſtand vp, and the rulers take counſaile together: againſt the Lord, and againſt his Anointed.

3 Let vs breake their bonds aſunder: and caſt away their cords from vs.

4 He that dwelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in derision.

5 Then ſhal he ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my king: vpō my holy hil of Sion.

7 I will preach the Law, whereof the Lord hath ſayd vnto me: thou art my ſonne, this day haue I begotten thee.

8 Deſire of me, and I ſhall giue thee the heathen for thine inheritance: and the vttermoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of yron: and breake them in pieces like a potters veſſell.

10 Be wiſe now therefore, O ye kings: be learned ye that are iudges of the earth

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kiſſe the Sonne, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.

Domine quid? Pſal 3.

LOrd how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me downe and ſlept, and roſe vp againe: for the Lord ſuſteined me.

6 I will not be afraid for ten thouſands of people: that haue ſet themſelues againſt me round about.

7 Vp Lord, and helpe mee, O my God: for thou ſmiteſt all mine enemies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy bleſſing is vpon the people.

Cum inuocarem. Pſal. 4.

HEare me when I call, O God of my righteouſneſſe: for thou haſt ſet me at libertie when I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.

2 O ye ſonnes of men, how long will ye blaſpheme mine honour: and haue ſuch pleaſure in vanitie, and ſeeke after leaſing?

3 Knowe this alſo, that the Lord hath choſen to himſelfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and ſinne not: commune with your owne heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſſe: and put your truſt in the Lord.

6 There bee many that ſay: who will ſhew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou haſt put gladneſſe in my heart: ſince the time that their come and wine and oyle increaſed.

9 I will lay me downe in peace, and take my reſt: for it is thou Lorde onely that makeſt mee dwell in ſafetie.

Verba mea auribus. Pſal. 5.

POnder my words, O Lord: conſider my meditation

2 O hearken thou vnto the voyce of my calling, my King & my God: for vnto thee wil I make my prayer.

3 My voice ſhalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that haſt no pleaſure in wickedneſſe: neither ſhall any euil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that worke vanitie.

6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lord will abhorre both the bloodthirſtie and deceitfull man.

7 But as for me, I will come into thy houſe, euen vpon the multitude of thy mercie: and in thy feare will I worſhip toward thy holy Temple.

8 Leade me, O Lord, in thy righteouſnes, becauſe of mine enemies: make thy way plaine before my face.

9 For there is no faithfulneſſe in his mouth: their inward parts are very wickednеſſe.

10 Their throate is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their owne imaginations: caſt them out in the multitude of their vngodlineſſe, for they haue rebelled againſt thee.

12 And let all them that put their truſt in thee, reioyce: they ſhall euer bee giuing of thankes, becauſe thou defendeſt them, they that loue thy Name ſhall bee ioyfull in thee.

13 For thou Lord wilt giue thy bleſſing vnto the righteous: and with thy fauourable kindneſſe wilt thou defend him, as with a ſhield.

Domine ne in furore. Pſal 6.

OLord rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure. Euening prayer.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my ſoule: O ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night waſh I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhalbe confounded & ſore vexed: they ſhalbe turned backe, & put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lord my God, in thee haue I put my truſt: ſaue me from all them that perſecute me, & deliuer me.

2 Leſt he deuoure my ſoule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any wickednesſe in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cauſe is mine enemie.

5 Then let mine enemie perſecute my ſoule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp, O Lord, in thy wrath, and lift vp thy ſelfe: becauſe of the indignation of mine enemies, ariſe vp for me in the iudgement that thou haſt commanded.

7 And ſo ſhal the congregation of the people come about thee: for their ſakes therefore lift vp thy ſelfe againe.

8 The Lord ſhall iudge the people, giue ſentence with me, O Lord: according to my righteouſneſſe, and according to the innocencie that is in me.

9 Oh let the wickednesſe of the vngodly come to an end: but guide thou the iuſt.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preſerueth them that are true of heart.

12 God is a righteous Iudge, ſtrong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his ſword: he hath bent his bow, and made it ready.

14 Her hath prepared for him the inſtruments of death: he ordeineth his arrowes againſt ỹ perſecutors.

15 Behold, he trauaileth with miſchiefe: he hath conceiued ſorrow, and brought forth vngodlineſſe.

16 He hath graued and digged vp a pit: and is fallen himſelfe into the deſtruction that he made for other.

17 For his trauaile ſhal come vpon his owne head: and his wickednes ſhall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteouſneſſe: and will prayſe the Name of the Lord the moſt High.

Domine Dominus. Pſal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that haſt ſet thy glory aboue the heauens!

2 Out of the mouth of very babes & ſucklings haſt thou ordeined ſtrength, becauſe of thine enemies: that thou mighteſt ſtil the enemie and the auenger.

3 For I wil conſider the heauens, euen the works of thy fingers: the Moone and the ſtarres which thou haſt ordeined.

4 What is man that thou art mindful of him: and the ſonne of man that thou viſiteſt him?

5 Thou madeſt him lower then the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the works of thy hands: and thou haſt put all things in ſubiection vnder his feete.

7 All ſheepe & oxen: yea, and the beaſts of the field.

8 The fowles of the ayre, and the fiſhes of the ſea: and whatſoeuer walketh thorow the paths of the ſeas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Pſal. 9.

I Will giue thanks vnto thee, O Lord, with my whole heart: I will ſpeake of all thy marueilous workes. Morning prayer.

2 I wil be glad & reioyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driuen backe: they ſhal fall and periſh at thy preſence.

4 For thou haſt maintained my right, & my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the vngodly: thou haſt put out their name for euer & euer.

6 O thou enemy, deſtructions are come to a perpetuall end: euen as the cities which thou haſt deſtroyed, their memoriall is periſhed with them.

7 But the Lord ſhall endure for euer: he hath alſo prepared his ſeate for iudgement.

8 For he ſhal iudge the world in righteouſneſs: and miniſter true iudgement vnto the people.

9 The Lord alſo wil be a defence for the oppreſſed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou Lord haſt neuer failed them that ſeeke thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembreth them: & forgetteth not the complaint of ỹ poore.

13 Haue mercy vpon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that liſteſt me vp from the gates of death.

14 That I may ſhew all thy prayſes in the ports of the daughter of Sion: I will reioyce in thy ſaluation.

15 The heathen are ſunke downe in the pit that they made: in the ſame net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the workes of his owne hands.

17 The wicked ſhalbe turned into hell: and all the people that forget God.

18 For the poore ſhall not alway be forgotten: the patient abiding of the meeke ſhall not periſh for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy ſight.

20 Put them in feare (O Lord:) that the heathen may know themſelues to be but men.

Vt quid Domine. Pſal. 10.

WHy ſtandeſt thou ſo farre off (O Lord:) and hideſt thy face in the needefull time of trouble?

2 The vngodly for his owne luſt doeth perſecute the poore: let them be taken in the craftie wilineſſe that they haue imagined.

3 For the vngodly hath made boaſt of his owne hearts deſire: and ſpeaketh good of the couetous whom God abhorreth.

4 The vngodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his ſight, and therefore deſieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall neuer

be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the thirtith corners of the streetes: & priuily in his lurking dennes doth he murther the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lion lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, & he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly & malicious: take away his vngodlinesse, & thou shalt find none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare heareneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal 11.

IN the Lord put I my trust: how say ye then to my soule, that she should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily shoote at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lordes seate is in heauen.

5 His eyes consider the poore: and his eye lidders tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doth his soule abhorre.

7 Upon the vngodly he shall raine snares, fire, and brimstone, storme and tempest: this shalbe their portion to drinke.

8 For the righteous Lord loueth righteousnes: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Euening prayer.

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the [illegible]: and because of the deepe sighing of the poore.

6 I will vp (sayth the Lord:) and wil helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shal I seeke counsaile in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one y doth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

7 Destruction and vnhappinesse is in their waies: and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mock at the counsaile of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit? Psal. 15.

LOrd who shall dwel in thy Tabernacle: or who shall rest vpon thy holy Hill? Morning prayer.

2 Euen hee that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: & maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbor, & disappointeth him not: though it were to his owne hinderance.

6 Hee that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 M

2 O my soule, thou hast sayd vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

4 But they that run after another god: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a fair ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine Holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto the prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnes, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

Seeking prayer.

I Will loue thee (O Lord) my strength. the Lord is my stonie rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voyce out of his holy temple: and my complaint shall come before him, it shal enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feet.

10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.

11 He made darknesse his secret place: his Pauilion round about him, with darke water, and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remooued: haile stones and coales of fire.

13 The Lord also thundred out of heauen, & the highest gaue his thunder: haile stones and coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, & the foundations of ỹ round world were discouered at thy chiding, O Lord: at ỹ blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eyesight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: & shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknesse to be light.

29 For in thee I shal discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the worde of the Lord also is tryed in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of

ware: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp, and thy louing correction shall make me great.

36 Thou shalt make room enough vnder me for to go: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne again till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feet.

39 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but he shall not heare them.

42 I will beat them as small as the dust before the winde: I will cast them out as clay in the streetes.

43 Thou shalt deliuer me from the stirrings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 Assoone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afrayd out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth mee from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing prayses vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his annointed, and vnto his seed for euermore.

Cœli enarrant. Psal 19.

Morning prayer.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speach nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a giant to run his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it again: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honie, and the honie combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offrings: and accept thy burnt sacrifice.

4 Graunt thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord perfourme all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicity: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarie.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to perfourme.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and prayse thy power.

Deus, Deus meus. Psal. 22.

MY God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

Euening prayer.

2 O my God I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lips, and shake their heads, saying.

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God, euen frō my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Basan close me in on euery side.

13 They gape vpon mee with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting waxe.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about mee: and the counsell of the wicked layed siege against me.

17 They pearced my hands and my feete, I may tel all my bones: they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my dearling from the power of the dogge.

21 Saue me frō the Lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the midest of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all yee of the seede of Jacob, and feare him all yee seede of Israel.

24 For hee hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in þ great congregation: my vowes will I performe in the sight of them þ feare him.

26 The poore shall eate and bee satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shal kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shall bee counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall bee borne, whom the Lord hath made.

Dominus regit me. Psal 23.

THe Lord is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anointed my head with oyle, and my cup shalbe full.

6 But thy louing kindnes and mercy shall follow me all the dayes of my life: and I will dwel in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, & all that therein is: the compasse of the world, & they that dwel therein. Morning prayer.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane hands & a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and bee ye lift vp ye euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hosts, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach mee thy paths.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindenesse which hath bene euer of olde.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shal he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keepe his Couenant and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secret of the Lorde is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am deſolate and in miſery.

16 The ſorowes of my heart are inlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduerſitie and miſerie: and forgiue me all my ſinne.

18 Conſider mine enemies how many they are: and they beare a tyrannous hate againſt me.

19 O keepe my ſoule, and deliuer me: let me not be confounded, for I haue put my truſt in thee.

20 Let perfectneſſe and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Iſrael, O God: out of all his troubles.

Iudica me Domine. Pſal 26.

BE thou my iudge, O Lord, for I haue walked innocently: my truſt hath bene alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and proue me: try out my reines and my heart.

3 For thy louing kindneſſe is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine perſons: neither will I haue fellowſhip with the deceitfull.

5 I haue hated the congregation of the wicked: and will not ſit among the vngodly.

6 I will waſh my hands in innocencie, O Lord: and ſo will I goe to thine altar.

7 That I may ſhew the voyce of thankeſgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not vp my ſoule with the ſinners: nor my life with the bloodthirſtie.

10 In whoſe hands is wickednelle: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote ſtandeth right: I will praiſe the Lord in the congregations.

Dominus illuminatio. Pſal. 27.

Euening prayer.

THe Lord is my light and my ſaluation, whom then ſhall I feare: the Lord is the ſtrength of my life, of whom then ſhall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my fleſh: they ſtumbled and fell.

3 Though an hoſte of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in him.

4 One thing haue I deſired of the Lord, which I will require: euen that I may dwel in the houſe of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me vp vpon a rocke of ſtone.

6 And now ſhall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing and ſpeake prayſes vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, ſeeke ye my face: thy face Lord will I ſeeke.

10 O hide not thou thy face from me: nor caſt thy ſeruant away in diſpleaſure.

11 Thou haſt bene my ſuccour: leaue me not, neither forſake me, O God of my ſaluation.

12 When my father and my mother forſake me: the Lord taketh me vp.

13 Teach mee thy way, O Lord: and leade me in the right way, becauſe of mine enemies.

14 Deliuer me not ouer into the will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake wrong.

15 I ſhould vtterly haue fainted: but that I beleeue verely to ſee the goodneſſe of the Lord in the land of the liuing.

16 O tarry thou the Lords leaſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. Pſal. 28.

VNto thee will I cry, O Lord my ſtrength: thinke no ſcorne of me, leſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercie ſeate of thy holy Temple.

3 O plucke mee not away (neither deſtroy mee) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.

4 Reward them according to their deedes: and according to the wickednelle of their owne inuentions.

5 Recompenſe them after the worke of their hands: pay them that they haue deſerued.

6 For they regard not in their minds the works of the Lord, nor the operation of his hands: therefore ſhall he breake them downe, and not build them vp.

7 Prayſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him, & I am helped: therefore my heart danceth for ioy, and in my ſong will I prayſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his anoynted.

10 O ſaue thy people, & giue thy bleſſing vnto thine inheritance: feede them, and ſet them vp for euer.

Afferte Domino. Pſal. 29.

BRing vnto the Lord (O yee mightie) bring yong rammes vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.

2 Giue the Lord the honour due vnto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea, the voyce of the Lord is mighty in operation: the voice of the Lord is a glorious voyce.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them alſo to ſkip like a Calfe: Libanus alſo and Syrion like a yong Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord ſhaketh the wildernelle: yea, the Lord ſhaketh the wildernelle of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth yong, and diſcouereth the thicke buſhes: in his Temple doeth euery man ſpeake of his honour.

9 The Lord ſitteth aboue the water floods: and the Lord remaineth a King for euer.

10 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall giue his people the bleſſing of peace.

Exaltabo te Domine. Pſal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee: and thou haſt healed me.

3 Thou Lord haſt brought my ſoule out of hel: thou haſt kept my life from them that goe downe to the pit.

4 Sing praiſes vnto the Lord (O ye ſaints of his) and giue thankes to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

6 And in my proſperitie I ſayd, I ſhall neuer be remoued: thou Lord of thy goodneſſe haſt made my hill ſo ſtrong.

7 Thou diddeſt turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the duſt giue thankes vnto thee: or ſhall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, & girded me with gladneſſe.

13 Therefore ſhal euery good man ſing of thy praiſe without ceaſing: O my God, I will giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt, let mee neuer be put to confuſion: deliuer me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſte to deliuer me.

3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

4 For thou art my ſtrong rocke, and my caſtle: be thou alſo my guide, and leade me for thy Names ſake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of ſuperſtitious vanities: and my truſt hath bene in the Lord.

8 I wil be glad, and reioyce in thy mercy: for thou haſt conſidered my trouble, and haſt knowen my ſoule in aduerſities.

9 Thou haſt not ſhut mee vp into the hand of the enemie: but haſt ſet my feete in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is conſumed for very heauineſſe, yea, my ſoule and my body.

11 For my life is waxen olde with heauineſſe: and my yeeres with mourning.

12 My ſtrength faileth me, becauſe of mine iniquitie: and my bones are conſumed.

13 I became a reproofe among all mine enemies, but ſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conueyed themſelues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken veſſel.

15 For I haue heard the blaſphemy of ỹ multitude: and feare is on euery ſide, while they conſpire together againſt me, & take their counſell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue ſayd, Thou art my God.

17 My time is in thy hand, deliuer me frō the hand of mine enemies: and from them that perſecute me.

18 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſilence in the graue.

20 Let ỹ lying lips be put to ſilence, which cruelly, diſdainefully, & deſpitefully ſpeake againſt ỹ righteous.

21 O how plentifull is thy goodneſſe, which thou haſt layde vp for them that feare thee: and that thou haſt prepared for them that put their truſt in thee, euen before the ſonnes of men!

22 Thou ſhalt hide them priuily by thine owne preſence, from the prouoking of all men: thou ſhalt keepe them ſecretly in thy tabernacle frō the ſtrife of tongues.

23 Thanks be to the Lord: for he hath ſhewed me marueilous great kindneſſe in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Neuertheleſſe thou heardeſt the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all yee his Saintes: for the Lord preſerueth them that are faithfull, and plentifully rewardeth the proude doer.

27 Be ſtrong, and he ſhal ſtablish your heart: all ye that put your truſt in the Lord.

Beati quorum. Pſal. 32.

BLeſſed is he whoſe vnrighteouſneſſe is forgiuen: and whoſe ſinne is couered. Euening prayer.

2 Bleſſed is the man vnto whom the Lord imputeth no ſinne: & in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complayning.

4 For thy hand is heauy vpon me day and night: and my moyſture is like the drought in ſummer.

5 I will knowledge my ſinne vnto thee: and mine vnrighteouſneſſe haue I not hid.

6 I ſaid, I will confeſſe my ſinnes vnto the Lord: and ſo thou forgaueſt the wickednes of my ſinne.

7 For this ſhall euery one that is godly make his prayer vnto thee in a time when thou mayeſt be found: but in the great water floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſongs of deliuerance.

9 I wil inſtruct thee, & teach thee in ỹ way wherein thou ſhalt goe: and I wil guide thee with mine eye.

10 Be ye not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt be holden with bitte and bridle, leſt they fall vpon thee.

11 Great plagues remaine for the vngodly: but who ſo putteth his truſt in the Lord, mercy embraceth him on euery ſide.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iuſti. Pſal. 33.

REioyce in the Lord, O ye righteous: for it becometh well the iuſt to be thankefull.

2 Praiſe the Lord with Harpe: ſing Pſalmes vnto him with the Lute and inſtrument of ten ſtrings.

3 Sing vnto the Lord a new ſong: ſing prayſes luſtily (vnto him) with a good courage.

4 For the worde of the Lord is true: and all his workes are faithfull.

5 He loueth righteouſnes and iudgement: the earth is full of the goodneſſe of the Lord.

6 By the word of ỹ Lord were the heauens made: and all the hoſtes of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were vpon an heape: and layeth vp the depe as in a treaſure houſe.

8 Let all the earth feare the Lorde: ſtand in awe of him all ye that dwel in the world.

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the deuices of the people to be of none effect, and caſteth out the counſels of Princes.

11 The

11 The counsell of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehova: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwel in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mightie man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them ỹ feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his saints: for they that feare him lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shal want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euil, & doe good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shalbe desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal 35.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them bee as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misrie, from him that spoyleth him.

11 False witnesse did rise vp: they layde to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuerthelesse, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went beauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at mee, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me and my darling from the Lions.

18 So wil I giue thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lorde: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarel: auenge thou my cause, my God and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

27 Let

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnes standeth like the strong mountaines: thy Iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast: how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shal not be able to stand.

Noli æmulari. Psal 37

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, & be doing good: dwell in the land, and verely thou shalt be fed.

4 Delight thou in the Lord: and he shal giue thee thy hearts desire.

5 Commit thy way vnto the Lord: & put thy trust in him, and he shall bring it to passe.

6 He shall make thy righteousnes as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against y man that doeth after euil counsailes.

8 Leaue off from wrath, and let go displeasure: fret not thy selfe else shalt thou be moued to doe euill.

9 Wicked doers shal be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

12 The vngodly seeketh counsaile against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.

15 Their sword shall go through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the vngodly: and their inheritance shall endure for euer.

19 They shall not bee confounded in the perilous time: & in the dayes of dearth they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse y land: and they that be cursed of him, shalbe rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene young, and now am olde: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shalbe rooted out.

30 The righteous shall inherit the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene y vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shal stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden, too heauie for me to beare.

5 My woundes stinke, and are corrupt: through my foolishnesse.

6 I am

6 I am brought into so great trouble and miserie: that I go mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afarre off.

12 They also that sought after my life, layd snares for me: and they that went about to do me evill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, have I put my trust: thou shalt answere for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over mee: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heavinesse is ever in my sight.

18 For I will confesse my wickednesse: and be sory for my sinne.

19 But mine enemies live, & are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God my salvation.

Dixi, Custodiam. Psal 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea even from good words, but it was paine and griefe to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue,

5 Lord let me know mine end, & the number of my daies: that I may be certified how long I have to live.

6 Behold, thou hast made my dayes as it were a span long: and mine age is even as nothing in respect of thee, & verely every man living is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth up riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the meanes of thy heavie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare mee a little, that I may recover my strength: before I go hence, and be no more seene.

Expectans expectavi. Psal 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feete upon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wonderous works which thou hast done: like as be also thy thoughts which are to vs-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them and speake of them: they should be more then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not have: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will O my God: I am content to doe it, yea, thy Law is within my heart.

11 I have declared thy righteousnesse in the great congregation: loe I will not refraine my lips, O Lord, and that thou knowest.

12 I have not hidde thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy salvation.

13 I have not kept backe thy loving mercie and trueth: from the great congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy loving kindnesse and thy trueth alway preserve me.

15 For innumerable troubles are come about me, my sinnes have taken such holde upon me, that I am not able to looke up: yea, they are moe in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to helpe me.

17 Let them bee ashamed and confounded together that seeke after my soule to destroy it: let them be driven backward and put to rebuke that wish me evill.

18 Let them be desolate and rewarded with shame, that say unto me: Fie upon thee, fie upon thee.

19 Let all those that seeke thee, be joyfull and glad in thee: and let such as love thy salvation, say alway, The Lord be praysed.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is hee that considereth the poore (and needie:) the Lord shall deliver him in the time of trouble. Evening prayer.

2 The Lord preserve him and keepe him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke upon his bed: make thou all his bed in his sicknesse.

4 I said, Lord, be mercifull unto me: heale my soule, for I have sinned against thee.

5 Mine enemies speake evill of me: when shall he die, and his name perish?

6 And

6 And if he come to ſee me, he ſpeaketh vanity: and his heart cõceiueth falſhood within himſelfe, and when he commeth forth, he telleth it.

7 All mine enemies whiſper together againſt me: euen againſt me doe they imagine this euill.

8 Let the ſentence of guiltineſſe proceede againſt him: and now that he lieth, let him riſe vp no more.

9 Yea, euen mine owne familiar friend whom I truſted: which did alſo eate of my bread, hath layde great waite for me.

10 But be thou mercifull vnto me, O Lord: raiſe thou me vp againe, and I ſhall reward them.

11 By this I know thou fauoureſt me: that mine enemie doeth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is athirſt for God, yea, euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue bene my meate day and night: while they daily ſay vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God.

5 In the voyce of praiſe and thankſgiuing: among ſuch as keepe holy day.

6 Why art thou full of heauineſſe, (O my ſoule:) and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my ſoule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the litle hill of Hermon.

9 One deepe calleth another, becauſe of the noyſe of the water pipes: all thy waues and ſtormes are gone ouer me.

10 The Lorde hath graunted his louing kindneſſe on the day time: and in the night ſeaſon did I ſing of him, and made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, why haſt thou forgotten me: why goe I thus heauily, while the enemie oppreſſeth me?

12 My bones are ſmitten aſunder, as with a ſword: while mine enemies (that trouble me) caſt me in the teeth.

13 Namely, while they daily ſay vnto me: where is now thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Pſal. 43.

GIue ſentence with mee, O God, and defend my cauſe againſt the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauily, while the enemie oppreſſeth me?

3 O ſend out thy light and thy trueth, that they may lead me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy & gladnes: and vpon the Harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Pſal. 44.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou haſt done in their time of olde. Morning prayer.

2 How thou haſt driuen out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gate not the land in poſſeſſion through their owne ſword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: becauſe thou haddeſt a fauour vnto them.

5 Thou art my King (O God:) ſend helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that riſe vp againſt vs.

7 For I will not truſt in my bowe: it is not my ſword that ſhall helpe me.

8 But it is thou that ſaueſt vs from our enemies: and putteſt them to confuſion that hate vs.

9 We make our boaſt of God all day long: and will praiſe thy Name for euer.

10 But now thou art farre off, and putteſt vs to confuſion: and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backes vpon our enemies: ſo that they which hate vs, ſpoile our goods.

12 Thou letteſt vs to be eaten vp like ſheepe: and haſt ſcattered vs among the Heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to bee rebuked of our neighbours: to bee laughed to ſcorne, and had in derition of them that are round about vs.

15 Thou makeſt vs to be a byword among the heathen: and that the people ſhake their heads at vs.

16 My confuſion is daily before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlanderer and blaſphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our ſelues frowardly in thy couenant.

19 Our heart is not turned backe: neither our ſteps gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of Dragons: and couered vs with the ſhadowe of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheepe appointed to be ſlaine.

23 Vp Lord, why ſleepeſt thou: awake, and be not abſent from vs for euer.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoule is brought low, euen vnto the duſt: our belly cleaueth vnto the ground.

26 Ariſe and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeake of the things which I haue made vnto the king.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace

grace are thy lips, becaule God hath blelſed thee for euer.

4 Gird thee with thy ſworde vpon thy thigh, O thou moſt mighty: according to thy worſhip and renowme.

5 Good lucke haue thou with thine honour: ride on, becauſe of the worde of trueth, of meekeneſſe, and righteouſneſſe, and thy right hand ſhall teach thee terrible things.

6 Thy arrowes are very ſharpe, and the people ſhalbe ſubdued vnto thee: euen in the middeſt among the kings enemies.

7 Thy ſeate (O God) endureth for euer: the ſcepter of thy kingdome is a right ſcepter.

8 Thou haſt loued righteouſneſs, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladneſſe aboue thy fellowes.

9 All thy garments ſmell of Myrrhe, Aloes, and Caſſia: out of the Ivorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did ſtand the Queene in a veſture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) & conſider, encline thine eare: forget alſo thine owne people, and thy fathers houſe.

12 So ſhall the king haue pleaſure in thy beautie: for he is thy Lord (God) and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought golde.

15 She ſhall be brought vnto the king in raiment of needle worke: the virgins that be her fellowes ſhall beare her company, and ſhalbe brought vnto thee.

16 With ioy and gladneſſe ſhall they be brought: and ſhall enter into the kings palace.

17 In ſtead of thy fathers thou ſhalt haue children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore ſhall the people giue thankes vnto thee world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength: a very prelent helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hils be caried into the middeſt of the ſea.

3 Though the waters thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of ỹ ſame.

4 The riuers of the flood thereof ſhall make glad the citie of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the middeſt of her, therefore ſhal ſhe not be remoued: God ſhall helpe her, and that right early.

6 The heathen make much adoe, and the kingdoms are moued: but God hath ſhewed his voyce, and the earth ſhall melt away.

7 The Lord of hoſts is with vs: the God of Jacob is our refuge.

8 O come hither & behold the workes of the Lord: what deſtruction he hath brought vpon the earth.

9 He maketh warres to ceaſe in all the world: he breaketh the bowe, and knappeth the ſpeare in ſunder, and burneth the chariots in the fire.

10 Be ſtil then, and know that I am God: I will be exalted among the Heathen, and I will be exalted in the earth.

11 The Lord of hoſtes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Pſal. 47.

O Clap your hands together, (all ye people:) O ing vnto God with the voyce of melodie. Euening prayer.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 He ſhall ſubdue the people vnder vs: and the nations vnder our feete.

4 He ſhall chuſe out an heritage for vs: euen the worſhip of Jacob whom he loued.

5 God is gone vp with a merie noyſe: and the Lord with the ſound of the trumpe.

6 O ſing prayſes, ſing prayſes vnto (our) God: O ſing prayſes, ſing prayſes vnto our King.

7 For God is the King of all the earth: ſing ye prayſes with vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy ſeate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a ſhield.

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be prayſed: in the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northſide lyeth the city of the great King, God is well knowen in her palaces, as a ſure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to ſee ſuch things: they were aſtonied, and ſuddenly caſt downe.

5 Feare came there vpon them, and ſorow: as vpon a woman in her trauaile.

6 Thou ſhalt breake the ſhips of the ſea: through the Eaſtwinde.

7 Like as we haue heard, ſo haue we ſeene in the city of the Lord of hoſtes, in the city of our God: God vpholdeth the ſame for euer.

8 We wait for thy louing kindneſſe (O God:) in the middes of thy Temple.

9 O God, according vnto thy Name, ſo is thy prayſe vnto the worlds ende: thy right hand is full of righteouſneſſe.

10 Let the mount Sion reioyce, and the daughters of Juda be glad: becauſe of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, ſet vp her houſes: that ye may tell them that come after.

13 For this God is our God for euer and euer: he ſhall be our guide vnto death.

Audite hæc omnes. Pſal. 49.

OHeare ye this all yee people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth ſhal ſpeake of wiſdome: and my heart ſhall muſe of vnderſtanding.

4 I will encline mine eare to the parable: and ſhew my darke ſpeach vpon the Harpe.

5 Wherefore ſhould I feare in the dayes of wickednelſe: and when the wickednelſe of my heeles compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it coſt more to redeeme their ſoules: ſo that he muſt let that alone for euer.

9 Yea, though he liue long: and ſee not the graue.

10 For

10 For he seeth that wise men also die, and perish together: as wel as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man wil not abide in honour: seeing he may bee compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie prayse their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, & the righteous shall haue domination ouer them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe a happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shal follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal 50.

Morning prayer.

THe Lord, euen the most mighty God hath spoken: and called the world, from the rising vp of the sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mightie tempest shalbe stirred vp round about him.

4 He shall call the heauen from aboue: & the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnes: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reprooue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I wil take no bullocke out of thine house: nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I be hungry, I wil not tel thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goats?

14 Offer vnto God thanksgiuing: & pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt prayse me.

16 But vnto the vngodly sayd God: Why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the aduulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest & spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reprooue thee, and set before thee the things that thou hast done.

22 O consider this ye that forget God: lest I pluck you away, and there be none to deliuer you.

23 Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inward parts: and shalt make mee to vnderstand wisedome secretly.

7 Thou shalt purge me with hysope, and I shalbe cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy & gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes (O Lord:) and my mouth shall shew thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the wals of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar.

Quid gloriaris? Psal 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst do mischiefe?

2 Whereas y goodnes of God endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnes more then goodnesse: and to talke of lies more then righteousnesse.

5 Thou hast loued to speake all words that may do hurt: O thou false tongue.

6 Therefore shal God destroy thee for euer: he shal take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted unto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will alwayes giue thanks unto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal 53.

Euening prayer.

THe foolish body hath said in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickednes: there is none that doeth good.

3 God looked downe from heauen upon the children of men: to see if there were any that would understand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding that worke wickednes: eating up my people as if they would eate bread? they haue not called upon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen unto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in Nomine. Psal. 54.

SAue me O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: & tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy Name (O Lord) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire upon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed unto me, & heare me: how I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen upon me.

5 Fearefulnesse and trembling are come upon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) & diuide them: for I haue spied vnrighteousnesse and strife in the citie.

10 Day and night they go about within the walles thereof: mischiefe also and sorow are in the middes of it.

11 Wickednesse is therein: deceit and guile goe not out of their streetes.

12 For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall saue me.

18 In the euening & morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.

21 He layd his hands upon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet they be very swords.

23 O cast thy burthen upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shal not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal 56.

Morning prayer.

BE mercifull unto mee, O God, for man goeth about to deuoure me, he is daily fighting and troubling me.

2 Mine enemies are dayly in hand to swallow me vp: for they be many that fight against mee, O thou most Highest.

3 Neuertheless though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily misake my words, all that they imagine, is to doe me euill.

6 They hold all together, and keepe themselues close: and marke my steps, when they lay waite for my soule.

7 Shall they escape for their wickednes: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call upon thee, then shall mine enemies bee put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lordes word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Unto thee (O God) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere

Miſerere mei Deus. Pſal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my ſoule truſteth in thee: and vnder the ſhadow of thy wings ſhall be my refuge, vntill this tyrannie be ouerpaſt.

2 I will call vnto the moſt high God: euen vnto the God that ſhall performe the cauſe which I haue in hand.

3 He ſhall ſend from heauen: and ſaue me from the reproofe of him that would eate me vp.

4 God ſhall ſend forth his mercy and trueth: my ſoule is among Lyons.

5 And I lie euen among the children of men (that are let on fire:) whoſe teeth are ſpeares and arrowes, and their tongue a ſharpe ſword.

6 Set vp thy ſelfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layed a net for my feete, and preſſed downe my ſoule: they haue digged a pit before me, and are fallen into the middeſt of it themſelues.

8 My heart is fixed, O God, my heart is fixed: I will ſing and giue prayſe.

9 Awake vp my glory, awake Lute and Harpe: I my ſelfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will ſing vnto thee among the nations.

11 For the greatneſſe of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy ſelfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Pſal 58.

ARe your mindes ſet vpon righteouſnes, O ye congregation: and do ye iudge the thing that is right, O ye ſonnes of men?

2 Yea, yee imagine miſchiefe in your heart vpon the earth: and your hands deale with wickedneſſe.

3 The vngodly are froward euen from their mothers wombe: aſſoone as they be borne, they go aſtray, and ſpeake lies.

4 They are as venemous as the poyſon of a Serpent: euen like the deafe Adder that ſtoppeth her eares.

5 Which refuſeth to heare the voyce of the charmer: charme he neuer ſo wiſely.

6 Breake their teeth (O God) in their mouthes, ſmite the chaw bones of the Lyons, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrowes, let them be rooted out.

7 Let them conſume away like a ſnaile, and bee like the vntimely fruit of a woman: and let them not ſee the ſunne.

8 Or euer your pots be made hote with thornes: ſo let indignation vexe him, euen as a thing that is raw.

9 The righteous ſhall reioyce when he ſeeth the vengeance: he ſhall waſh his footſteps in the blood of the vngodly.

10 So that a man ſhall ſay, Verely there is a reward for the righteous: doubtleſſe there is a God that iudgeth the earth.

Eripe me de inimicis. Pſal. 59.

Euening prayer.

DEliuer me from mine enemies, (O God:) defend me from them that riſe vp againſt me.

2 O deliuer me from the wicked doers: and ſaue me from the bloodthirſty men.

3 For loe, they lie waiting for my ſoule: the mightie men are gathered againſt me, without any offence or fault of me, O Lord.

4 They runne and prepare themſelues without my fault: ariſe thou therefore to helpe mee, and behold.

5 Stand vp (O Lord God of hoſts) thou God of Iſrael, to viſite all the heathen: and be not mercifull vnto them that offend of malicious wickednes.

6 They goe to and fro in the euening: they grinne like a dog, and run about thorow the citie.

7 Beholde, they ſpeake with their mouth, and words are in their lips: for who doeth heare?

8 But thou, O Lord, ſhalt haue them in deriſion: and thou ſhalt laugh all the heathen to ſcorne.

9 My ſtrength will I aſcribe vnto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſſe plenteouſly: and God ſhall let me ſee my deſire vpon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the ſinne of their mouth, and for the words of their lips, they ſhall bee taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dog, and go about the citie.

15 They will runne here and there for meate: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, & will praiſe thy mercy betimes in the morning: for thou haſt bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my ſtrength) will I ſing: for thou, O God, art my refuge, and my mercifull God.

Deus repuliſti nos. Pſal 60.

O God, thou haſt caſt vs out, and ſcattered vs abroad: thou haſt alſo bene diſpleaſed, O turne thee vnto vs againe.

2 Thou haſt moued the land, and diuided it: heale the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heauy things: thou haſt giuen vs a drinke of deadly wine.

4 Thou haſt giuen a token for ſuch as feare thee: that they may triumph becauſe of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath ſpoken in his holineſſe, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manaſſes is mine: Ephraim alſo is the ſtrength of my head, Iuda is my lawgiuer.

8 Moab is my waſhpot, ouer Edom will I caſt out my ſhooe: Philiſtia be thou glad of me.

9 Who wil leade me into the ſtrong citie: who wil bring me into Edom?

10 Haſt thou not caſt vs out, O God: wilt not thou, O God, go out with our hoſts?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God ſhall we do great actes: for it is he that ſhall tread downe our enemies.

Exaudi Deus. Pſal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauineſſe.

3 O ſet me vp vpon the rocke that is higher then I: for thou haſt bene my hope, and a ſtrong towre for me againſt the enemie.

4 I will dwell in thy tabernacle for euer: and my truſt ſhalbe vnder the couering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt grant the King a long life: that his

yeeres may endure throughout all generations.

7 He that dwel before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him

8 So will I alwayes sing prayse vnto thy Name: that I may daily perfourme my vowes.

Nonne Deo. Psal. 62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him commeth my saluation.

2 He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 How long wil ye imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuerthelesse, my soule, wait thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it were with marrow and fatnesse: when my mouth prayseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: & thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall go vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies, shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him which is perfect: suddenly do they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shalbe wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shal reioyce in the Lord, and put his trust in him: and all they that are true of heart, shal be glad.

Te decet hymnus. Psal. 65.

Euening prayer.

THou, O God, art praised in Sion: and vnto thee shall the vow be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest and receiuest vnto thee: he shal dwel in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderful things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noyse of his waues, and the madnesse of his people.

8 They also that dwel in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plentcous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hils shall reioyce on euery side.

14 The folds shall be ful of sheepe: the valleys also shall stand so thicke with corne, that they shal laugh and sing.

Iubilate Deo. Psal. 66.

OBe ioyfull in God, all ye lands: sing prayses vnto the honour of his Name, make his prayse to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God (ye people:) & make the voice of

of his prayſe to be heard.

8 Which holdeth our ſoule in life: and ſuffreth not our feete to ſlip.

9 For thou (O God) haſt proued vs: thou alſo haſt tried vs like as ſiluer is tried.

10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.

11 Thou ſufferedſt men to ride ouer our heads: we went through fire and water, and thou broughteſt vs out into a wealthy place.

12 I will go into thy houſe with burnt offrings: and will pay thee my vowes which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I will offer bullockes & goates.

14 O come hither & hearken all ye that feare God: and I will tell you what he hath done for my ſoule.

15 I called vnto him with my mouth: and gaue him prayſes with my tongue.

16 If I incline vnto wickedneſſe with mine heart: the Lord will not heare me.

17 But God hath heard me: and conſidered the voyce of my prayer.

18 Prayſed bee God which hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

GOd be mercifull vnto vs, and bleſſe vs: and ſhew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may bee knowen vpon earth: thy ſauing health among all nations.

3 Let the people prayſe thee, O God: yea, let all the people prayſe thee.

4 O let the nations reioyce and be glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

5 Let the people prayſe thee, O God: let all the people prayſe thee.

6 Then ſhal the earth bring forth her encreaſe: and God, euen our owne God, ſhall giue vs his bleſſing.

7 God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Exurgat Deus. Pſal 68.

Morning prayer.

LEt God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou driue them away: and like as waxe melteth at the fire, ſo let the vngodly periſh at the preſence of God.

3 But let the righteous be glad and reioyce before God: let them alſo be merry and ioyfull.

4 O ſing vnto God, and ſing prayſes vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horſe, prayſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of the widowes: euen God in his holy habitation.

6 He is ꝑ God that maketh men to be of one minde in an houſe, & bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance: and refreſheſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoyle.

13 Though ye haue lien among the pots, yet ſhall yee be as the wings of a Doue: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almighty ſcattered Kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hil of Baſan, ſo is Gods hil: euen an high hill, as the hill of Baſan.

16 Why hop ye ſo ye high hils? this is Gods hill, in the which it pleaſeth him to dwel: yea, the Lord wil abide in it for euer.

17 The charets of God are twenty thouſand, euen thouſands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou haſt led captiuitie captiue, and receiued gifts for men: yea, euen for thy enemies, that the Lord God might dwell among them.

19 Prayſed be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth ſaluation: God is the Lord by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hayrie ſcalpe of ſuch a one as goeth on ſtill in his wickedneſſe.

22 The Lord hath ſayd, I will bring my people againe, as I did from Baſan: mine owne will I bring againe, as I did ſometime from the deepe of the ſea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeene, O God, how thou goeſt: how thou my God and King goeſt in the Sanctuary.

25 The ſingers goe before, the minſtrels follow after: in the middeſt are the damoſels playing with the timbrels.

26 Giue thankes, O Iſrael, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counſaile: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in vs.

29 For thy temples ſake at Ieruſalem: ſo ſhal kings bring preſents vnto thee.

30 When the company of the ſpearemen, and multitude of the mightie, are ſcattered abroad among the beaſts of the people (ſo that they humbly bring pieces of ſiluer:) and when hee hath ſcattered the people that deliight in warre.

31 Then ſhall the princes come out of Egypt: the Moriãs land ſhal ſoone ſtretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O ſing prayſes vnto the Lord.

33 Which ſitteth in the heauens ouer all from the beginning: loe, he doeth ſend out his voyce, yea, and that a mighty voyce.

34 Aſcribe yee the power to God ouer Iſrael: his worſhip and ſtrength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Iſrael, he will giue ſtrength & power vnto his people, bleſſed be God.

Saluum me fac. Pſal 69.

Euening prayer.

SAue me, O God: for the waters are come in, euen vnto my ſoule.

2 I ſticke faſt in the deepe myre where no ground is: I am come into deepe waters, ſo that the floods runne ouer me.

3 I am weary of crying, my throte is dry: my ſight faileth me for waiting ſo long vpon my God.

4 They that hate me without a cauſe, are moe then the haires of my head: they that are mine enemies,

and would deſtroy me guiltleſſe, are mighty.

5 I payed them the things that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeeke thee, be cõfounded through me, O Lord God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren: euen an aliant vnto my mothers children.

9 For ỹ zeale of thy houſe hath euen eaten me: and the rebukes of them ỹ rebuked thee, are fallen vpon me.

10 I wept and chaſtened my ſelfe with faſting: and that was turned to my reproofe.

11 I put on a ſackcloth alſo: & they ieſted vpon me.

12 They that ſit in the gate ſpeake againſt me: and the drunkards make ſongs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the truenes of thy ſaluation.

15 Take me out of the mire, that I ſinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindneſſe is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy ſeruant, for I am in trouble: oh haſte thee, and heare me.

19 Draw nigh vnto my ſoule, and ſaue it: oh deliuer me, becauſe of mine enemies.

20 Thou haſt knowen my reproofe, my ſhame, and my diſhonour: mine aduerſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heauineſſe: I looked for ſome to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirſty, they gaue me vineger to drinke.

23 Let their table be made a ſnare to take themſelues withall: & let the things (that ſhould haue bene for their wealth) be vnto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull diſpleaſure take hold of them.

26 Let their habitation be voyde: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talke how they may vexe them whom thou haſt wounded.

28 Let them fall from one wickednes to another: and not come into thy righteouſneſſe.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauineſſe: thy helpe (O God) ſhall lift me vp.

31 I will praiſe the Name of God with a ſong: and magnifie it with thankeſgiuing.

32 This alſo ſhall pleaſe the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble ſhall conſider this, & be glad: ſeeke ye after God, and your ſoule ſhall liue.

34 For the Lord heareth the poore: and deſpiſeth not his priſoners.

35 Let heauen and earth praiſe him: the ſea, and all that moueth therein.

36 For God will ſaue Sion, and build the cities of Iuda: that men may dwel there, & haue it in poſſeſſion.

37 The poſterity alſo of his ſeruants ſhall inherite it: and they that loue his Name, ſhall dwell therein.

Deus in adiutorium. Pſal 70.

HAſte thee, O God, to deliuer me: make haſte to helpe me, O Lord.

2 Let them be aſhamed and confounded that ſeeke after my ſoule: let them be turned backward and put to confuſion that wiſh me euill.

3 Let them (for their reward) be ſoone brought to ſhame: that cry ouer me, There, there.

4 But let all thoſe that ſeeke thee, be ioyfull and glad in thee: and let all ſuch as delight in thy ſaluation, ſay alway, The Lord be praiſed.

5 As for me, I am poore and in miſerie: haſte thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine ſperaui. Pſal 71. Morning prayer.

IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but rid me, & deliuer me in thy righteouſnes, encline thine eare vnto me, & ſaue me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous & cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee I haue bene holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhall be alway of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: (that I may ſing of thy glory) and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, and they that lay wait for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God haſte thee to helpe me.

11 Let them be confounded and periſh, that are againſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doe me euill.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeake of thy righteouſneſſe and ſaluation: for I knew no end thereof.

14 I wil go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

15 Thou, O God haſt taught me frõ my youth vp vntil now: therefore wil I tel of thy wonderous works.

16 Forſake me not, O God, in mine old age, when I am gray headed: vntill I haue ſhewed thy ſtrength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſſe, O God, is very high: and great things are they that thou haſt done, O God, who is like vnto thee?

18 O what great troubles and aduerſities haſt thou ſhewed me, & yet diddeſt thou turne & refreſh me: yea, and brought'eſt me from the deepe of the earth againe.

19 Thou haſt brought me to great honour: & comforted me on euery ſide.

20 Therefore will I praiſe thee and thy faithfulneſſe (O God) playing vpon an inſtrument of muſicke: vnto thee will I ſing vpon the Harpe, O thou holy one of Iſrael.

21 My lips will be faine when I ſing vnto thee: and ſo will my ſoule, whom thou haſt deliuered.

22 My tongue alſo ſhall talke of thy righteouſnes all the day long: for they are confounded and brought vnto ſhame that ſeeke to doe me euill.

Deus iudicium. Pſal. 72.

GIue the King thy iudgements (O God:) and thy righteouſnes vnto the Kings ſonne.

2 Then ſhall he iudge the people according vnto right: and defend the poore.

3 The mountaines alſo ſhall bring peace: and the little hils righteouſnes vnto the people.

4 He ſhal keepe the ſimple folke by their right: defend the children of the poore, and puniſh the wrong doer.

5 They ſhall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He ſhall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time ſhall the righteous flourish: yea, and abundance of peace ſo long as the Moone endureth.

8 His dominion ſhall be alſo from the one ſea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesſe ſhall kneele before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis and of the Iles ſhal giue preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall downe before him: all nations ſhall doe him ſeruice.

12 For he ſhall deliuer the poore when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be fauourable to the ſimple and needie: and ſhall preſerue the ſoules of the poore.

14 He ſhall deliuer their ſoules from falſhood and wrong: and deare ſhall their blood be in his ſight.

15 He ſhall liue, and vnto him ſhall be giuen of the gold of Arabia: prayer ſhall bee made euer vnto him, and daily ſhall he be praiſed.

16 There ſhalbe an heape of corne in the earth high vpon the hilles: his fruits ſhal ſhake like Libanus, and ſhalbe greene in the citie, like graſſe vpon the earth.

17 His Name ſhall endure for euer, his Name ſhall remain vnder the Sunne among the poſteritie: which ſhalbe bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, euen the God of Iſrael: which onely doeth wonderous things.

19 And bleſſed be the Name of his maieſty for euer: and all the earth ſhalbe filled with his Maieſty, Amen. Amen.

Quàm bonus Iſrael. Pſal 73.

Euening prayer.

TRuely God is louing vnto Iſrael: euen vnto ſuch as are of a cleane heart.

2 Neuertheleſſe my feet were almoſt gone: my treadings had welnigh ſlipt.

3 And why? I was grieued at the wicked: I doe alſo ſee the vngodly in ſuch proſperity.

4 For they are in no perill of death: but are luſtie and ſtrong.

5 They come in no miſfortune like other folke: neither are they plagued like other men.

6 And this is the cauſe that they be ſo holden with pride: and ouerwhelmed with crueltie.

7 Their eyes ſwel with fatneſſe: and they do euen what they luſt.

8 They corrupt other, and ſpeake of wicked blaſphemie: their talking is againſt the moſt Highеſt.

9 For they ſtretch forth their mouth vnto the heauen: and their tongue goeth thorow the world.

10 Therefore fall the people vnto them: and thereout ſucke they no ſmall aduantage.

11 Tuſh (ſay they) how ſhould God perceiue it: is there knowledge in the moſt Highеſt?

12 Loe, theſe are the vngodly, theſe proſper in the world, and theſe haue riches in poſſeſſion: and I ſayd, Then haue I clenſed my heart in vaine, and waſhed my hands in innocencie.

13 All the day long haue I bene puniſhed: and chaſtened euery morning.

14 Yea, and I had almoſt ſayd euen as they: but lo, then ſhould I haue condemned the generation of thy children.

15 Then thought I to vnderſtand this: but it was too hard for me.

16 Vntil I went into the Sanctuary of God: then vnderſtood I the end of theſe men.

17 Namely, how thou doeſt ſet them in ſlipperie places: and caſteſt them downe, and deſtroyeſt them.

18 Oh how ſuddenly doe they conſume: periſh, and come to a fearefull end?

19 Yea euen like as a dreame when one awaketh: ſo ſhalt thou make their image to vaniſh out of the citie.

20 Thus my heart was grieued: and it went euen thorough my reines.

21 So fooliſh was I and ignorant: euen as it were a beaſt before thee.

22 Neuertheleſſe I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that, receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for euer.

26 For lo, they that forſake thee, ſhal periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeake of all thy works in the gates of the daughter of Sion.

Vt quid Deus? Pſal 74.

O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hot againſt the ſheepe of thy paſture?

2 O thinke vpon thy Congregation: whom thou haſt purchaſed and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Lift vp thy feete, that thou mayeſt vtterly deſtroy euery enemie: which hath done euill in thy Sanctuary.

5 Thine aduerſaries roare in the middeſt of thy congregations: and ſet vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake down all the carued worke thereof: with Axes and Hammers.

8 They haue ſet fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they ſayd in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houſes of God in the land.

10 We ſee not our tokens, there is not one Prophet more: no not one is there amongſt vs that vnderſtandeth any more.

11 O God, how long ſhall the aduerſary doe this diſhonour: how long ſhall the enemie blaſpheme thy Name, for euer?

12 Why withdraweſt thou thy hand: why pluckeſt not thou thy right hand out of thy boſome to conſume the enemie?

13 For God is my King of old: the helpe that is done

vpon earth, he doeth it himſelfe.

14 Thou didſt diuide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leuiathan in pieces: and gaueſt him to be meate for the people in the wildernesse.

16 Thou broughteſt out fountaines and waters out of the hard rocks: thou driedſt vp mighty waters.

17 The day is thine, and the night is thine, thou haſt prepared the light and the ſunne.

18 Thou haſt ſet all the borders of the earth: thou haſt made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliuer not the ſoule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkneſſe, and cruell habitations.

22 O let not the ſimple goe away aſhamed: but let the poore and needy giue praiſe vnto thy Name.

23 Ariſe, O God, maintaine thine owne cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, increaſeth euer more and more.

Confitebimur tibi. Pſal. 75.

Morning prayer.

VNto thee (O God) doe we giue thankes: yea, vnto thee doe we giue thanks.

2 Thy Name alſo is ſo nigh: and that do thy wonderous workes declare.

3 When I receiue the congregation, I ſhal iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I ſaid vnto the fooliſh, Deale not ſo madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and ſpeake not with a ſtiffe necke.

7 For promotion commeth neither from the Eaſt nor from the Weſt: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and ſetteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the ſame.

10 As for the dregs thereof: all the vngodly of the earth ſhall drinke them, and ſucke them out.

11 But I will talke of the God of Iacob: and praiſe him for euer.

12 All the hornes of the vngodly alſo will I breake: and the hornes of the righteous ſhalbe exalted.

Notus in Iudæa. Pſal. 76.

IN Iurie is God knowen: his Name is great in Iſrael.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the ſhield, the ſword, and the battell.

4 Thou art of more honour and might: then the hils of the robbers.

5 The proud are robbed, they haue ſlept their ſleepe: and all the men (whoſe hands were mightie) haue found nothing.

6 At thy rebuke (O God of Iacob:) both the charet and horſe are fallen.

7 Thou, euen thou art to be feared: and who may ſtand in thy ſight when thou art angry?

8 Thou didſt cauſe thy iudgement to be heard from heauen: the earth trembled and was ſtill.

9 When God aroſe to iudgement: and to helpe all the meeke vpon earth.

10 The fierceneſſe of man ſhall turne to thy praiſe: and the fierceneſſe of them ſhalt thou refraine.

11 Promiſe vnto the Lord your God, and keepe it, all ye that bee round about him: bring preſents vnto him that ought to be feared.

12 He ſhall refraine the ſpirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he ſhall hearken vnto me.

2 In the time of my trouble I ſought the Lord: my ſore ranne and ceaſed not, in the night ſeaſon my ſoule refuſed comfort.

3 When I am in heauineſſe I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeake.

5 I haue conſidered the dayes of olde: and the yeeres that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine owne heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promiſe come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he ſhut vp his louing kindneſſe in diſpleaſure?

10 And I ſayde, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the moſt Highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke alſo of all thy workes: and my talking ſhalbe of thy doings.

13 Thy way, O God, is holy: who is ſo great a God (as our God?)

14 Thou art the God that doeth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily deliuered thy people: euen the ſonnes of Iacob and Ioſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightning ſhone vpon the ground, the earth was moued, and ſhooke withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not knowen.

20 Thou leddeſt thy people like ſheepe: by the hand of Moſes and Aaron.

Attendite popule. Pſal. 78.

Euening prayer.

HEare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old.

3 Which we haue heard and known: and ſuch as our fathers haue told vs.

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderfull workes that hee hath done.

5 He made a couenant with Iacob, and gaue Iſrael a Law: which he commanded our forefathers to teach their children.

6 That their poſteritie might know it: and the children which were yet vnborne,

7 To the intent that when they came vp: they might ſhew their children the ſame.

8 That they might put their truſt in God: and not to forget the workes of God: but to keepe his commaundements.

9 And not to bee as their forefathers, a faithleſſe and ſtubburne generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaueth not ſtedfaſtly vnto God.

10 Like as the children of Ephraim: which being harneſſed and carrying bowes, turned themſelues backe in the day of battell.

11 They kept not the couenant of God: and would not walke in his Law.

12 But forgat what he had done: and the wonderfull worke that he had ſhewed for them.

13 Marueilous things did he in the ſight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them goe through: he made the waters to ſtand on an heape.

15 In the day time alſo he led them with a cloude: and all the night through with a light of fire.

16 He claue the hard rocks in the wildernes: & gaue them drinke therof, as it had bin out of the great depth.

17 He brought waters out of the ſtony rocke: ſo that it guſhed out like the riuers.

18 Yet for all this they ſinned more againſt him: and prouoked the moſt Higheſt in the wildernes.

19 They tempted God in their hearts: and required meate for their luſt.

20 They ſpake againſt God alſo, ſaying: ſhal God prepare a table in the wildernes?

21 He ſmote the ſtony rocke indeede, that the water guſhed out, and the ſtreames flowed withal: but can he giue bread alſo, or prouide fleſh for his people?

22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came vp heauie diſpleaſure againſt Iſrael.

23 Becauſe they beleeued not in God: and put not their truſt in his helpe,

24 So he commaunded the cloudes aboue: and opened the doores of heauen.

25 He rained downe Manna alſo vpon them for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: for he ſent them meate enough.

27 He cauſed the Eaſt winde to blow vnder heauen: and through his power he brought in the South-weſt winde.

28 He rained fleſh vpon them as thicke as duſt: and feathered foules like as the ſand of the ſea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate & were well filled, for he gaue them their owne deſire: they were not diſappointed of their luſt.

31 But while the meate was yet in their mouthes, the heauy wrath of God came vpon them, and ſlew the wealthieſt of them: yea, and ſmote downe the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he conſume in vanity: and their yeeres in trouble.

34 When he ſlew them, they ſought him: and turned them early, and enquired after God.

35 And they remembred that God was their ſtrength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his Couenant.

38 But he was ſo mercifull, that hee forgaue their miſdeedes: and deſtroyed them not.

39 Yea, many a time turned he his wrath away: and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were euen a winde that paſſeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernes: and grieued him in the deſert.

42 They turned backe and tempted God: and moued the Holy one in Iſrael.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: ſo that they might not drinke of the riuers.

46 Hee ſent lice among them, and deuoured them vp: and frogs to deſtroy them.

47 Hee gaue their fruit vnto the Caterpiller: and their labour vnto the Graſſhopper.

48 Hee deſtroyed their vines with haileſtones: and their mulbery trees with the froſt.

49 He ſmote their cattell alſo with haillſtones: and their flocks with hot thunderbolts.

50 He caſt vpon them the fiercenes of his wrath, anger, diſpleaſure, and trouble: and ſent euill angels among them.

51 Hee made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But as for his owne people, he led them forth like ſheepe: and caried them in the wildernes like a flocke.

54 He brought them out ſafely that they ſhould not feare: and ouerwhelmed their enemies with the ſea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine, which hee purchaſed with his right hand.

56 He caſt out the Heathen alſo before them: cauſed their land to bee diuided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt High God: and kept not his teſtimonies.

58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and tooke ſore diſpleaſure at Iſrael.

61 So that he forſooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 Hee deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer alſo vnto the ſword: and was wroth with his inheritance.

64 The fire conſumed their yong men: and their maidens were not giuen to mariage.

65 Their Prieſts were ſlaine with the ſword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of ſleepe: and like a Gyant refreſhed with wine.

67 He ſmote his enemies in the hinder parts: and put them to a perpetuall ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim.

69 But choſe the tribe of Iuda: euen the hill of Sion, which he loued.

70 And there hee buildued his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheep-folds.

72 As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

37 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meat vnto the foules of the ayre: and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: & there was no man to burie them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for wee are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them (O Lord) seuen fold into their bosome.

14 So we that be thy people, & sheepe of thy pasture, shall giue thee thanks for euer: and wil alway be shewing forth thy prayse from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, & Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou fedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe thou God of hostes: shew the light of thy countenance, and we shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hils were couered with the shadow of it: & the boughs thereof were like the goodly Cedar trees.

11 She stretched out her braunches vnto the sea: and her boughs vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes?

13 The wilde Bore out of the wood doeth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visite this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so wil not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This hee ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots

7 Thou calledst vpon me in troubles, & I deliuered thee: & heard thee what time as ỹ storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found liars: but their time should haue endured for euer.

17 Hee should haue fedde them also with the finest wheate floure: and with hony out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOD standeth in the congregation of princes: he is a iudge among gods. Euening prayer.

2 How long will ye giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in neede and necessity, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, Ye are gods: and ye all are children of the most Highest.

7 But ye shal die like men: & fall like one of ỹ princes.

8 Arise,

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis simulis? Psal 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, & Amalech: the Philistims, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Jehouah:) art only the most Highest ouer all the earth.

Quam dilecta. Psal 84.

O How amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: euen thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwel in thy house: they will be alway praysing thee.

5 Blessed is the man, whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, digge it for a well: and the pooles are filled with water.

7 They will go from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and looke vpon the face of thine anoynted.

10 For one day in thy courts: is better then a thousand.

11 I had rather bee a doore keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuity of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our sauiour: & let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to an other?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed eche other.

11 Trueth shal flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shal goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

BOw downe thine eare, O Lord, and heare me: for I am poore and in miserie. Morning prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shal come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse & trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, & helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me, may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal 87.

HEr foundations are vpon the holy hilles: the Lord loueth the gates of Sion, more then all the dwel-

lings of Iacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that go downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layed me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lyeth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called daply vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and prayse thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shal my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daply like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal 89.

Euening prayer.

My song shall be alway of the louing kindnesse of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to an other.

2 For I haue said, Mercy shall be set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall prayse thy wonderous workes: and thy trueth in the congregation of the saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast layd the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight shall be daply in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes,

19 For the Lord is our defence: the Holy one of Israel is our King.

20 Thou spakest sometimes in visions vnto thy Saints, and sayedst: I haue laid help vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemie shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my Holinesse, that I will not faile Dauid.

35 His seede shall endure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and bro-

ken

ken downe his ſtrong holds.

40 All they that go by, ſpoile him: and he is become a rebuke vnto his neighbours.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce

42 Thou haſt taken away the edge of his ſword: and giuen him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire?

46 Oh remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liueth, & ſhal not ſee death: and ſhall he deliuer his ſoule from the hand of hell?

48 Lord, where are thy old louing kindneſſes: which thou ſwareſt vnto Dauid in thy truth?

49 Remember (Lord) the rebuke that thy ſeruants haue: and how I doe beare in my boſome the rebukes of many people.

50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the footſteps of thine anoynted: praiſed be the Lord for euermore. Amen. Amen.

Domine, refugium. Pſal. 90.

Morning prayer.

LOrd thou haſt bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlaſting, and world without end.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeeres in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 As ſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the morning it is greene, & groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathfull indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſinnes in the ſight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threeſcore yeeres and ten, & though men be ſo ſtrong that they come to foureſcore yeeres: yet is their ſtrength then but labour and ſorow, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wiſedome.

13 Turne thee againe (O Lord) at the laſt: and be gracious vnto thy ſeruants.

14 O ſatiſfie vs with thy mercy, and that ſoone: ſo ſhall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after the time that thou haſt plagued vs: and for the yeeres wherein wee haue ſuffered aduerſitie.

16 Shew thy ſeruants thy worke: and their children thy glory.

17 And the glorious maieſtie of the Lord our God be vpon vs: proſper thou the worke of our hands vpon vs; O proſper thou our handie worke.

Qui habitat. Pſal. 91

VVHo ſo dwelleth vnder the defence of the moſt High: ſhall abide vnder the ſhadow of the Almighty.

2 I will ſay vnto the Lord, Thou art my hope and my ſtrong hold: my God, in him will I truſt.

3 For hee ſhall deliuer thee from the ſnare of the hunter: and from the noyſome peſtilence.

4 He ſhall defend thee vnder his wings, and thou ſhalt be ſafe vnder his feathers: his faithfulneſſe and trueth ſhalbe thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terror by night: nor for the arrow that flyeth by day.

6 For the peſtilence that walketh in the darkneſſe: nor for the ſickneſſe that deſtroyeth in the noone day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold: and ſee the reward of the vngodly.

9 For thou Lord art my hope: thou haſt ſet thine houſe of defence very high.

10 There ſhall no euill happen vnto thee: neither ſhall any plague come nigh thy dwelling.

11 For he ſhall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They ſhall beare thee in their hands: that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go vpon the Lion & Adder: the yong Lion and the Dragon ſhalt thou treade vnder thy feete.

14 Becauſe he hath ſet his loue vpon me, therefore ſhall I deliuer him: I ſhall ſet him vp, becauſe he hath knowen my Name.

15 He ſhall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I ſatiſfie him: and ſhew him my ſaluation.

Bonum eſt confiteri. Pſal 92.

IT is a good thing to giue thanks vnto the Lord: and to ſing prayſes vnto thy Name, O moſt Higheſt.

2 To tell of thy louing kindneſſe early in the morning: and of thy truth in the night ſeaſon.

3 Vpon an inſtrument of ten ſtrings, and vpon the Lute: vpon a lowd inſtrument, and vpon the Harpe.

4 For thou Lord haſt made mee glad through thy works: and I will reioyce in giuing prayſe for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwiſe man doeth not well conſider this: and a foole doeth not vnderſtand it.

7 When the vngodly are greene as the graſſe, and when all the workers of wickedneſſe doe flouriſh: then ſhall they be deſtroyed for euer, but thou Lord art the moſt Higheſt for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies ſhall periſh: and all the workers of wickedneſſe ſhalbe deſtroyed.

9 But my horne ſhalbe exalted like the horne of an Vnicorne: for I am anoynted with freſh oyle.

10 Mine eye alſo ſhall ſee my luſt of mine enemies: and mine eare ſhall heare my deſire of the wicked that riſe vp againſt me.

11 The righteous ſhall flouriſh like a Palme tree: and ſhall ſpread abroad like a Cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts (of the houſe) of our God.

13 They alſo ſhall bring forth more fruite in their age: and ſhalbe fat and well liking.

14 That they may ſhewe how true the Lord my ſtrength is: and that there is no vnrighteouſneſſe in him.

Dominus regnauit. Pſal. 93.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelfe with ſtrength. Euening prayer.

2 He hath made the round world ſo ſure: that it can not be moued.

3 Euer ſince the world began hath thy ſeate bene prepared: thou art from euerlaſting.

4 The floods are riſen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the ſea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holines becommeth thine houſe for euer.

Deus vltionum. Pſal 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, ſhew thy ſelfe.

2 Ariſe thou Iudge of the world: and reward the proud after their deſeruing.

3 Lord, how long ſhal the vngodly: how long ſhal the vngodly triumph?

4 How long ſhall all wicked doers ſpeake ſo diſdainefully: and make ſuch proud boaſting?

5 They ſmite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſſe to death

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Iacob regard it.

8 Take heede ye vnwiſe among the people: O ye fooles, when will ye vnderſtand?

9 He that planted the eare, ſhal he not heare: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the Heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Bleſſed is the man whom thou chaſteneſt (O Lord:) and teacheſt him in thy Law.

13 That thou mayeſt giue him patience in time of aduerſitie: until the pit be digged vp for the vngodly.

14 For the Lord will not caſte his people: neither will he forſake his inheritance.

15 Vntill righteouſneſſe turne againe vnto iudgement: all ſuch as be true in heart ſhall follow it.

16 Who wil riſe vp with me againſt the wicked: or who will take my part againſt the euill doers?

17 If the Lord had not helped me: it had not failed but my ſoule had bene put to ſilence.

18 But when I ſayde, my foote hath ſlipped: thy mercy (O Lord) held me vp.

19 In the multitude of the ſorowes that I had in my heart: thy comforts haue refreſhed my ſoule.

20 Wilt thou haue any thing to doe with the ſtoole of wickednelle: which imagineth miſchiefe as a law?

21 They gather them together againſt the ſoule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickednelle, and deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

Venite exultemus. Pſal 95.

Morning prayer.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

2 Let vs come before his preſence with thankſgiuing: and ſhew our ſelues glad in him with Pſalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hils is his alſo.

5 The ſea is his, and hee made it: and his hands prepared the dry land.

6 O come, let vs worſhip and fall downe: & kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his paſture, and the ſheepe of his hands.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

9 When your fathers tempted me: proued me, and ſaw my works.

10 Fourtie yeeres long was I grieued with this generation, and ſaid: it is a people that do erre in their hearts, for they haue not knowen my wayes

11 Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing vnto the Lord a new ſong: ſing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praiſe his Name: be telling of his ſaluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily bee praiſed: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

6 Glory and worſhip are before him: power and honour are in his Sanctuary.

7 Aſcribe vnto the Lord (O ye kinreds of the people:) aſcribe vnto the Lord worſhip and power

8 Aſcribe vnto the Lord the honour due vnto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beautie of holineſſe: fee the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the round world ſo faſt that it cannot be moued, and how that he ſhall iudge the people righteouſly.

11 Let the heauens reioyce, and let the earth be glad: let the ſea make a noyſe, and all that therein is.

12 Let the field be ioyful, and all that is in it: then ſhall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteouſneſſe to iudge the world, and the people with his truth.

Dominus regnauit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Clouds and darkeneſſe are round about him: righteouſneſſe and iudgement are the habitation of his ſeate.

3 There ſhall goe a fire before him: and burne vp his enemies on euery ſide.

4 His lightnings gaue ſhine vnto the world: the earth ſaw it, and was afraid.

5 The hils melted like waxe at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heauens haue declared his righteouſneſſe: and all the people haue ſeene his glory.

7 Confounded be all they that worſhip carued images, and that delight in vaine gods: worſhip him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, becauſe of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O ye that loue the Lord, ſee that ye hate the thing which is euill: the Lord preſerueth the ſoules of his Saints, he ſhall deliuer them from the hand of the vngodly.

11 There is ſprung vp a light for the righteous: and ioyfull gladneſſe for ſuch as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holineſſe.

Cantate Domino. Pſal. 98.

Euening prayer.

O Sing vnto the Lord a new ſong: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himſelfe the victorie.

3 The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercy and trueth toward the houſe of Iſrael: and all the ends of the world haue ſeene the ſaluation of our God.

5 Shew your ſelues ioyfull vnto the Lord, all ye lands: ſing, reioyce, and giue thanks.

6 Prayſe the Lord vpon the Harpe: ſing to the Harpe with a Pſalme of thankeſgiuing.

7 With Trumpets alſo and Shawmes: O ſhew your ſelues ioyfull before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteouſneſſe ſhall he iudge the world: and the people with equitie.

Dominus regnauit. Pſal. 99.

THe Lord is King, be the people neuer ſo vnpatient: he ſitteth betweene the Cherubims, be the earth neuer ſo vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They ſhal giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou haſt prepared equitie: thou haſt executed iudgement and righteouſneſſe in Iacob.

5 O magnifie the Lord our God: and fall downe before his footeſtoole, for he is holy.

6 Moſes and Aaron among his Prieſts, and Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 He ſpake vnto them out of the cloudy pillar: for they kept his teſtimonies, & the law that he gaue them.

8 Thou heardeſt them (O Lord our God:) thou forgaueſt them, O God, and puniſhedſt their owne inuentions.

9 O magnifie the Lord our God, and worſhip him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Pſal. 100.

O Be ioyfull in the Lord all ye landes: ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God: it is he that hath made vs, and not we our ſelues, wee are his people, and the ſheepe of his paſture.

2 O goe your way into his gates with thankeſgiuing, and into his courts with prayſe: be thankfull vnto him, and ſpeake good of his Name.

4 For the Lorde is gracious, his mercy is euerlaſting: and his trueth endureth from generatiõ to generation.

Miſericordiam & iudicium. Pſal. 101.

MY ſong ſhalbe of mercy and iudgement: vnto thee, O Lord, will I ſing.

2 O let me haue vnderſtanding: in the way of godlineſſe.

3 When wilt thou come vnto me: I will walke in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſinnes of vnfaithfulneſſe: there ſhall no ſuch cleaue vnto me.

5 A froward heart ſhal depart from me: I will not know a wicked perſon.

6 Who ſo priuily ſlaundereth his neighbour: him will I deſtroy.

7 Who ſo hath alſo a proude looke, and high ſtomacke: I will not ſuffer him.

8 Mine eyes looke vnto ſuch as be faithfull in the land: that they may dwell with me.

9 Who ſo leadeth a godly life: he ſhalbe my ſeruant.

10 There ſhall no deceitfull perſon dwell in my houſe: he that telleth lies ſhall not tary in my ſight.

11 I ſhall ſoone deſtroy all the vngodly that are in the land: that I may roote out all wicked doers from the city of the Lord.

Domine exaudi. Pſal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right ſoone.

3 For my dayes are conſumed away like ſmoke: and my bones are burnt vp as it were a firebrand.

4 My heart is ſmitten downe, and withered like graſſe: ſo that I forget to eate my bread.

5 For the voice of my groning: my bones will ſcarſe cleaue to my fleſh.

6 I am become like a Pellicane in the wildernelle: and like an Owle that is in the deſert.

7 I haue watched, & am euen as it were a ſparrow: that ſitteth alone vpon the houſe top.

8 Mine enemies reuile me all the day long: & they that are mad vpon me, are ſworne together againſt me.

9 For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

10 And that becauſe of thine indignation & wrath: for thou haſt taken me vp, and caſt me downe.

11 My dayes are gone like a ſhadow: and I am withered like graſſe.

12 But thou (O Lord) ſhalt endure for euer: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy ſeruants thinke vpon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhal feare thy Name, O Lord: and all the kings of the earth thy Maieſtie.

16 When the Lord ſhal build vp Sion: and when his glory ſhall appeare.

17 When hee turneth him vnto the prayer of the poore deſtitute: and deſpiſeth not their deſire.

18 This ſhalbe writtẽ for thoſe that come after: and the people which ſhalbe borne, ſhall prayſe the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of ſuch as lie in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worſhip at Hieruſalem.

22 When the people are gathered together: and the kingdomes alſo to ſerue the Lord.

23 He brought downe my ſtrength in my iourney: and ſhortened my dayes.

24 But I ſayd, O my God, take me not away in the middeſt of mine age: as for thy yeeres they endure throughout all generations.

25 Thou Lorde in the beginning haſt layde the foundation of the earth: and the heauens are the worke

of

of thy hands.

26 They ſhall periſh but thou ſhalt endure: they all ſhall waxe old as doeth a garment.

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy yeeres ſhall not faile.

28 The children of thy ſeruants ſhall continue: and their ſeede ſhall ſtand faſt in thy ſight.

Benedic anima. Pſal. 103.

PRaiſe the Lord, O my ſoule: and all that is within me, prayſe his holy Name.

2 Prayſe the Lord, O my ſoule: and forget not all his benefits.

3 Which forgiueth all thy ſinne: & healeth all thine infirmities.

4 Which ſaueth thy life from deſtruction: & crowneth thee with mercy and louing kindneſſe.

5 Which ſatisfieth thy mouth with good things: making thee yong and luſtie as an Eagle.

6 The Lord executeth righteouſnes & iudgement: for all them that are oppreſſed with wrong.

7 He ſhewed his wayes vnto Moſes: his workes vnto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long ſuffering, and of great goodneſſe.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not deale with vs after our ſinnes: nor rewarded vs according to our wickednes.

11 For looke how high the heauen is in compariſon of the earth: ſo great is his mercy alſo towards them that feare him.

12 Looke how wide alſo the Eaſt is from the Weſt: ſo farre hath he ſet our ſinnes from vs.

13 Yea, like as a father pitieth his owne children: euen ſo is the Lord mercifull to them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but duſt.

15 The dayes of man are but as graſſe: for he floriſheth as a floure of the field.

16 For aſſoone as the wind goeth ouer it, it is gone: and the place thereof ſhall know it no more.

17 But the mercifull goodneſſe of the Lord endureth for euer and euer, vpon them that feare him: and his righteouſneſſe vpon children children.

18 Euen vpon ſuch as keepe his couenant: and thinke vpon his commandements to doe them.

19 The Lord hath prepared his ſeate in heauen: and his kingdome ruleth ouer all.

20 O prayſe the Lord, ye Angels of his, ye that excell in ſtrength: ye that fulfill his commandement, and hearken vnto the voyce of his words.

21 O prayſe the Lord, all ye his hoſtes: ye ſeruants of his that doe his pleaſure.

22 O ſpeake good of the Lord all ye workes of his, in all places of his dominion: prayſe thou the Lord, O my ſoule.

Benedic anima mea. Pſal. 104.

Euening prayer.

PRaiſe the Lord, O my ſoule: O Lord my God, thou art become exceeding glorious, thou art clothed with maieſtie and honour.

2 Thou deckeſt thy ſelfe with light as it were with a garment: and ſpreadeſt out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the wind.

4 He maketh his angels ſpirits: and his miniſters a flaming fire.

5 He laid the foundations of the earth: that it ſhould neuer moue at any time.

6 Thou couereſt it with the deepe like as with a garment: the waters ſtand in the hils.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleyes beneath: euen vnto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds, which they ſhal not paſſe: neither turne againe to couer the earth.

10 He ſendeth the ſpringes into the riuers: which runne among the hils.

11 All beaſts of the fielde drinke thereof: and the wilde aſſes quench their thirſt.

12 Beſide them ſhall the foules of the ayre haue their habitation: and ſing among the branches.

13 He watereth the hils from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth forth graſſe for the cattell: & greene herbe for the ſeruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man, and oyle to make him a cheerefull countenance, & bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſappe: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birds make their neſtes: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wild Goats: and ſo are the ſtony rocks for the Conies.

19 He appointed the Moone for certaine ſeaſons: and the Sunne knoweth his going downe.

20 Thou makeſt darkeneſſe that it may be night: wherein all the beaſts of the foreſt doe moue.

21 The Lions roaring after their praye: doe ſeeke their meate at God.

22 The Sunne ariſeth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy works: in wiſedome haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There goe the ſhips, & there is that Leuiathan: whom thou haſt made to take his paſtime therein.

27 Theſe waite all vpon thee: that thou mayeſt giue them meate in due ſeaſon.

28 When thou giueſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned againe to their duſt.

30 When thou ſendeſt thy breath goe forth, they ſhalbe made: & thou ſhalt renew the face of the earth.

31 The glorious maieſtie of the Lord ſhall endure for euer: the Lord ſhall reioyce in his works.

32 The earth ſhal tremble at the looke of him: if he doe but touch the hils, they ſhall ſmoke.

33 I will ſing vnto the Lord, as long as I liue: I will prayſe my God, while I haue my being.

34 And ſo ſhal my words pleaſe him: my ioy ſhal be in the Lord.

35 As for ſinners, they ſhall be conſumed out of the earth, and the vngodly ſhall come to an end: prayſe thou the Lord, O my ſoule, prayſe the Lord.

Confitemini Domino Pſal. 105.

OGiue thanks vnto the Lord, and call vpon his Name: tell the people what things he hath done. Morning prayer.

2 Sing

2 O let your ſongs be of him, and prayſe him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that ſeeke the Lord.

4 Seeke the Lord and his ſtrength: ſeeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, and the iudgements of his mouth.

6 O yee ſeed of Abraham his ſeruant: ye children of Iacob his choſen.

7 He is the Lord our God: his iudgements are in all the world.

8 Yee hath bene alway mindfull of his couenant and promiſe: that he made to a thouſand generations.

9 Euen the couenant that he made with Abraham: and the othe that he ſware vnto Iſahac.

10 And appointed the ſame vnto Iacob for a Law: and to Iſrael for an euerlaſting Teſtament.

11 Saying Vnto thee wil I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land.

13 What time as they went from one nation to an other: from one kingdome to another people.

14 He ſuffered no man to doe them wrong: but reproued euen kings for their ſakes.

15 Touch not mine Anoynted: & do my Prophets no harme.

16 Moreouer, he cal'ed for a dearth vpon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: euen Ioſeph which was ſold to be a bondſeruant.

18 Whoſe feete they hurt in the ſtockes: the yron entred into his ſoule.

19 Vntil ỹ time came that his cauſe was knowen, the word of the Lord tryed him.

20 The King ſent and deliuered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance.

22 That he might enforme his princes after his will: and teach his Senators wiſedome.

23 Iſrael alſo came into Egypt: and Iacob was a ſtranger in the land of Ham.

24 And hee increaſed his people exceedingly: and made them ſtronger then their enemies.

25 Whoſe heart turned, ſo that they hated his people: and dealt vntruely with his ſeruants.

26 Then ſent hee Moſes his ſeruaunt: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkeneſſe, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and ſlew their fiſh

30 Their land brought foorth frogges, yea, euen in their kings chambers.

31 He ſpake the word, and there came all maner of flies: and lice in all their quarters

32 He gaue them haileſtones for raine: and flames of fire in their land.

33 He ſmote their vines alſo and figge trees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, & the graſſhoppers came, and caterpillars innumerable: and did eat vp all the graſſe in their land, and deuoured the fruit of their ground.

35 He ſmote all the firſt borne in their land: euen the chiefe of all their ſtrength.

36 He brought them foorth alſo with ſiluer & gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He ſpread out a cloud to be a couering: and fire to giue light in the night ſeaſon.

39 At their deſire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of ſtone, and the waters flowed out: ſo that riuers ran in dry places.

41 For why? he remembred his holy promiſe: and Abraham his ſeruant.

42 And he brought foorth his people with ioy: and his Choſen with gladneſſe.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in poſſeſſion.

44 That they might keepe his ſtatutes: and obſerue his lawes.

Confitemini Domino. Pſal. 106.

Fuening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Who can expreſſe the noble acts of the Lord: or ſhew forth all his prayſe?

3 Bleſſed are they that alway keepe Iudgement: and doe righteouſneſſe.

4 Remember me, O Lord, according to the fauour that thou beareſt vnto thy people: O viſit me with thy ſaluation.

5 That I may ſee the felicitie of thy Choſen: and reioyce in the gladneſſe of thy people, and giue thanks with thine inheritance.

6 We haue ſinned with our fathers: we haue done amiſſe, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſſe in remembrance: but were diſobedient at the ſea euen at the red ſea.

8 Neuertheleſſe, hee helped them for his Names ſake: that he might make his power to be knowen.

9 He rebuked the red ſea alſo, and it was dried vp: ſo he led them thorow the deepe, as thorow a wilderneſſe.

10 And he ſaued them from the aduerſaries hand: and deliuered them from the hand of the enemie.

11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and ſang prayſe vnto him.

13 But within a while they forgat his works: and would not abide his counſaile.

14 But luſt came vpon them in the wildernes: and they tempted God in the deſart.

15 And he gaue them their deſire: and ſent leanenes withall into their ſoule.

16 They angred Moſes alſo in the tents: & Aaron the Saint of the Lord.

17 So the earth opened, and ſwallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calfe that eateth hay.

21 And they forgat God their Sauiour: which had done ſo great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red ſea.

23 So he ſayd he would haue deſtroyed them, had not Moſes his Choſen ſtand before him in the gap: to turne away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorne of that pleaſant land: and gaue no credence vnto his word.

25 But

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seede among the nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.

34 Neither destroied they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne works: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, & were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpon his couenant, & pitied them according to the multitude of his mercies: yea, hee made all those that had led them away captiue, to pitie them.

45 Deliuer vs (O Lord our God) & gather vs from among the heathen: that wee may giue thankes vnto thy holy Name, and make our boast of thy praise.

46 Blessed bee the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Morning prayer.

Confitemini Domino. Psal. 107.

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks, whom ꝑ Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from ꝑ East & from the West: from the North, & from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungry and thirstie: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth ꝑ the right way: that they might go to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsel of the most High.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of thankesgiuing: and tell out his works with gladnesse.

23 They that goe downe to the sea in ships: and occupie their business in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they crie vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they bee at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seate of the Elders.

33 Which turneth the floods into a wildernesse: and dryeth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe hee maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a citie to dwell in.

37 That they may sowe their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill entreated through

through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of miserie: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shalbe stopped.

43 Who is wise, will ponder these things: and they shall vnderstand the louing kindenesse of the Lord.

Paratum cor meum. Pſal. 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me,

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade mee into the strong citie, and who will bring me into Edom?

11 Hast not thou forsaken vs? O God: and wilt not thou, God, go forth with our hosts?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Pſal. 109.

Holde not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed mee about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes bee few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grashopper

23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads

25 Helpe me (O Lord my God:) oh saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against mee, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Pſal. 110.

The Lord sayde vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy footstoole. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the mids among thine enemies.

3 In the day of thy power shal the people offer thee free willofferings with an holy worship: the dewe of thy birth is of the wombe of the morning

4 The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shal wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fil the places with the dead bodies: and smite in sunder the heads ouer diuers countreyes.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Pſal 111.

I Will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The works of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praysed and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meate vnto them that feare him: he ſhall euer be mindfull of his Couenant.

6 He hath ſhewed his people his power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are veritie and iudgement: all his commandements are true.

8 They ſtand faſt for euer and euer: and are done in truth and equitie.

9 He ſent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wiſedom: a good vnderſtanding haue all they that do thereafter, the praiſe of it endureth for euer.

Beatus vir. Pſal. 112.

BLeſſed is the man that feareth the Lord: hee hath great delight in his commandements.

2 His ſeed ſhall be mighty vpon earth: the generation of the faithfull ſhalbe bleſſed.

3 Riches and plenteouſneſſe ſhall be in his houſe: and his righteouſnes endureth for euer.

4 Vnto the godly there ariſeth vp light in the darkeneſſe: he is mercifull, louing and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with diſcretion.

6 For he ſhall neuer be moued: and the righteous ſhalbe had in a euerlaſting remembrance.

7 He will not be afraid for any euill tidings: for his heart ſtandeth faſt, and beleeueth in the Lord.

8 His heart is ſtabliſhed and will not ſhrinke: vntil he ſee his deſire vpon his enemies.

9 He hath diſperſed abroad and giuen to the poore: and his righteouſneſſe remaineth for euer, his horne ſhall be exalted with honour.

10 The vngodly ſhall ſee it, and it ſhall grieue him: he ſhall gnaſh with his teeth, and conſume away, the deſire of the vngodly ſhall periſh.

Laudate pueri. Pſal. 113.

PRaiſe the Lord (ye ſeruants:) O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praiſed: from the riſing vp of the Sunne vnto the going downe of the ſame.

4 The Lord is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelfe to behold the things that are in heauen and earth?

6 He taketh vp the ſimple out of the duſt: and liſteth the poore out of the mire.

7 That he may ſet him with the princes: euen with the princes of his people.

8 He maketh the barren woman to keepe houſe: and to be a ioyfull mother of children.

Euening prayer.

In exitu Iſrael. Pſal. 114.

WHen Iſrael came out of Egypt: and the houſe of Iacob from among the ſtrange people.

2 Iuda was his Sanctuarie: and Iſrael his dominion.

3 The ſea ſaw that, and fled: Iordan was driuen backe.

4 The mountaines ſkipped like Rammes: and the little hils like yong ſheepe.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Iordan, that thou waſt driuen backe?

6 Ye mountaines, that ye ſkipped like Rammes: and ye little hils like yong ſheepe?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Iacob.

8 Which turned the hard rocke into a ſtanding water: and the flint ſtone into a ſpringing well.

Non nobis Domine. Pſal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praiſe: for thy louing mercy, and for thy truethes ſake.

2 Wherefore ſhal the Heathen ſay: Where is now their God?

3 As for our God, he is in heauen: he hath done whatſoeuer pleaſed him.

4 Their idoles are ſiluer and gold: euen the worke of mens hands.

5 They haue mouthes and ſpeake not: eyes haue they, and ſee not.

6 They haue eares and heare not: noſes haue they and ſmell not.

7 They haue hands and handle not, feete haue they, and walke not: neither ſpeake they through their throat.

8 They that make them, are like vnto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that feare the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath bene mindfull of vs, and he ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, he ſhal bleſſe the houſe of Aaron.

13 He ſhall bleſſe them that feare the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go downe into the ſilence.

18 But we will praiſe the Lord: from this time forth for euermore. Praiſe the Lord.

Dilexi quoniam. Pſal. 116.

IAm well pleaſed: that the Lord hath heard the voice of my prayer. Morning prayer.

2 That hee hath enclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed me round about: and the paines of hell gate hold vpon me.

4 I ſhall finde trouble and heauineſſe, and I ſhall call vpon the Name of the Lord: O Lord I beſeech thee deliuer my ſoule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preſerueth the ſimple: I was in miſerie, and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſayd in my haſte, All men are liars.

11 What reward ſhall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of ſaluation: and call vpon the

the Name of the Lord.

13 I will pay my vowes now in the preſence of all his people: right deare in the ſight of the Lord, is the death of his ſaints.

14 Behold (O Lord) how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thine handmayde, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankeſgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the ſight of all his people: in the courtes of the Lordes houſe, euen in the middes of thee, O Hieruſalem. Prayſe the Lord.

Laudate Dominum. Pſal 117.

O Prayſe the Lord all ye heathen: prayſe him all ye nations.

2 For his mercifull kindneſſe is euer more & more toward vs: and the truetly of the Lorde endureth for euer. Prayſe the Lord.

Confitemini Domino. Pſal. 118.

O Giue thankes vnto the Lord, for hee is gracious: becauſe his mercy endureth for euer.

2 Let Iſrael now confeſſe that he is gracious: and that his mercy endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord confeſſe: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe me: therefore ſhall I ſee my deſire vpon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on euery ſide, they kept me in (I ſay) on euery ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my ſtrength and my ſong: and is become my ſaluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſſe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſſe.

17 I will not die, but liue: and declare the workes of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteouſnes: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thanke thee, for thou haſt heard me: and art become my ſaluation.

22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord ſend vs now proſperity.

26 Bleſſed be he that commeth in the Name of the Lord: we haue wiſhed you good lucke, ye that be of the houſe of the Lord.

27 God is the Lord which hath ſhewed vs light: binde the ſacrifice with cords, yea, euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will prayſe thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Pſal 119.

Euening prayer.

BLeſſed are theſe that are vndefiled in the way: and walke in the law of the Lord.

2 Bleſſed are they that keepe his teſtimonies: and ſeeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou haſt charged: that we ſhal diligently keepe thy commandements.

5 O that my wayes were made ſo direct: that I might keepe thy ſtatutes.

6 So ſhall I not be confounded: while I haue reſpect vnto all thy commandements.

7 I will thanke thee with an vnfained heart: when I ſhall haue learned the iudgements of thy righteouſneſſe.

8 I will keepe thy ceremonies: O forſake me not vtterly.

In quo corriget.

WHerewithall ſhall a yong man cleanſe his way: euen by ruling himſelfe after thy word.

2 With my whole heart haue I ſought thee: O let me not goe wrong out of thy commandements.

3 Thy words haue I hid within my heart: that I ſhould not ſinne againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy teſtimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue reſpect vnto thy wayes.

8 My delight ſhalbe in thy ſtatutes: and I will not forget thy word.

Retribue ſeruo tuo.

O Deale well vnto thy ſeruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may ſee the wonderous things of thy Law.

3 I am a ſtranger vpon earth: O hide not thy commandements from me.

4 My ſoule breaketh out for the very feruent deſire: that it hath alway vnto thy iudgements.

5 Thou haſt rebuked the proude: and curſed are they that doe erre from thy commandements.

6 O turne from me ſhame and rebuke: for I haue kept thy teſtimonies.

7 Princes alſo did ſit and ſpeake againſt me: but thy ſeruant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight: and my counſellers.

Adhæſit pauimento.

MY ſoule cleaueth to the duſt: O quicken thou mee according to thy word.

2 I haue knowledged my wayes, and thou heardeſt

me: O teach me thy ſtatutes.

3 Make me to vnderſtand the way of thy commandements: and ſo ſhall I talke of thy wonderous works.

4 My ſoule melteth away for very heauineſſe: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy Law.

6 I haue choſen the way of trueth: and thy iudgements haue I laid before me.

7 I haue ſticken vnto thy teſtimonies: O Lord confound me not.

8 I will runne the way of thy commandements: when thou haſt ſet my heart at liberty.

Legem pone

Morning prayer.

TEach me, O Lord, the way of thy ſtatutes: and I ſhall keepe it vnto the end.

2 Giue me vnderſtanding, and I ſhall keepe thy Law: yea, I ſhall keepe it with my whole heart.

3 Make me to goe in the path of thy commandements: for therein is my deſire.

4 Incline my heart vnto thy teſtimonies: and not to couetouſneſſe.

5 O turne away mine eyes, leſt they behold vanitie: and quicken thou me in thy way.

6 O eſtabliſh thy word in thy ſeruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteouſneſſe.

Et veniat ſuper me.

LEt thy louing mercy come alſo vnto me, O Lord: euen thy ſaluation, according vnto thy word.

2 So ſhall I make anſwere vnto my blaſphemers: for my truſt is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So ſhall I alway keepe thy law: yea, for euer and euer.

5 And I will walke at libertie: for I ſeeke thy commandements.

6 I will ſpeake of thy teſtimonies alſo, euen before Kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandements: which I haue loued.

8 My hands alſo will I lift vp vnto thy commandements, which I haue loued: and my ſtudie ſhall be in thy ſtatutes.

Memor eſto verbi tui.

O Think vpon thy ſeruant, as concerning thy word: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derition: yet haue I not ſhrinked from thy Law.

4 For I remembred thine euerlaſting iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forſake thy Law.

6 Thy ſtatutes haue bene my ſongs: in the houſe of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night ſeaſon: and haue kept thy Law.

8 This I had: becauſe I kept thy cõmandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promiſed to keepe thy Laws.

2 I made my humble petition in thy preſence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne ways to remembrance: and turned my feete vnto thy teſtimonies.

4 I made haſte, & prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will riſe to giue thanks vnto thee: becauſe of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſeruant: according vnto thy word.

2 O learne me true vnderſtanding and knowledge: for I haue beleeued thy commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud haue imagined a lye againſt me: but I will keepe thy commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy ſtatutes.

8 The Law of thy mouth is dearer vnto me: then thouſands of gold and ſilver.

Manus tuæ fecerunt me.

THy hands haue made me and faſhioned mee: O giue me vnderſtanding, that I may learne thy commandements. Euening prayer.

2 They that feare thee will be glad when they ſee me: becauſe I haue put my truſt in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

4 O let thy mercifull kindneſſe be my comfort: according to thy word vnto thy ſeruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.

6 Let the proud bee confounded, for they goe wickedly about to deſtroy me: but I will be occupied in thy commandements.

7 Let ſuch as feare thee, and haue knowen thy teſtimonies: be turned vnto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoule hath longed for thy ſaluation: and I haue a good hope becauſe of thy word.

2 Mine eyes long ſore for thy worde: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet doe I not forget thy ſtatutes.

4 How many are the dayes of thy ſeruant: when wilt thou be auenged of them that perſecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy commandements are true: they perſecute me falſely, O be thou my helpe.

7 They had almoſt made an end of me vpon earth: but I forſooke not thy commandements.

8 O quicken me after thy louing kindneſſe: and ſo ſhall I keepe the teſtimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth alſo remaineth from one generation to another: thou haſt layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordi-

nances:

nance: for all things ſerue thee.
4 If my delight had not bene in thy Law: I ſhould haue periſhed in my trouble.
5 I will neuer forget thy commandements: for with them thou haſt quickened me.
6 I am thine, oh ſaue me: for I haue ſought thy commandements.
7 The vngodly layed wait for me, to deſtroy me: but I will conſider thy teſtimonies.
8 I ſee that all things are come to an end: but thy commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my ſtudie in it.
2 Thou through thy cõmandements haſt made me wiſer then mine enemies: for they are euer with me.
3 I haue more vnderſtanding then my teachers: for thy teſtimonies are my ſtudie.
4 I am wiſer then the aged: becauſe I keepe thy commandements.
5 I haue refrained my feete from euery euill way: that I may keepe thy word.
6 I haue not ſhrunke from thy iudgements: for thou teacheſt me.
7 O how ſweet are thy words vnto my throat: yea, ſweeter then hony vnto my mouth.
8 Through thy commandements I get vnderſtanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy word is a lanterne vnto my feet: and a light vnto my paths.
2 I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgements.
3 I am troubled aboue meaſure: quicken me (O Lord) according to thy word.
4 Let the free will offerings of my mouth pleaſe thee, O Lord: and teach me thy iudgements.
5 My ſoule is alway in my hand: yet do I not forget thy Law.
6 The vngodly haue laid a ſnare for me: but yet I ſwarued not from thy commandements.
7 Thy teſtimonies haue I claimed as mine heritage for euer: & why? they are the very ioy of my heart.
8 I haue applied my heart to fulfil thy ſtatutes alway, euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law do I loue.
2 Thou art my defence and ſhield: and my truſt is in thy word.
3 Away from me ye wicked: I will keepe the commandements of my God.
4 O eſtabliſh mee according vnto thy word, that I may liue: and let me not be diſappointed of my hope.
5 Hold thou me vp, and I ſhall be ſafe: yea, my delight ſhall be euer in thy ſtatutes.
9 Thou haſt troden downe all them that depart from thy ſtatutes: for they imagine but deceit.
7 Thou putteſt away all the vngodly of the earth like droſſe: therefore I loue thy teſtimonies.
8 My fleſh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppreſſors.
2 Make thou thy ſeruant to delight in that which is good: that the proud do me no wrong.
3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſſe.
4 O deale with thy ſeruant according vnto thy louing mercy: and teach me thy ſtatutes.
5 I am thy ſeruant, O grant me vnderſtanding: that I may know thy teſtimonies.
6 It is time for thee Lord to lay to thy hand: for they haue deſtroyed thy Law.
7 For I loue thy commandements: aboue golde and precious ſtone.
8 Therefore holde I ſtraight all thy commandements: and all falſe wayes I vtterly abhorre.

Mirabilia.

THy teſtimonies are wonderful: therefore doeth my ſoule keepe them.
2 When thy word goeth forth: it giueth light and vnderſtanding vnto the ſimple.
3 I opened my mouth and drew in my breath: for my delight was in thy commandements.
4 O looke thou vpon me, and be merciful vnto me: as thou vſeſt to do vnto thoſe that loue thy Name.
5 Order my ſteps in thy word: and ſo ſhall no wickedneſs haue dominion ouer me.
6 O deliuer me from the wrongfull dealings of men: and ſo ſhall I keepe thy commandements.
7 Shew the light of thy countenance vpon thy ſeruant: and teach me thy ſtatutes.
8 Mine eyes guſh out with water: becauſe men keepe not thy Law.

Iuſtus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.
2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.
3 My zeale hath euen conſumed me: becauſe mine enemies haue forgotten thy words.
4 Thy word is tried to the vttermoſt: and thy ſeruant loueth it.
5 I am ſmall, and of no reputation: yet doe I not forget thy commandements.
6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy Law is the trueth.
7 Trouble and heauineſſe haue taken holde vpon me: yet is my delight in thy commandements.
8 The righteouſneſſe of thy teſtimonies is euerlaſting: O grant me vnderſtanding, and I ſhall liue.

Clamaui in toto corde meo.

Euening prayer.

I Call with my whole heart: heare me, O Lord, I will keepe thy ſtatutes.
2 Yea, euen vpon thee doe I call: helpe mee, and I ſhall keepe thy teſtimonies.
3 Early in the morning doe I crie vnto thee: for in thy word is my truſt.
4 Mine eyes preuent the night watches: that I might be occupied in thy words.
3 Heare my voyce, (O Lord) according vnto thy louing kindneſſe: quicken me according as thou art wont.
6 They draw nigh that of malice perſecute me: and are farre from thy Law.
7 Be thou nigh at hand, O Lord: for all thy commandements are true.
8 As concerning thy teſtimonies, I haue knowen long ſince: thou haſt grounded them for euer.

Vide humilitatem.

OConſider mine aduerſitie, and deliuer me: for I do not forget thy Law.
2 Auenge thou my cauſe, and deliuer me: quicken me according vnto thy word.
3 Health is far from the vngodly: for they regard not thy ſtatutes.
4 Great is thy mercy, O Lord: quicken me as thou art wont.
5 Many there are that trouble me, and perſecute me: yet doe I not ſwarue from thy teſtimonies.

6 It grieueth mee when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law do I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy saning health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandements.

6 I haue longed for thy saning health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheep that is lost: O seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee, thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.

4 Woe is me, that I am constrained to dwel with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuani oculos. Psal 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee, will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a city: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plentousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not been on our side (now may Israel say:) if the Lord himselfe had not been on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped euen as a bird out of the snare of the fouler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal 125.

THey that put their trust in the Lord, shalbe euen as the mount Sion: which may not be removed, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal 126.

Euening prayer.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then sayd they among the heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that ſowe in teares: ſhall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good ſeede: ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keepe the City: the watchman waketh but in vaine.

3 It is but loſt labour that ye haſte to riſe vp early, and ſo late take reſt, and eate the bread of carefulneſſe: for ſo he giueth his beloued ſleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen ſo are the yong children.

6 Happy is the man that hath his quiuer full of them: they ſhall not be aſhamed when they ſpeake with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

2 For thou ſhalt eate the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitfull vine: vpon the walles of thine houſe.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord frō out of Sion ſhal ſo bleſſe thee: that thou ſhalt ſee Hieruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

MAny a time haue they fought againſt me from my youth vp: (may Iſrael now ſay.)

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them bee euen as the graſſe growing vpon the houſe tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheaues, his boſome.

8 So that they which goe by, ſay not ſo much as the Lord proſper you: wee wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh let thine eares conſider well: the voice of my complaint.

3 If thou Lord wilt be extreme to marke what is done amiſſe: oh Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I looke for the Lord, my ſoule doth wait for him: in his word is my truſt.

6 My ſoule fleeth vnto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhal redeeme Iſrael: from all his ſinnes.

Domine, non eſt. Pſal. 131.

LOrd, I am not high minded: I haue no proude lookes.

2 I doe not exerciſe my ſelfe in great matters: which are too high for me.

3 But I refraine my ſoule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my ſoule is euen as a weaned childe.

4 O Iſrael truſt in the Lord: from this time forth for euermore.

Memento Domine. Pſal 132.

LOrd remember Dauid: and all his trouble. Morning prayer.

2 How he ſware vnto the Lord: and vowed a vow vnto the almighty God of Jacob.

3 I will not come within the tabernacle of my houſe: nor climbe vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber: neither the temples of my head to take any reſt.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We wil goe into his tabernacle: and fall low on our knees before his footeſtoole.

8 Ariſe, O Lord, into thy reſting place: thou and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine anoynted.

11 The Lord hath made a faithfull othe vnto Dauid: and he ſhall not ſhrinke from it.

12 Of the fruite of thy body: ſhall I ſet vpon thy ſeate.

13 If thy children will keepe my couenant and my teſtimonies that I ſhal learne them: their children alſo ſhall ſit vpon thy ſeate for euermore.

14 For the Lord hath choſen Sion to be an habitation for himſelfe: he hath longed for her.

15 This ſhalbe my reſt for euer: here will I dwell, for I haue a delight therein.

16 I will bleſſe her vitailes with increaſe: and will ſatiſfie her poore with bread.

17 I will decke her Prieſts with health: and her Saints ſhall reioyce and ſing.

18 There ſhall I make the horne of Dauid to florith: I haue ordeined a lanterne for mine anoynted.

19 As for his enemies, I ſhall clothe them with ſhame: but vpon himſelfe ſhall his crowne flouriſh.

Ecce quam bonum. Pſal. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the ſkirts of his clothing.

3 Like as the dewe of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for euermore.

Ecce nunc. Pſal. 134.

BEhold (now) prayſe the Lord: all ye ſeruants of the Lord.

2 Ye that by night ſtand in the houſe of the Lord: euen in the courts of the houſe of our God.

3 Lift vp your handes in the Sanctuary: and prayſe the Lord.

4 The Lord that made heauen and earth: giue thee bleſſing out of Sion.

Laudate nomen. Psal. 135.

O Prayse the Lord, laude ye the Name of the Lord: prayse it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O prayse the Lord, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.

7 He bringeth foorth the cloudes from the ends of the world: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: & slew mighty kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Prayse the Lord ye house of Israel: prayse the Lord ye house of Aaron.

20 Prayse the Lord ye house of Leui: ye that feare the Lord, prayse the Lord.

21 Praysed be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and stretched out arme: for his mercy endureth for euer.

13 Which deuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe through the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.

16 Which led his people through the wildernesse: for his mercy endureth for euer.

17 Which smote great kings: for his mercy endureth for euer.

18 Yea, and slew mighty kings: for his mercy endureth for euer.

19 Sehon king of the Amorites: for his mercy endureth for euer.

20 And Og the king of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruants for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth foode to all flesh: for his mercy endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal 137.

BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.

2 As for our harps, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

4 How shal we sing ye Lords song: in a strange lande

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted to misery: yea, happy shall he be yt rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee. O Lord, with my whole heart: euen before ye gods wil I sing prayse vnto thee.

2 I wil worship toward thy holy temple, & prayse thy Name, because of thy louing kindnes & truth: for thou hast magnified thy Name, & thy word aboue all things.

3 When I called vpon thee, thou heardest me: and endudest my soule with much strength.

4 All the Kings of the earth shall prayse thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them afarre off

7 Though I walke in the middest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse towards me: yea, thy mercy, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine

Morning prayer.

Domine probasti. Psal. 139.

O Lord, thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For lo, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me beyonde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I clymbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the sea.

9 Euen there also shal thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknes and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully & wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tell them, they are more in number then the sand: when I awake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood thirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue mee from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue layd a snare for me, and spread a net abroad with cordes: yea, and set trappes in my way.

6 I sayd vnto the Lord, thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they bee too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about

10 Let hotte burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes, shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto me: and consider my voyce, when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: & keepe the doore of my lips.

4 O let not mine heart bee enclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my words, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue layd for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cryed vnto the Lord with my voice: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily layd a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and sayd: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shal the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy truth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath layd me in the darknesse, as the men that haue bene long dead.

4 Therefore

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet doe I remember the time paſt, I muſe vpon all thy workes: yea, I exercile my ſelfe in the workes of thy hands.

6 I ſtretch forth my hands vnto thee: my ſoule gaſpeth vnto thee as a thirſtie land.

7 Heare me, O Lord, and that ſoone, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walke in, for I lift vp my ſoule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaſeth thee, for thou art my God: let thy louing ſpirit leade me forth into the land of righteouſneſſe.

11 Quicken me, O Lord, for thy Names ſake: & for thy righteouſneſſe ſake bring my ſoule out of trouble.

12 And of thy goodneſſe ſlay my enemies: and deſtroy all them that vexe my ſoule, for I am thy ſeruant.

Benedictus Dominus. Pſal 144.

Morning prayer.

BLeſſed be the Lord my ſtrength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortreſſe, my caſtle and deliuerer, my defender in whom I truſt: which ſubdueth my people that is vnder me.

3 Lord, what is man that thou haſt ſuch reſpect vnto him: or the ſonne of man, that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines and they ſhall ſmoke.

6 Caſt forth thy lightning, and teare them: ſhoote out thine arrowes, and conſume them.

7 Send downe thine hand from aboue: deliuer me and take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanitie: and their right hand is a right hand of wickedneſſe.

9 I will ſing a new ſong vnto thee, O God: and ſing prayſes vnto thee vpon a ten ſtringed Lute.

10 Thou haſt giuen victory vnto Kings: and haſt deliuered Dauid thy ſeruant frō the peril of the ſword.

11 Saue me & deliuer me from the hand of ſtrange children: whoſe mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our ſonnes may grow vp as the young plants: and that our daughters may be as the poliſhed corners of the Temple.

13 That our garners may bee full and plenteous with all maner of ſtore: that our ſheepe may bring forth thouſands, and ten thouſands in our ſtreetes.

14 That our oxen may be ſtrong to labor, that there bee no decay: no leading into captiuitie, and no complayning in our ſtreetes.

15 Happy are the people that be in ſuch a caſe: yea, bleſſed are the people which haue the Lord for their God.

Exaltabo te Deus. Pſal 145.

IWill magnifie thee, O God, my King: and I will prayſe thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and prayſe thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be prayſed: there is no end of his greatneſſe.

4 One generation ſhall praiſe thy works vnto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy prayſe, and wonderous workes.

6 So that men ſhall ſpeake of the might of thy marueilous acts: and I will alſo tell of thy greatneſſe.

7 The memoriall of thine abundant kindneſſe ſhal be ſhewed: and men ſhall ſing of thy righteouſneſſe.

8 The Lord is gracious and mercifull, long ſuffering, and of great goodneſſe.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes prayſe thee, O Lord: and thy ſaints giue thanks vnto thee.

11 They ſhew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightineſſe of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlaſting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all ſuch as fall: and lifteth vp all thoſe that be downe

15 The eyes of all waite vpon thee, O Lord: and thou giueſt them their meate in due ſeaſon.

16 Thou openeſt thine hand: and fillеſt all things liuing with plenteouſneſſe.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all ſuch as call vpon him faithfully.

19 He will fulfil the deſire of them that feare him: he alſo will heare their cry, and will helpe them.

20 The Lord preſerueth all them that loue him: but ſcattereth abroad all the vngodly.

21 My mouth ſhall ſpeake the prayſe of the Lord: and let all flеſh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Pſal. 146.

PRayſe the Lord, O my ſoule, while I liue will I prayſe the Lord: yea, as long as I haue any being, I will ſing prayſes vnto my God.

2 O put not your truſt in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he ſhall turne againe to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his helpe: and whoſe hope is in the Lord his God.

5 Which made heauen and earth, the ſea and all that therein is: which keepeth his promiſe for euer.

6 Which helpeth them to right that ſuffer wrong: which feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giueth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſſe and widow: as for the way of the vngodly, he turneth it vpſide downe.

10 The Lord thy God, O Sion, ſhalbe King for euermore: and throughout all generations.

Laudate Dominum. Pſal. 147.

Euening prayer.

OPrayſe the Lord, for it is a good thing to ſing prayſes vnto our God: yea, a ioyfull and pleaſant thing it is to be thankefull.

2 The Lord doeth build vp Hieruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giueth medicine to heale their ſickeneſſe.

4 He telleth the number of the ſtarres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſedome is infinite.

6 The Lord ſetteth vp the meeke: & bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankeſgiuing: ſing prayſes

prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattel: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Prayse the Lord, O Hierusalem: prayse thy God O Sion.

13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 Hee sendeth forth his commaundement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Prayse the Lord of heauen: prayse him in the height.

2 Prayse him all ye Angels of his: prayse him all his hoste.

3 Prayse him Sunne and Moone: prayse him all ye stars and light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them prayse the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a law which shall not be broken.

7 Prayse the Lord vpon earth: yee Dragons and all deepes.

8 Fire and haile, snowe and vapours: winde and storme fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Yong men and maidens, old men and children, prayse the Name of the Lord: for his Name only is excellent, and his prayse aboue heauen and earth.

13 Yee shall exalt the horne of his people, all his Saints shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints prayse him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the prayses of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with links of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Prayse him in his noble acts: prayse him according to his excellent greatnesse.

3 Prayse him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse him in the cymbals and dances: prayse him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbal: praise him vpon the lowd Cymbals.

6 Let euerything that hath breath: praise the Lord.

FINIS.

A prayer conteining the ductie of euery true Christian.

O Most mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearly beloued Sonne Iesus Christ, my onely Sauiour and Redeemer: and most humbly beseech thee for his sake to bee mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloody death and passion.

Powre vpon me (O Lord) thy holy Spirit of wisedome and grace: Gouerne and leade mee by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindnesse and darknesse of my heart through thy grace, that I may daily be renewed by the same Spirit and grace: By the which (O Lord) purge the grossenesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy word and heauenly will, beleeue and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruant, & grant me thy peace all my dayes: graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly, my soule, against all assaults, temptations, accusations, subtill baites and sleights of that old enemie of mankinde, Satan that roaring lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble minde craue of thy diuine Maiestie, to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden ductie, I beseech thee for his sake to blesse, saue and defend the principall member thereof, thy seruant our most deare and soueraigne Lord King Iames, increase in his royall heart true faith, godly zeale and loue of the same: And graunt him victorie ouer all his enemies, a long, prosperous and honourable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and wee in our seuerall callings, may truely and godlyserue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince and loue to our neighbours: Increase in vs true faith and Religion: Replenish our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Ayde me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare & seruice. And forasmuch as in this world I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the Deuil which is the prince of darkenesse, and with wicked men, executours of his most damnable will: graunt me therfore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing entred the combate, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for me, and all thine Elect, through Christ our Lord and onely Sauiour. Amen.

Certaine godly prayers for sundrie dayes.

¶ Munday.

ALmighty God, the Father of mercy, and God of all comfort, which onely forgiueth sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies, they may bee couered, and not imputed vnto vs, and by the operation of the holy Ghost, wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Iesus Christ. Amen.

¶ Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doeth mourne and lament his old maner of liuing: graunt vnto vs (O Lord) true contrition of heart, that we may behemently despite our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Iesus Christ, Amen.

¶ Wednesday.

O Mercifull Father, by whose power and strength wee may ouercome our enimies both bodily and ghostly: grant vnto vs O Lord, that according to our promise made in our baptisme, wee may ouercome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, leade our liues in holines and righteousnesse, that wee may serue thee in spirit and truth, and that by our Sauiour and Lord Iesus Christ, Amen.

¶ Thursday.

O Almightie and euerlasting God, which not onely giuest euery good, and perfect gift, but also increasest those gifts that thou hast giuen: we most humbly beseech thee (mercifull God) to increase in vs the gift of faith, that we may truly beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtill crafts and assaults of the Deuill, wee be driuen from faith in the blood of our Sauiour and Lord Iesus Christ, Amen.

¶ Friday.

GRaunt vnto vs, O mercifull God (we most heartily beseech thee) knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may know what thy will and pleasure is in all things, and how to doe our dueties, and truely to walke in our vocation: and that also wee may expresse in our liuing, those things that we doe know, that we bee not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Iesus Christ, Amen.

¶ Saturday.

O Almightie God, which hast prepared euerlasting life to all those that be thy faithfull seruants: grant vnto vs, Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, & that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ, Amen.

O Almightie

O Mercifull God, our onely ayde, succour & strength at all times: graunt vnto vs, O Lord, that in the time of prosperity we be not proud, and so forget thee, but that with our whole heart and strength wee may cleaue vnto thee, and in the time of aduersitie, that we fall not into infidelitie and desperation, but that alwayes with a a constant faith, we may call for helpe vnto thee: graunt this, O Lord for our Aduocates sake, and Sauiour Iesus Christ Amen.

Sunday.

O Almightie and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O Lord, thy holy Spirit, that he may beare witnesse with our spirit, that wee be thy children, and heires of thy kingdome, and that by the operation of this Spirit, wee may kill all carnall lustes, vnlawfull pleasures, concupiscences, euill affections, con rary to thy will, by our Sauiour and Lord Iesus Christ Amen

A prayer for trust in God.

THe beginning of the fal of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gracious and most wise guide our Sauiour Christ, which doest leade them p right way to immortall blessednes, which truely and vnfainedly trusting in thee, commit themselues to thee: Graunt vs, that like as we be blinde and feeble indeede, so wee may take and repute our selues, that we presume not of our selues, to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to follow thee, being our guide, to be ready at thy call most obediently, and to commit our liues wholy vnto thee, that thou which onely knowest the way, mayest leade vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer. Amen.

Certaine godly prayers to be vsed for sundry purposes.

A generall confession of sinnes, to be sayd euery Morning.

O Almightie God our heauenly Father, I confesse & acknowledge, that I am a miserable and a wretched sinner, & haue manifolde wayes most grieuously transgressed thy most godly cõmandements through wicked thoughts, vngodly lustes, sinfull words & deedes, committed all my whole life. In sinne am I borne and conceiued, & there is no goodnesse in me, in asmuch as if thou shouldest enter into thy narrow iudgement with me, I iudging me according vnto the same, I were neuer able to suffer and abide it, but must needes perish and be damned for euer: So little helpe, comfort, or succour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou didest not spare thy onely deare beloued Sonne, but didest giue him vp vnto the most bitter, and most vile and slanderous death of the crosse for mee, that he might so pay the ransome for my sinnes, satisfie thy iudgement, still & pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore, through the merit of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgiue and pardon mee of all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme & strengthen mee with a right and perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth me in thy most godly Commaundements, and so glorifie and prayse thee euerlastingly. And also that I may with a free conscience and quiet heart, in all maner of temptati ns, afflictions, or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, I beleeue in God the Father Almightie, maker of heauen and earth, and in Iesus Christ &c. But O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it: I come vnto thee to pray and beseech thee, both for that and for all other my necessiti s, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our Father which art in heauen, halowed be thy Name, &c.

Prayers to be sayd in the morning.

O Mercifull Lord God, heauenly Father, I render most high laudes, prayse, and thankes vnto thee, that thou hast preserued me both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered mee to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that all maner of darknesse, of misbeliefe, infidelitie and of carnall lusts and affections may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and prayse, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thankes that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and wee beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soule, and that thou which art the true Light, not knowing any going downe, and which art the Sunne eternall, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fall into any sinne, but may through thy good guiding and conducting, come to the life euerlasting. Amen.

O Lord Iesus Christ, which art the true Sunne of the world, euermore arising, and neuer going down, which by thy most wholesome appearing and sight, doest bring forth, preserue, nourish, and refresh all things as well that are in heauen, as also that are on earth: wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errours on euery side driuen away, thou brightly shining within our hearts, wee may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the day time) being pure and cleane from the workes of darknesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghost liuest and reignest for euer and euer. Amen.

O God and Lord Jesus Christ, thou knowest, yea and hast also taught vs how great the infirmitie and weakenesse of man is, and how certaine a thing it is that it can doe nothing without thy godly helpe. If man trust to himselfe, it cannot be auoyded, but that he must run headlong, and fall into a thousand vndoings and mischiefes. O our Father, haue thou pitie and compassion vpon the weakenesse of vs thy children, be thou prest and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoeuer wee godly go about, so that thou giuing vs light, we may see what things are truely good indeede: thou encouraging vs, wee may haue an earnest desire to the same: and thou being our guide, wee may come where to obtaine them: for we hauing nothing but misrule in our liues, doe yeeld and commit our selues full and whole vnto thee alone, which worckest all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Jesus Christ, the onely stay and fence of our mortall state, our onely hope, our onely saluation, our glory, and our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) diddest suffer thy selfe to be tempted of Satan, and who onely and alone of all men diddest vtterly ouercome and vanquish sinne, death, the world, the deuil, and all the kingdome of hell: and what ouer thou hast to ouercommen, for our behoofe it is that thou hast ouercommen it: neither hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresayd euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise ouerthrow Satan in thy members, as thou haddest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom hee may deuoure. Thou being that same Serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs thy fillie ones, witnesse against the deceitfull awayting of the most subtile serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyrannie, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our selues weake and feeble, and in thee [illegible] valiant, wee may withstand and ouercome [illegible] assaults of the deuill, so that our ghostly enemie may [illegible] ioy vs, but being conquered through thee, we [illegible] vnkes to thy mercie, which neuer leaueth [illegible] that put their trust in thee, who liueth [illegible] God for euer without end. Amen.

A prayer for the obt[illegible] wisedome.

Wisdome 9.

O God of our fathers, and Lord of mercy, that hast made all things with thy word, and ordeined man through thy wisedome, that he should haue dominion ouer the creatures which thou hast made, that hee should order the world according to equitie and righteousnesse, and execute iudgement with a true heart: giue mee wisedome, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handmayd, am a feeble person, of a short time, and too young to the vnderstanding of thy iudgements and lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, he shall be nothing woorth. O send thy wisedome out of thy holy heauens, and from the throne of thy Maiestie, that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for she knoweth & vnderstandeth all things, and shee shall conduct me right soberly in thy workes, and preserue me in her power, so shall my workes be acceptable. Amen.

A prayer against worldly carefulnesse.

O Most deare and reuerend Father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindnesse of our mindes, and carefulnesse of worldly things, and may put our whole studie and care in keeping of thy holy Law, and that we may labour and trauaile for our necessities in this life, like the birdes of the ayre, and the lilies of the field without care. For thou hast promised to bee carefull for vs, and hast commanded that vpon thee we should cast all our care: which liuest and reignest world without end. Amen.

A prayer necessary for all persons.

O Mercifull God, I a wretch to sinne, knowledge my selfe bound to keepe thy holy commandements, but yet vnable to performe them, and to be accepted for iust, without the righteousnesse of Jesu Christ thy onely Sonne, who hath perfectly fulfilled thy Law to iustifie all men that beleeue and trust in him. Therefore grant mee grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercy, and in Christes merites, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue mee grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue mee grace not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, bee they neuer so contrary to my desires. Teach mee so to pray, that my petitions may bee graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from thy truth taught in holy Scripture. In prosperitie, O Lord, saue me, that I wax not proude. In aduersity helpe me, that I neither despaire nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sorie without delperation, trust in thy mercie without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and trustie without deceit, merry without lightenesse, sad without mistrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my household in thy lawes truely, to obey our King and all gouernours vnder him vnfainedly, to receiue all lawes and common ordinances (which disagreeth not from thy holy word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbor secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord grant me thus to doe, for the glory of thy holy Name. Amen.

A prayer for patience in trouble

HOw hast thou (O Lord) humbled and pricked me sommes I dare now breathe make my prayers vnto thee, for thou art angry with me, but not without my deserning. Certainely I haue sinned, Lord, I confesse it: I will not denie it: but, oh my God, pardon my trespasses, release my debts, render now thy grace againe vnto me, stoppe my woundes, for I am all to plagued

and

and beaten: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee, continually wayting for reliefe at thy hand, and that not without skill, for I haue receiued a token of thy fauour and grace toward me, I meane thy word of promise concerning Christ, who for me was offered on the Crosse for a ransome, a sacrifice and price for my sinnes: wherefore according to that thy promise, defend me Lord by thy right hand, & giue a gracious eare to my requests, for all mans shapes are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine only ayder and protector, O Lord God Almighty. Amen.

¶ A prayer to be said at night going to bed.

O Merciful Lord God heauenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me through a right & pure faith, and that I may alwayes be found to walke and liue after thy will and pleasure, through Jesus Christ our Lord and Sauiour. Amen.

¶ A prayer to be said at the houre of death.

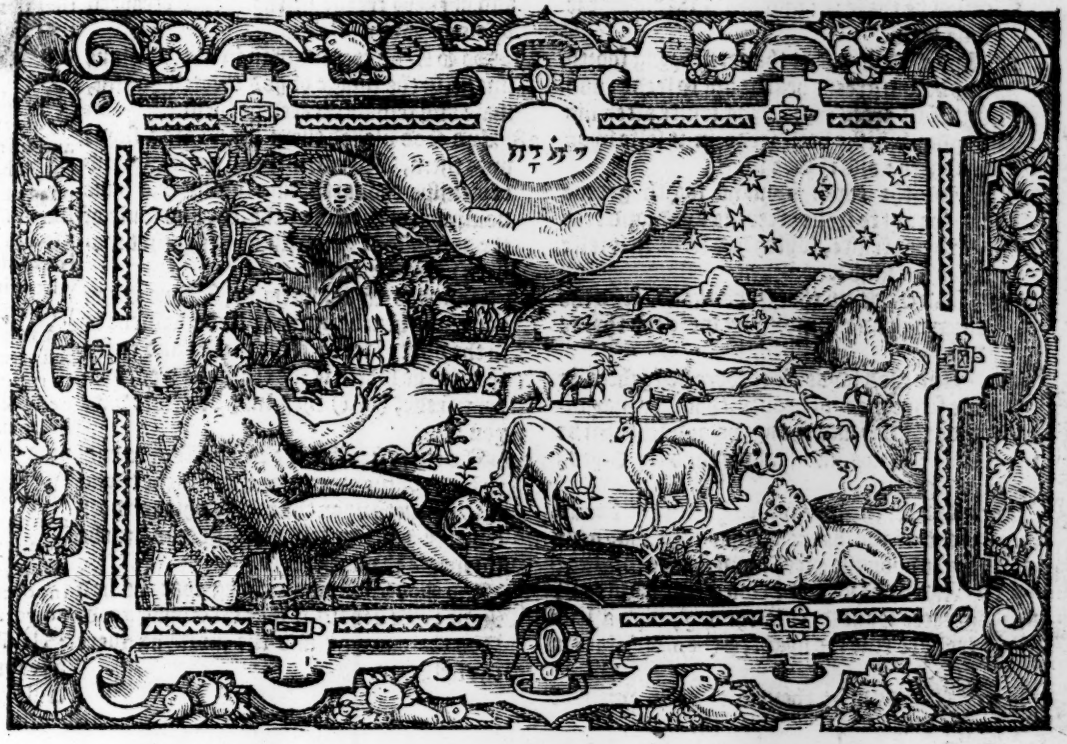
O Lord Jesus, which art the onely health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile & wicked flesh in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most merciful Lord Jesus Christ, that thou wilt by thy grace make strong my soule against all temptations, and that thou wilt couer and defend me with the buckler of thy mercie against all the assaults of the deuil. I see and knowleuge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust is in thy most merciful goodnesse. I haue no merites nor good workes which I may alledge before thee. Of sinnes and euill workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to whom thou wilt not impute their sinnes, but take and accept me for righteous and iust, and to be the inheritour of euerlasting life. Thou merciful Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou diddest preach and teach, thou diddest pray and fast for my sake, thou diddest all good workes and deedes for my sake, thou sufferedst most grieuous paines and torments for my sake. And finally thou gauest thy most precious bodie to die, and thy blood to be shed on the crosse for my sake. Now most merciful Sauiour, let all these things profit mee, which thou freely hast giuen mee, that hast giuen thy selfe for mee. Let thy blood cleanse and wash away the spots and foulenesse of my sinnes. Let thy righteousnesse hide and couer mine vnrighteousnesse. Let the merites of thy passion and blood, bee the satisfaction for my sinnes. Giue me Lord thy grace, that my faith and saluation in thy blood waxe not in me, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie waxe not colde in me. Finally that the weakenesse of my flesh be not ouercome with the feare of death. Graunt me, merciful Sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vse of my tongue and speach, yet that my heart may cry and say vnto thee, In manus tuas Domine, commendo spiritum meum, (that is to say) O Lord, into thy hands I giue and commit my soule: Domine Iesu accipe spiritum meum: Lorde Iesu receiue my soule vnto thee. Amen, Amen.

FINIS.

¶ The firſt booke of Moſes, called in Hebrewe (a) Bereſchith, and in Greeke (b) Geneſis.

(a) That is, In the beginnyng.

(b) That is, generation, or creation.



The firſt Chapter.

1. Howe heauen and earth, 3. the lyght, 6. the firmament, 16. the ſunne, the moone, the ſtarres, 21. and fiſſhes in the ſea, 24. and al beaſtes, and foules, were made by the woorde of God, 26. and howe man alſo was created.

A 1 (a) Although the works of God, both in the creation, & in his ſpiritual operation in man, ſeeme rude 2 & imperfect at the firſte: yet God by the workyng of his holy ſpirite, bryngeth al thinges to a perfection at the ende. 3

N the begynning god created heauen & earth.

And the earth was (a) without fourme, and was voyde: & darknes (was) vpon the face of the deepe, and the (b) ſpirite of GOD mooued vpon the face of the waters.

And God ſayde, Let there be lyght: and there was lyght.

4 And God ſaw the light that it was good: and God diuided the lyght from the darkneſſe.

5 And God called the lyght day, and the darkneſſe nyght: and the euenyng and the mornyng were the firſt day.

6 And God ſayde, Let there be a "firmament betweene the waters, and let it make a diuiſion betweene waters and waters.

7 And God made the firmament, and ſet a diuiſion betweene the waters which (were) vnder (c) the firmament, and the waters that (were) aboue the firmament: and it was ſo.

8 And God called the firmament heauen: and the euening and the mornyng were the ſeconde day.

The. 2. day.

"Hebr. A ſtretchyng out, or ſettyng abrode. Pſal. 33. b.

(c) As the ſea and ryuers, from thoſe waters that are in the cloudes, whiche are vp-

A 1 9 And holden by Gods power, leſt they ſhoulde ouerwhelme the worlde.

(a) Although the works of God, both in the creation, & in his ſpiritual operation in man, ſeeme rude & imperfect at the firſte: yet God by the workyng of his holy ſpirite, bryngeth al thinges to a perfection at the ende.

(b) The confuſed heape of heauen and earth was imperfect, and darke, and yet not vtterly dead, but was endued with the power and ſtrength of Gods ſpirit, and ſo made liuely, to continue vnto the worldes ende.

The.3. day.

9 And God sayde, Let the waters vnder the heauen be geathered togeather into one place, and let the drye lande appeare: and it was so.

10 And God called the drye land the earth, and the geatheryng togeather of waters called he the seas: and GOD sawe that it was good.

11 And God sayd, Let the earth bryng fooꝛth budde and greene hearbe apt to seede, and fruitfull trees, yeeldyng fruite after his kynde, whiche hath seede in it selfe vpon the earth: and it was so.

12 And the earth brought fooꝛth greene hearbe apt to seede after his kynd, and tree yeeldyng fruite, which had seede in it selfe after his kinde.

13 And God saw that it was good. And the euenyng and the moꝛnyng were the thyꝛde day.

C

The.4.day. Psal.136.b. Deut.4.b.

14 And God sayde, Let there be lyghtes in the firmament of heauen, that they may diuide the day and the nyght, and let them be foꝛ (d) signes, and seasons, and foꝛ dayes, and yeeres.

15 And let them be foꝛ lyghtes in the firmament of the heauen, that they may geue lyght vpon the earth: and it was so.

16 And GOD made two great lyghtes: a greater lyght to rule the day, and a lesse lyght to rule the nyght, & (he made) starres also.

17 And God set them in the firmament of the heauen, to shyne vpon the earth,

18 And to rule the day and nyght, and to make difference betweene the lyght and the darkenesse: and God sawe that it was good.

19 And the euenyng and the moꝛnyng were the fourth day.

(d) These lyghtes were not made to serue Astronomers phãtasies, but for signes in natural thyngs, & tokens of gods mercy or wrath.

The.5.day. Jere.31.d.

20 And GOD sayde, Let the waters bryng fooꝛth (e) mouyng creature that hath lyfe, and foule that may flee vpon the earth in the open firmament of heauen.

21 And God created great Whales, and euery lyuing and mouing creature, which the waters bꝛought fooꝛth after their kinde, and euery feathered foule after their kind: and God sawe that it was good.

(e) As fishe and wormes, which slyde, swimme, or creepe.

D

22 And God (f) blessed them, sayeing, Be fruitful, and multiply, and fille the waters of the sea, & let foule multiply in the earth.

(f) Blessing in scripture signifieth abundãce: that is, he gaue them fruitfulnesse by his woord

23 And the euenyng and moꝛnyng were the fifth day.

The.6.day.

24 And GOD sayde, Let the earth bryng fooꝛth lyuyng creature after his kinde, cattel, woꝛme, and beastes of the earth after his kynde: and it was so.

25 God made the beast of the earth after his kinde, and cattel after his kinde, and euery thyng that creepeth vpõ the earth after his kynde: and God sawe that it was good.

26 God sayde, Let vs (g) make man in our image, after our lykenesse, & let them haue rule of the fishe of the sea, and of the foule of the ayꝛe, and of cattel, & of al the earth, and of euery creepyng thyng that creepeth vpon the earth.

(g) Moses speaketh in the plural number, signifiyng moe persons to be in God, and that the father in the creation of man, consulted with his wysedome and spirite.

27 So GOD created man in his (h) owne image, in the image of god created he him, male and female created he them.

(h) This image and likenesse of God in man is expounded where it is written that mã was created after god in righteouinesse & true holines, meaning by these two woords, all perfectiõ, as immortalitie, wysedome, truth, innocencie, power. &c.

28 And God blessed them, and God sayde vnto them, Be fruitful, and multiply, and replenishe the earth, and subdue it, & haue dominion of the fish of the sea, and foule of the ayꝛe, and of euery liuing thing that moueth vpon the earth.

29 And God sayde, Beholde, I haue geuen you euery hearbe bearyng seede, whiche is in the vpper face of al the earth, and euery tree, in the which is the fruit of a tree, bearyng seede, (that) they may be meate vnto you:

30 To euery beast of the earth also, & to euery birde of the ayꝛe, & to euery suche thyng that creepeth vpon the earth, whiche "doth lyue, I haue geuen euery greene hearbe foꝛ meate: and it was so.

"Heb. hath a lyuyng soule.

31 And God sawe euery thyng that he had made: and behold, it was exceedyng good. And the euenyng and the moꝛnyng were the sixth day.

The.ii. Chapter.

3. The halowing of the Sabboth day. 17. The tree of knowledge is forbydden. 19. Adam nameth al creatures. 22. Eua is created. 23. And mariage is ordeyned.

1 THus the heauens and the earth were finished, and al the (a) hoste of them.

A

(a) That is, the innumerable creatures of God in heauen and earth.

2 And in the seuenth day, God ended (b) his woꝛke whiche he had made. And the seuenth day he rested frõ al his woꝛke whiche he had made.

(b) No more newe creations of creatures are to be loked foꝛ yet God styl by his prouidence continually gouerneth thẽ all.

3 And GOD blessed the seuenth day, and sanctified it: because that in it he had rested from al his woꝛke, whiche God oꝛdeyned to make.

4 These are the generations of the heauens, & of the earth, when they were created, in the day when the Loꝛde God made the earth and the heauens.

5 And euery plante of the feelde, befoꝛe it was in the earth, and euery hearbe of the feelde, befoꝛe it grewe: Foꝛ the Loꝛde God had not (yet) caused it to rayne vpon the earth, neyther (was there) a man to tylle the grounde.

6 But there went vp a mist from the earth, and

and watered the whole face of the ground.

7 The Lorde God also dyd shape man (c) of the dust of the grounde, and breathed into his nosethrilles the breath of lyfe, and man was a lyuyng soule.

8 And the Lorde God planted a " garden Eastwarde in Eden, and there he put the man whom he had shapen.

9 Moreouer, out of the grounde made the Lorde God to growe euery tree that was fayre to sight, and pleasant to eate: The tree (d) of life in the middest of the garden, and the tree of (e) knowledge of good and euyl.

10 And out of Eden there went foorth a riuer to water the garden, and from thence it was diuided, and became into foure heades.

11 The name of the first is Pison, the same is it that compasseth the whole lande of (f) Hauilah, where there is golde:

12 And the golde of the lande is very good. There is also Bdellium, and the Onix stone.

13 The name of the second riuer is Gyhon: the same is it that compasseth the whole lande of (g) Ethiopia.

14 The name of the thirde riuer is " Hidekel, and it goeth towarde the east side of Assyria: and the fourth riuer is Euphrates.

15 And the Lorde God tooke the man, and put hym into the garden of Eden, that he myght worke it, and keepe it.

16 And the Lord God (h) commaunded the man, saying, Eating, thou shalt eate of euery tree of the garden:

17 But as touching the tree of the knowledge of good and euyl, thou shalt not eate of it: For in what day so euer thou eatest thereof, thou shalt dye (i) the death.

18 And the Lord God sayde, It is not good that the man shoulde be alone, I wil make hym an helpe "lyke vnto hym.

19 And so out of the grounde the Lord God had shapen euery beast of the feelde, and euery foule of the ayre, and brought them vnto man, that he might see how he would call them: For lykewyse as man named euery liuing thing, so was the name therof.

20 And the man gaue names to al catel, and foule of the ayre, and to euery beast of the feelde: but for man founde he not an helpe like vnto him.

21 The Lorde God caused a deepe sleepe to fal vpon Adam, and he sleapt, and he tooke one of his ribbes, and closed vp the place with fleashe in steede thereof.

22 And the ribbe whiche the Lorde GOD had taken from man, "made he a woman, and (k) brought her vnto the man.

23 And man sayde, This is nowe bone of my bones, and fleashe of my fleashe, she shalbe called woman, because she was taken out of man.

24 For this cause shal man leaue his father and his mother, and shalbe ioyned with his wyfe: and they shal become one fleash.

25 And they were both naked the man and his wyfe, and were (l) not ashamed.

(c) This base begynnyng man shoulde remember, lest he waxe proude of the image of god

" or, Paradise of pleasure.

Esaias.37. Ezech.27.

(d) So called, for that it was appoynted by god to preserue man from sicknes and death.

(e) The name agreeth with the successe that followed: that is, the miserable experience which came by disobeying God.

Eccle.24. d

(f) The Ismaelites dwelt in this land. Gen.25.

(g) Chus coteyneth also the regions of the Madianites and Arabians.

" or, Tigris.

(h) Thus mā for al his great giftes, should learn obedience to God.

(i) By death, is signified mortalitie & al the miseries wherein Adam wrapped him selfe by his fal from God.

"Heb. as before hym.

"Hebre. buylded.

(k) The first institution of matrimonie by God: so al lawful mariages are made by god. 1.Cor.vi.b. Mat.xix.a. Mar.x.b. 1.Cor.vi.c. Ephes.v.c.

(l) The shame of nakednesse is a token of our nature corrupted.

This figure is ſpoken of in the .x. verſe of this Chapter before, and repreſenteth the ſituation of Gods garden.

IF there be any kingdome vnder heauen that is excellent in beautie, in abundance of fruites, in plenteouſneſſe, in delites, and other giftes: they whiche haue written of countreyes, do prayſe aboue al, the ſame that this figure repreſenteth. Wherefore, with the prayſes of thoſe writers, Moſes exalteth this paradiſe, as duely belonging vnto it. And it is very well like, that the region or kingdome of Eden hath ben ſituated in that countrey, as it appeareth in the .xxxvii Chapter of Eſaias, the .xii. vearſe, & in the .xxvii. of Ezechiel the .xxiii. vearſe. Moreouer, wheras Moſes ſayde, that a flood did proceede from that place: I do interprete it, from the courſe of the waters: as yf he ſhoulde haue ſayd, that Adam did inhabite in the fluddes ſide, or in the lande whiche was watered on both ſydes. Howbeit, there is no great matter in that, either that Adam hath inhabited vnder the place where both fluddes comme togeather towarde Babylon and Selencia, or aboue: It is ſufficient that he hath benne in a place watered of waters. But the thing is not darke nor harde to vnderſtande, howe this fludde hath benne diuided in foure heades. For they be two fluddes whiche be geathered in one: then they ſeparate them ſelues in diuers partes. So in their ioyning and flowing togeather, it is but a fludde, whereof there is two heades, into two chanels from aboue, and two towarde the ſea, when it beginneth to ſeprate it ſelfe abroade. But to declare vnto you the diuerſities of the riuers names, beſides their vſual and principal appellations, and howe they be called as they paſſe through eche prouince, with the interpretations of the ſame, I thinke it rather tedious and comberſome, then profitable. Wherefore the ſimple ſenſe of Moſes is, that the garden whereof Adam was the owner, was watered with waters, becauſe that the courſe of this fludde was there, whiche was diuided into foure heads.

The

The.iii.Chapter.

1. The serpent deceiueth the woman. 4. The serpent, woman, and man are cursed and driuen out of Paradise. 15. Christe the blessed seede of the woman is promised.

1 AND the serpent was (a) suttiller then euery beast of the feelde whiche the Lorde God had made, and he sayd vnto the (b) woman: yea, hath God sayde, ye shal not eate of euery tree of the garden?

2 And the woman sayde vnto the serpent, We eate of the fruite of the trees of the garden:

3 But as for the fruite of the tree whiche is in the middes of the garde, God hath sayd, Ye shal not eate of it, neyther shal ye touch it, lest peraduenture ye dye.

4 And the serpent sayde vnto the woman, Ye shal not dye the death.

5 For God dooth knowe, that the same day that ye eate therof, your eyes shal be opened, and ye shalbe as gods, knowyng good and euyl.

6 And so the woman, seeyng that the same tree was good to eate of, & pleasant to the eyes, and a tree to be desyred to make one wise, tooke of the fruite therof, and did eate, and gaue also vnto her husband, being with her, and he dyd eate.

7 Then the eyes of them both were opened, and they (c) knewe that they were naked, and they sowed figge leaues togeather, and made them selues aperns.

8 And they hearde the voyce of the Lorde God, walkyng in the garden in the coole of the day: and Adam and his wyfe (d) hyd them selues from the presence of the Lorde God amongst the trees of the garden.

9 And the Lorde GOD called Adam, and sayde vnto hym, Where art thou?

10 Whiche sayd, I hearde thy voyce in the garden, and was afraide (e) because I was naked, and hyd my selfe.

11 And he sayde, Who tolde thee that thou wast naked? Hast thou not eate of the same tree, concernyng the whiche I commaunded thee that thou shouldest not eate of it?

12 And Adam sayde, The woman whom thou gauest (to be) with me, she gaue me of the tree, and I dyd eate.

13 And the Lorde God sayde vnto the woman, Why hast thou donne this? And the woman said, The serpent (f) beguyled me, and I dyd eate.

14 And the Lorde God sayde vnto the serpent, Because thou hast donne this, thou art cursed aboue al cattel, and aboue euery beast of the feeld: vpon thy belly shalt thou goe, and dust shalt thou eate al the dayes of thy lyfe.

15 I wil also put (g) ennmitie betweene thee & the woman, betweene thy seede and her seede: and *it shal treade downe thy head, and thou shalt treade vpon his (h) heele.

16 But vnto the woman he saide, In multiplying, I wyl multiply thy sorowe and thy conceptions. In sorowe (i) thou shalt bryng foorth chyldren: thy desire (shalbe) to thy husband, & he shal haue the rule of thee.

17 Vnto Adam he sayde, Because thou hast hearkened vnto the voyce of thy wyfe, and hast eaten of the tree concerning the which I commaunded thee, sayeing, Thou shalt not eate of it: cursed is the grounde for thy sake, in sorowe shalt thou eate of it al the dayes of thy lyfe.

18 Thorne also & thistle shal it bryng foorth to thee, and thou shalt eate the herbe of the feelde.

19 In the sweate of thy face shalt thou eate bread, tyl thou be turned agayne into the grounde, for out of it wast thou taken: For dust thou art, and into dust shalt thou be turned agayne.

20 And Adam called his wifes name Heua: because she was the mother of al lyuyng.

21 Vnto Adam also, and to his wyfe, dyd the Lord God make garmentes of skinnes, and he put them on.

22 And the Lorde God sayde, Behold, this man is become as one of vs, (k) in knowing good and euyl: And now lest peraduenture he put foorth his hande, and take also of the tree of lyfe & eate, and lyue for euer:

23 Therefore the Lorde GOD sent hym foorth from the garden of Eden, to dresse the grounde whence he was taken.

24 And so he droue out man, and at the East side of the garden of Eden he set Cherubins, & a sierie two edged swoorde, to keepe the way of the tree of lyfe.

(a) As Satan can chaunge him selfe into an angel of lyght: so dyd he abuse the wysdome of the serpēt to deceiue man.

(b) God suffered Satan to make the serpent his instrument, & to speake in hym.

(c) By the sinne of disobedience they beganne to feele the corruption of their owne nature, whiche they sought to remedy, not by seekyng vnto God, but by their owne deuises in coueryng theyr nakednesse with figge leaues.

(d) The sinful conscience fleeth gods presence.

(e) Adam playeth the hypocrite, in that he hyd the cause of his nakednes whiche was the trangression of gods commaundement.

(f) In steede of confessing her sinne, she encreaseth it, by accusing the serpent.

(g) The continuall fight betwixt Satan and the chyldren of God.

* Christe.

(h) Satan shal alwayes be stynging of Christe and his members, but not ouercome them.

(i) God doth therfore punish the woman in her body, that her soule myght be saued by fayth in righteousnesse.

(k) By this derision god vpbraydeth Adam of the misery wherinto he was fallen by ambition.

The.iiii.Chapter.

8. Cain kylleth his righteous brother Abel. 11. Cain is cursed, and dispayreth. 17. The generation of Enoch, Mathusael, Tubal, Lamech, Seth, and Enos.

1 AND Adam knewe Heua his wyfe, who conceiuyng, bare Cain, saying, I haue (a) gotten a man of the Lorde.

2 And she proceedyng, brought foorth his brother Habel, and Habel was a keeper of sheepe, but Cain was a tyller of ỹ ground.

3 And in processe of dayes it came to passe, that Cain brought of the fruite of the grounde, an (b) oblation vnto the Lorde.

(a) By the fauour and gift of god, or els she prayseth God whiche had sent her a man, a lord, & the seede that shoulde breake the serpentes head, accordyng to the promise of GOD as she thought.

(b) This declareth that the father instructed his chyldren in the knowledge of god, & also how god gaue them sacrifices, to signifie their saluation.

4 Habel alſo brought of the firſtlynges of his ſheepe, and of the fat thereof: and the Lorde had reſpect vnto Habel, and to his oblation.

5 But vnto Cain, and to his offering, he had no reſpect: for the whiche cauſe Cain was exceedyng wroth, and his countenance abated.

6 And the Lorde ſayde vnto Cain, Why art thou wroth? & why is thy countenance abated?

7 If thou doo wel, " ſhalt thou not receiue? And if thou dooeſt not wel, lyeth not thy ſinne at the (c) doores: Unto thee alſo parteyneth the (d) luſtes therof, and thou ſhalt haue dominion ouer it.

8 And Cain talked with Habel his brother: and it came to paſſe when they were in the feelde, Cain roſe vp againſt Habel his brother, and ſlue hym.

9 And the Lorde ſayd vnto Cain, where is Habel thy brother? Whiche ſayde, I wote not: am I my brothers keeper?

10 And he ſayde, What haſt thou donne? the (e) voyce of thy brothers blood cryeth vnto me out of the grounde.

11 And now art thou curſed from the earth, whiche hath opened her mouth to receiue thy brothers blood from thy hande.

12 If thou tyl the grounde, it ſhal not yeeld vnto thee her ſtrength. A fugitiue and a vagabounde ſhalt thou be in the earth.

13 And Cain ſayde vnto the Lorde, " My iniquitie is more then that it may be forgeuen.

14 Beholde, thou haſt caſt me out this day from the vpper face of the earth, and from thy face ſhal I be hyd, fugitiue alſo and a vagabounde ſhal I be in the earth: and it ſhal come to paſſe, that euery one that findeth me ſhal ſlay me.

15 And the Lorde ſayde vnto hym, Verily whoſoeuer ſlayeth Cain, he ſhalbe pouniſhed (f) ſeuen folde. And the Lorde ſet a (g) marke vpō Cain, leſt any man finding him ſhoulde kyl hym.

16 And Cain went out from the preſence of the Lorde, and dwelt in the lande of Nod, Eaſtwarde from Eden.

17 Cain alſo knewe his wyfe, whiche conceiued, and bare Henoch, and buyldyng a citie, he called the name of the ſame citie, after the name of his ſonne Henoch.

18 Vnto the ſame Henoch was borne Irad: Irad begat Mehuiael, Mehuiael begat Methuſael, Methuſael begat Lamech.

19 And Lamech tooke vnto hym (h) two wyues, the name of the one was Ada, and the name of the other was Zella.

20 And Ada bare Jabel, whiche was the father of ſuche as dwelle in the tentes, and of ſuche as haue cattel.

21 His brothers name was Jubal, whiche was the father of ſuche as handle Harpe and Organ. D

22 And Zella alſo bare Thubalcain, which wrought cunnyngly euery craft of braſſe & of iron: the ſiſter of Thubalcain was Noema.

23 And Lamech ſayd vnto his wyues, Ada and Zella, Heare my voyce ye wyues of Lamech, hearken vnto my ſpeache: for I haue ſlayne a man to the woundyng of my ſelfe, and a young man to myne owne pouniſhment.

24 If Cain ſhalbe auenged ſeuen folde, truely Lamech (i) ſeuentie tymes and ſeuen tymes.

25 Adam knewe his wyfe agayne, and ſhe bare a ſonne, and called his name Seth: For God (ſayde ſhe) hath appointed me an other ſeede, in ſteade of Habel whom Cain ſlue.

26 And vnto the ſame Seth alſo there was borne a ſonne, & he called his name Enos: then began men to make inuocation in the name of the Lorde.

" or, ſhal there not be an acceptation?

(c) That is, thy ſinne is open, and ſhal ſtyl torment thy conſcience.

(d) That is, ſinne dooth prouoke and ſtirre thee to kyl thy brother, but take heede, geue no place to it, but reſiſt it, and be lord ouer it.

(e) God reuengeth the wrong of his ſaintes, though none complayne: for the iniquitie it ſelfe cryeth for vengeance.

" or, my punithment is greater then that I may beare.

(f) God dyd not this for the loue he bare to Cain, but to terrifie other frō murther.

(g) A viſible ſigne of gods iudgement, that other ſhould feare.

(h) The lawfull inſtitutiō of mariage, whiche is, that two ſhuld be one fleaſhe, was firſt corrupt in the houſe of Cain by Lamech.

(i) He mocked at gods ſufferance in Cain, ieſting as though god woulde ſuffer none to pouniſhe hym, and yet ſuffer hym to murther others.

The. v. Chapter.

I. The genealogie of Adam and other fathers, and the yeeres of their lyues, vnto Noah and his chyldren.

1 THis is the booke of the generations of Adam. In the day that GOD created man, in the lykeneſſe of GOD made he hym. A

2 Male and female created he them, and bleſſed them, and called their name (a) Adam, in the day of their creation.

3 And Adam lyued an hundred and thirtie yeeres, and begat a ſonne in his owne likeneſſe, after his image, and called his name Seth.

4 Al the dayes of Adam, after he had begotten Seth, were eyght hundred yeeres, and he begat ſonnes and daughters.

5 (b) And al the daies that Adam liued, were nine hundred and thirtie yeeres, and he dyed.

6 Seth lyued an hundred and fiue yeeres, and begat Enos.

7 And Seth lyued after he begat Enos (c) eyght hundred and ſeuen yeeres, and begat ſonnes and daughters.

8 And al the dayes of Seth, were nine hundred and twelue yeeres, and he dyed.

9 Enos lyued nientie yeeres, and begat Kenan.

10 And

(a) The huſbande and the wyfe as one man.

(b) Adam lyued vnto Noahs fathers dayes.

(c) The cheefe cauſe of long lyfe in the firſt age, was the multiplication of mankinde, that according to Gods commaundement at the beginnyng, the world might be encreaſed with people, which might vniuerſally prayſe his name.

10 And Enos lyued after he begate Kenan eyght hundred and fyfteene yeeres, (a) and begate ſonnes and daughters.

(d) They be only rehearſed by name, who were as lightes in the Churche.

11 And al the dayes of Enos were niene hundred and fiue yeeres, and he dyed.

12 Kenan lyued ſeuentie yeeres, and begat Mahalaleel.

13 And Kenan lyued after he begate Mahalaleel eyght hundred and fourtie yeeres, and begat ſonnes and daughters.

℄ 14 And al the dayes of Kenan were niene hundred and ten yeeres, and he dyed.

15 Mahalaleel lyued ſixtie and fiue yeeres, and begat Jered.

16 And agayne Mahalaleel lyued after he begat Jered eyght hundred and thirtie yeeres: and begat ſonnes and daughters.

17 And al the dayes of Mahalaleel, were eight hundred nienetie and fiue yeeres, and he dyed.

18 Jered lyued an hundred ſixtie and two yeeres, and he begate Henoch.

19 And Jered lyued after he begat Henoch, eyght hundred yeeres: and begat ſonnes and daughters.

20 And al the dayes of Jered were niene hundred ſixtie and two yeeres, and he died.

D 21 Henoch lyued ſixtie and fiue yeeres, and begat Methuſelah.

Eccle. 44. c Hebr. 11. a.

22 (c) And Henoch walked with God after he begat Methuſelah three hundred yeeres, and begat ſonnes and daughters.

(e) He directed his lyfe not after the manners of the worlde then, but accordyng to gods woord.

23 And al the dayes of Henoch were three hundred ſixtie and fiue yeeres.

24 And Henoch walked with God: and he was no more ſeene, for GOD tooke him away.

25 Methuſelah alſo lyued an hundred eightie and ſeuen yeeres, and begat Lamech.

26 And agayne Methuſelah lyued after he begate Lamech, ſeuen hundred, eyghtie and two yeeres, and begate ſonnes and daughters.

(f) He liued ſixe yeeres before the ſudde, as S. Auguſtine reckeneth.

27 And al the dayes of Methuſelah (f) were nine hundred ſixtie and nine yeeres, and he dyed.

28 Lamech liued an hundred eyghtie and two yeeres, and begate a ſonne:

℄ 29 And called his name Noah, ſayeing, This ſame ſhal comfort vs, as concernyng our worke and ſorowe of our handes about the earth, whiche God curſed.

30 And Lamech liued after he begate Noah, fiue hundred nienetie and fiue yeeres: and begate ſonnes and daughters.

31 And al the dayes of Lamech, were ſeuen hundred ſeuentie and ſeuen yeeres, and he dyed.

32 Noah was fiue hundred yeeres olde, and Noah begate Sem, Ham, and Japheth.

The vi. Chapter.

5. The cauſe of the ſludde is the ſinne of man.
18. Noah the iuſt is preſerued in the arke, with al kindes of beaſtes.

1 AND it came to paſſe, that when men begamne to be multiplied in the vpper face of the earth, there were daughters borne vnto them:

A (a) The ſonnes of the godly ioyned them ſelues with the daughters of the wicked, without al feare of god.

2 And the (a) ſonnes of God alſo ſawe the daughters of menne that they were fayre, and they tooke them wyues, ſuche as they liked, from among them al.

(b) God is therefore ſaide to ſtriue in ſpirite, becauſe he trauayled earneſtly to bring his people to repentance: but when he ſawe their ſtubberneſſe and diſobedience to be ſuche, he woulde no longer ſtriue, but purpoſed vtterly to deſtroy them.

3 And the Lorde ſayde, (b) My ſpirite ſhal not alwayes ſtriue with man, becauſe he is fleſhe: yet his dayes ſhalbe an hundred and twentie yeeres.

4 But there were * Giantes in thoſe dayes in the earth: yea and after that the ſonnes of God came vnto the daughters of menne, and had begotten children of them, the ſame became mightie menne of the world, and menne of (c) renowne.

* or, tyrantes.

5 But God ſawe that the malice of man was great in the earth, and al the imagination of the thoughtes of his hart (was) only euyl euery day.

(c) Whiche vſurped auctoritie ouer others, and dyd degenerate from the ſimplicitie wherin their fathers liued.

6 And it repented the Lorde that he had made man vpon the earth, and he was touched with ſorowe in his hart.

7 And the Lorde ſayde, I wyl from the vpper face of the earth, deſtroy man whom I haue created: from man vnto catel, vnto wormme, and vnto foules of the ayre: For it repenteth me that I haue made them.

8 But Noah founde grace in the eyes of the Lorde.

9 Theſe are the generations of Noah. Noah (was) a iuſt man, and perfect in his generations, and walked with God.

10 Noah begate three ſonnes, Sem, Ham, and Japheth.

11 The earth alſo was corrupt before God, & the ſame earth was filled with crueltie.

12 And God looked vpon the earth, and beholde it was corrupt: for al fleſhe had corrupt his way vpon earth.

13 And God ſayde vnto Noah, The ende of al fleſhe is comme before me, for the earth is filled with crueltie through them, and beholde, I wyl deſtroy them with the earth.

14 Make thee an Arke of (d) Pine trees: Habitations ſhalt thou make in the Arke, and ſhalt pitche it within & without with pitche.

℄ (d) Gopher, a very lyght kynde of wood.

15 And of this faſhion ſhalt thou make it: The length of the arke (ſhalbe) three hundred cubites, the breadth of it fiftie cubites, and the heigth of it thirtie cubites.

16 A wyndow shalt thou make in the arke, and in a cubite shalt thou finishe it aboue: but the dooze of the arke shalt thou set in the side therof. With three loftes one aboue another shalt thou make it.

(e) God doth repeate I, for the certaintie of the flud, whiche the worlde thought vnpossible.

17 And beholde (e) I, euen I doo bryng a fludde of waters vpon the earth, to destroy all fleashe wherin is the breath of lyfe vnder heauen, and euery thyng that is in the earth shall perishe.

18 With thee also wil I make my couenant: and thou shalt come into the arke, thou and thy sonnes, thy wyfe, and thy sonnes wiues with thee.

19 And of euery lyuyng thyng of al fleashe, a payre of euery one shalt thou bryng into the arke, to keepe them alyue with thee, they shalbe male and female.

20 Of feathered foules also after their kynde, and of al cattel after their kynde: of euery wourme of the earth after his kynde, two of euery sort shal come vnto thee, to keepe (them) alyue.

D 21 And take thou with thee of al meate that is eaten, and thou shalt lay it vp with thee, that it may be meate for thee and them.

22 Noah therefore dyd accordyng vnto all that GOD commaunded hym, (euen) so dyd he.

The.vii.Chapter.

1. Noah with them that were with him, entreth into the arke. 20. The flud destroyeth al the rest vpon the earth.

A 1 AND the Lord sayd vnto Noah, Come thou and (a) al thy house into the arke: for thee haue I seene righteous before me in this generation.

(a) Temporal benefites god bestoweth vpō the children, for the fathers godlynesse sake. 2. Petr. 2.

2 Of euery cleane beast thou shalt take with thee seuen (b) and seuen, the male and his female, but of vncleane catel two, the male and his female.

(b) Not seuē payre, but three, & one for sacrifice.

3 Of foules also of the ayre seuen and seuen, the male and the female, to keepe seede alyue vpon the face of al the whole earth.

4 For after (c) seuen dayes, I wyl rayne vpon the earth fourtie dayes and fourtie nyghtes: and al substance that I haue made, wyl I destroy from the vpper face of the earth.

(c) God woulde not haue Noah to be in dout of any circumstance.

5 Noah therefore dyd accordyng vnto al that God commaunded him.

(d) Age dyd not make Noah the slower to obey Gods wyl.

6 And Noah was (d) sixe hundred yeeres olde, when the fluddes of water came vpon the earth.

7 And Noah came, and his sonnes, and his wyfe, and his sonnes wyues with him, to the arke, because of the waters of the fludde.

8 Of cleane beastes, & of vncleane beastes, and of foules, and of euery suche as creepeth vppon the earth,

9 There (e) came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah.

(e) As to Adam, so now to Noah, god caused al catel to comme.

10 And so it came to passe after seuen dayes, that the waters of the fludde were vppon the earth.

11 In the sixe hundred yeere of Noahs lyfe, in the (f) seconde moneth, the seuenteenth day of the moneth: in the same day were al the (g) fountaynes of the great deepe broken vp, and the wyndowes of heauen were opened.

(f) In the latter ende of April, when al thinges were most pleasant, then this destruction came.

(g) Both the waters in the earth rysing vp, did ouerflow: and also the cloudes being open powred downe.

12 And the rayne was vpon the earth fourtie dayes and fourtie nyghtes.

13 In the selfe same day entred Noah, and Sem, and Ham, and Japheth, the sonnes of Noah, and Noahs wyfe, and the three wyues of his sonnes with them into the arke.

14 They, (h) & euery beast after his kinde, and al the catel after their kinde, yea, and euery wourme that creepeth vpon the grounde after his kinde, and euery birde after his kinde, and euery fleeyng and feathered foule.

(h) This is oft tymes repeated, for that it seemeth vncredible to the sense of man.

15 And they came vnto Noah into the arke, two and two, of al fleashe wherein is the breath of lyfe.

16 And they entring in, came male and female of al fleashe, as god had commaunded hym: and God shut him in rounde about.

17 And the fludde came fourtie dayes vpon the earth, and the waters were encreased, and bare vp the arke, whiche was lyft vp aboue the earth.

18 The waters also waxed strong, and were encreased exceedingly vpon the earth: and so the arke went vpon the vpper face of the waters.

19 And the waters preuayled exceedyngly vpon the earth, and al the high hilles that are vnder the whole heauen were couered.

20 Fifteene cubites vpwarde did the waters preuaile, so that the mountaynes were couered.

21 And al fleashe perished that moued vpon the earth, in foule, in catel, in beast, and in euery wourme that creepeth vpon the earth, yea, and euery man also. D

22 So that (i) al that had the breath of lyfe in his nosthrilles, throughout al that was on the (k) drye lande, dyed.

(i) That is, al that liued.

(k) Of fishe there is no mention made by Moses.

23 And euery substance was destroyed that remayned, & that was in the vpper part of the

of the groumde, both man and catel, and woꝛme, and the foule of the heauen, they were deſtroyed from of the earth, and (l) Noah only remayned aliue, and they that were with him in the arke.

(l) Thus was he rewarded, that rather folowed God, then the multitude of wicked.

24 But the water preuayled vpon the earth, an hundꝛed and fiftie dayes.

The.viii. Chapter.

3. The waters of the fludde being diminiſhed, Noah ſendeth foorth the Rauen and the Doue. 16. Noah goeth out of the arke, and offereth ſacrifice vnto God.

A

(a) Not that god forgeatteth his at any time, but when he ſendeth ſuccour, then he is ſaide to remember them.

1 AND God (a) remembꝛed Noah, and euery beaſt, and al the catel that was with him in the arke: and God made (b) a winde to paſſe vpon the earth, and the waters ceaſſed.

(b) As God by a vehement winde in Moſes tyme dryed vp the redde ſea: ſo here god rayſed vp a winde to deliuer the lande from waters.

2 The fountaynes alſo of the deepe, and the wyndowes of heauen were ſtopped, and the rayne from heauen was reſtrayned.

3 And the waters from the earth returned, going and comming againe: and after the ende of the hundꝛed and fiftie dayes, the waters were abated.

4 And in the (c) ſeuenth moneth, in the ſeuentienth day of the moneth, the arke reſted vpon the mountaynes of Armenia.

(c) The water encreaſed fourtie dayes, and were at one ſtay. 110. dayes, & ſo continued from the latter end of April vntil the begynnyng of October.

5 And the waters were going and decreaſing vntil the tenth moneth: In the tenth moneth, and in the firſt day of the ſame moneth, were the toppes of the mountaynes ſeene.

6 And after the end of the fourtie dayes, it came to paſſe (that) Noah opened the windowe of the arke whiche he had made.

7 And he ſent foorth a Rauen, whiche went out, going foorth, and returnyng, vntyl the waters were dryed vp vpon the earth.

8 And agayne he ſent foorth a Doue from him, that he myght ſee yf the waters were abated from the vpper face of the ground.

9 And the Doue founde no reſt for the ſole of her foote, and ſhe returned vnto him into the arke: for the waters (were) in the vpper face of the whole earth. Then he put foorth his (d) hande, and tooke her, and pulled her to him into the arke.

(d) It ſemeth that the Rauen beyng a wylde and an vncleane foule, fed of the dead carcaſes, and therefore refuſed to turne againe into the arke. But the Doue being of nature a tamer foule, and vſed to cleaner foode, and finding no place to reſt on, ſuffred her ſelfe to be receiued in agayne.

10 And he abode yet other ſeuen dayes, and agayne he ſent foorth the Doue out of the arke:

11 And the Doue came to him in the euentide, and loe, in her mouth was an Olyue leafe that ſhe had pluckt, whereby Noah dyd knowe that the waters were abated vpon the earth.

12 And he abode yet other ſeuen dayes, and ſent foorth the Doue, whiche returned not vnto him any moꝛe.

13 And it came to paſſe in the ſixe hundꝛed and one yeere, in the firſt moneth, the firſt (day) of the moneth, the waters were dryed vp from the earth, and Noah remoued the couering of the arke, and looked, and beholde, the vpper face of the grounde was dryed vp.

14 And in the ſeconde moneth, in the ſeuen and twentieth day of the moneth, was the earth dryed.

15 And God ſpake vnto Noah, ſayeing,

16 (e) Goe foorth of the arke, thou and thy wyfe, thy ſonnes, and thy ſonnes wyues with thee:

(e) Noah was in the arke one yeere & ten dayes.

17 And bryng foorth with thee euery beaſt that is with thee, of al fleaſhe, both foule and catel, and euery woꝛme that creepeth vpon the earth, that they may bꝛeede in the earth, and bꝛing foorth fruite, and multiply vpon earth.

18 And ſo Noah came foorth, and his ſonnes, his wyfe, and his ſonnes wyues with him:

19 Euery beaſt alſo, and euery woꝛme, euery foule, and whatſoeuer creepeth vpon the earth after their kindes, went out of the arke.

20 And Noah buylded an aulter vnto the Loꝛde, and tooke of euery cleane beaſt, and of euery cleane foule, (f) and offered a whole burnt offering on the aulter.

(f) It is called a whole burnt offering, becauſe the whole ſacrifice was conſumed with fyre, by the which is ſignified, that the perſon whiche dyd offer the ſame, ſhould haue his hart and minde wholy vpon god, as it is written: Loue thy god with al thy hart, and with al thy ſoule. &c

21 And the Loꝛde ſmelled a ſweete (or quiet) ſauour, and the Loꝛde ſaide in his hart, I wyl not hencefoorth curſe the grounde any moꝛe for mans ſake, for the imagination of mans hart is euyl from his youth: neither wyl I ſmite any moꝛe euery thyng liuing, as I haue done.

22 Yet therefoꝛe ſhal not (g) ſowyng tyme and harueſt, colde and heate, ſommer and winter, day and nyght, ceaſſe al the dayes of the earth.

(g) The order of nature deſtroyed by the fludde, is reſtored by gods promiſe.

The.ix. Chapter.

1. God bleſſeth Noah and his ſonnes. 3. God geueth libertie of meates, and forbidderth the eating of blood. 9. He promiſeth no more to deſtroy the worlde with water. 13. and geueth the raynebowe for a token thereof.

1 AND GOD bleſſed Noah, and his ſonnes, and ſayde vnto them, Be fruiteful, and multiply, and repleniſhe the earth.

(a) By the vertue of this commaundement, beaſtes rage not ſo muche agaynſt man, as otherwyſe they would, but are appoynted to ſerue to his neceſſarie vſes.

2 The (a) feare of you, and the dꝛeade of you, ſhalbe vpon euery beaſt of the earth, and vpon euery foule of the ayre, vpon al that moueth vppon the earth, and vpon al the

the fishes of the sea, into your hande are they deliuered.

3 Euery thing that mooueth it selfe, and that liueth, shalbe (b) meate for you, euen as the greene herbe haue I geuen you al thinges.

4 But (c) fleashe in the life thereof (whiche is) the blood thereof, shal ye not eate.

5 And surely your blood of your liues wyl (d) I require: at the hande of euery beast wyl I require it, and at the hande of man, at the hande of mans * brother wyl I require the lyfe of man.

6 Who so sheddeth mans blood, by man shal his blood be shed, for in the image of God made he man.

7 But be fruitful, and multiply you, breede in the earth, and encrease therein.

8 God spake vnto Noah, and to his sonnes with him, sayeing,

9 Beholde, I, euen I stablishe my couenant with you, and with (e) your seede after you:

10 And with euery liuing creature that is with you, in foule, in catel, in euery beast of the earth, whiche is with you, of al that goe out of the arke, whatsoeuer liuing thing of the earth it be.

11 And my couenant I make with you, that from hencefoorth al fleashe be not rooted out with the waters of a fludde, neyther shal there be a fludde to destroy the earth any more.

12 And God sayde, This is the token of the couenant which I make betweene me and you, and euery liuing creature that is with you for euer.

13 I doo set my (f) bowe in the cloude, and it shalbe for a token betweene me and the earth.

14 And it shal comme to passe, that when I bryng a cloude vppon the earth, the bowe also shalbe seene in the same cloude.

15 And I wyl thinke vppon my couenant whiche is betweene me and you, and euery liuing creature in al fleashe: and it shal no more comme to passe, that waters make a fludde to destroy al fleashe.

16 And the bowe shalbe in the cloude, and I wyl looke vpon it, that I may thinke vpon the euerlasting couenant, betweene GOD and euery liuing creature in al fleashe that is vpon the earth.

17 And God sayde vnto Noah, This is the token of the couenant whiche I haue made betweene me and al fleashe that is vppon earth.

18 The sonnes of Noah goyng foorth of the arke, were Sem, Ham, and Japheth: and Ham is the father of " Chanaan.

19 These are the three sonnes of Noah, and of them was the whole earth ouerspread.

20 Noah also began to be an "husbandman, and planted a vineyarde.

21 And he drinking of the wine, was dronken, and (g) vncouered within his tent.

22 And Ham the father of Chanaan, seeyng the nakednesse of his father, tolde his two brethren without.

23 And Sem and Japheth taking a garment, layde it vpon their shoulders, and comming backwarde, couered the nakednesse of their father, namely their faces beyng turned away, lest they should see their fathers nakednesse.

24 And Noah awoke from his wine, and knewe what his younger sonne had doone vnto hym.

25 And he sayde, Cursed (h) be Chanaan, a seruant of seruantes shal he be vnto his brethren.

26 He sayde moreouer, Blessed be the Lorde God of Sem, and Chanaan shalbe his seruant.

27 God shal * enlarge (i) Japheth: and he shal dwel in the tentes of Sem, and Chanaan shalbe his seruant.

28 Noah liued after the fludde, three hundred and fiftie yeeres.

29 And al the dayes of Noah, were nine hundred and fiftie yeeres, and he dyed.

The.x.Chapter.

1. The encrease of mankinde by Noah and his sonnes. 10. The beginnyng of Cities, Countreies, and Nations, after the fludde.

THese are the generations of the sonnes of Noah, Sem, Ham, and Japheth: and vnto them were children borne after the fludde.

2 The children of Japheth: (a) Gomer, and Magog, and Madai, and Iauan, and Thubal, Meschech, and Thiras.

3 The children of Gomer: Askenas, and Riphath, and Thogarma.

4 The children of Iauan: Elisa, and Tharsis, Kittim, and Dodanim.

5 Of these were the (b) Iles of the gentiles diuided in their landes, euery one after his tongue, and after his kinrede, in their nations.

6 The children of Ham: Chus, and Mizraim, and Phut, and Chanaan.

7 And the children of Chus: Seba, and Hauilah, and Sabthah, and Raamah, and Sabtheca.

8 The children of Raamah: Seba, and Dedan: Chus also begate Nimrod.

9 The same began to be myghty in ỹ earth, for

(b) By this graunt of God, man may with a good conscience vse al the creatures of god for his foode.

(c) That is, liuing creatures, & the fleashe of beasts, which are strangled, whereby al crueltie is forbidden.

(d) Pounishment for murther.

* or, neighbour.

(e) The children whiche are not yet borne, are comprehended in gods couenant made with their fathers

(f) The rayne bowe is nowe first made a signe of Gods couenant.

C

" Hebre. Kenaan.

" Hebre. a man of the earth.

(g) Howe filthy a sinne drunkennes is, and howe greeuously God doth pounishe it.

(h) He pronounceth as a prophete the curse of god agaynst Chanaan, to the more greefe of his father Cham.

* or, perswade.

(i) He declareth that the Gentiles which came of Iapheth, and were separated from the Church, shoulde be ioyned to the same by the perswasion of gods spirite, and preaching of the gospel.

(a) These children are rehearsed of Moses, whiche afterwarde became princes of nations.

(b) Al landes beyonde the sea they cal Ilandes, as Grecia and Italia.

for he was a mightie (c) hunter before the Lorde: Wherefore it is sayde, Euen as (d) Nimrod the mightie hunter before the Lorde.

10 The begynnyng of his kingdome was Babel, and Erech, and Acad, and Calneh, in the lande of Sinar.

11 Out of that lande came Assur, and builded Niniue, and the citie "Rehoboth, and Calah,

12 Resen also betweene Niniue and Calah, and it is a great citie.

13 (e) Mizraim begate Ludim, & Anamim, and Lehabim, and Nephthuim.

14 Pathrusim also, and Casluhim (out of whom came Philistiim) and Capthorim.

15 Chanaan begate Sidon his firste borne sonne, and (f) Heth,

16 And Iebusi, and Emori, and Girgasi,

17 And Hiui also, and Arki, and Sini,

18 And Arnadi, and Semari, and Hamathi: and afterwarde were the kynredes of the Chanaanites spread abroade.

19 The border of the Chanaanites was from Sidon, as thou commest to Gerar, vnto Azah, and as thou goest vnto Sodoma and Gomorra, and Adama, and Seboim, euen vnto Lesa.

20 These are the children of Ham in their kinredes, in their tongues, countreyes, and in their nations.

D

21 Unto Sem also the (g) father of al the children of Heber, and elder brother of Iapheth, there were children borne.

22 The children of Sem: Elam, and Assur, Arpharad, and Lud, and Aram.

23 The children of Aram: Us, and Hul, Gether, and Mas.

24 Arpharad begate Selah, and Selah begate Heber.

25 Unto Heber also were borne two sonnes: the name of one was Peleg, for in his dayes was the earth diuided, and his brothers name was Iactan.

26 Iactan begate Almodad, and Saleph, Hazarmaueth, and Ierah,

E

27 And Hadoram, and Usal, and Dicla,

28 Obal also, and Abimael, and Seba,

29 And Ophir, and Hauilah, and Iobab: al these were the children of Iactan.

30 And their dwellyng was from Mesa, as thou goest vnto Sephar, a mount of the east.

31 These are the children of Sem, after their kinredes, & tongues, in their landes, and nations.

32 And so these are the kinredes of the children of Noah after their generations, in their peoples: and of these were the nations diuided in the earth after the fludde.

(c) Cruel princes, are called in scripture hunters.

(d) God made the first author of tyrannie odious to the worlde by a common prouerbe.

" or, the streetes of the citie.

(e) Names of the prouinces & people that came of Mizraim.

(f) The seuen nations that came of these, were destroyed afterwards by the people of God.

(g) In his stocke the Church was preserued, therefore Moses leaueth of speakyng of Iapheth and Ham, & entreateth of Sem more at large.

The.xi.Chapter.

3. The building of the towre of Babel. 7. The confusion of tongues. 10. The generation of Sem the sonne of Noah vnto Abram, whiche goeth with Lot to Haran.

1 AND al the whole earth (a) was of one language, and lyke "speache.

2 And when (b) they went forth from the east, they founde a playne in the lande of Sinar, and there they abode.

3 And "one sayde to another, Comme, let vs prepare bricke, and burne them in the fyre. And they had bricke for stones, and slyme had they in steade of morter.

4 And they sayd, Goe to, let vs buylde vs a citie and a towre, whose toppe may reache vnto heauen, and let vs make vs a name, lest peraduenture we be scattered abroade vpon the whole earth.

5 But the Lorde (c) came downe to see the citie and towre, whiche the children of men builded.

6 And the Lorde sayde, Beholde, (d) the people is one, & they haue al one language: and this they begin to doo, neyther is there any let to them from al those thinges whiche they haue imagined to doo.

7 Comme on, let vs goe downe, and there confounde their language, that euery one perceiue not his neighbours speache.

8 And so the Lorde scattered them from that place vpon al the earth: and they leaft of to builde that citie.

9 And therfore is the name of it called Babel, because the Lorde did there confounde the language of al the earth: & from thence dyd the Lorde scatter them abroade vpon the face of al the earth.

10 These are the generations of Sem. Sem was an hundred yeeres olde, and begate Arpharad two yeeres after the fludde.

11 And Sem lyued after he begate Arpharad fiue hundred yeeres, and begate sonnes and daughters.

12 Arpharad liued fiue and thirtie yeeres, and begate Selah.

13 And Arpharad liued after he begate Selah, foure hundred and three yeeres, and begate sonnes and daughters.

14 Selah liued thirtie yeeres, and begate Heber. E

15 And Selah lined after he begate Heber, foure hundred and three yeeres, and begate sonnes and daughters.

16 And Heber liued foure & thirtie yeeres, and begate Peleg.

17 And (f) Heber liued after he begate Peleg, foure hundred & thirtie yeeres, and begate sonnes and daughters.

18 And

A

(a) This vnitie continued a hundred yeeres.

" or, wordes.

(b) Nimrod and his posteritie, inuadeth other mens possessions.

"Heb. man sayde to his neyghbour.

(c) Whereby he declareth by the effect, that he knewe their wycked enterprises by pouniſhyng the same.

(d) God speaketh this in derision, because of their foolyshe perswasion and enterprise.

(e) This Heber kept in his familie the ancient tongue of the Iewes.

18 And Peleg liued thirtie yeeres, and begate Reu.
19 And Peleg liued after he begate Reu, two hundred and nine yeeres, and begate sonnes and daughters.
20 And Reu liued two and thirtie yeeres, and begate Serug.
D 21 And Reu liued after he begate Serug, two hundred and seuen yeeres, and begate sonnes and daughters.
22 And Serug liued thirtie yeeres, and begate Nachor.
23 And Serug liued after he begate Nachor two hundred yeeres, & begate sonnes and daughters.
24 And Nachor liued nine & twentie yeeres, and begate Tarah.
25 And Nachor liued after he begate Tarah, an hundred and nineteene yeeres, and begate sonnes and daughters.
1.Chro.1.a. Josue.24.a.
26 Tarah liued seuentie yeeres, and begate (g) Abram, Nachor, and Haran.
(g) Abraham was not the firste borne, though he be firste placed.
27 These are the generations of Tarah: Tarah begate (h) Abram, Nachor, & Haran: Haran begate Lot.
(h) Abraham was borne when his father was. 130 yeeres olde.
28 And Haran dyed in the presence of his father Tarah in the lande of his natiuitie, in Ur of the Chaldees.
29 Abram and Nachor tooke them wiues: the name of Abrams wife (was) Sarai, and the name of Nachors wyfe (was) Milcha, the daughter of Haran, the father of Milcha, and the father of Iiscah.
(i) It was a temptation to Abram to see the wycked blessed with childrē, and his wyfe barren.
30 But Sarai was (i) barren, and had no chylde.
31 And Tarah tooke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in lawe his sonne Abrams wife, and they departed togeather from Ur of the Chaldees, that they might goe into the land of Chanaan: & they came vnto " Haran, and dwelt there.
" or, Charan.
32 And the dayes of Tarah, were two hundred and fiue yeeres: and Tarah dyed in Haran.

The.xii.Chapter.

1. Abram is blessed of God, and goeth with Lot to the lande of Chanaan, which God promised to geue to him and to his seede. 10. Abram goeth into Egypt. 13. his wife calleth her selfe his sister, for whom Pharao is plagued.

A 1 AND the Lord sayd vnto Abram, Geat thee (a) out of thy countrey, and out of thy nation, and from thy fathers house, vnto a lande that I wil shewe thee.
(a) From the fludde to this tyme, were 363. yeeres passed thorowe the lande.
2 And I wyll make of thee a great people, and wyll blesse thee, and make thy name great, that thou shalt be a blessyng.
3 I wyl also blesse them that blesse thee, and curse them that curse thee: and in thee shal al kinredes of the earth be (b) blessed.
(b) Christe the seede of Abraham, blessed al the cursed kynredes of the worlde.
4 And so Abram departed, as the Lord had spoken vnto hym, and Lot went with him: and Abram was seuentie and fiue yeeres olde when he departed out of Haran.
5 And Abram (c) tooke Sarai his wife, and Lot his brothers sonne, and al their substance that they had in possession, and the soules that they had begotten in Haran, and they departed, that they might comme into the lande of Chanaan: and into the lande of Chanaan they came.
(c) After his father was dead, and he cheefe of the familie.
6 Abram (d) passed through the land, vnto the place of Sichem, vnto the playne of Moreh. And the Chanaanite (was) then in the lande.
(d) He wandreth to and froe in the lande, before he coulde fynde a setlyng place.
7 And the Lorde appearyng vnto Abram, sayde, Vnto thy seede wyl I geue this lande: and there (e) builded he an aulter vnto the Lord whiche appeared vnto him.
(e) It was not yenough for Abraham to worshyp god in his hart, but it was expedient to declare by outwarde deedes his fayth before menne.
8 And remouing thence vnto a mountayne that was eastwarde from Bethel, he pitched his tent, hauyng Bethel on the west side, and Hai on the east: and there he buildyng an aulter vnto the Lorde, dyd cal vpon the name of the Lorde.
9 And Abram tooke his iourney, going and iourneying towarde the south.
10 And then there was a famine in that lande, and therefore went Abram downe into Egypt, that he might soiourne there: for there was a greeuous famine in the lande.
11 And when he was comme neare to enter into Egypt, he sayde vnto Sarai his wife, Beholde, I knowe that thou art a fayre woman to looke vpon:
13 Therefore shal it comme to passe, that when the Egyptians see thee, they shal say, she is his wyfe, and they wyl kyl me, but they wyl saue thee alyue:
13 Say, I pray thee, that thou art my (f) sister, that I may fare wel for thy sake, and that my soule may liue through thy occasion.
(f) The weakneesse of Abrams faith appeareth in this, that he vsed vnlawful meanes for to saue his owne life.
14 And so when Abram was comme into Egypt, the Egyptians beheelde the woman, for she was very fayre.
15 The princes also of Pharao sawe her, and commended her before Pharao: and the woman was taken into Pharaoes house.
16 And he entreated Abram wel for her sake: and he had sheepe, and oxen, and hee asses, menne seruantes, and mayde seruantes, thee asses, and cammels.

17 But

17 But the Lorde plagued Pharao and his houſe with great plagues, becauſe of Sarai Abrams wyfe.

18 And Pharao calling Abram, ſaid, Why haſt thou done this vnto me?

19 Why dyddeſt thou not tell me that ſhe was thy wyfe? why ſaydeſt thou, She is my ſiſter? and ſo I (g) might haue taken her to be my wyfe? Now therefore behold, there is thy wyfe, take her, & go thy way.

20 And Pharao gaue his men commaundement concerning him: and they conueyed him forth, and his wyfe, and al that he had.

(g) Though Pharao was innocent touching Abram: yet this facte of Pharao declareth that his court was ful of corruption.

The.xiii.Chapter.

1. Abram and Lot depart out of Egypt. 8. Abram diuideth the lande and catel with Lot his brothers ſonne. 14. The promiſe made to Abram, is renued.

A 1 AND ſo Abram gat him vp out of Egypt, he and his wyfe, and all that he had, and Lot with him, toward the South.

" Hebre. Heauy, or loden.

2 And Abram was "very riche in catel, in ſiluer, and in golde.

3 And he went forth on his iourney from the South, toward Bethel, vnto the place where his tent had ben at the beginning, betweene Bethel and Hai:

(a) Men are delited with thoſe places where they haue taſted of Gods graces.

4 Vnto the (a) place of the aulter, which he had made there at the firſt, and there Abram called on the name of the Lorde.

5 Lot alſo, whiche went with Abram, had ſheepe, catel, and tentes.

6 And the lande was not hable to beare them, that they myght dwel togeather: for their ſubſtaunce was great, ſo that they coulde not dwel togeather.

B 7 And there fel a ſtrife betweene the heardmen of Abrams catel, and the heardmen of Lottes catel: Moreouer, the Chanaanites, and Pherizites dwelled at that time in the lande.

(b) Though they dwelt among theyr enimies: yet the ſtrife was not abated.

(c) An example howe to pacifie them that are fallen out.

(d) To yeelde part of mans right, it is a remedie againſt ſtrife.

8 Then ſaide (b) Abram vnto Lot, Let there be no ſtrife, I pray thee, betweene thee and me, and betweene my heardmen and thyne: for we (c) be brethren.

9 Is not the whole lande before thee? Separate thee ſelfe, I pray thee, from me: yf thou wylt take the leaft hande, (d) I wyll go to the right: or yf thou depart to the ryght hande, I wyll go to the leaft.

10 And ſo Lot lyfting vp his eyes, beheld al the " countrey of Iordane, whiche was wel watered euery where, before the Lord deſtroyed Sodome & Gomorrhe, (it was) as the garden of the Lorde, like the lande of Egypt as thou commeſt vnto Soar.

" or, plaine.

11 Then Lot choſe al the plaine of Iordane, and tooke his iourney from the Eaſt, and ſo (e) departed the one (brother) from the other.

(e) This was done by Gods prouidence, that only Abram & his ſeede myght dwel in the lande of Chanaan.

12 Abram dwelled in the lande of Chanaan, & Lot abode in the cities of the plaine, and pitched his tent towarde Sodome.

(f) Lots choyſe was not very lucke, who had nowe ſuche neighbours.

13 But the (f) menne of Sodome (were) wicked, and exceeding ſinners againſt the Lorde.

(g) God comforteth Abram in his greefe, for the departure of Lot.

14 And the Lorde ſaide vnto (g) Abram, after that Lot was departed from him, Lyft vp thyne eyes nowe, and looke from the place where thou art, Northward, Southwarde, Eaſtwarde, and Weſtwarde.

15 For al the lande whiche thou ſeeſt, wyl I geue vnto thee, and to thy ſeede for euer.

16 And I wyl make thy ſeede as the duſt of the earth: ſo that yf a man can number the duſt of the earth, then ſhal thy ſeede alſo be numbred.

(h) Though Abram had no quietneſſe in this lande, yet he ſatiſfied him ſelfe with Gods woorde.

17 Aryſe, and (h) walke about in the lande, after the length of it, and after the breadth of it: for I wyl geue it vnto thee.

" Hebre. Set with trees.

18 Then Abram taking downe his tent, came and dwelled in the plaine "of Mamre, whiche is in Hebron, and buylded there an aulter vnto the Lorde.

The.xiiii.Chapter.

11. Lot after the ſpoyle of Sodome is taken priſoner. 16. Abram deliuereth him. 18. Melchiſedec offereth giftes to Abram.

1 AND it came to paſſe in the dayes of Amraphel king of " Sinar, Arioch king of Elaſar, Chodorlaomer king of " Elam, and Thidal king of the (a) nations,

A " or, Babylon. " or, Perſia

(a) His armie was of ſouldiers whiche were runnagates out of diuers nations.

2 (Theſe) made warre with Bera kyng of Sodome, and with Birſa king of Gomorrhe, and with Sinab king of Adma, and with Semeber king of Seboiim, and with the king of Bela, the ſame is Soar.

3 Al theſe were ioyned togeather in the vale of Siddim, where (nowe) the ſalt ſea is.

4 For twelue yeeres were they ſubiect to kyng Chodorlaomer, and in the thirtienth yeere rebelled.

5 And in the fourtienth yeere came Chodorlaomer, and the kinges that were with him, and ſmote the" Giauntes in Aſtaroth carnaim, and the Suſimes in Ham, and the Emims in the plaine of Cariathaim,

" Hebre. Rephaims.

6 And the Horites in their mount Seir, vnto the plaine of Paran, whiche bordereth vpon the wyldernelle.

7 And they returning, came to En miſpat, whiche is Cades, and ſmote all the countrey of the Amalecites, and alſo the Amorites that dwelt in Hazezon-thamar.

B 8 And there went out the king of Sodome, and

and the king of Gomorrhe, and the king of Adma, and the king of Seboiim, and the king of Bela, whiche is Soar.

9 And (b) they ioyned batayle with them in the vale of Siddim, that is to say, with Chodorlaomer the king of Elam, & with Thidal king of nations, and with Amraphel king of Sinar, and with Arioch king of Elasar, foure kinges against (c) fiue.

10 And the vale of Siddim was ful of slime pittes: and (d) the kinges of Sodome and Gomorrhe fledde, and fel there: and they that remayned fledde to the mountayne.

11 And they, taking all the goodes of Sodome and Gomorrhe, and al their victuals, went their way.

12 And they caryed away (e) Lot also, Abrams brothers sonne, and his goodes (for he dwelled in Sodome) and departed.

13 And there came one that had escaped, and tolde Abram the Hebrewe, whiche dwelled in the plaine of Mamre the Amorite, brother of Eschol, and brother of Aner, whiche were (f) confederate with Abram.

14 When Abram hearde that his brother was taken, he armed his exercised (seruauntes) whiche were borne in his owne house, three hundred and eightene, and folowed on them vnto Dan.

15 And he and his seruauntes were parted (in companies) against them by nyght, and smote them, and pursued them vnto Hoba, whiche lyeth on the leaft hand of Damascus:

16 And recouered al the goodes, and also brought agayne his brother Lot, and his goodes, the women also, and the people.

17 After that he returned agayne from the slaughter of Chodorlaomer, and of the kinges that were with him, came the king of Sodome forth to meete him in the valley Saueh, whiche is the kinges dale.

18 And Melchisedec kyng of Salem (g) brought forth bread and wine: and he (was) the priest of the most highest God,

19 And blessed him, saying, Blessed be Abram vnto the high God, possessour of heauen and earth:

20 And blessed (be) the high God, whiche hath deliuered thyne enimies vnto thy hande: And Abram (h) gaue him tithes of al.

21 And the king of Sodome sayde vnto Abram, Geue me the soules, and take the goodes to thee selfe.

22 And Abram answeared the king of Sodome, I haue (i) lyft vp my hande vnto the Lorde the hygh God, the possessour of heauen and earth,

23 That I wil not take of al that is thine, so muche as a threed or shoe latchet: lest thou shouldest say, I haue made Abram riche:

24 Saue only that whiche the young menne haue eaten, and the portions of the menne whiche went with me, Aner, Eschol, and Mamre, whiche shall take their portions.

(b) They myght haue sought meanes of reconsiliation, by the ouerthrowe of their neighbours.

(c) The Sodomites myght know that for their punishment, God gaue victorie to the smaller number, and in a straunge countrey.

(d) The terrible destruction of rebels.

(e) The godly are partakers of the harmes whiche come to the wicked among whó they dwel.

(f) God moued them to ioyne with Abram, and yet preserued him from their idolatrie and superstition.

(g) For to refreashe Abram and his souldiers, & not to make any oblatiõ. Which doth signifie that Christe doth feede the worlde with his Gospel.

(h) Wherein Melchisedec was a figure of Christ, the epistle to the Hebrewes sheweth.

(i) An olde manner of swearing.

The. xv. Chapter.

1. The Lord is Abrams defence and rewarde. 4. God promiseth seede to Abram, 6. and he beleeued, and was iustified. 7. The lande of Chanaan is yet agayne promised to Abram.

1 AFter these "thinges, the woorde of the Lorde came vnto Abram in a vision, saying, Feare not Abram, (a) I am thy sheelde, (and) thy exceedyng great (b) rewarde.

2 And Abram sayd, Lorde what wylt thou geue me when I goe childelesse? the chylde "of the stewardshippe of my house is this Eleazer of Damasco.

3 And Abram saide, See, to me thou hast geuen no seede: Loe, (one borne) in my house is myne heyre.

4 And beholde, the woorde of the Lorde came vnto hym, saying, He shal not be thyne heyre: but one that shal come out of thyne owne bowels shalbe thyne heyre.

5 And he brought hym out, & sayde, Looke vp to heauen, and tell the starres, yf thou be hable to number them. And he said vnto him, Euen so shall thy seede be.

6 And (Abram) beleeued the Lorde, and that counted he to him for righteousnesse.

7 And agayne he sayde vnto him, I am the Lorde that brought thee out of Ur of the Chaldees, to geue thee this lande, and that thou myghtest inherite it.

8 And he sayde, Lorde God, (c) whereby shal I knowe that I shal inherite it?

9 He answeared vnto him, Take an Heyfar of three yeeres olde, and a shee Goate of three yeeres olde, and a three yeeres olde Ramme, a Turtle Doue also, and a young Pigeon.

10 He tooke therefore al these vnto him, and (d) diuided them in the middes, and layde euery peece one ouer against another: but the birdes diuided he not.

11 And when the foules fel on the carkases, Abram droue them away.

12 And when the sunne was downe, there fel a deepe sleepe vpon Abram, and loe, an horrour of great darknesse fel vpon hym.

13 And he saide vnto Abram, Knowe this of a suretie, that thy seede shalbe a stranger in a lande that is not theirs, and shal serue them, & they shal entreate them euill (e) foure hundred yeeres.

14 But the nation whom they shal serue, wyl

" Hebre. woordes.

(a) The victorie which he obteyned, caused him to haue much enuies wherefore god comforted him.

(b) This outwarde victorie was not the only rewarde he shoulde loke for.

" or, stewarde.

(c) This asking of signes is a special motion of Gods spirite, not permitted to al men, but to certayne, as to Gedeon, Ezechias, & to the virgin Marie. &c.

(d) This diuiding of beastes was an olde maner in making of leagues among many people Jere. xxxiiii.

(e) These foure hundred yeeres are to be counted frõ the birth of Isahac, vnto the departure of the chyldren of Israel out of Egypt.

wyl I iudge: and afterwarde ſhal they comme out with great ſubſtance.
15 And thou ſhalt goe to thy fathers in peace, and ſhalt be buryed in a good olde age.
16 But in the fourth generation they ſhal comme hither agayne: for the (f) wickedneſſe of the Amorites is not yet ful.
17 And ſo it was, that when the ſunne went downe, and it was twylyght, beholde, a ſmokyng furnace and a fyrebrande goyng betweene the ſayde peeces.
18 In that ſame day the Lorde made a couenant with Abram, ſayeing, Unto thy ſeede haue I geuen this lande, from the riuer of Egypt, vnto the great riuer, the riuer "Euphrates.
19 The Kenites, and the Kenizites, and the Cadmonites,
20 And the "Hethites, and the Pherizites, and the "Giauntes,
31 The Amorites alſo, & the Chanaanites, and Girgaſites, and the Iebuſites.

(f) Though god ſuffered the wicked for a tyme, yet his vengeance falleth vpon them when the meaſure of their wickedneſſe is full.
"Heb. Perah.
"Heb. Chittites.
"Heb. Rephaims.

The.xvi.Chapter.

2. Sarai geueth Abram leaue to take Hagar her mayde to wyfe. 4. Hagar deſpiſeth her maiſtreſſe, 6. and beyng euyl entreated, runneth away from Sarai. 7. An angel comforteth her, 9. wyllyng her to turne agayne, and nameth her firſt chylde Iſmael.

A 1 SArai Abrams wyfe bare him no chyldren: but ſhe had an "handemayde, an Egyptian, Hagar by name.
2 And Sarai ſaide vnto Abram, Beholde, nowe the Lorde hath reſtrayned (a) me, that I can not beare: I pray thee goe in to my mayde, it may be that I may "be builded by her: and Abram obeyed the voyce of Sarai.
3 And Sarai Abrams wyfe, tooke Hagar her maide the Egyptian, after Abram had dwelled ten yeeres in the lande of Chanaan, and gaue her to her husband Abram, to be his wyfe.
4 And he went in vnto Hagar, and ſhe conceiued. And when ſhe ſawe that ſhe had conceiued, (b) her maiſtreſſe was deſpiſed in her eyes.
5 And Sarai ſayde vnto Abram, There is wrong donne vnto me by thee: I haue geuen my mayde into thy boſome, whiche ſeeyng that ſhe hath conceiued, I am deſpiſed in her eyes: the Lorde be iudge betweene thee and me.
6 But Abram ſayd vnto Sarai, Beholde, thy (c) mayde is in thy hande, doo with her as it pleaſeth thee. And when Sarai dealt hardely with her, ſhe fledde from the face of her.
7 And the angel of the Lorde founde her beſyde a fountayne in the wylderneſſe, by the wel that is in the way to Sur:
8 And he ſayd, Agar Sarais maid, whence cameſt thou? and whither wylt thou goe? She ſayd, I flee from the face of my maiſtreſſe Sarai.
9 And the angel of the Lorde ſayde vnto her, (d) Returne to thy maiſtreſſe agayne, and ſubmit thee ſelfe vnder her handes.
10 And agayne (e) the angel of the Lord ſaid vnto her, In multiplyng, I wil multiplie thy ſeede, in ſuche ſort, that it ſhal not be numbred for multitude.
11 And the Lordes angel ſaid vnto her, See, thou art with childe, & ſhalt beare a ſonne, and ſhalt cal his name *Iſmael: becauſe the Lorde hath heard thy tribulation.
12 He alſo wil be a* wilde man, and his handе wil be agaynſt euery man, and (f) euery mans hand againſt him: and he ſhal dwel in the preſence of al his brethren.
13 And ſhe called the name of the Lord that ſpake vnto her, Thou God lookeſt on me: for ſhe ſayde, Haue I not alſo here looked after hym that ſeeth me?
14 Wherfore the wel was called, The wel of hym that liueth and ſeeth me: and it is betweene Cades and Bared.
15 And Hagar bare Abram a ſonne: and Abram called his ſonnes name, which Hagar bare vnto hym, Iſmael.
16 And Abram was foure ſcore & ſixe yeeres olde, when Hagar bare Iſmael to hym.

(a) She erred in that ſhe fought vnlawful meanes, as though God coulde not geue her children in her olde age.
" or, a bond woman.
" or, receiue a chylde.
(b) This puniſhment declareth the anger of god againſt thoſe that attempt anye thyng agaynſt his woorde.
(c) Abram beareth with the anger of his wyfe.
(d) The ſeueritie of the maſter ſhuld not make the ſeruant neclect his duetie.
(e) The miniſters that god ſendeth vſe to ſpeake in gods perſon.
* That is, the Lorde ſhal heare.
* That is, a fierce or a cruel man.
(f) God by this doth ſignifie his iuſt iudgement, that ſuche as delight to be at continual enmitie with other men, ſhal likewiſe haue other men continual enimies vnto them.

The.xvii Chapter.

5 Abram is called Abraham. 8. The lande of Chanaan is promyſed vnto Abraham the fifth tyme. 12. Circumciſion is ordeyned. 15. Sarai is named Sara. 16. Iſahac is promiſed agayne vnto Abraham. 23. Abraham circumciſeth him ſelfe, Iſmael, and his houſholde ſeruantes.

A 1 WHen Abram was ninetie yeeres olde and nine, the Lord appeared to him, & ſaid vnto him, I am the almightie God, walke before me, & be thou perfect.
2 And I wil make my couenant betweene me and thee, and wil multiplie thee exceedyngly.
3 And Abram fel on his face, and God talked with hym, ſayeing,
4 It is I, beholde, my couenant (is) with thee, and thou ſhalt be a father of many (a) nations.
5 Neither ſhal thy name any more be called Abram, but thy name ſhalbe called (b) Abraham: for a father of many nations haue I made thee.

(a) Not of the only that were of his childrē: but alſo of the beleeuing Gentiles. Rom.4.11.
(b) The chāgyng of his name, is a ſeale of gods promiſe.

6. I wil

(c) It was a harde thing for an olde man to be perſwaded herein, therfore God repeateth his ſaying.

6 (c) I wyl make thee exceedyng fruiteful, and wyll make nations of thee, yea and kynges ſhall ſpryng out of thee.

7 Moreouer, "I wyl make my couenant betweene me and thee, and thy ſeede after thee, in their generations, by an euerlaſting couenant, that I may be God vnto thee, and to thy ſeede after thee.

"Heb. I wil make to riſe.

8 And I wil geue vnto thee, and to thy ſeede after thee, the lande wherein thou art a ſtranger (euen) al the lande of Chanaan, for an euerlaſtyng poſſeſſion, and wyl be theyr (d) God.

(d) The promiſes made to Abraham, were not of benefites only of this life Act.7.a.

9 And God ſayde agayne vnto Abraham, Thou ſhalt keepe my couenant therefore, both thou, and thy ſeede after thee in theyr generations.

10 This is my couenant, whiche ye ſhal keepe betweene me and you, and thy ſeede after thee: euery manchylde among you ſhalbe (e) circumciſed.

(e) Circumciſiō is called the couenant, becauſe it hath included in it the promiſe of Gods grace.

11 Ye ſhal circumciſe (f) the fleaſhe of your foreſkinne, and it ſhalbe a token of the couenant betwixt me and you.

(f) That priuie parte is circumciſed, to ſhew that all that is begotten of man is corrupt, & muſt be mortified, Rom.iiii.

12 And euery manchild of eyght dayes old, ſhalbe circumciſed amongſt you in your generations: both he that is borne in thy houſe, as he that is bought with money of any ſtranger whiche is not of thy ſeede.

13 He that is borne in thyne houſe, and he alſo that is bought with money, muſt needes be circumciſed: and my couenant ſhalbe in your fleaſhe for an euerlaſting couenant.

14 And the vncircumciſed manchylde, in whoſe fleaſhe the foreſkinne is not circumciſed, (g) that ſoule ſhalbe cut of from his people, becauſe he hath broken my couenant.

(g) The contemners of Gods ſacramentes, ſhal not be partakers of gods promiſes and benefites.

15 And God ſayde vnto Abraham, Sarai thy wyfe ſhalt thou not cal Sarai, but Sara (ſhall) her name be.

16 And I wil bleſſe her, and geue thee a ſonne of her: yea, I wyll bleſſe her, and ſhe ſhall [illegible] (a mother) of nations, yea and kynges of people ſhal ſpryng of her.

(h) This came not of ioy only, but that he marueyled at the ſtrangeneſſe thereof.

17 Then Abraham fell vpon his face, (h) and laughed, and ſayde in his heart, Shal (a chylde) be borne vnto hym that is an hundred yeeres olde? and ſhal Sara that is ninetie yeeres olde beare?

18 And Abraham ſayde vnto God, O that Iſmael myght lyue in thy ſyght.

(i) The euerlaſting couenant is made with the children of the ſpirite: and with the children or the fleſh, is made the temporal promiſe, as in this place to Ismael.

19 Vnto whom God ſayde, Sara thy wife ſhal beare thee a ſonne in deede, and thou ſhalt cal his name Iſahac: and I wyl eſtabliſhe my couenant with him for an (i) euerlaſtyng couenant (and) with his ſeede after hym.

20 And as concernyng Iſmael alſo I haue hearde thee: for I haue bleſſed hym, and wyl make hym fruiteful, and wyl multiplie hym exceedingly: Twelue princes ſhal he begeat, and I wyl make a great nation of hym.

21 But my couenant wil I make with Iſahac whiche Sara ſhal beare vnto thee, (euen) this tyme twelue moneth. D

22 And he leaſt of talkyng with hym, and God departed vp from Abraham.

23 Abraham tooke Iſmael his ſonne, and ſuche as were borne in his houſe, and al that was bought with money, as many as were men childzen, whiche were amongſt the men of Abrahams houſe, and (k) circumciſed the fleaſhe of theyr foreſkinne in the ſelfe ſame day, as God had ſayde vnto hym.

(k) They were wel inſtructed, which obeyed to be circumciſed without reſiſtance: which thing declareth that maiſters in their houſes ought to be preachers to their families, that from the hyeſt to the loweſt, they may obey the wyl of God.

24 Abraham alſo hym ſelfe was ninetie yeeres old and nine when the fleaſhe of his foreſkinne was circumciſed.

25 Iſmael his ſonne was thirteene yeeres old when he was circumciſed in the fleaſh of his foreſkinne.

26 The ſelfe ſame day was Abraham circumciſed, and Iſmael his ſonne.

27 And al the men of his houſe, borne in his houſe, or bought with money of ſtrangers, were circumciſed with hym.

The.xviii. Chapter.

18. Chriſte is promiſed to al nations. 21. The deſtruction of Sodome is declared to Abraham. 23. Abraham prayeth for them.

1 AND the Lorde appeared vnto hym in the playne of Mamre: and he ſate in his tent dooze in the heate of the day. A Hebr.13.b

2 And he lyft vp his eyes and looked, and lo, (a) three men ſtoode by hym: and when he ſaw them, he ranne to meete them from the tent dooze, & bowed him ſelfe towarde the grounde,

(a) Though they were angels, yet in outwarde ſhewe they were but men.

3 And ſaid, (b) Lord, if I haue now founde fauour in thy ſyght, paſſe not away, I pray thee, from thy ſeruant:

(b) He ſawe three, but directed his ſpeache to one, wherby the myſterie of the trinitie is declared.

4 Let a litle water, I pray you, be fet, and waſhe your feete, and refreaſhe your ſelues vnder the tree.

5 And I wyl fet a morſel of breade to comfort your hartes withal, and then ſhal you goe your waies: for therfore are you come to your ſeruant. And they ſayde, Do as thou haſt ſayde.

6 And Abraham went apace into the tent, vnto Sara, and ſayde, Make ready at once three meaſures of fine meale, kneade (it) and make cakes vpon the hearth.

7 And Abraham running vnto his beaſtes, fet a calfe, tender & good, and gaue it vnto a young man; and he haſted to make it B

ready

ready at once.

8 And he tooke butter, and milke, and the calfe whiche he had prepared, and ſet it before them, and ſtoode him ſelfe by them vnder the tree: (c) and they dyd eate.

(c) For as god gaue them bodyes for a time, ſo gaue he them the vſe thereof, that is, to walke, to eate and drinke, and ſuche lyke.

9 And they ſayde vnto him, Where is Sara thy wyfe? He anſwearede, Beholde, in the tent.

10 And he ſayde, I wyl certaynely returne vnto thee (d) yf I liue: and lo, Sara thy wyfe ſhal haue a ſonne. That hearde Sara in the tent dooze, whiche was behinde him.

(d) As the angel before dyd walke, eate, and drinke like a man, ſo he ſpeaketh here as a man.

11 Abraham and Sara were both olde, and wel ſtricken in age: and it ceaſſed to be with Sara, after the manner as it is with women.

12 Therfore Sara laughed within her ſelfe, ſayeing, Nowe I am wared olde, ſhal I geue mee ſelfe to luſte, and my lorde olde alſo?

13 And God ſayde vnto Abraham, Wherefore dyd Sara laugh, ſayeing, Shal I of a ſuretie beare a childe, whiche am olde?

14 Is any thing "vnpoſſible to God? Accordyng to the time appoynted wyl I returne vnto thee, yf I liue: and Sara (ſhal) haue a ſonne.

"Hebre. hidden.

15 Then Sara denyed it, ſayeing, I laughed not: for ſhe was afrayde. And he ſayde, It is not ſo, but thou dydſt laugh.

16 And the men ryſing vp from thence, looked toward Sodome: and Abraham went with them to bring them on the way.

(e) God had before by warre and deſtruction of their enimies, called them to repentance: but they contemned gods calling.

17 And the Lorde ſayde, Shal I hyde from Abraham that thing whiche I doo,

18 Seeyng that Abraham ſhal ſurely be a great and a mighty nation, and al the nations of the earth ſhalbe bleſſed in him?

19 I know this alſo, that he wyl commaund his chyldren and his houſholde after hym, that they keepe the way of the Lorde, and to doo iuſtice and iudgement, that the lord may bring vppon Abraham that he hath ſpoken vnto him.

(f) God forbeareth pouniſhment, vntil the ripeneſſe of our ſinnes compel hym to vengeance.

20 And the Lorde ſayde, (e) Becauſe the crye of Sodome and Gomorrhe is great, and becauſe their ſinne is exceedyng greeuous:

"or, paraduenture.

21 I wyl goe downe nowe, and ſee whether they haue (f) donne altogeather according to that crye which is comme vnto me: and yf not, I wyl knowe.

D

(g) Abraham wyſheth not the wicked to be vnpouniſhed: but the godly to be deliuered out of this vtter deſtruction.

22 And the menne departed thence, & went to Sodomewarde: but Abraham ſtoode yet before the Lorde.

23 And Abraham drewe neere, and ſayde, Wylt thou alſo deſtroy the righteous with the wicked?

24 "If there be (g) fiftie ryghteous within the Citie, wylt thou deſtroy, and not ſpare the place for the fiftie ryghteous that are therein?

25 That be farre from thee, that thou ſhouldeſt doo after this manner, and ſlay the ryghteous with the wicked, and that the ryghteous ſhoulde be as the wicked, that be farre from thee: Shal not the iudge of al the worlde doo accordyng to ryght?

26 And the Lorde ſayde, If I finde in Sodome fiftie ryghteous within the Citie, I wyl (h) ſpare al the place for their ſakes.

(h) God bindeth not him ſelfe here, alwayes to ſpare the wicked for the godly mens ſake. as Ezec. 18.

27 And Abraham anſwearing, ſayde, Beholde, I haue taken vpon me to ſpeake vnto the Lorde, whiche am but duſt and aſhes:

28 If there ſhal lacke fiue of fiftie ryghteous, wylt thou deſtroy al the citie for (lacke) of fiue? And he ſayde, If I finde there fourtie and fiue, I wyl not deſtroy them.

29 And he proceeded to ſpeake vnto hym agayne, and ſayd, What yf there ſhalbe fourtie founde there? He anſwearede, I wyl not doo it for fourties ſake.

E

30 He ſayde vnto him agayne, O let not my Lorde be angry that I ſpeake: What yf there ſhal thirtie be founde there? And he ſayde, I wyl doo nothyng yf I finde thirtie there.

31 He ſayde agayne, O ſee, I haue taken vpon me to ſpeake nowe alſo vnto my Lord: What yf there ſhalbe twentie found there? He anſwearede, I wyl not deſtroy (them) for twenties ſake.

32 And he ſayde, O let not my Lorde be angry, and I wyl ſpeake yet but this once: What yf tenne ſhalbe founde there? He anſwearede, I wyl not deſtroy (them) for tennes ſake.

33 And the Lorde went his way as ſoone as he had leaſt communing with Abraham: and Abraham (alſo) returned vnto his place.

The. xix. Chapter.

3 Lot receiueth two angels into his houſe.
4. The filthy luſtes of the Sodomites.
24. Sodome is deſtroyed.

1 AND there came two angels to Sodome at euen, and Lot ſate at the gate of Sodome: And Lot ſeeyng (them) roſe vp to meete them, and he bowed hym ſelfe with his face towarde the grounde.

A

2 And he ſayde, Oh my lordes, turne in, I pray you, into your ſeruantes houſe, and tary al nyght, and waſhe your feete, and ye ſhal ryſe vp early to goe in your wayes. Whiche ſayde, Nay: but we wyl byde in the ſtreete al nyght.

3 And he preaſſed vpon them exceedyngly: and they returnyng in vnto him, entred into his house: and he made them a feaſte, and dyd bake vnleauened bread, and they dyd eate.

4 And before they went to reſt, the menne of the Citie (euen) the menne of Sodome compaſſed the house rounde about (a) both olde and young, al people from (al) quarters.

(a) Nothing is more daungerous then to dwel where ſinne raigneth, the poyſon wher of infecteth al ſortes.

5 And they calling vnto Lot, ſayde vnto hym, (b) Where are the menne whiche came in to thee this nyght? bring them out vnto vs, that we may knowe them.

(b) This one fact declareth the manifolde wickedneſſe of al the citie.

6 And Lot went out at the dooze vnto them, and ſhut the dooze after him.

7 And ſayde, Nay, I pray you, brethren, doo not (ſo) wickedly.

(c) As the defence of the ſtraungers was godly: ſo this meanes to ſaue them was not good.

8 Beholde, I haue two daughters whiche haue knowen no man, them wyl I bring out nowe vnto you, and (c) doo with them as it (ſeemeth) good in your eyes: only vnto theſe menne doo nothyng: for therefore came they vnder the ſhadowe of my rooſe.

9 (d) And they ſayde, Stande backe: And they ſayde agayne, He came in as one to ſoiourne, and wyl he be nowe a iudge? we wyl ſurely deale wooꝛſe with thee then with them. And they preaſſed ſoare vpon the man (euen) Lot, and came to breake vp the dooze.

(d) The wicked can not abyde to be tolde of their faultes.

10 But the menne put fooꝛth their hand, and pulled Lot into the house to them, and ſhut to the dooze.

" Hebre. finding.

11 And the menne that were at the dooze of the house, they ſmote with blyndneſſe both ſmal and great: ſo that they were weeryed in " ſeeking the dooze.

(e) God dealeth mercyfully with al that parteine to the godly, if they contempne not his goodneſſe.

12 And the menne ſayde vnto Lot, haſt thou here any beſides? (e) ſonne in lawe, and thy ſonnes, and thy daughters, and whatſoeuer thou haſt in the Citie, bring them out of this place:

13 Foꝛ we wyl deſtroy this place, becauſe the crye of them is great before the face of God: foꝛ the Looꝛde hath ſent (f) vs to deſtroy it.

(f) Angels may be miniſters both of gods grace and wrath.

14 And Lot went out, and ſpake vnto his ſonnes in lawe, whiche maryed his daughters, ſayeing, Stande vp, geat ye out of this place: foꝛ the Looꝛde wyl ouerthꝛowe this Citie. But he ſeemed as though he had mocked vnto his ſonnes in lawe.

(g) Many thoughtes and cares made him ſlacke: wher in the angels inſtructed him.

15 And when the moꝛnyng aroſe, the angels cauſed Lot to (g) ſpeede him, ſayeing, Stande vp, take thy wyfe, and thy two daughters whiche be at hande: leſte thou periſhe in the " ſinne of the Citie.

" Punishment.

16 And as he prolonged the time, the menne caught both him, his wyfe, and his two daughters by the handes, the Looꝛde being mercyful vnto him: and they bꝛought him fooꝛth, and ſet him without the Citie.

17 And when they had bꝛought them out (the angel) (h) ſayd, " Saue thee ſelfe, and looke not behinde thee, neither tary thou in al this plaine (countrey:) " Saue thee ſelfe in the mountayne, leſte thou periſhe.

(h) God doth not only begin, but alſo finiſheth the ſaluation of his ſeruantes.

" Or, flee foꝛ thee ſelfe

18 And Lot ſayde vnto them, Oh not ſo my Looꝛdes,

" Or, eſcape into the hil.

19 Beholde, thy ſeruant hath founde grace in thy ſight, and thou haſt magnyfied thy mercie, whiche thou haſt ſhewed vnto me in ſauyng my lyfe: (i) Beholde I can not be ſaued in the mountayne, leſt ſome harme falle vpon me, and I dye.

(i) The infirmitie of Lots fayth, not contenting him ſelfe with the meanes that god had appoynted.

20 Behold, here is a Citie by, to flee vnto, euen yonder litle one: Oh let me eſcape thyther: Is it not a litle one, and my ſoule ſhal lyue?

" Hebre. Face.

21 And he ſayde to him, See, I haue receiued thy " requeſt, as concernyng this thing, that I wyl not ouerthꝛowe this Citie foꝛ the whiche thou haſt ſpoken.

" Or, eſcape thither ſafe

22 Haſte thee, and be " ſaued there: foꝛ I can doo nothyng, tyl thou be come thither. And therefore the name of the Citie is Soar.

23 And the ſonne was nowe ryſen vpon the earth, and Lot was entred into Soar.

24 Then the Looꝛde rayned vppon Sodome and Gomoꝛrhe bꝛimſtone and fire, from the Looꝛde out of heauen:

25 And ouerthꝛewe thoſe Cities, and al that plaine region, and al that dwelled in the Cities, and that that grew vpon the earth.

26 But Lots wyfe folowyng hym, looked behinde her, and (k) was turned into a piller of ſalt.

(k) As touching the body only, and this was a notable monument of gods vengeance for her diſobedience.

27 Abꝛaham aryſing vp early, got him to the place where he ſtoode before the preſence of God,

28 And looked towarde Sodome and Gomoꝛrhe, and towarde al the lande of that playne countrey, and beheilde, and loe the ſmoke of the countrey aroſe, as the ſmoke of a furneſſe.

29 And it came to paſſe, that when God deſtroyed the Cities of that region, (l) he thought vpon Abꝛaham: and ſent Lot out from the middeſt of the ouerthꝛowe, when he ouerthꝛewe the Cities, in one of the whiche Lot dwelled.

(l) God declared howe muche he loued Abraham, in deliuering iuſt Lot, whom he dyd alſo muche regarde.

30 And Lot departed out of Soar, & dwelled in the mountayne, with his two daughters: foꝛ he feared to tary in Soar, but dwelled in a caue, he and his two daughters

31 And

" or, firſt borne.

31 And the " elder ſayde vnto the younger, (m) Our father is olde, and there is not a man in the earth to comme in vnto vs after the manner of al the worlde.

32 Comme, let vs geue our father wine to drinke, and lye with him, that we may "ſaue ſeede of our father.

33 And ſo they gaue their father wine to drinke that nyght: and the elder daughter went and lay with her father: and he perceaued it not, neyther when ſhe laye downe, neyther when ſhe roſe vp.

34 And on the morowe ỹ elder ſayd vnto the younger, Behold, yeſternight lay I with my father: let vs make him drinke wine this nyght alſo, and goe thou and lye with him, that we may rayſe vp ſeede of our father. And they made their father drinke wine that nyght alſo.

35 And the younger aroſe, and lay with him: and he perceaued it not, neyther when ſhe lay downe, neither when ſhe roſe vp.

(m) Though this counſel was not for luſt ſake, but for propagation of children: yet the meanes here vſed, is deteſtable.

" Hebre. To keepe alyue, or quicken.

36 Thus were (n) both the daughters of Lot with childe by their father.

37 And the elder bare a ſonne, and called his name Moab: the ſame is the father of the Moabites vnto this day.

38 And the younger bare a ſonne alſo, and called his name Benammi: the ſame is the father of the chyldren of Amnon vnto this day.

(n) Thus god permitted him to fal moſt horribly in theſe ſolitary mountaines, whom the wickedneſſe of Sodome coulde not ouercome.

The.xx.Chapter.

1. Abraham dwelleth as a ſtranger in the lande of Gerar.

A 1 AND Abraham (a) departed thence towarde the ſouth countrey, and dwelled betweene Cades and Sur, and ſoiourned in Gerar.

2 And Abraham ſayde of Sara his wyfe, (b) She is my ſiſter: and Abimelech kyng of Gerar ſent, and fet Sara away.

3 But God came to Abimelech by nyght in a dreame, and ſayd to him, See, (c) thou art but a dead man for the womans ſake whiche thou haſt taken away: for ſhe is a mans wyfe.

4 But Abimelech had not yet touched her: and he ſayde, Lorde, wylt thou ſlay ryghteous people?

5 Sayde not he vnto me, She is my ſiſter? yea, and ſhe her ſelfe ſayde, He is my brother: with a (d) ſingle hart, and innocent handes, haue I donne this.

6 And God ſayde vnto hym in a dreame, I wote wel that thou diddeſt it in the ſingleneſſe of thy hart: I kept thee alſo that thou ſhouldeſt not ſinne againſt me, and therefore ſuffered I thee not to touche her.

7 Nowe therefore, deliuer the man his wife B againe: for he is a prophete, and he ſhal pray for thee that thou mayeſt lyue: But and yf thou deliuer her not againe, be ſure that thou ſhalt dye the death, (both thou) and al that thou haſt.

8 Therefore Abimelech, riſing vp betimes in the morning, called al his ſeruantes, and tolde al theſe ſayinges in their eares: and the menne were ſoare afrayde.

9 Then Abimelech called Abraham, and ſayde vnto hym, What haſt thou donne vnto vs? and what haue I offended thee, that thou haſt brought on me and on my (e) kyngdome (ſo) great a ſinne? thou haſte donne deedes vnto me, that ought not to be donne.

10 And Abimelech ſayde vnto Abraham, What ſaweſt thou, that thou haſt donne this thyng?

11 Abraham anſweared, For I " thought (thus,) Surely the feare of God is not in this place: and they ſhal ſlay me for my wyues ſake.

12 Yet in very deede ſhe is my ſiſter: for ſhe is the daughter of my father, though ſhe be not the daughter of my mother, and ſhe became my wyfe.

13 And after God cauſed me to wander out of my fathers houſe, I ſayd vnto her, This kyndneſſe ſhalt thou ſhewe vnto me in al places where we comme, that thou ſay of me, He is my brother.

14 Then toke Abimelech ſheepe and oxen, C Gen.xxi.c. menne ſeruantes, and women ſeruantes, and gaue (them) vnto Abraham, and deliuered him Sara his wyfe agayne.

15 And Abimelech ſayd, Behold, my lande lyeth before thee, dwelle where it pleaſeth thee beſt.

16 But vnto Sara he ſayde, See, I haue geuen thy brother a thouſande peeces of ſiluer: beholde, it is a couering of thyne eyes vnto al that are with thee, and to al (other:) and thus ſhe was (f) reproued.

17 And ſo Abraham prayed vnto God: and God healed Abimelech, and his wyfe, and his maydens, and they bare chyldren.

18 For the Lorde had (g) cloſed vp al the wombes of the houſe of Abimelech, becauſe of Abrahams wyfe.

(e) The wickedneſſe of the kyng, bryngeth gods wrath vpon the whole realme.

" or, ſayde

(f) God cauſed this heathen king to reproue her, becauſe ſhe diſſembled, callyng her huſbande Abraham her brother.

(g) God had taken away from them the gyft of conceiuing.

The.xxi.Chapter.

I. Iſahac is borne. 14. Hagar is conſtant, with her young ſonne Iſmael. 17. The angel comforteth her.

1 THe Lorde viſited Sara, as he had promiſed, and dyd vnto her accordyng as he had ſpoken.

A

2 For Sara conceiued, and bare Abraham a ſonne in his olde age, the ſame ſeaſon whiche the Lorde had appoynted.

3 And Abraham (a) called his ſonnes name that was borne vnto hym, whiche Sara bare hym, "Iſahac.

4 And Abraham circumciſed his ſonne Iſahac, when he was "eyght dayes olde, as God commaunded him.

5 And Abraham was an hundred yeeres olde, when his ſonne Iſahac was borne vnto him.

6 But Sara ſayde, God hath made "me to reioyce, ſo that al that heare, wyl ioye with me.

7 She ſayde alſo, Who woulde haue ſayde vnto Abraham, that Sara ſhoulde (b) haue geuen children ſucke? for I haue borne (him) a ſonne in his olde age.

8 The childe grewe, and was weaned: and Abraham made a great feaſt the ſame day that Iſahac was weaned.

9 Sara ſawe alſo the ſonne of Hagar the Egyptian, whiche ſhe had borne vnto Abraham, (to be) a (c) mocker.

10 Wherefore ſhe ſayd vnto Abraham, Caſt out this bonde woman, and her ſonne: for the ſonne of this bonde woman, ſhal not be heyre with my ſonne Iſahac.

11 And this ſayeing was very greeuous in Abrahams ſight, becauſe of his ſonne.

12 And God ſayde vnto Abraham, Let it not be greeuous in thy ſight becauſe of the ladde, and of thy bonde woman: In al that Sara hath ſaid vnto thee, heare her voyce: for in Iſahac ſhal thy ſeede be called.

13 Moreouer, of the ſonne of the bonde woman wyl I make a nation: becauſe he is thy ſeede.

14 And ſo (d) Abraham roſe vp early in the morning, and tooke bread, and a bottel of water, and gaue it vnto Hagar, puttyng it on her ſhoulder, and the ladde alſo, and ſent her away: who departyng, wandered vp and downe in the wyldernes of Beer "ſeba.

15 And the water was ſpent in the bottel, and ſhe caſt the ladde vnder ſomme one of the trees:

16 And went, and ſate on the other ſyde a great way, as it were a bowe ſhoote of: for ſhe ſayde, I wyl not ſee the death of the chylde. And ſhe ſytting downe on the other ſyde, lyft vp her voyce, and weapt.

17 And God (e) hearde the voyce of the lad, and the angel of God called to Hagar out of heauen, and ſayde vnto her, What ayleth thee, Hagar? feare not: for GOD hath hearde the voyce of the lad where he lyeth.

18 Aryſe, and lyft vp the lad, and take him in thyne hande: for I wyl make of hym a great people.

19 And God (f) opened her eyes, and ſhe ſawe a wel of water, and ſhe went, and filled the bottel with water, and gaue the lad drynke.

20 And (g) God was with the lad: and he grewe, and dwelt in the wyldernes, and became a principal archer.

21 And he dwelt in the wyldernes of Paran: and his mother got hym a wyfe out of the lande of Egypt.

22 And at the ſame ſeaſon, Abimelech and Phicol his cheefe captayne ſpake vnto Abraham, ſaying, God (is) with thee in all that thou doeſt:

23 And nowe therfore, ſweare vnto me here by God, that thou wylt not "hurt me, nor my chyldren, nor my chyldrens chyldren: but that thou ſhalt deale with me, and the countrey where thou haſt ben a ſtranger, accordyng vnto the kyndneſſe that I haue ſhewed thee.

24 And Abraham ſayde, I wyl (h) ſweare.

25 And Abraham rebuked Abimelech for a wel of water, whiche Abimeleches ſeruantes had violently taken away.

26 And Abimelech ſayde, I wote not who hath donne this thyng: alſo thou toldeſt me not, neyther heard I (of it) but this day.

27 And Abraham tooke ſheepe and oxen, and gaue them vnto Abimelech: and they made both of them a league togeather.

28 And Abraham ſet ſeuen ewe lambes by them ſelues.

29 And Abimelech ſayde vnto Abraham, What meane theſe ſeuen ewe lābes, which thou haſt ſet by them ſelues?

30 He anſwered, For theſe ſeuen ewe lambes ſhalt thou take of my hande, that they may be a witneſſe vnto me, that I haue dygged this wel.

31 Wherefore the place is called (i) Beerſeba: becauſe that there they ſware both of them.

32 Thus made they a (k) league togeather at Beer ſeba: and Abimelech and Phicol his cheefe captayne roſe vp, and turned agayne into the lande of the Philiſtines.

33 And Abraham planted a wood in Beerſeba, and (l) called there on the name of the Lorde the euerlaſtyng God.

34 And Abraham ſoiourned in the Philiſtines lande a long ſeaſon.

The

(a) Al things are done here according to gods woorde and promiſe, to teache that gods woorde ſhoulde be our rule.

"Hebre. Jitſchac.

"Hebre. The ſonne of eyght dayes.

"Hebre. To me a laughter.

(b) It is the dueti of the mother, yf ſhe may, to nurſe her childe, as appeareth, 1. Tim. v.

(c) Iſmael mocked gods promiſe made to Iſahac, whiche the apoſtle calleth perſecution. Galath. 4. verſe. xxix.

(d) Abraham truely denyeth him ſelfe, in ſubmitting his natural affection to the wyl of god.

"Sheba.

(e) Becauſe of his promiſe ſake: for it appeareth not that Iſmael prayed to god, or repented hym.

(f) VVhen God withdraweth his helpe, we ſee not the meanes whiche be harde at hande.

(g) In worldly affayres god cauſed Iſmael to proſper.

"Heb. Lye vnto me.

(h) So that it is a lawful thing to take an othe in matters of importance for to iuſtifie the trueth, and to aſſure others of our vpright dealyng.

(i) Or wel of the othe, or the wel of couenant, or the wel of ſeuen lambes.

(k) Thus we ſee that the godly, as touchyng outward things, may make peace with the wicked that knowe not the true God.

(l) Abraham dyd not alter his true worſhypping of God: though he made a league with the king.

The.xxii.Chapter.

1. 2. The fayth of Abraham is tryed in offeryng his ſonne Iſahac. 8. Iſahac is a figure of Chriſte.

1 AFter theſe " ſayeinges, God dyd (a) tempt Abraham, and ſayde vnto him, Abraham. Whiche anſweared, Here I am.

" or, things

(a) God tempted not Abraham to ſinne, but only to trye his fayth.

2 And he ſayde, (b) Take thy ſonne, thyne only ſonne Iſahac whom thou loueſt, and geat thee vnto the lande (c) Moriiah: and (d) offer hym there for a whole burnt offering, vppon one of the mountaynes whiche I wyl ſhewe thee.

(b) God wyl try our fayth in thoſe thinges we ſet moſt ſtore by

(c) Signifiyng the feare of god, vppon the whiche hil Adam, Noah, and

3 Then Abraham roſe vp early in the morning, and ſadled his Aſſe, and tooke two of his young menne with him, & Iſahac his ſonne, and cloue wood for the whole burnt offering, and roſe vp, and got him to the place whiche God had appoynted hym.

4 The third day Abraham lyft vp his eyes, and ſawe the place a farre of:

Sem woorſhipped god, where Salomon after buylded the temple.

5 And ſayde vnto his young menne, Byde here with the Aſſe, I and the lad wyl goe yonder and wooꝛſhip, and comme agayne to you.

(d) Herein ſtandeth the cheefeſt point of his temptation, ſeing he was commaunded to offer vp hym in whō god had promiſed to bleſſe al the natiōs of the world

6 And Abraham tooke the wood of the whole burnt offering, and layde it vppon Iſahac his ſonne: but he him ſelfe tooke fyre in his hande " and a knife: and they went both of them togeather.

or, ſword.

" Hebre, Iaadhe.

7 Then ſpake Iſahac vnto Abraham his father, and ſayde, My father. And he anſweared, Here am I my ſonne. He ſayde, See, here is fire and wood: but where is the " beaſt for a whole burnt ſacrifice?

" Hebre, Iahhe.

8 Abraham anſweared, My ſonne, GOD wyl prouide a beaſt for a whole burnt ſacrifice: and ſo they went both togeather.

9 And when they came to the place whiche God had ſhewed hym, Abraham buylt an aulter there, and dreſſed the wood, and bounde Iſahac his ſonne, and layde hym on the aulter aboue vppon the wood.

10 And Abraham ſtreatchyng foorth his hande, tooke the knyfe to haue kylled his ſonne.

11 And the angel of the Lorde called vnto hym from heauen, ſayeing, Abraham, Abraham. And he ſayde, Here (am) I.

12 And he ſayde, Lay not thy hande vppon the chylde, neyther doo any thyng vnto hym: for nowe I (e) knowe that thou feareſt God, and haſt for my ſake not ſpared thyne only ſonne.

(e) what whiche god had tryed by experience, he is ſayde to knowe.

13 And Abraham lifting vp his eyes, looked, and beholde, behinde (him) there was a Ramme caught by the hornes in a thicket: And Abraham went, & tooke the Ramme, and offered hym vp for a whole burnt offering in the ſteede of his ſonne.

14 And Abraham called the name of the place, (f) The Lorde wyl ſee. As it is ſayd this day, In the mount wyl the Lorde be ſeene.

15 And the angel of the Lorde cryed vnto Abraham from heauen, the ſeconde tyme,

16 And ſayde, By my ſelfe haue I ſworne ſayth the Lord, (g) becauſe thou haſt donne this thing, and haſt not ſpared thyne onlye ſonne,

17 That in bleſſing, I wyl bleſſe thee, and in multiplyng, I wyl multiply thy ſeede as the ſtarres of heauen, and as the ſande whiche is vpon the ſea ſide, and thy ſeede ſhal poſſeſſe the gates of his enemies.

18 And in thy ſeede ſhal al the nations of the earth be bleſſed, becauſe thou haſt hearde my voyce.

19 So turned Abraham agayne vnto his young menne: and they roſe vp, and went togeather to Beer ſeba, and Abraham dwelt at Beer ſeba.

20 And after theſe thinges, one tolde Abraham, ſayeing, Beholde Milcha, ſhe hath alſo borne chyldren vnto thy brother Nachor.

21 Hus his eldeſt ſonne, and Buz his brother, and Camuel the father of the " Syrians,

22 And Cheſed, and Hazo, and Pildaſh, and Idlaph, and Bethuel.

23 And Bethuel begate " Rebecca. Theſe eyght dyd Milcha beare to Nachor Abrahams brother.

24 And (h) his concubine called Reumah, ſhe bare alſo Tebah, and Gaham, Thahas, and Maacha.

(f) Abraham changeth the name, to ſhewe that god doth both ſee and prouide ſecretly for his, and alſo euidently is ſeene & felt in tyme conuenient.

(g) God geueth his free benefites the name of reward, to prouoke men to godlyneſſe: not for the merite of the woorke.

" Hebre, Aram.

" Hebre, Ribka.

(h) She was the ſeconde wyfe, whiche had not part of al the goodes as the firſt wife had, nor rule ouer the houſe.

The.xxiii.Chapter.

1. Abraham bewayleth Saraes death. 6. He buyeth the feelde for her burial of Ephron the Hetthite. 19. Sara is layde in graue.

1 SAra was " an hundred and ſeuen and twentie yeeres olde (ſo long lined ſhe.)

" Hebre. an hundred yeere, and twentie yeere, and ſeuen yeere.

2 And Sara dyed in Ciriath arba, the ſame is Hebron, in the lande of Chanaan: and Abraham came (a) to mourne for Sara, and to weepe for her.

(a) The godlye maye mourne, ſo that they mourne not out of meaſure: for the natural affection is not to be diſalowed.

3 And Abraham ſtoode vp from the ſyght of his coarſe, and talked with the ſonnes of Heth, ſayeing,

4 I am a ſtranger and a forriner amongeſt you: geue me a poſſeſſion to burye in with you, that I may bury my coarſe out of my ſyght.

5 And the chyldren of Heth anſweared Abraham, ſayeing vnto him,

6 Heare vs my Lord, Thou art a (b) prince

(b) That is, godly or excellent, for ſo the Hebrues vſe to ſpeake of al thinges that are notable.

of God amongest vs, in the cheefest of our sepulchres bury thy dead: none of vs shal forbid thee his sepulchre, but thou mayest bury thy dead (therein.)

ℬ 7 Abraham stoode vp, and bowed him selfe before the people of the lande (that is) the chyldren of Heth.

8 And he communed with them, sayeing, If it be "your minde that I shal bury my dead out of my syght, heare me, and speake for me to Ephron the sonne of Soar,

"Hebre. In your soules.

"or, double 9 That he may geue me ỹ caue "of Machpelah, whiche he hath in the ende of his feelde: but for as muche money as it is wooꝛth, shal he geue it me for a possession to bury in amongest you.

"or, sate. 10 (For Ephron "dwelled amongest the chyldren of Heth.) And Ephron the Hethite answeared Abraham in the audience of the chyldren of Heth, and of al that (c) went in at the gates of his citie, sayeing,

(c) Meanyng al the citizens and inhabitantes.

11 Not so my Lorde, heare me: The feelde geue I thee, and the caue that therein is geue I thee also, in the presence of ỹ sonnes of my people geue I it thee: bury thy dead.

12 And Abraham bowed him selfe before the people of the lande,

13 And spake vnto Ephron in the audience of the people of the countrey, sayeing, If thou wylt (geue it) then I pray thee heare me, I wyl geue siluer for the feelde, take it of me, and I wyl bury my dead therein.

℄ 14 Ephron answeared Abraham, sayeing vnto hym,

(d) The common sicle is about. 20. d. so then. 400 sicles mount to. 33. li. 6. s. 8. d. after 5. s. the ounce.

15 My lorde, hearken vnto me: the lande is wooꝛth foure hundred (d) sicles of siluer, what is that betwixt thee and me? burye therefore thy dead.

16 And Abraham hearkened vnto Ephron, and wayed hym the siluer whiche he hadde saydein the audience of the sonnes of Heth, euen foure hundred siluer sicles of currant money amongest marchantes.

17 And the feelde of Ephron in Machpelah, whiche was before Mamre, euen the feelde, and the caue that was therein, and al the trees that were in the feelde, and that were in al the borders rounde about, was made sure

ℬ 18 Unto Abraham for a possession, in the sight of the chyldren of Heth, before al that went in at the gates of his citie.

19 After this dyd Abraham bury Sara his wyfe in the double caue of the feelde that lyeth before Mamre, the same is Hebron in the lande of Chanaan.

20 And so both the feelde and the caue that is therein, was made vnto Abraham a sure possession to bury in, by the sonnes of Heth.

The. xxiiii. Chapter.

2. Abraham causeth his seruant to sweare to take a wyfe for Isahac of his owne kinred.

1 AND Abraham was olde and stricken in dayes: and the Lorde had blessed Abraham in al thinges. A

2 And Abraham sayde vnto his eldest seruant of his house, whiche had the rule ouer al that he had, Put (a) thy hande vnder my thygh:

(a) An olde manner of takyng an oth, whereby the inferiour dyd testifie his subiection. And here also may be gethered the mysterie of Christ, whiche came of the loynes of Abraham.

3 And I wyl make thee sweare by the lord God of heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne, of the daughters of the Chanaanites, amongest whiche I dwel:

4 But thou shalt goe vnto my countrey, and to (b) my kinrede, and take a wyfe vnto my sonne Isahac.

(b) Abraham woulde not that his sone should mary out of the godly famyly, for the inconueniences that come by maryng with the vngodly, whiche are set foorth in sundry places of the scripture.

5 But the seruant sayde vnto hym, Peraduenture the woman wyl not agree to come with me vnto this lande, shal I bryng thy sonne agayne vnto the lande whiche thou camest out of?

6 To whom Abraham answeared, Beware that thou bring not my sonne thyther agayne.

7 The Lorde God of heauen, whiche tooke me from my fathers house, and from the lande of my kinrede, and whiche spake vnto me, and that sware vnto me, sayeing, Unto thy seede wyl I geue this lande: he shal sende his angel before thee, and thou shalt take a wyfe vnto my sonne from thence.

8 Neuertheleſſe, yf the woman wyl not ℬ folowe thee, then shalt thou be cleare from this my oth: only bryng not my sonne thyther agayne.

9 And the seruant put his hande vnder the thigh of Abraham his maister, and sware to him as concernyng that matter.

10 And the seruant tooke ten Cammelles, of the Cammelles of his maister, and departed (and had of al manner of goodes of his maister with hym) and so he arose and went to "Mesopotamia, vnto the citie of Nachor,

"Aram, naharaim: That is, Syria of the two fludds.

11 And made his Cammelles to lye downe without the citie, by a welles syde of water, at euen, about the tyme that women comme out to drawe water.

12 And he sayde, Lorde (c) God of my maister Abraham, I pray thee "sende me good speede this day, and shewe mercie vnto my maister Abraham.

(c) He groundeth his prayer vpon gods promise made to his maister.

"Make to meete before me to day.

13 Loe,

13 Loe, I ſtande here by the wel of water, and the daughters of the menne of this citie comme out to drawe water:

14 (d) Nowe let the damſel to whom I ſay, Bowe downe thy pitcher (I pray thee) that I may drynke: If ſhe ſay alſo, Drinke, and I wyl geue thy Cammels drinke alſo: let the ſame be ſhe that thou haſt ordeyned for thy ſeruant Iſahac, and thereby ſhal I know that thou haſt ſhewed mercie on my maiſter.

15 And it came to paſſe yer he had leaft ſpeaking, behold Rebecca came out, the daughter of Bethuel ſonne of Milcha, the wyfe of Nachor Abrahams brother, and her pitcher vpon her ſhoulder,

16 The damſel was very fayre to looke vpon, and yet a mayde, and vnknowen of man: and ſhe went downe to the wel, and filled her pitcher, and came vp.

17 And the ſeruant runnyng to meete her, ſayde, Let me, I pray thee, drinke a litle water of thy pitcher.

18 And ſhe ſayde, Drinke my Lorde. And ſhe haſted, and let downe her pitcher vpon her arme, and gaue hym drynke.

19 And when ſhe had geuen hym drynke, ſhe ſayde, I wyl drawe water for thy Cammels alſo, vntil they * haue drunke yenough.

* or, ceaſſe to drinke.

20 And ſhe poured out her pitcher into the trough haſtyly, and ranne agayne vnto the wel to drawe (water) and drewe for al his Cammels.

21 And the man woondred at her, but helde his peace: to wit whether the Lorde had made his iourney proſperous, or not.

22 And as the Cammelles had leaft drynkyng, the man tooke a golden eareryng of halfe a ſicle wayght, and two bracelets for her handes, of tenne ſicles weyght of golde,

23 And ſayde, Whoſe daughter art thou? tel me, I pray thee: is there roome in thy fathers houſe for vs to lodge in?

24 She anſweared hym, I am the daughter of Bethuel the ſonne of Milcha, which ſhe bare vnto Nachor:

25 And ſayde moreouer vnto hym, We haue litter and prouender yenough, and alſo roome to lodge in.

26 And the man bowed hym ſelfe, & woorſhypped the Lorde,

27 And ſayde, Bleſſed be the Lord God of my maiſter Abraham, whiche hath not left deſtitute my maiſter of his mercy & trueth: for when I was (e) on my iourney, the Lorde brought me to my maiſters brothers houſe.

28 And the damſel ranne, and tolde them of her mothers houſe theſe thynges.

29 And Rebecca had a brother called Laban: and he ranne out vnto the man to the wel.

30 For aſſoone as he had ſeene ỹ eareringes, and the bracelettes in his ſiſters hand, and heard the woordes of Rebecca his ſiſter, ſaying, Thus ſayde the man vnto me: he went out vnto the man, and loe, he ſtoode with the Cammelles by the welles ſyde:

31 And he ſayde, Comme in, thou bleſſed of the Lorde, wherfore ſtandeſt thou without? I haue dreſſed the houſe, and roome for thy Camelles.

32 And then the man came into the houſe: and he vnharneſſed the Camelles, and brought litter and prouender for the Camelles, and water to waſhe his feete, and the mennes feete that were with hym.

33 And there was ſet meate before hym to eate: (f) but he ſayde, I wyl not eate vntyl I haue ſaide mine arande. And he ſaid, Say on.

34 And he ſayde, I am Abrahams ſeruant,

35 And (g) GOD hath bleſſed my maiſter marueylouſly, that he is become great: and hath geuen hym ſheepe and oxen, ſilver and golde, menne ſeruantes, and mayde ſeruantes, Camels and Aſſes.

36 And Sara my maiſters wyfe bare a ſonne to my maiſter when ſhe was old: and vnto hym hath he geuen al that he hath.

37 And my maiſter made me ſweare, ſayeing, Thou ſhalt not take a wyfe to my ſonne amongſt the daughters of the Chanaanites, in whoſe lande I dwel:

38 But thou ſhalt goe vnto my fathers houſe, and to my kinred, and take a wyfe vnto my ſonne.

39 And I ſayde vnto my maiſter, Peraduenture the woman wyl not folowe me.

40 And he anſwered me, The Lord, before whom I walke, wyl ſende his angel with thee, and proſper thy iourney: and thou ſhalt take a wyfe for my ſonne of my kinred, and of my fathers houſe.

41 Then ſhalt thou be free from this othe (made) to me, when thou commeſt to my kynred: and if they geue not thee (one) thou ſhalt be free from this othe (made) to me.

42 And ſo I came this day vnto the wel, and ſayde, (h) O Lorde, the GOD of my maiſter Abraham, yf it be ſo now that thou makeſt my iourney whiche I goe proſperous,

43 Beholde, I ſtande by the wel of water: & when a virgin commeth forth to drawe water, and I ſay to her, Geue me (I pray thee) a litle water of thy pitcher to drinke:

(d) The ſeruant moued by Gods ſpirite, deſired to be aſſured by a ſigne whether he ſhoulde ſpeede of his meſſage, or not.

(e) Suche thynges as happen in mens iourneys, are gouerned by the prouidence of God.

(f) In Abrahams ſeruant is ſet foorth the conditiõ of faythful ſeruantes.

(g) To bleſſe, ſignifieth here to enriche and to increaſe with ſubſtance.

(h) Though he was perſwaded that an angel of God was a guyde to him in his iourney, yet he prayeth not to hym.

44 And she say to me, Drinke thou, and I wyl also drawe for thy Cammels: let the same be the woman whom the Lorde hath prepared for my maisters sonne.

¶ 45 And before I had made an ende of speaking in myne hart, beholde, Rebecca came forth, and her pitcher on her shoulder: and she went downe vnto the wel, and drue water: and I sayde vnto her, Geue me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her (shoulder) & said, Drinke, and I wyl geue thy Cammels drinke also. So I dranke, and she gaue the Cammels drinke also.

47 And I asked her, sayeing, Whose daughter art thou? She answeared, The daughter of Bethuel, Nachors sonne, whom Milcha bare vnto him: and I put the earyng "vpon her face, and the bracelettes vppon her handes.

48 And I (i) bowed mee selfe, and woorshipped the Lorde, and blessed the Lorde God of my maister Abraham, whiche had brought me the right way, to take my maisters brothers daughter vnto his sonne.

49 Now also yf ye wyl consent to deale mercifully and truely with my maister, tel me: (k) and yf not, tel me also, that I maye turne me to the (l) ryght hande, or to the leaft.

50 Then answeared Laban and Bethuel, sayeing, This sayeing proceedeth of the Lorde: we can not therefore say vnto thee eyther good or bad.

51 Beholde, Rebecca (is) before thee, take her, and goe, that she may be thy maisters sonnes wyfe, euen as God hath sayde.

52 And when Abrahams seruant heard their woordes, he woorshipped the Lorde, bowyng hym selfe towarde the earth.

53 And the seruant tooke foorth "iewelles of syluer, and iewelles of golde, and rayment, and gaue them to Rebecca, and to her brother, and to her mother he gaue "costly gyftes.

¶ 54 And they dyd eate and drynke, both he and the menne that were with hym, and taryed al nyght: and when they rose vp in the mornyng, he sayde, Let me depart vnto my maister.

55 Her brother and her mother answeared, Let the damsel abide with vs, and it be but tenne dayes, and then shal she goe.

56 He sayde vnto them, Hynder me not: beholde, the Lorde hath prospered my iourney: sende me away therefore, that I may goe to my maister.

57 And they sayd, (m) We wil cal the damsel, and enquire "at her mouth.

58 And they called foorth Rebecca, and sayde vnto her, Wylt thou goe with this man? And she answeared, I wyl goe.

59 So they let Rebecca theyr sister goe, and her nourse, and Abrahams seruant, and his menne,

60 And they blessed Rebecca, and sayd vnto her, Thou art our sister, growe into thousande thousandes: and thy seede (n) possesse the gate of his enimies.

61 And Rebecca arose, and her damselles, and gat them vp vpon the Camelles, and folowed the man: and the seruant tooke Rebecca, and went his way.

62 And Isahac was comming from the way of the wel of the lyuyng and seeyng me: for he dwelt in the south countrey.

63 And Isahac was (o) gonne out to pray in the feelde at the euentide: and he lift vp his eyes, and sawe the Camels comming.

64 And Rebecca lift vp her eyes, and when she sawe Isahac, she lyghted of the Camel.

65 (For she sayde vnto the seruant, What man is this that commeth walking against vs in the feelde? And the seruant sayde, It is my maister:) therefore she tooke her (p) vayle, and couered her.

66 And the seruant told Isahac al thynges that he had donne.

67 And Isahac brought her into his mother Saraes tent, and tooke Rebecca, and she became his wyfe, and he loued her: and so Isahac receiued comfort after his mother.

The. xxv. Chapter.

1 Abraham taketh Cetura to wyfe, and begetteth many chyldren. 5. The patrimonie geuen to Isahac, and gyftes to the children of his concubines. 24. The byrth of Iacob and Esau.

1 ABraham proceeded further, and tooke A
2 hym another wyfe, called Cetura. Which bare hym Zimran, and Iocsan, and Medan, and Midian, and Iesbac, and Suah.

3 Iocsan begat Seba and Dedan. And the sonnes of Dedan were Assurim, and Letusim, Leummim.

4 And the sonnes of Midian, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: al these were the chyldren of Cetura.

5 And Abraham gaue al his goodes vnto Isahac:

6 But vnto the sonnes of the concubines whiche Abraham had, he gaue (a) gyftes: and sent them away from Isahac his sonne (whyle he yet lyued) eastwarde, vnto the east countrey.

7 And

" Aboue her nosethriles. (i) He sheweth what is our duetie to doo, when we receaue any benefite of the Lord. (k) He treateth with the mother and brother concernyng the mayden, whereby it may appeare that priuie contractes without the knowledge & consent of their parents are not good (l) That is to say, that I may prouide els where. " vessels. " precious fruites.

(m) The fathers auctoritie ought not to take away the consent of the chylde in maryage. " or, her consent.

(n) To possesse the gate, signifieth to beare rule and ouercome.

(o) This was the exercise of the godly fathers, to cal to remembrance gods promises, & to pray for the accomplishment of the same.

(p) The custome was, that the spouse was brought to her husband, her head beyng couered, in token of shamefastnes & virginitie.

(a) To auoyd dissention that myght arise after his death touching the inheritance.

7 And theſe are the dayes of the yeeres of Abrahams life which he liued, an hundred, three ſcore, and fifteene yeeres.

8 And then Abraham waxyng aged, dyed in a quiet age, beyng an olde man, when he had lyued ynough, and (b) was geathered to his people.

(b) Abraham dyed in the yeere of the world. 2123. & the yeere before Chriſtes byrth, 1838. when Iacob & Eſau were. 14. yeeres olde.

9 And his ſonnes Iſahac and Iſmael buryed hym in the double caue in the feelde of Ephron the ſonne of Zoar the Hethite, before Mamre,

10 Whiche feelde Abraham bought of the ſonnes of Heth: there was Abraham buried, and Sara his wyfe.

11 After the death of Abraham, God bleſſed his ſonne Iſahac, and Iſahac dwelled by the wel of liuing and ſeeyng me.

12 Theſe are the generations of Iſmael Abrahams ſonne, whom Hagar the Egyptitian Sarais handmayde bare vnto Abraham.

13 And theſe are the names of the ſonnes of Iſmael, accordyng to the names of theyr kynred: The eldeſt ſonne of Iſmael, Nabaioth, and Cedar, and Adbeel, and Mibſam,

14 And Miſma, and Duma, and Maſſa,

(e) God is true in his promiſe, who bleſſed the baniſhed child ſo marueilouſly.

15 Ietur, Naphis, and Cedma.

16 Theſe are the ſonnes of Iſmael, and theſe are theyr names by theyr townes and caſtels, (c) twelue princes of theyr houſeholdes.

(d) He liued about. 48. yeeres after his father.

17 And theſe are the yeeres of the life of Iſmael, (d) an hundred, and thirtie and ſeuen yeeres: and he waxyng aged, (e) dyed, and was layde vnto his people.

(e) In the preſence of al his brethren.

18 And they dwelled from Hauilah vnto Sur, that is by the border of Egypt, as thou goeſt toward Aſſur, and he dyed in the preſence of al his brethren.

19 And theſe are the generations of Iſahac Abrahams ſonne: Abraham begate Iſahac.

" Padan Aram.

20 And Iſahac was fourtie yeeres olde, when he tooke Rebecca to wife, the daughter of Bethuel the Syrian " of Meſopotamia, and ſiſter to Laban the Syrian.

" In the preſence of his wyfe.

21 And Iſahac made interceſſion vnto the Lorde " for his wyfe, (f) becauſe ſhe was barren: and the Lorde was intreated of hym, and Rebecca his wyfe conceiued.

(f) God wold teache that the increaſe of the godly ſeede, & the church, commeth only from him.

22 And the children ſtroue together within her wombe: therefore ſhe ſayde, If (it be) ſo, why am I " thus? wherefore ſhe went to (g) aſke the Lorde.

" aliue, or with childe.

23 And the Lord ſayd vnto her, There are two manner of people in thy wombe, and two nations ſhalbe diuided out of thy bowelles: and the one nation ſhalbe myghtier then the other, and the elder ſhalbe ſeruant vnto the younger.

(g) She went to ſomme ſecret place to pray, that ſhe might haue ſome cõfort from heaue.

24 Therefore, when her tyme was comme to be deliuered, beholde, there were two twinnes in her wombe.

25 And he that came out firſt, was red, and (h) he was al ouer as it were a heary garment: and they called his name Eſau.

(h) The cruelte of his mynde, anſwered to the roughneſſe of his body.

26 And after hym, came his brother out, and his hande holdyng Eſau by the heele, and his name was called Iacob: and Iſahac was (i) three ſcore yeeres olde, when they were borne.

(i) So Iſahac was tempted xx. yeeres with want of chyldren.

27 And the boyes grewe, and Eſau became a cunnyng hunter, and a " wylde man: but Iacob was a " perfect man, and dwelled in tentes.

" A man of the feelde. " or, ſimple.

28 Iſahac loued Eſau, becauſe he " did eate of his veneſon: but Rebecca loued Iacob.

" Veneſon in his mouth

29 Iacob ſod pottage: and Eſau came from the feelde, and was " faynt.

" weerie.

30 And Eſau ſayde to Iacob, Feede me, I pray thee, with that ſame red pottage: for I am faynt. And therefore was his name called Edom.

31 And Iacob ſayde, Sel me this day thy byrthryght.

32 Eſau ſayde, Lo, I am at the poynt to dye, and what profite ſhal this birthryght doo me?

33 Iacob anſwered, Sweare to me then this day. And he ſware to hym, and ſolde his byrthryght vnto Iacob.

34 Then Iacob gaue Eſau bread, and pottage of " ryſe, and he dyd eate and drinke, and roſe vp, and went his way: and Eſau litle regarded his byrthryght.

" Lyntels.

The. xxvi. Chapter.

9. Abimelech rebuketh Iſahac for callyng his wyfe his ſiſter. 28. The attonement betweene Abimelech and Iſahac.

A

1 AND there fel a famine in the land, beſydes the firſte that was in the dayes of Abraham: And Iſahac went vnto (a) Abimelech kyng of the Philiſtines, vnto Gerar.

(a) Al the kinges of Gerar were called Abimelech, as the kinges of Egypt Pharaos.

2 And the Lorde appeared vnto hym, and ſaid, Goe not downe into Egypt, but abide in the land whiche I ſhal ſhewe vnto thee.

3 Soiourne in this land, and I wil be with thee, and wil bleſſe thee: for vnto thee, and vnto thy ſeede, I wil geue al theſe countreys, and I wyl perfourme the oth whiche I ſware vnto Abraham thy father:

4 And wyl make thy ſeede to multiplie as the ſtarres of heauen, and wyl geue vnto thy ſeede al theſe countreyes: and in thy ſeede ſhal al the nations of the earth be bleſſed:

5 Becauſe

(b) God commendeth Abrahams obedience, that Iſahac ſhuld be more redy to do the lyke: for as God made his promiſe to Abraham of his free mercye, ſo the confirmation therof to Iſahac, proceedeth of the ſame fountayne.

(c) Whereby we ſee that feare & diſtruſte are founde in the moſte faythful.

(d) Or ſhewyng ſome familier ſigne of loue, wherby it myght be knowen ſhe was his wife.

(e) A heatheniſhe kyng reproueth Iſahac of his foolyſhe diſſimulation.

" Founde an hundred measures.

" oꝛ, enriched.

(f) The enuious hurte other, & pleaſure not thẽ ſelues.

" oꝛ, pitched his tentes.

" Lyuyng.

" Elee.

5 Becauſe that (b) Abꝛaham hearkened vnto my voyce and keapt my oꝛdinance, my commaundementes, my ſtatutes, and my lawes.

6 And Iſahac dwelled in Gerar.

7 And the menne of the place aſked (him) of his wyfe. And he ſayde, (c) She is my ſiſter: foꝛ he feared to ſay, She is my wife: leſt the menne of the place ſhuld haue kylled hym becauſe of Rebecca, whiche was beautiful to the eye.

8 And after he had ben there a long tyme, Abimelech kyng of the Philiſtines looked out at a wyndowe, and ſawe Iſahac (d) ſpoꝛtyng with Rebecca his wyfe.

9 And Abimelech called Iſahac, and ſaid, Beholde, ſhe is of a ſuretie thy wyfe: and why ſaydeſt thou, She is my ſiſter? To whom Iſahac anſweared, Becauſe I thought that I myght peraduenture haue dyed foꝛ her ſake.

10 Abimelech (e) ſayd, Why haſt thou done thus vnto vs? one of the people myght lightly haue lyne by thy wife, and ſo ſhouldeſt thou haue bꝛought ſinne vpon vs.

11 And ſo Abimelech charged al his people, ſayeing, He that toucheth this man oꝛ his wyfe, ſhal dye the death.

12 Then Iſahac ſowed in that lande, and receiued in the ſame yeere, " an hundꝛed folde: and the Lorde " bleſſed hym.

13 And the man waxed mightie, and went foꝛth, & grew, til he was exceeding great.

14 Foꝛ he had poſſeſſion of ſheepe, of oxen, and a mightie houſholde: and therefoꝛe the Philiſtines had enuie at hym.

15 Foꝛ the Philiſtines (f) ſtopped and fylled vp with earth al the welles whiche his ſeruantes had dygged in his father Abꝛahams tyme.

16 And Abimelech ſaid vnto Iſahac, Geat thee from vs, foꝛ thou art myghtier then we, a great deale.

17 Therfoꝛe Iſahac departed thence, and " abode in the valley of Gerar, & dwelt there.

18 And Iſahac returnyng, digged agayne the welles of water which they dygged in the dayes of Abꝛaham his father, whiche the Philiſtines had ſtopped, after the death of Abꝛaham, & named them after the ſame names, by the whiche his father had named them.

19 Iſahacs ſeruantes dygged in the valley, and founde a wel of " ſpꝛyngyng water.

20 And the heardmen of Gerar dyd ſtryue with Iſahacs heardmen, ſaying, The water is ours. Then called he the wel " contention, becauſe they ſtroue with hym.

21 And they dygged another wel, and ſtroue foꝛ that alſo: and he called the name of it " enmitie.

22 And then he departed thence, and digged another wel, foꝛ the whiche they ſtroue not: therefoꝛe called he it " roomth, ſayeing, The Lorde hath made vs nowe roome, that we may encreaſe vppon the earth.

23 And he went vp thence to Beer ſeba.

24 And the Lorde appeared vnto hym the ſame nyght, and ſayde, I am the (g) God of Abꝛaham thy father, feare not, foꝛ I am with thee, and wil bleſſe thee, and multiplie thy ſeede, foꝛ my ſeruant Abꝛahams ſake.

25 And he builded an (h) aulter there, and called vpon the name of the Lorde, and pytched his tent, and there Iſahacs ſeruantes digged a wel.

26 Then (i) came Abimelech to hym from Gerar, and Ahuzah his freende, and Phicol the captayne of his armie.

27 And Iſahac ſayde vnto them, Wherefoꝛe comme ye to me, ſeeyng ye hate me, and haue put me away from you?

28 Whiche anſweared, " We ſawe moſte certaynely that the Lorde was with thee, and we ſayd, Let there be now an othe betwixt vs, euen betwixt vs and thee, and let vs make a league with thee:

29 That thou ſhouldeſt do vs no hurt, as we haue not touched thee, & as we haue donne vnto thee nothyng but good, and ſent thee away in peace: foꝛ thou art nowe the bleſſed of the Lorde.

30 And he made them a feaſte, and they dyd eate and dꝛynke.

31 And they roſe vp betymes in the moꝛnyng, and ſware one to another: and Iſahac ſent them away, and they departed from hym in peace.

32 And the ſame day Iſahacs ſeruantes came, and tolde hym of a wel whiche they had dygged, and ſayd vnto hym, We haue founde water.

33 And he called it " Sebah: and the name of the citie is called (k) Beer ſeba vnto this day.

34 Eſau was fourtie yeeres olde, and he tooke a wyfe (called) Judith, the daughter of Beeri an Hethite, & Baſemah the daughter of Elon, an Hethite (alſo,)

35 (l) Whiche were " a greefe of mynde vnto Iſahac and Rebecca.

" Sitnah.

" Rehoboth.

(g) God aſſureth Iſahac agaynſt al feare, by rehearſyng the promiſe made to Abraham.

(h) To ſignifie that he would ſerue no other God, but the God of his father Abraham.

(i) Iſahacs patience, made his enimies his freendes.

" In ſeeing, we ſawe.

" oꝛ, othe.

(k) He reſtoreth the name which his father gaue the place before. Gene. xxi.

" Beer, a wel.

Seba, an oth.

(l) The affinitie of the vngodly, is dangerous and troubleſome.

" diſobedient.

The. xxvii. Chapter.

8. Iacob ſtealeth his fathers bleſſing from Eſau by his mothers counſel. 41. Eſau haateth Iacob. 43. Rebecca ſendeth Iacob away into Haran to his vncle Laban.

1 And

A 1 And it came to paſſe, that when Iſahac waxed old, and his eyes were dimme, ſo that he coulde not ſee, he called Eſau his eldeſt ſonne, & ſayde vnto hym, My ſonne: And he ſayde vnto hym, Here am I.

2 And he ſayde, Beholde, I am nowe olde, and knowe not the day of my death.

3 Now therfore take, I pray thee, thy weapons, thy quiuer and thy bowe, and geat thee to the feelde, that thou mayeſt take me ſomme veneſon.

4 And make me wel taſtyng meate, ſuche as I loue, and bring it to me, that I may eate, (a) that my ſoule may bleſſe thee before that I dye.

(a) The carnall affection which Iſahac dyd beare to his elder ſonne, made hym forget what God ſpake to his wyfe concernyng the yonger. Gen. 25. ver. 23.

5 But Rebecca hearde when Iſahac ſpake to Eſau his ſonne: And Eſau went into the feelde to hunt veneſon, and to bryng it.

6 And Rebecca ſpake vnto Jacob her ſonne, ſayeing, Behold, I haue hearde thy father talkyng with Eſau thy brother, and ſayeing,

7 Bryng me veneſon, and make me daintie meate, that I may eate, and bleſſe thee before the Lorde, afore my death.

B 8 Nowe therefore my ſonne, (b) heare my voyce, in that whiche I commaunde thee,

(b) She ſetled her ſelfe vpō gods promiſe, and not weyed the dangers that might folow.

9 Geat thee to the flocke, and bryng me thence two good kyddes from the goates, and I wyl make of them pleaſant meates for thy father, ſuche as he loueth.

10 And thou ſhalt bryng it to thy father, that he may eate, and that he may bleſſe thee before his death.

11 Then ſayde Jacob to Rebecca his mother, Beholde, Eſau my brother is a heary man, and I am ſmoothe:

12 My father ſhal peraduenture feele me, and I ſhal ſeeme vnto hym as though I went about to beguile hym, and ſo ſhal I bryng a curſe vpon me, and not a bleſſyng.

(c) The aſſurance of Gods decree made her bolde.

13 And his mother ſaid vnto him, (c) Upon me be the curſe, my ſonne: onely heare my voyce, and goe and fetche me them.

14 And (Iacob) went, and fet them, and brought them to his mother, and his mother made pleaſant meate, ſuch as ſhe knew his father loued.

C

" or, coſtly.

15 And Rebecca fet " goodly rayment, of her eldeſt ſonne Eſau, whiche were in the houſe with her, and put them vpon Jacob her younger ſonne:

16 And ſhe put the ſkinnes of the kyddes vpon his handes, and vpon the ſmoothe of his necke.

17 And ſhe put that pleaſant meate and bread, which ſhe had prepared, in the hand of her ſonne Jacob.

18 When he came to his father, he ſayde, My father: And he anſwered, Here am I: who art thou, my ſonne?

19 And Jacob ſayde vnto his father, (d) I am Eſau thy eldeſt ſonne, I haue donne accordyng as thou baddeſt me: ariſe, I pray thee, ſitte, and eate of my veneſon, that thy ſoule may bleſſe me.

(d) This ſubtyl dealyng of Rebecca and Iacob with Iſahac conſydered by it ſelfe, is altogeather blame woorthy: but if it be referred to the wyl of God and ſetting foorth of his decree, it is commendable.

D

20 And Iſahac ſayde vnto his ſonne, Howe cōmeth it, that thou haſt found it ſo quickly, my ſonne? He anſweared, The Lorde thy God brought it to my handes.

21 Then ſaid Iſahac vnto Jacob, Comme neare, and I wyl feele thee, my ſonne, whether thou be my very ſonne Eſau, or not.

22 Then went Jacob to Iſahac his father, and he felt hym, and ſayde, The voyce is Jacobs voyce, but the handes are the handes of Eſau.

23 And (e) he knewe hym not, becauſe his handes were heary, as his brother Eſaus handes: and ſo he bleſſed hym.

(e) His ignorance hyndered not gods decree.

24 And he aſked hym, Art thou my ſonne Eſau? And he ſayde, That I am.

25 Then ſayde he, Bryng me, and let me eate of my ſonnes veneſon, that my ſoule may bleſſe thee. And he brought hym, and he ate: and he brought hym wine alſo, and he dranke.

26 And his father Iſahac ſayde vnto him, (f) Comme neare, and kyſſe me, my ſonne.

(f) We muſt not ſo much beholde the outward doynges here, as the prouidence of god, who woulde by ſuche weakeneſſe haue his electiō declared

27 And he went vnto hym, and kyſſed him: and he ſmelled the ſauour of his rayment, and bleſſed hym, and ſayde, See, the ſmelle of my ſonne, is as the ſmel of a feeld which the Lorde hath bleſſed:

28 God geue thee (g) of the deawe of heauē, and of the fatneſſe of the earth, and plentie of corne and wyne.

(g) Vnder theſe wordly bleſſinges, the godly fathers embraced the heauenly promiſes.

29 People be thy ſeruantes, and nations bowe to thee: be Lorde ouer thy brethren, and thy mothers chyldren ſtoupe with reuerence vnto thee: curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee.

30 Aſſoone as Iſahac had made an ende of bleſſyng Jacob, & Jacob was ſcarſe gonne out from the preſence of Iſahac his father, then came Eſau his brother from his huntyng.

D

31 And he alſo had made a pleaſant meate, and brought it vnto his father, and ſayde vnto his father, Let my father aryſe, and eate of his ſonnes veneſon, that thy ſoule may bleſſe me.

32 Then his father Iſahac ſayd vnto him, Who art thou? He anſweared, I am thy ſonne, thy firſt borne Eſau.

33 And Iſahac was greatly aſtonyed out of meaſure, and ſayde, Which (is he) & where

&

is he then, that hath hunted veneſon and brought it me, and I haue eaten of al before thou camest, and haue blessed hym, yea (h) and he shalbe blessed.

(h) What gods ministers promise by his woorde, it shalbe sure. Hebr. 12.

34 When Esau hearde the woordes of his father, he cried a loude and bitterly aboue measure, and sayde vnto his father, Bleſſe me, I also (am thy sonne) O my father.

35 Who answeared, Thy brother came with subtiltie, and hath taken away thy blessyng.

F

36 And he sayde agayne, Is not he ryghtly named " Iacob? for he hath vndermined me now two times: (First) he toke away my birthryght, and see, nowe hath he taken away my blessyng also. And he sayde, Hast thou kept neuer a blessyng for me?

" or, a supplantor.

37 Isahac answeared, and said vnto Esau, Beholde, I haue made hym thy lorde, and al his brethren haue I made his seruantes: Moreouer, with corne and wyne haue I stablished hym: what shall I doo vnto thee nowe my sonne?

38 And Esau sayde vnto his father, Hast thou but that one blessyng my father? bleſſe me, I am also (thy sonne) O my father. So lyfted vp Esau his voyce, (i) and wept.

(i) The wicked lament their losses: yet they amende not their wickednesse.

39 Then Isahac his father answeared, and sayde vnto hym, Beholde, (k) thy dwelling place shalbe the fatnesse of the earth, and of the deawe of heauen from aboue.

(k) The spiritual blessing only remayned in Iacob: this was but a temporal blessing.

40 And through thy sword shalt thou liue, and shalt be thy brothers seruant: and it shal comme to passe, that thou shalt geat the maisterie, and thou shalt loose his yoke from of thy necke.

G

41 And Esau hated Iacob, because of the blessyng that his father blessed hym withal: And Esau sayde in his hart, The dayes of sorowing for my father are at hand, then wyl I (l) slay my brother Iacob.

(l) The wicked thinke by their power to ouerthrowe gods iudgements.

42 And these woordes of Esau her elder sonne were tolde to Rebecca: And she sent, and called Iacob her younger sonne, and sayd vnto hym, Behold, thy brother Esau, as touchyng thee, dooth comfort hym selfe (ful purposing) to kyl thee.

(m) For the wicked sonne wyl kyl the godly, and the plague of god wyl afterward light vpon the wicked son.

43 Now therfore my sonne, heare my voyce: make thee redy, and flee to Laban my brother at Haran:

44 And tary with him a whyle, vntyl thy brothers fiercenesse be swaged:

45 And vntyl thy brothers wrath turne away from thee, and he forgeat the thynges whiche thou hast donne to hym: then wyl I sende, and fetch thee away from thence: (m) why shoulde I be desolate of you both in one day?

(n) Whiche were Esaus wiues, whose euyl maners she vseth as an argument to sende Iacob away.

46 And Rebecca spake to Isahac, I am weery of my lyfe (n) for the daughters of Heth: If Iacob take a wyfe of the daughters of Heth, suche as these (whiche are) of the daughters of this land, what good shal my lyfe doo me?

The. xxviii. Chapter.

1. Isahac forbyddeth Iacob to take a wyfe of the Chananites. 18. Iacob setteth vp a pyller, and maketh a vowe.

1 AND so Isahac called Iacob, and (a) blessed him, and charged him, and said vnto hym, See thou take not a wife of the daughters of Chanaan:

A

(a) This second blessing was to confirme Iacobs faith, lest he shoulde thinke that his father had blessed him before, without gods motiō.

2 Aryse, and geat thee to "Mesopotamia, to the house of Bethuel thy mothers father, and there take a wyfe of the daughters of Laban thy mothers brother.

"Padan Aram.

3 And GOD almightie blesse thee, and make thee to increase, and multiply thee, that thou mayest be a number of people:

4 And gene the blessyng of Abraham vnto thee, and to thy seede with thee, that thou mayest receiue to inherite the land wherin thou art a stranger, whiche God gaue vnto Abraham.

5 Thus Isahac sent foorth Iacob, and he went toward Mesopotamia, vnto Laban, sonne of Bethuel the Syrian, and brother to Rebecca, Iacob and Esaus mother.

6 When Esau saw that Isahac had blessed Iacob, and sent hym to Mesopotamia to fetche hym a wyfe from thence: and that as he blessed him, he gaue hym a charge, sayeing, Thou shalt not take a wyfe of the daughters of Chanaan:

7 And that Iacob had obeyed his father and mother, and was gonne to Mesopotamia:

B

8 And Esau seeyng also that the daughters of Chanaan pleased not Isahac his father:

(b) Thinking thereby to haue reconciled him selfe to his father, but al was in vaine, for he taketh not away the cause of the euyll.

9 Then went Esau vnto Ismael, and tooke vnto the wyues (whiche he had) Mahah (b) the daughter of Ismael Abrahams sonne, the sister of Nebaioth, to be his wyfe.

10 Iacob departed from Beer seba, and went towarde Haran.

11 And he came vnto a certayne place, and taryed there al nyght, because the sunne was downe: and tooke of the stones of the place, and put vnder his head, and layde hym downe in the same place to sleepe.

(c) It may signifie Christ, by whose meditation al graces come downe to vs, and al helpe, & by whom we assende into heauen.

12 And he dreamed, and behold there stoode (c) a ladder vpon the earth, and the top of it reached vp to heauen: & see, the angels

of

of God went vp and downe vpon it:
13 Yea, and God from aboue leaned vpon it, and ſayde, I am the Lorde God of Abraham thy father, and the God of Iſahac, (d) the land whiche thou ſleepeſt vpon, wil I geue thee and thy ſeede.
14 And thy ſeede ſhalbe as the duſt of the earth, and thou ſhalt ſpreade abroade to the weſt, to the eaſt, to the north, and to the ſouth: and in thee, and in (e) thy ſeede, ſhal al the kinredes of the earth be bleſſed.
15 And ſee, I am with thee, and wil be thy keeper, in al (places) whither thou goeſt, and wil bryng thee agayne into this lande: For I wyl not (f) leaue thee, vntil I haue made good that whiche I haue promyſed thee.
16 When Iacob was awaked out of his ſleepe, he ſayde, Surely, the Lord is in this place, and I knewe it not.
17 And he was afrayde, and ſayde, Howe dreadful is this place? It is none other, but the (g) houſe of God, and it is the gate of heauen.
18 And Iacob roſe vp early in the morning, and tooke the ſtone that he had layde vnder his head, and pitched it vp on an ende, and powred oyle in the toppe of it.
19 And he called the name of the place Bethel: but the name of the citie was called Luza, before tyme.
20 And Iacob vowed a vowe, ſaying, If God wil be with me, and wyl keepe me in this iourney in whiche I goe, and wil geue me bread to eate, and clothes to put on,
21 So that I comme agayne vnto my fathers houſe in ſafetie, then ſhall the Lorde be my God:
22 And this ſtone whiche I haue ſet vp on an ende, ſhalbe Gods houſe: and of al that thou ſhalt geue me, I wil ſurely geue the tenth vnto thee.

(d) Iſahaes miniſterie in bleſſyng his ſonne, is confirmed by God, who geueth to Iacob this lande for a pledge of the ſpiritual inheritance.
(e) Chriſte promiſed.
(f) God taketh al the charge of his elect, and neuer forſaketh them.
(g) Where god appeareth by the miniſterie of angels or mē according to his woorde, there he is ſayde to dwelle.

The. xxix. Chapter.

13. Iacob commeth to his vncle Laban, and ſerueth hym ſeuen yeeres for his daughter Rachel. 23. Lea was brought to his bedde in ſtede of Rachel.

A 1 Then Iacob "went on his iourney, and came into the lande of the "people of the eaſt.
2 And (as) he looked about, beholde, there was a welle in the feelde: and loe, three flockes of ſheepe lay thereby: for at that welle were the flockes watered: and there was a great ſtone vpon the welles mouth.
3 And thither were al the flockes brought, and they rolled the ſtone from the welles mouth, and watered the ſheepe, and put the ſtone againe vpon the welles mouth vnto his place.
4 And Iacob ſaid vnto them, My brethren, whence be ye? And they ſayde, Of Haran are we.
5 And he ſayd vnto them, Knowe ye Laban the ſonne of Nachor? They ſayde, We knowe hym.
6 And he ſayde vnto them, Is "he in good health? And they ſaid, He is in good health: and beholde his daughter Rachel commeth with the ſheepe.
7 And he ſayde, Loe (it is) yet a great "while to nyght, neyther is it tyme that the catel ſhoulde be geathered togeather: water ye the ſheepe, and goe and feede (them.)
8 And they ſayde, We may not, vntil al the flockes be brought togeather, and tyl they roule the ſtone from the welles mouth, and ſo we water our ſheepe.
9 Whyle he yet talked with them, Rachel came with her fathers ſheepe: for ſhe keapt them.
10 Aſſoone as Iacob ſawe Rachel the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers brother, Iacob went, and rolled the ſtone from the welles mouth, and watered the flocke of Laban his mothers brother.
11 And Iacob kyſſed Rachel, and lyft vp his voyce, and weapt.
12 And Iacob told Rachel that he was her fathers (a) brother, and that he was Rebeccaes ſonne: therefore ranne ſhe, and tolde her father.
13 And when Laban hearde certaynely tel of Iacob his ſiſters ſonne, he ranne to meete hym, and imbraced hym, and kiſſed hym, and brought hym to his houſe: And he tolde Laban (b) al theſe thynges.
14 To whom Laban ſayde, Wel, thou art my bone and my flеſhe. And he abode with hym the ſpace of a moneth.
15 And Laban ſayde vnto Iacob, Though thou be my brother, ſhouldeſt thou therefore ſerue me for nought? Tel me, what ſhal thy wages be?
16 Laban had two daughters: the elder, called Lea, and the younger, Rachel.
17 Lea was tender eyed: but Rachel was beautiful and wel fauoured.
18 And Iacob loued Rachel, and ſayde, I wyl ſerue thee ſeuen yeeres for Rachel thy younger daughter.
19 Laban anſwered, (c) It is better that I geue her (vnto) thee, then that I ſhould geue her to another man: abyde with me.
20 And Iacob ſerued ſeuen yeres for Rachel: and they ſeemed vnto him but a few dayes, for

"Lyft vp his feete.
"Children.
"Peace to hym.
"Great day
(a) The Hebrues cal al kinſemen brethren.
(b) That is, vpon what cauſes he came alone and ſo bare from his countrey.
(c) As an hypocrite, he hath reſpect to his owne gayne in the mariage or this ſelling of his daughter.

for the loue he had to her.

21 And Iacob ſayd vnto (d) Laban, Geue (me) my wyfe, that I may "lye with her: for my dayes are fulfilled.

22 Then Laban geathered togeather al the menne of that place, and made a feaſt.

23 And when euen was comme, he tooke Lea his daughter, (e) & he brought her to hym, and he went in to her.

24 And Laban gaue vnto his daughter Lea, Zilpha his mayde (to be) her ſeruant.

25 And when the morning was comme, beholde it was Lea. Then ſayd he to Laban, Wherefore haſt thou played thus with me? dyd not I ſerue thee for Rachel? Wherefore then haſt thou beguiled me?

26 Laban anſweared, (f) It is not the maner of this place to marry the younger before the firſte borne.

27 Paſſe out this weeke, and then we wil geue thee this alſo, for the ſeruice whiche thou ſhalt ſerue me yet ſeuen yeeres more.

28 And Iacob dyd euen ſo, and paſſed out the weeke: and then he gaue hym Rachel his daughter to wyfe alſo.

29 And Laban gaue to Rachel his daughter, Bilha his handmaid, to be her ſeruant.

30 So lay he by Rachel alſo, & loued Rachel more then Lea: and ſerued hym yet ſeuen yeeres more.

31 When the Lord ſaw that Lea was "deſpiſed, he made her "fruiteful: and Rachel remayned barren.

32 And Lea conceiued and bare a ſonne, and ſhe called his name "Ruben: for ſhe ſayde, The Lorde hath looked vpon my tribulation: nowe therefore my husbande wyl loue me.

33 And ſhe conceiued agayne, and bare a ſonne, and ſayde, The Lorde hath hearde that I am deſpiſed, and hath therefore geuen me this (ſonne) alſo. And ſhe called his name "Simeon.

34 And ſhe conceiued yet, and bare a ſonne: and ſayd, Nowe this once wil my husband keepe me company, becauſe I haue borne hym three ſonnes. And therefore was his name called "Leui.

35 And ſhe conceiued yet agayne, and bare hym a ſonne, ſaying, Now wyl I (g) praiſe the Lorde. Therefore ſhe called his name "Iuda: and leaft bearyng.

(d) The fathers auctoritie in mariage of his children.
"Hay go in vnto her.
(e) The bryde was brought to her chamber couered with a vayle as the maner was in thoſe dayes: So Labans deceipt was not eaſily ſpyed.
(f) He eſteemed more the profite that he had by Iacobs ſeruice, then eyther his promiſe, or the manner of the countrey, though he alleaged cuſtome for his excuſe.
" or, hated.
" opened her wombe.
"Reuben, that is, ſee the chylde.
"Shimon, that is, hearyng.
"Added to hym.
(g) By the names of her children ſhe confeſſeth them to be the ſinguler gift of god.
"Iehuda, that is, prayſe.

The.xxx.Chapter.

4.9. Rachel and Lea beyng both barren, geue theyr maydens to their husbande. 27. God enriched Laban for Iacobs ſake, 43. and bleſſed Iacob with plentie.

1 RAchel when ſhe ſaw that ſhe bare Iacob no chyldren, ſhe enuied her ſiſter, and ſayde vnto Iacob, Geue me chyldren, or els I am but dead.

2 And Iacobs (a) anger was kyndled agaynſt Rachel, and ſayde, Am I in Gods ſteade, whiche keepeth from thee the fruite of thy wombe?

3 Then ſhe ſayd, Here is my mayde Bilha: goe in vnto her, and ſhe ſhal (b) beare vpon my knees, that I may alſo "haue chyldren by her.

4 And ſhe gaue hym Bilha her handmayde to wyfe: and Iacob went in vnto her.

5 And Bilha conceiued, and bare Iacob a ſonne.

6 Then ſayde Rachel, God hath geuen ſentence on my ſyde, and hath alſo hearde my voyce, and hath geuen me a ſonne. Therefore called ſhe hym "Dan.

7 And Bilha Rachels mayde conceiued agayne, and bare Iacob another ſonne.

8 And Rachel ſayde, With "godly wraſtlynges haue I wraſtled with my ſiſter, and haue gotten the vpper hande. And ſhe called his name "Nephthali.

9 When Lea ſaw that ſhe had leaft bearing chyldren, ſhe tooke Zilpha her mayde, and gaue her Iacob to wyfe.

10 And Zilpha Leas mayde bare Iacob a ſonne.

11 Then ſaide Lea, "Good lucke: and called his name "Gad.

12 And Zilpha Leas mayde bare Iacob an other ſonne.

13 Then ſayde Lea, Happy am I: for the "daughters wyl cal me bleſſed: and called his name "Aſer.

14 And Ruben went out in the dayes of the wheate harueſt, and founde Mandragoras in the feelde, and brought them vnto his mother Lea. Then ſayde Rachel to Lea, Geue me, I pray thee, of thy ſonnes Mandragoras.

15 To whom Lea anſweared, Is it not ynough that thou haſt taken away my husbande: but wouldeſt thou take away my ſonnes Mandragoras alſo? Then ſayde Rachel, Wel, let hym ſleepe with thee this nyght for thy ſonnes Mandragoras.

16 And Iacob came from the feelde at euen, and Lea went out to meete him, and ſayde, Thou ſhalt comme in to me: for I haue bought thee in deede with my ſonnes Mandragoras. And he ſleapt with her that ſame nyght.

17 And God hearde Lea, that ſhe conceiued, and bare Iacob the fifth ſonne.

18 Then ſayde Lea, (c) God hath geuen me a reward, becauſe I gaue my mayden to my husbande. And ſhe called him "Iſachar.

19 And

(a) This was godly anger, whiche preferred the honour of god to his wyfe, whom he ſharply admoniſheth.
(b) I wil receiue her children vpon my lappe, as though they were myne owne.
"Be built by her.
"That is, iudgement.
" or, earneſt B
"Nephtah, that is, my wraſtlyng.
" or, a company commeth: meanyng of chyldren.
"That is, a company.
" or, women.
"That is, happy.
C
(c) She boaſteth of her fault, and maketh that a cauſe whiche was none in deede.
"Iſhſhachar, that is, a reward.

D 19 And Lea conceiued yet agayne, and bare Iacob the sixth sonne.

20 And Lea sayde, GOD hath endued me with a good dowrie, now wyl my husband dwel with me, because I haue borne hym sixe sonnes: and called his name "Zabulon.

"Zebulon. That is, abydyng.

21 After that she bare a daughter, and called her name "Dina.

"Judgemēt (d) Faythfull prayer obteineth at the length her request.

22 And GOD remembred Rachel, and God (d) hearde her, and "made her fruitfull.

"Opened her wombe.

23 So that she conceiued and bare a sonne: and sayde, GOD hath taken away my rebuke.

24 And she called his name "Joseph, sayeing, The Lord geue me yet another sonne.

"That is, addyng.

25 (e) Assoone as Rachel had borne Joseph, Jacob sayd vnto Laban, Sende me away, that I may goe vnto my owne place, and to my countrey.

(e) Nowe his xiiii. yeeres seruice was expired.

26 Geue me my wyues and my children, for whom I haue serued thee, and let me goe: for (f) thou knowest what seruice I haue donne thee.

(f) He had done his seruice vpon & of a good conscience.

27 To whom Laban answeared, I pray thee, if I haue founde fauoure in thy sight (tary): (for I haue proued that (g) the Lord blessed me for thy sake.)

(g) This hypocrite speaketh of god, and yet he worshippeth false goddes, and continueth in his wickednesse.

28 Also he sayd, Appoynt what thy reward shal be, and I wyl geue (it thee.)

29 But he sayde vnto hym, Thou knowest what seruice I haue donne thee, and in what takyng thy cattell haue benne vnder me:

30 For that litle whiche thou haddest before "I came, is now increased into a multitude, and the Lorde hath blessed thee through "my trauayle: but now when shal I make prouision for myne owne house also?

"By face. "By foote.

E

31 And he sayd, What shal I then geue thee? And Jacob answeared, Thou shalt geue me nothyng at al: yf thou wylt doo this thyng for me, then wyl I turne agayne, feede thy sheepe, and keepe them.

32 I wyl goe about al thy flockes this day, and separate from them al the cattel that are spotted, and of diuers collours: and al the blacke among the sheepe, and the partie and spotted amongst the kyddes (the same) shalbe my rewarde.

"To morowe.

33 So shal my ryghteousnesse answeare for me "in tyme to come: for it shal come for my rewarde before thy face. And euery one that is not specked and partie amongst the goates, and blacke amongst the sheepe, let it be compted theft in me.

34 And Laban sayde, Goe to, would God it myght be accordyng to thy sayeing.

F 35 Therefore he tooke out the same day the hee goates that were ryngstraked, and of diuers collours, and al the shee goates that were spotted and collowred, and al that had white in them, & al the blacke amongst the sheepe, and put them in the keepyng of his sonnes,

36 And set three dayes iourney betwixt hym selfe and Jacob: and so Jacob kept the rest of Labans sheepe.

37 (h) Jacob tooke roddes of greene populer, hasel, and chesse nut trees, and pylled white strakes in them, and made the white appeare in the roddes,

(h) It is not lawfull by fraud to seke recōpence of iniurie: therfore Moses sheweth afterward that god thus instructed Iacob.

38 And put the roddes which he had pilled, before the sheepe, in the gutters and watering troughes when the sheepe came to drynke, that they should conceiue when they came to drynke.

Gen. 31. b.

39 And the sheepe conceiued before the roddes, and brought foorth lammes ryngstraked, spotted, and partie.

40 And Jacob dyd separate these lammes, and (i) turned the faces of the sheepe, which were in the flocke of Laban, towarde these ryngstraked, and al manner of blacke: and so put his owne flockes by them selues, and put them not with Labans cattel.

(i) He dyd dryue his owne lammes before Labans sheepe, so that they alwayes sawe before them, such as were of diuers colours.

41 And in euery conceiuyng tyme of the stronger cattel, Jacob layed the roddes before the eyes of the cattel in the gutters, (namely) that they myght conceiue before the roddes.

42 But when the cattel were feeble, he put them not in: and so the feebler were Labans, and the stronger Jacobs.

43 And the man (k) increased exceedyngly, and had much cattel, and mayde seruants, and menne seruantes, and Camelles, and Asses.

(k) By gods singuler prouision, and accordyng to his promise.

The. xxxi. Chapter.

1. Labans chyldren doo grudge agaynst Iacobs wealth. 19. Rachel stealeth her fathers gods. 23. Laban pursueth Iacob.

1 AND he heard the woordes of (a) Labans sonnes, sayeing, Jacob hath taken away al that was our fathers, and of our fathers (goodes) hath he gotten al his glory.

A

(a) The enuious childrē of couetous Labā, thinke the wealth of another their vttervndoing

2 And Jacob behelde the countenance of Laban, and beholde, it was not towardes hym "as it was wont to be.

"As yesterday, and yer yesterday.

3 And (b) the Lord said vnto Jacob, Turne agayne into the lande of thy fathers, and to thy kynrede, and I wyl be with thee.

(b) Though he was in great feare & doubt, yet

4 Therfore Jacob sent, and called Rachel and Lea to the feelde, vnto his flocke:

5 And

he durst not returne without Gods commaundement.

5 And sayde vnto them, I see your fathers countenance, that it is not towarde me as it was wont to be: but the GOD of my father hath benne with me.

6 And ye knowe howe I haue serued your father to the best of my power.

B 7 But your father hath deceiued me, and changed my wages (c) ten tymes: but God suffered hym not to hurt me.

(c) A certaine number, is set for an vncertayne of tentymes.

8 (d) When he sayde, The spotted shalbe thy wages: then al the sheepe bare spotted. And when he saide, The ryngstraked shalbe thy rewarde: then bare al the sheepe ryngstraked.

(d) He would shewe what iust causes he had to depart from theyr father: and howe their brethrē wrongfully accused hym.

9 Thus hath God taken away the increase of your fathers flocke, and geuen it to me.

10 But in rannning time, I lyfted vp mine eyes, and sawe in a dreame, and behold, the "rammes leaped vpō the sheepe that were ryngstraked, spotted, and partie.

"It signifieth the hee goate also: as vnder sheepe, are conteyned the goates.

11 And the angel of God spake vnto me in a dreame, sayeing, Iacob: And I answered, Here am I.

12 And he sayde, Lyft vp nowe thyne eyes, and see al the rammes leapyng vpon the sheepe that are ryngstraked, spotted, and partie: for I haue (e) seene all that Laban dooth vnto thee.

(e) Gods eye obserueth what the wicked dooth to the godly.

13 I am the God of Bethel, where thou annoyntedst the stone (set vp on an ende,) and where thou vowedst a vowe vnto me: now therefore aryse, and geat thee out of this countrey, and returne vnto the land where thou wast borne.

C 14 Then answeared Rachel, and Lea, and sayde vnto hym, Haue we had as yet any portiō or inheritance in our fathers house?

15 Dooth not he count vs euen as strangers? For he hath solde vs, and hath quite deuoured also our money.

16 Therefore al the riches whiche GOD hath taken from our father, that is ours and our chyldrens: nowe then whatsoeuer God hath sayde vnto thee, that doo.

"Padan Aram.

17 Then Iacob rose vp, and set his sonnes and wyues vp vpon Camelles:

18 And caried away al his flockes, and all his substance whiche he had procured, the increase of his cattel whiche he had gotten in "Mesopotamia, for to goe to Isahac his father, vnto the lande of Chanaan.

19 But Laban was gonne to sheare his sheepe: and Rachel had stolen her fathers (f) images.

(f) Images made in the lykenesse of men, whiche he had in reuerence as his houshold goddes.

20 And Iacob (g) stale away the hart of Laban the Syrian, in that he told hym not that he fledde.

(g) That is, to doo any thing without the parties knowledge or consent.

21 So fledde he, and al that he had, and made hym selfe redy, and passed ouer the riuer, and set his face strayght towarde the mount Gilead.

22 Vpon the thirde day after, was it tolde Laban that Iacob fledde. D

23 Thē he toke his (h) brethren with hym, & folowed after hym seuen dayes iourney, and ouertooke hym at the mount Gilead.

(h) They woulde reuenge the iniurie donne to their false religion: for theyr gods were stolne

24 And (i) God came to Laban the Syrian in a dreame by nyght, and sayde vnto hym, Take heede that thou speake not to Iacob ought "saue good.

(i) Thus god refrayneth the cruel purposes of tyrants against his Church.

25 And Laban ouertooke Iacob: and Iacob had pitched his tent in the mount, and Laban with his brethren pitched also vpon the mount Gilead.

"From good to bad.

26 And Laban sayde to Iacob, What hast thou donne? For thou hast stolen away my hart, and caryed away my daughters, as though they had benne taken captiue with the sworde.

"And hast stolen me.

27 Wherefore wentest thou away secretly "vnknowen to me, (k) and diddest not tel me, that I myght haue let thee go thy way with mirth and songues, with tymbrel and harpe?

(k) A dissemblyng hypocrite when he can do no harme: yet he wyl burden the godly in wordes.

28 And hast not suffered me to kysse my sonnes and my daughters? Thou wast a foole nowe in so dooyng.

(l) The wicked bragge of their power, as Pilate did.

29 For it is in (l) my "hande through God to doo you hurt: But the god of your father spake vnto me yesternyght, sayeing, Take heede that thou speake not to Iacob ought saue good.

"By manhood.

30 And nowe though thou wouldest needes be gonne away, because thou sore longest after thy fathers house, yet wherefore hast thou stolen my goddes? E

31 Iacob answeared and sayde to Laban, Because I was afraide, and thought (that) peraduenture thou wouldest take away thy daughters from me.

32 But with whomsoeuer thou fyndest thy goddes, let hym dye. Here before our brethren, seeke that thyne is by me, and take it to thee: But Iacob wiste not that Rachel (m) had stolen them.

(m) It was not godlynesse, but superstition, that mooued Rachel to this theft.

33 Then went Laban into Iacobs tent, and into Leas tent, and into the two mayde seruantes tentes: but founde thē not. Then went he out of Leas tent, and entred into Rachels tent. F

34 And Rachel had taken the images, and put them in the Camelles strawe, and sate downe vpon them: And Laban tossed vp al the tent, but founde them not.

(n) So this superstition remayned in Iacobs house tyll after the destruction of Sichem.

35 Then sayde she to her father, My lorde, be not angry that I can not ryse vp before thee: for the custome of women is come vpon me. So searched he, but (n) found not those images.

36 And

¶ 36 And Iacob was wroth, and chode with Laban, Iacob also answeared, and sayd to hym, What haue I trespassed? or what haue I offended thee, that thou doest soare pursue after me?

37 Thou hast tossed vp al my stuffe, and what hast thou founde of al thy housholde stuffe? put it here before thy brethren and my brethren, that they may iudge betwixt vs both.

(o) This was Gods benefite, yet bestowed vpon Laban for Iacobs sake: so Iacob counteth it his.

38 Beholde, this twentie yeeres haue I ben with thee: thy sheepe and thy goates (o) haue not benne barren, and the rammes of thy flocke haue I not eaten.

39 Whatsoeuer was torne (of beastes) I brought it not vnto thee, but made it good mee selfe: of my hande diddest thou require it that was stolen by day or night.

40 I was in such case, that by day the heate consumed me, and the frost by night: and my sleepe departed from myne eyes.

41 Thus haue I benne twentie yeeres in thy house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, & thou hast changed my reward ten tymes.

(p) God woulde not haue the seruant defrauded of his iust rewarde.

42 And except the God of my father, (p) the God of Abraham, and the feare of Isahac had ben with me, surely thou haddest sent me away nowe al emptie: but God beheld my tribulation, and the labour of my handes, and rebuked (thee) yesternight.

43 And Laban answeared, & sayd vnto Iacob, These daughters are my daughters, and these chyldren are my chyldren, & these sheepe are my sheepe, and al that thou seest is myne: and what can I doo this day vnto these my daughters, or vnto their chyldren whiche they haue borne?

¶ 44 Nowe therefore comme on, and let vs make a league I and thou, which may be a witnesse betweene me and thee.

(q) These be Syriake woordes, and signifie the heape of witnesse, whiche thyng also this woorde Galeed meaneth.

45 Then tooke Iacob a stone, and set it vp on ende.

46 And Iacob sayde vnto his brethren, Geather stones. And they toke stoones, and made an heape, & they dyd eate there vpon the heape.

47 And Laban called it (q) Iegar Sahadutha: but Iacob called it Galeed.

48 Then sayde Laban, This heape is witnesse betweene thee and me this day. Therfore it is called "Galeed,

49 And "Mitspah: for he sayde, The Lorde looke betweene thee and me, when we are departed one from another,

(r) He nowe condemneth the sinne of Polygamie, whereof he was afore the authour.

50 If thou shalt vexe my daughters, or shalt take (r) other wyues beside my daughters: here is no man with vs, beholde, God (is) witnesse betwixt me and thee.

51 And Laban said moreouer to Iacob, Beholde this heape, and this stone set vp on ende, whiche I haue layde betwixt me and thee,

(f) This was a wicked fact, to ioyne his false goddes with the true God, and to iudge the false to be the elder god.

52 This heape be witnesse, and also this stone set vp on ende, that I wyl not comme ouer this heape to thee, and thou shalt not comme ouer this heape, and this stone set vp on ende vnto me, to doo any harme.

53 The God of Abraham, and the (f) God of Nachor, and the God of their father, be iudge betwixt vs. And Iacob (t) sware by the feare of his father Isahac.

(t) Iacob woulde not sweare so corruptly as Laban woulde haue had hym.

54 Then Iacob dyd sacrifice vpō the mount, and called his brethren to eate bread: and they did eate bread, and taryed al nyght in the hyl.

55 And early in the morning Laban rose vp, and kyssed his sonnes and his daughters, and (u) blessed them: and Laban departing, went into his place agayne.

(u) The superstitious kepe the outward maners of the godly.

The.xxxii.Chapter.

1. God comforteth Iacob by a vision of angels. 24. Iacob wrastleth with the angel, who named him Israel.

A

1 BUt Iacob went forth on his iourney, and (a) the angels of God came and met hym.

(a) God woulde certaynely perswade hym of his protection, in the feare he was in of Esau.

2 And when Iacob sawe them, he sayde, This is Gods host. And called the name of the same place (b) Mahanaim.

(b) That is, two armies or campes.

3 And Iacob sent messengers before him to Esau his brother, vnto the lande of Seir the " feelde of Edom:

" or, region

4 And he cōmaunded them, sayeing, Thus shal ye speake to my lorde Esau, Thy seruant Iacob sayth thus, I haue benne a stranger with Laban, & haue stayed there vnto this tyme.

5 And haue oxen, asses, and sheepe, menne seruantes, and women seruantes: and haue sent to shewe (it) my Lord, that I may finde grace in thy sight.

6 And the messengers came agayne to Iacob, sayeing, We came to thy brother Esau, and he commeth to meete thee, & hath foure hundred menne with him.

B

7 But Iacob was greatly afrayd, and wist not whiche way to turne hym selfe: and diuided the people that was with him, and the sheepe, and oxen, and camels, into two companies:

(c) Thus his fayth ouercame his feare, thus prayer is the godly mans refuge in trouble.

8 And sayd, If Esau comme to the one part and smite it, the other shal saue it selfe.

9 And Iacob sayde agayne, (c) O God of my father Abraham, and God of my father Isahac, Lorde whiche saidest vnto me, Returne vnto thy countrey, and to thy kinred,

and I wyl doo wel with thee:

"I am lesse. 10 I am "not worthy of the least of al the (c) mercies & trueth which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Iordane, and now haue I gotten two companies.

(c) Al gods benefites comme of mere benuolence and fauour.

11 Deliuer me from the hand of my brother Esau: for I feare him, lest he wyl comme and smite me, (yea) the mother with the children.

12 Thou saydest, I wyl surely doo thee good, and make thy seede as the sand of the sea, whiche can not be numbred for multitude.

C 13 And he taryed there that same night, and tooke of that whiche came to hande, (d) a present for Esau his brother,

(d) Though he was certaynely perswaded of gods helpe, yet he vseth such meanes as he coulde for his defence, and committeth the successe to God.

14 Two hundred shee goates, and twentie hee goates, two hundred sheepe, and twentie rammes,

15 Thirtie milche cammelles with their coltes, fourtie kine, and ten bulles, twentie shee asses, and ten foales:

16 And deliuered them into the handes of his seruantes, euery droue by them selues, and sayde vnto his seruantes, Goe foorth before me, and put a space betwixt droue and droue.

17 And he commaunded the foremost, saying, If Esau my brother meete thee, and aske thee, saying, Whose art thou? and whyther goest thou? and whose are these (that goe) before thee?

18 Thou shalt say, They be thy seruant Iacobs, and it is a present sent vnto my lorde Esau: and beholde, he hym selfe commeth after vs.

19 And so commaunded he the seconde, and the thirde, and al that folowed the droues, saying, On this maner see that you speake vnto Esau when ye meete hym.

D 20 And say moreouer, beholde, thy seruant Iacob also commeth after vs: for he sayde, I wyl appease "his wrath with the present that goeth before me, and afterward I wyl see hym mee selfe, peraduenture he wyl receiue "me to grace.

"His face. "My face.

21 So went the present before hym: and he taryed al that night in the company.

22 And he rose vp the same nyght, and toke his two wyues, and his two mayde seruantes, and his eleuen sonnes, and went ouer the forde Iaboc.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 And Iacob was left him selfe (e) alone: and there wrastled a man with hym, vnto the breakyng of the day.

(e) He sought a solitarie place for prayer: where God declared vnto hym that many troubles remayned, yet he should ouercomme al.

25 And when he sawe that he coulde not preuayle agaynst him, (f) he smote hym vpō the hucklebone of his thigh, and the hucklebone of Iacobs thigh loosed out of ioynt as he wrasteled with him.

(f) Though the godly ouercomme in temptation, yet somme infirmitie remayneth.

26 And he sayde, Let me goe, for the day breaketh. Whiche answeared, I wyl not let thee goe, except (g) thou blesse me.

(g) We ought to desire Gods blessyng, howe greeuous soeuer Gods presence hath benne to vs.

27 And he sayde vnto hym, What is thy name? He answeared, Iacob.

28 He sayde, Thy name shalbe called no more Iacob, but "Israel: For as a prince hast thou wrasteled with GOD, and with menne, and hast preuayled.

"That is, one that wrasteleth with God.

29 And Iacob asked hym, saying, Telle (h) me thy name. And he sayde, Wherefore dooest thou aske after my name? And he blessed hym there.

(h) He desyreth more perfect knowledge of this wrastler, whiche is not granted hym.

30 And Iacob called the name of the place "Peniel: For I haue (i) seene God face to face, and my lyfe is preserued.

"That is, the face of God.

(i) Iacob gloryeth of this knowledge of god which he had by this vision.

31 And as he went ouer Peniel, the sunne rose vpon him, & he halted vpon his thygh.

32 And therefore it is that the children of Israel eate not of the sinnowe that shranke in that place of the thigh, vnto this day: because that he touched the hucklebone of Iacobs thygh, about the sinnowe that shranke.

The. xxxiii. Chapter.

1. Esau meeteth his brother Iacob, 4. and is agreed with him. 19. Iacob buyeth a possession, and buyldeth an aulter vnto God.

1 IAcob lyftyng vp his eyes, looked, and beholde Esau came, hauyng with hym foure hundred menne: and he diuided the chyldren vnto Lea, and vnto Rachel, and vnto the two handmaydens. A

2 And he put the handmaydens and their chyldren formost, and Lea and her chyldren after, and Rachel and (a) Ioseph hyndermost.

(a) As yet Iacob was not certified of the prerogatiue of Iuda.

3 And he went before them, and bowed him selfe to the grounde seuen tymes, vntyl he came to his brother.

4 Esau ranne to meete him, and imbraced hym, and fel on his necke, and kissed hym, and they wept.

5 And he lyft vp his eyes, and sawe the women and the chyldren, and sayde, Whence hast thou these? And he answeared, They are the chyldren whiche GOD hath geuen thy seruant.

6 Then came the handmaydens foorth, and their chyldren, and bowed them selues.

(b) A figure of the church appeareth in Iacobs housholde, which was in no dignitie in respect of Esau.

7 Lea also with her children, came and dyd their obeysance: And last of al, came Ioseph and Rachel, and dyd (b) their obeysance.

8 And he sayd, What is al the droue which

I

I met? he answeared, That I may finde grace in the syght of my Lorde.

9 And Esau sayde, I haue yenough my brother, keepe that thou hast vnto thee selfe.

10 And Iacob answeared, Nay, I pray thee: but yf I haue founde grace in thy syght, receiue, I pray thee, my present of my hand: for I haue seene thy face, as though I had (c) seene the face of God, and so thou hast receiued me to grace.

(c) Because his brother imbraced him so lowingly, contrary to his expectation, he accepted it as a playne signe of gods presence.

11 Oh take my blessing that is brought thee: for God hath had mercie on me, & I haue yenough. And so he compelled him, and he tooke it,

12 And he sayd, Let vs take our iourney, and goe, I wyl goe before thee.

13 Iacob answeared hym, My Lorde, thou knowest that the chyldren are tender, and the small and great catel with young vnder my handes, whiche yf menne shoulde ouerdryue but euen one day, al the flocke wyl dye.

¶ 14 Oh let my Lorde goe before his seruant, and I wil dryue fayre and softly, according as the catel that goeth before me, and the chyldren be hable to endure, (d) vntyll I comme vnto my Lorde vnto Seir.

(d) He promised that whiche his minde was not to performe, as appeareth afterwarde.

15 And Esau sayde, I wyl leaue some of my folke with thee. And he answeared, What needeth it? I shall finde grace in the sight of my Lorde.

16 So Esau went his way againe that same day vnto Seir.

17 And Iacob tooke his iourney towarde Suchoth, & buylt him an house, and made boothes for his catel: and therefore is it that the name of the place is called (e) Suchoth.

(e) There is a place in Egypt, whiche is also so named of tentes. Num. 33.

18 And Iacob came to Sale, a citie of (f) Sichem, whiche is in the lande of Chanaan, after that he was come from Mesopotamia: and pitched before the citie,

(f) It is called Sichar, Iohn. iiii.

19 And bought a parcel of grounde, where he pitched his tent, of the chyldren of Hemor Sichems father, for an hundred peces of money.

20 And he made there an aulter, (g) and called it, The myghty God of Israel.

(g) He calleth the signe the thing whiche it signifieth, in token that God had mightyly deliuered hym.

The. xxxiiii. Chapter.

1. The rauyshing of Dina Iacobs daughter by Sichem the sonne of Hemor. 8. Who requireth her in maryage for his sonne. 13. The sonnes of Iacob doo guilefully require the Sichemites to be circumcised. 25. The whoredome is reuenged by Simeon and Leui Iacobs sonnes. 30. Iacob reproueth his sonnes.

1 DIna the daughter of Lea, whiche she bare vnto Iacob, went out to see the daughters of the lande.

2 Whom when Sichem the sonne of Hemor the Heuite lorde of the countrey sawe, he tooke her, and lay with her, and "defiled her.

" Humbled her.

3 And his hart lay vnto Dina the daughter of Iacob, and he loued that damsel, and spake "kyndly vnto her.

" To her harte.

4 And Sichem spake vnto his father Hemor, sayeing, Gyue me this mayden vnto my wyfe.

5 And Iacob heard that he hadde defiled Dina his daughter (his sonnes being with their catayle in the feelde) and Iacob (a) held his peace vntyll they were comme.

(a) This was through great greefe, and not that he minded reuengement.

6 (b) And Hemor the father of Sichem, went out vnto Iacob to commune with hym.

(b) A godly father would first haue seene his sonne corrected.

7 And when the sonnes of Iacob (comming out of the feelde) heard it, it greeued them, and they were not a litle wroth, because he had wrought folly in Israel, in that he had lyen with Iacobs daughter, whiche thyng ought not to be donne.

8 And Hemor communed with them, sayeing, The soule of my sonne Sichem longeth for your daughter: I pray you (c) gene her hym to wyfe,

(c) This proueth that the consent of parentes is requisite in mariage, seeing the very infidels dyd obserue it vniuersally.

9 And make maryages with vs, and gene your daughters vnto vs, & take our daughters vnto you.

10 And ye shal dwelle with vs, and the lande shalbe before you: dwelle, and doo your businesse therein, and haue possessions therein.

11 And Sichem sayde vnto her father and vnto her brethren, Let me finde grace in your eyes, and what so euer ye appoynt me, that wyl I gene.

12 Aske freely of me both (d) dowry and gyftes, and I wyl gene accordyng as ye say vnto me, so that ye gene me the damsell to wyfe.

(d) The Hebrue woorde signifieth that whiche was geuen to a mayde in recompence of her virginitie.

13 But the sonnes of Iacob answeared to Sichem and Hemor his father, talkyng amongest them selues deceitfully: because he had defiled Dina their sister.

(e) Religion is made a pretence for them to satisfie their anger.

14 And they sayde vnto them, We can not doo this thyng, that we shoulde gene our sister to one that is (e) vncircumcised: for that were an abomination vnto vs.

15 But in this wyl we consent vnto you: yf ye wyl be as we be, and all the "males amongst you be (f) circumcised:

" Or, menne chyldren.

(f) They pollute the holy signe, making strangers, without respect, partakers thereof.

16 Then wyl we gene our daughters vnto you, and take your daughters to vs, and wyl dwelle with you, and be one people.

17 But and yf ye wyl not hearken vnto vs to be circumcised, the wil we take our daughter, and goe our wayes.
18 Their wordes pleased Hemor, and Sichem his sonne.
19 And the young man defer'd not for to doo the thing, because he had a lust to Iacobs daughter: he was also most set by of al that was in his fathers house.
20 Then Hemor & Sichem his sonne, went vnto the (g) gate of their citie, and communed with the men of their citie, sayeing,
21 These menne liue peaceably among vs, and dwel in the lande, and doo their occupation therein: and beholde, the lande is large ynough for them, we wyl take theyr daughters to wyues, and geue them our daughters.
22 Only herein wyl they consent vnto vs for to dwel with vs, and to be one people, Yf al the males that are among vs be circumcised, as they are circumcised.
23 Shal not their goodes & their substance, and al their catel (h) be ours? let vs onlye consent vnto them, and they wyl dwelle with vs.
24 And vnto Hemor and Sichem his sonne, hearkened all that went out at the gate of the citie: and al the males were circumcised, what so euer went out at the gate of his citie.
25 And the third day whyles they were sore, two of the sonnes of Iacob, Simeon and Leui Dinas (i) brethren, tooke eyther of them his swoorde, and went into the citie boldely, and slue al the males,
26 And slue also Hemor and (k) Sichem his sonne with the edge of the swoorde, and tooke Dina out of Sichems house, & went their way.
27 And the sonnes of Iacob comming vpon the "dead. (l) spoyled the citie, because they had defiled their sister,
28 And tooke their sheepe, oxen, and theyr asses, and [illegible] was in the citie, and also in the feeldes.
29 And al their goods, and al their children, and theyr wyues, tooke they captiue, and made hauock of al that [illegible] in the house.
30 But Iacob sayde to Simeon and Leui, Ye haue troubled me, and made me to "be abhorred of the inhabitours of the lande of the Chanaanite and the Pherezite: and I beyng fewe in number, they shal geather them selues togeather agaynst me, and slay me, and so shall I and my house be destroyed.
31 And they answeared, Shoulde (m) he deale with our sister as with an harlot?

(g) Common assembles & iudgementes were then in the gates of cities.
(h) Euyl magistrates pretende a common wealth, and yet all is but for theyr owne cause.
(i) These were captaynes of the bande.
(k) The magistrates sinne is punished vpon al the people
" The vncleanse.
(l) God woulde haue al men vnderstande, howe mucke he hateth all vncleannes.
" to stincke.
(m) They fooliskly defende suche barbarous cruelty, done without auctoritie vpon so many, vnder godly pretence, to the endaungering of the godly.

The. xxxv. Chapter.

1. Iacob at Gods commaundement goeth vp to Bethel, and buryeth his images vnder an oke. 16. Rachel dyeth in trauayle of Beniamin.

1 AND (a) God sayde vnto Iacob, Arise, and geat thee vp to Bethel, and dwell there: and make there an aulter vnto God, that appeared vnto thee when thou fleddest from the face of Esau thy brother.
2 Then saide Iacob vnto his householde, and to al that were with him, (b) Put away the strange goddes that are among you, and be cleane, and change your garmentes.
3 For we wyl aryse & goe vp to Bethel, and I wal make an aulter there vnto GOD, whiche heard me in the day of my affliction, and was with me in the way whiche I went.
4 And they gaue vnto Iacob all the (c) strange goddes whiche they had in theyr hande, and all their earynges whiche were in theyr eares, and Iacob hydde them vnder an oke whiche was by Sichem.
5 And when they departed, the feare of God felle vpon the cities that were rounde about them, and they dyd not pursue the sonnes of Iacob.
6 So came Iacob to Luza, whiche is in the lande of Chanaan (the same is Bethel) he and al the people that was with hym.
7 And he (d) buylded there an aulter, and called the place, The God of Bethel: because that God appeared vnto hym there when he fledde from the face of his brother.
8 But Deborа Rebeccas nurse dyed, and was buryed beneath Bethel vnder an oke: and the name of it was called, The "oke of lamentation.
9 And God appeared vnto Iacob agayne, after he came out of Mesopotamia, and (e) blessed him.
10 And God sayde vnto hym, Thy name is Iacob: notwithstandyng thou shalt be no more called Iacob, but Israel shalbe thy name. And he called his name Israel.
11 And God saide vnto him, I am God almighty, be fruiteful, & multiplie: a nation, and (f) a multitude of nations shal spring of thee, yea and kinges shal come out of thy loynes.
12 And the lande whiche I gaue Abraham & Isahac, wyl I geue vnto thee, & vnto thy seede after thee wil I geue that land also.
13 And so God departed from hym, in the place where he had talked with hym.
14 And Iacob set vp on ende in the place where he talked with him, (euen) a stone

A
(a) God wyl continually procure the health of his Churche, as he dooth Iacobs in this miserable case.
(b) He exhorteth his household to repentance, and outward professing of the same.
(c) Thus one womans folly had polluted almost al the Churche.
(d) After he had pourged the Churche of the abuses, he setteth vp the true worship appoynted by Gods word.
B
"Allon Bachuth.
(e) He confirmed his promise made vnto hym before.
(f) He meaneth the .xii. tribes of Israel: and the congregatiō of the gentiles, who sprang of the fayth of Iacob.

see

ſet he vp on ende, and powred drinke offering thereon, and powred alſo oyle theron.
15 And Iacob called the name of the place where God ſpake with him, (g) Bethel.
16 And they departed from Bethel: and when he was but a feelde breadth from "Ephrath, Rachel began to trauel, and in trauayling ſhe was in peryl:
17 And as ſhe was in paynes of her labour, the midwyfe ſayde vnto her, Feare not: for this ſonne is thyne alſo.
18 Then as her ſoule was a departyng (for ſhe dyed) ſhe called his name "Ben oni, but his father called him "Beniamin.
19 And thus dyed Rachel, and was buried in the way to Ephrath, whiche is Beth lehem.
20 And Iacob (h) ſet vp a ſtone on ende vpon her graue: whiche is called Rachels graueſtone vnto this day.
21 And Iſrael went thence, and pitched his tent beyonde the towre of Eder.
22 And as Iſrael dwelt in that lande, Ruben went and (i) lay with Bilha his fathers concubine: and it came to Iſraels eare. The ſonnes of Iacob were twelue in number.
23 The ſonnes of Lea: Ruben Iacobs firſt borne ſonne, and Simeon, and Leui, and Iuda, and Iſachar, and Zabulon.
24 The ſonnes of Rachel: Ioſeph and Beniamin.
25 And the ſonnes of Bilha Rachels handmayde: Dan and Nephthali.
26 And the ſonnes of Zilpha Leas handemayde: Gad & Aſer. Theſe are the ſonnes of Iacob, whiche were borne him in Meſopotamia.
27 And ſo Iacob came (k) vnto Iſahac his father to Mamre, vnto Ciriath arba, (l) whiche is Hebron, where Abraham and Iſahac dwelt.
28 And the dayes of Iſahac were an hundred and foureſcore yeeres.
29 And Iſahac decayed away, and dyed, and was layde vnto his people, beyng olde and ful of dayes: and his ſonnes Eſau and (m) Iacob buryed hym.

(g) For the idolatry that was there donne, it was afterwarde called Bethauen, that is, the houſe of vanitie.
"Ephratha.
"That is, the ſonne of my ſorowe.
"That is, ỹ ſonne of my ryght hande.
(h) Onely a memorial of her ſepulchre, becauſe of the hope of reſurrection.
(i) Thus the deuyl, to ſlander the whole Churche, and to vexe the godly perſwadeth ſomme to horrible ſinne.
(k) He had benne from him now. 43. yeeres: that is. 20. in Meſopotamia, & 23. in the land of Chanaan.
(l) It was afterwarde ſo called.
(m) Iacob was nowe a hundred and twētie yeeres olde: for he was borne when Iſahac was ſixtie.

The. xxxvi. Chapter.

2. The wyues of Eſau. 7. Iacob and Eſau are enriched. 8. Eſau departeth fro Iacob, and dwelleth in mount Seir. 9. The petigree of Eſau.

A Gen. xxvi.
1 THeſe are the generations of Eſau, the ſame is Edom.
2 Eſau tooke his wiues of the daughters of Chanaan: (a) Ada the daughter of Elon an Hethite, & Aholibama the daughter of Ana the daughter of Sibeon and Heuite:
3 And Baſemath Iſmaels daughter, and ſiſter of Nebaioth.
4 And Ada bare vnto Eſau Eliphas: and Baſemath bare Rehuel.
5 And Aholibama bare Iehus, and Ialam, and Cozah. Theſe are the ſonnes of Eſau, which were borne hym in the land of Chanaan.
6 And Eſau tooke his wyues, & his ſonnes and daughters, & al the ſoules of his houſe, his goodes and al his cattel, and al his ſubſtance whiche he had got in the lande of Chanaan: and went into a countrey away from the face of his brother Iacob.
7 For their richeſſe was muche, and they coulde not dwel togeather: and the lande wherein they were ſtrangers coulde not receiue them, becauſe of their poſſeſſions.
8 Thus dwelt Eſau (b) in mount Seir, the ſame Eſau is Edom.
9 Theſe are the generatiōs of Eſau, father of the Edomites in mount Seir.
10 And theſe are the names of Eſaus ſonnes: Eliphas the ſonne of Ada the wyfe of Eſau, and Rehuel the ſonne of Baſemath the wyfe of Eſau.
11 And the ſonnes of Eliphas, were Theman, Omar, Sepho, & Gatham, & Cenaz.
12 And Thimna was concubine to Eliphas Eſaus ſonne, and bare vnto Eliphas Amalec: and theſe be the ſonnes of Ada Eſaus wyfe.
13 And theſe are the ſonnes of Rehuel: Nahath, and Serah, Samma, & Mizza: theſe were the (c) ſonnes of Baſemath Eſaus wife.
14 And theſe were the ſonnes of Aholibama the daughter of Ana, daughter of Sebcon Eſaus wyfe: & ſhe bare vnto Eſau, Iehus, and Ialam, and Cozah.
15 Theſe were * dukes of the ſonnes of Eſau. (d) The chyldren of Eliphas the firſte borne ſonne of Eſau were theſe.
16 (e) Duke Theman, duke Omar, duke Sepho, duke Cenaz, and duke Cozah, duke Gatham, and duke Amelec: theſe are the dukes that came of Eliphas in the lande of Edom, and theſe were the ſonnes of Ada.
17 Theſe alſo are the chyldren of Rehuel Eſaus ſonne: duke Nahath, duke Serah, duke Samma, duke Mizza. Theſe are the dukes that came of Rehuel in the lande of Edom: and theſe are the ſonnes of Baſemath Eſaus wyfe.
18 Theſe were the chyldren of Aholibama Eſaus wyfe: duke Iehus, duke Ialam, duke Cozah: theſe dukes came of Aholibama the daughter of Ana Eſaus wyfe.

(b) It is lyke that he came thence when Iacob came from Meſopotamia: and nowe after his fathers death, returned thyther altogeather. Auguſt.
(c) Theſe were her ſonnes chyldren.
* Or, Princes.
(d) The dignitie alſo of Eſaus ſonnes, Moyſes wyl ſet foorth.
(e) The Hebrue woorde ſignifieth hym that hath a thouſande vnder hym.

19 These are the children of Esau, and these are the dukes of the: which Esau is Edom.

D 20 (f) These are the children of Seir the Horite, the inhabitans of the lande: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan: these are the dukes of the Horites, the children of Seir in the lande of Edom.

22 And the children of Lotan, were Hori, and Hemam: and Lotans sister (was called) Thimna.

23 The children of Sobal were these: Aluan, and Manahath, and Ebal, Sepho, and Onam.

24 These are the children of Sebeon, both Aia & Ana: this was that Ana that founde (g) mules in the wylderneſſe as he fedde her father Sebeons asses.

25 The children of Ana were these: Dison, and Aholibama the daughter of Ana.

26 These are the children of Dison: Hemdan, and Esban, and Iethran, & Cheran.

27 The children of Eser are these: Bilhan, and Saauan, and Acan.

28 The children of Disan also are these: Us, and Aran.

29 These are the dukes that came of the Horites: duke Laton, duke Sobal, duke Sebeon, duke Ana,

C 30 Duke Dison, duke Eser, duke Disan: these be the dukes that came of Hori after their dukedomes, in the lande of Seir.

31 These are the kinges that raigned in the lande of Edom, before there raigned any kyng vpon the children of Israel.

32 Bela the sonne of Beor raigned in Edom: and the name of his citie was Dinhabah.

33 And when Bela dyed, Iobab the sonne of Serah out of Bosra raigned in his stead.

34 When Iobab also was dead, Husam of the land of " Temani raigned in his steade.

35 And after the death of Husam: (h) Hadad the sonne of Bedad, whiche slue the Madianites in the feelde of the Moabites, raigned in his steade: and the name of his citie was Auith.

36 When Hadad was dead, Samlah of Masrecah raigned in his steade.

37 When Samlah was dead, Saul of the riuer of " Rehoboth raigned in his steade.

38 When Saul was dead, Baal-hanan the sonne of Achbor raigned in his steade.

39 And after the death of Baal-hanan the sonne of Achbor, Hadar raigned in his steade: and the name of his citie was Pau, and his wyfes name (i) Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 These are the (k) names of the dukes that came of Esau, accordyng to their kinredes, places, and names: duke Timna, duke Aluah, duke Ietheth,

41 Duke Aholibama, duke Elah, duke Pinon,

42 Duke Cenaz, duke Theman, duke Mibsar,

43 Duke Magdiel, duke Iram. These be the dukes of Edom, accordyng to their habitations in the lande of their possessions, this Esau is the father of the Edomites.

(f) These are rehearsed for the affinitie of Esau with them: & that it was God that gaue Esaus posteritie victorie ouer so stout people.

(g) Mans vanitie can not be content with Gods distinction of beastes, but inuenteth the prodigious generatiō of mules, betwene the asse and the mare.

Esai. 34. Ierem. 70.

" or, of the south countrey.

(h) In this coūtrey, the children dyd not succeede their fathers in the kyngdome.

" or, of Rehoboth, builded vpō the ryuer.

(i) These women (as appeareth by their names) were of great fauour amōg the Edomites

(k) Somme thinke that these dukes succeeded after the kings

The. xxxvii. Chapter.

5. Ioseph telleth his dreames, and is hated of his brethren. 34. Iacob beyng perswaded that his sonne Ioseph was dead, bewayleth hym.

1 IAcob dwelt in the lande wherein his father was a stranger, in the lande of Chanaan. A

2 These are the (a) generations of Iacob: when Ioseph was seuenteene yeeres olde, he kept sheepe with his brethren, and the ladde was with the sonnes of Bilha, and with the sonnes of Zilpha, his fathers wyues: and Ioseph brought vnto his father (b) their euyl report.

3 But Israel loued Ioseph more then al his children, because he begate him in his (c) olde age: and he made him a coate of many "colours.

4 And when his brethren sawe that their father loued him more then al his brethren, they hated hym, and could not speake peaceably vnto him.

5 Moreouer, when Ioseph (d) had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the more.

6 And he sayde vnto them, Heare I pray you this dreame whiche I haue dreamed,

7 Beholde, we were bindyng sheaues in the feelde, and lo, my sheafe arose and stoode vpryght, and beholde, your sheaues stoode rounde about, and made obeysance to my sheafe.

8 To whom his brethren sayd, Shalt thou be a kyng in deede on vs? or shalt thou in deede haue dominion ouer vs? (e) And they hated him yet the more, because of his dreames, and of his woordes.

9 And he dreamed yet another dreame, and tolde it his brethren, sayeing, Beholde, I haue had one dreame more, and beholde, the sunne, and the moone, & eleuen starres made obeysance to me.

10 And when he had tolde it to his father and his brethren, his father rebuked hym, and sayde vnto hym, What is this dreame that thou hast dreamed? Shal (f) I and thy

(a) The actes that were donne in the familie of Iacob.

(b) Eyther of other menne touchyng them: or of them agaynst theyr father and Ioseph.

(c) He was then. 91. yeeres olde when Ioseph was borne.

"Peeces.

(d) The dreames that came from god, had singuler notes, wherby they were discerned from other.

B

(e) Gods graces to the godly are an occasion that the wicked hate them.

(f) By the cheefe of the familie, the whole is meant. Not that euery one shoulde doo thus: for his mother was dead.

thy mother and thy brethren in deede come to bowe to thee?

11 And his brethren enuied him: but his father noted the sayeing.

12 His brethren also went to keepe his fathers catel in Sichem.

13 And Israel sayde vnto Ioseph, Doo not thy brethren keepe in Sichem? come, and I wyl sende thee to them.

14 He answeared, Here I am. And he sayde vnto him, Goe, (I pray thee,) see whether it be wel with thy brethren and the catel, and bryng me woorde agayne. And so he sent him out of the vale of Hebron, and he came to Sichem.

15 And a certayne man founde him, and beholde, he was wandring out of his way in the feelde, and the man asked him, What seekest thou?

(g) Many seeke brethren, and find enimies.

16 He answeared, I seeke my (g) brethren: telle me, I pray thee, where they keepe (catel.)

17 And the man saide, They are departed hence: for I haue heard them say, Let vs goe vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan.

18 And when they sawe him a farre of, before he came at them, they tooke counsel against him (h) for to slea him:

(h) Enuie & malice hauyng occasion, wyl ende in slaughter.

19 For one saide to another, Beholde, this "notable dreamer commeth.

" Maister of dreames.

20 Comme nowe therefore and let vs slaye him, and (i) cast him into some pitte, and we wyl say, some noughtie beast hath deuoured him: and we shal see what wyll comme of his dreames.

(i) Sinne may be hid from the eyes of man: but not of god.

21 When Ruben heard that, he ridde hym out of their handes, and sayde, Let vs not "kill hym.

" Strike him in the soule.

22 And Ruben sayde moreouer vnto them, Shedde no blood (but) cast him into this pitte that is in the wylderneſſe, and lay no hande vppon him, (this he sayde) that he might ridde him out of their handes, and deliuer him to his father agayne.

D

23 And when Ioseph was comme vnto his brethren, they stript him out of his coate, his partie coloured coate that was vppon hym.

(k) This was woorse then murther before God: though it was priuily donne.

24 And they tooke him, and (k) cast him into an emptie pitte, wherein was no water.

(l) They were vnsensible, without any sence or conscience of sinne.

25 And they sate (l) them downe to eate bread: and as they lyft vp their eyes and looked about, behold, there came a company of Ismaelites from Gilead: and their cammels laden with spicerie, baulme, and myrrhe, and were goyng downe to carry it to Egypt.

26 And Iuda said vnto his brethren, What (m) auayleth it yf we slay our brother, and keepe his blood secrete?

(m) Thus shoulde al sinners say, what commoditie doth sinne bring.

27 Comme on, and let vs sel him to the Ismaelites, and let not our handes be vppon him: for he is our brother and our fleashe. And his brethren were content.

28 Then as the Madianites marchant men passed by, they drue and lyft Ioseph out of the pitte, and solde him vnto the Ismaelites for twentie peeces of siluer: And they brought Ioseph into Egypt.

29 Then Ruben came agayne vnto the pit, and beholde, Ioseph (was) not in the pitte: then he rent his clothes,

30 And went againe vnto his brethren, sayeing, The ladde is not (yonder) wo is me, whyther shal I goe?

E

31 And they tooke Iosephes coate, and killed a kidde, and dipped the coate in the blood.

32 And they sent that partie coloured coate, and caused it to be brought vnto their father, and saide, This haue we founde, see whether it be thy sonnes coate, or no.

33 And he knew it, sayeing, It is my sonnes coate, a noughtie beast hath deuoured him, Ioseph is without doubt rent in peeces.

34 And Iacob rent his clothes, & put sackecloth about his loines, and mourned for his sonne a long season.

35 But al his sonnes and all his daughters rose vp to comfort him: neuertheleſſe (n) he woulde not be comforted, but sayde, I wyl goe downe into the graue vnto my sonne, mournyng. And thus his father weapt for hym.

(n) He refused worldly comfort: yet he was obedient to god.

36 And the Madianites solde hym in Egypt vnto Putiphar, cheefe officer of Pharao, and his " cheefe stewarde.

" Marshal or captayne of the garde, or cheefe of the slaughter men or cookes.

The. xxxviii. Chapter.

1. The maryage of Iuda. 7. The trespasse of Er and Onan, and the vengeance of God that came therefore.

1 ABout that tyme "Iuda went downe from his brethren, and gate hym to a man called Hirah of Odollam,

A

" Iehudah.

2 And there he sawe (a) the daughter of a man called Sua, a Chanaanite: & he tooke her, and went in to her.

(a) The cursed end sheweth that this maryage pleased not God.

3 And she conceaued and bare a sonne, and called his name Er.

4 And she conceaued agayne, and bare a sonne, and called him Onan.

5 And she conceaued agayne, and bare yet a sonne, whom she called Selah: and he was at (b) Chezib when she bare hym.

(b) A towne in Palestina.

6 And Iuda (c) gaue Er his first borne sonne a wyfe, whose name was Thamar.

(c) The fathers authoritie in the maryage of his sonne.

7 And Er Iudaes first borne sonne was wicked in the syght of the Lorde, and the

Lorde slue him.

8 And Juda sayde vnto Onan, Goe in to thy brothers wyfe, & "marry her, that thou mayest stirre vp seede vnto thy brother.

"The word signifieth to marry the wyfe of his brother dead without children.

9 And when Onan perceaued that ỹ seede shoulde not be his, therefore when he went in to his brothers wyfe, he spilled it on the grounde, and gaue not seede vnto his brother.

10 And the thing whiche he did, displeased the Lorde: Wherefore he slue him also.

11 Then said Juda to Thamar his daughter in lawe, Remaine a wydowe at thy fathers house, till Selah my sonne be growen. (For he saide, lest peraduenture he dye also as his brethren dyd.) And Thamar went and dwelt in her fathers house.

12 And in processe of time, the daughter of Sua Judaes wyfe dyed: Then Juda when he had leaft mournyng, went vnto his sheepe shearers to Thimnath, he and his freende Hirah of Odollam.

13 And one tolde Thamar, sayeing, Behold, thy father in lawe goeth vp to Thimnath to sheare his sheepe.

14 And she put her wydowes garmentes of from her, and couered her with a vayle: and disguised her selfe, and sate her downe in "an open place, whiche is by the way side to Thimnath: for (d) because that she sawe Selah was growen, and she was not geuen vnto him to wyfe.

C

"The doore of eyes.

(d) Wicked meanes are not to be practised, though wrong be done to vs.

15 When Juda sawe her, he thought it had benne an harlot, because she had couered her face.

16 And he turned to her vnto the way, and sayde, Come, I pray thee, let me lye with thee. (For he knewe not that it was his daughter in lawe.) And she answeared, What wylt thou geue me for to lye with mee?

17 Then saide he, I wyl sende thee a kidde from the flocke. She saide, Then geue me a pledge, till thou sende it.

(e) Some thinke the woorde to signifie a couering of the head.

18 He saide, What pledge shal I geue thee? She saide, Thy signet, thy (e) bracelet, and thy staffe that is in thyne hande. And he gaue it her, and lay by her, & she was with childe by him.

19 And she gate her vp, and went, and put her vayle from her, & put on her wydowes rayment.

(f) The hebrue woorde signifieth sanctified, or prepared, (For that such a one is nothyng lesse then holy) or ready for all menne.

20 And Juda sent the kidde by his freende Odollam, for to receaue his pledge agayne from the womans hande: but he found her not.

21 Then asked he the menne of the same place, sayeing, Where is the (f) harlot that sate openly by the way side? They answeared, There is no harlot here.

22 He came therefore to Juda agayne, and saide vnto him, I can not finde her: and also the menne of the place saide, that there was no harlot there.

23 And Juda saide, Let her take it to her, (g) lest we be shamed: beholde, I sent the kidde, and thou hast not founde her.

D

(g) He eareth more for his outwarde fame, then that he displeased God: or lost his goodes.

24 And it came to passe, after three monethes, one tolde Juda, sayeing, Thamar thy daughter in lawe hath played the harlot, and with playing the harlot is become great with childe. And Juda saide, Bring her foorth, that she may be brent.

25 And when they brought her foorth, she sent to her father in lawe, sayeing, By the man vnto whom these thinges (parteyne) am I with childe: and saide also, Looke, I pray thee, whose are these, this seale, and this bracelet, and this staffe.

26 And Juda acknowledged them, & saide, (h) She hath benne more righteous then I: because I gaue her not Selah my sonne. And he lay with her no more.

(h) He is remisse in the punishment towarde him selfe: though he acknowledge his fault, and no man nowe calleth for punishment.

27 But when the tyme was comme that she shoulde be deliuered, behold there was two twinnes in her wombe.

28 And when she trauayled, the (one) put out his hande, and the midwyfe tooke and bounde a redde (threed) about it, sayeing, This is comme out first.

29 And he plucked his hande backe agayne, and beholde, his brother came out. And she sayde, Wherefore hast thou rent a rent vpon thee? and called his name Phares.

30 Afterward came out his brother that had the redde threed about his hande: and his name was called Zarah.

The. xxxix. Chapter.

1. Ioseph is solde to Putiphar. 2. God prospereth Ioseph, 5. and blesseth Putiphar for Iosephs sake. 7. Ioseph dooth withstande the temptation of his maistres. 13. He is falsely accused and cast into prison, 21. where God sheweth him fauour.

1 IOseph was brought vnto Egypt: & Putiphar, a lorde of Pharaoes, & his cheefe steward, an Egyptian, bought hym of ỹ Ismaelits which had brought him thither.

A

(a) Men are neuer luckie in deede, but when god is with them. For the felicitie of the wicked is cursed.

2 And God was with Joseph, and he became a (a) luckie man, continuing in the house of his maister the Egyptian.

3 And his maister sawe that (b) God was with him, and that God made all that he dyd to prosper in his hande.

(b) Yet he woulde not yeelde him selfe to serue that God.

4 And Joseph founde grace in his maisters sight, and serued him: And he made hym ouerseer of his house, and put all that he had in his hande.

5 And it came to passe, from the tyme that he

he had made him ouerseer of his house, and ouer al that he had, the (c) Lorde blessed the Egyptians house for Josephs sake: and the blessing of the Lorde was vpon al that he had in the house, and in the feelde.

6 And therefore he leafte al that he had in Josephes hande: and (d) he knew nothing with him, saue onely the bread whiche he did eate. And Joseph was (e) a goodly person, and a wel fauoured.

7 And after this, his maisters wyfe caste her eyes vpon Joseph, and sayd, (Come) lye with me.

8 But he refused, and saide vnto his maisters wyfe, (f) Beholde, my maister wotteth not what he hath in the house with me, & hath cõmitted al that he hath to my hand.

9 There is no man greater in the house then I, neyther hath he keapt anye thing from me, but onely thee, because thou arte his wyfe: how then can I do this (g) great wickednesse, and sinne agaynst (h) God?

10 And after this manner spake she to Joseph day by day: but he hearkened not vnto her to sleepe (i) neare her, or to be in her companie.

11 And on a certaine day, Joseph entred into the house to do his businesse, and there was none of the houshold by, in the house.

12 Then she caught him by the garment, sayeing, Lye with me. And he (k) leaft his garment in her hande, and fledde, and got him out.

13 And when she sawe that he had leaft his garment in her hande, and was fledde out,

14 (l) She called vnto the menne of her house, and told them, sayeing, See, he hath brought in an Hebrue vnto vs, to doo vs shame: for he came in to me to haue lyen with me, and I beganne to crye with a loude voyce:

15 And when he hearde that I lyfte vp my voyce, and cryed, he left his garment with mee, and fledde away, and got him out.

16 And she laide vp his garment by her, vntyl her lorde came home.

17 And she tolde him with these woordes, sayeing, This Hebrue seruant which thou hast brought vnto vs, came vnto me to doo me shame.

18 But as soone as I lyft vp my voyce, and cryed, he leafte his garment with me, and fledde out.

19 When his maister hearde the woordes of his wyfe, which she tolde him, sayeing, After this maner dyd thy seruant to me, he waxed wroth.

20 And Josephes maister (m) tooke him, and put him in prison, in the place where the kinges prisoners laye bound: and there continued he in prison.

21 But the Lorde was with Joseph, and shewed him mercie, and got him fauour in the sight of the Lorde of the prison.

22 And the keeper of the prison committed to Josephs hand al the prisoners that were in the prison house, and what so euer was donne there, that dyd he.

23 And the keper of the prison looked vnto nothing that was vnder his hande, seeing that the Lorde was with him: For whatsoeuer he did, the Lorde made it to prosper.

(c) So happy a thing it is to receiue the elect of God.
(d) That is, he toke none accompte of him, but made meary.
(e) The deuil of gods gifts wyl make snares, either to ouercome men, or vexe them.
(f) The more benefite the godly receiue, the lesse wil thei vse deceit.
(g) Adulterie and vnthankfulnesse, two great sinnes before god.
(h) The feare of God is of great force to ouercomme this temptation.
(i) The godly auoideth the occasion of sinne.
(k) He aduenureth his fame, rather the he would sin, though secretely.
(l) Here it appeareth what beastly affections lust draweth after her.
(m) His iealousie made him heare but one part, & condemne before iust examination

The.xl. Chapter.

12. Joseph expoundeth the dreames of the two prisoners. 20. The trueth whereof appeared at the byrth day of Pharao.

1 AND it came to passe after these "thinges, that the Butler of the kyng of Egypt, and his Baker, had offended their lord the king of Egypt. A "Woordes.

2 And Pharao was angry agaynst his two officers, agaynst the cheefe Butler, and the cheefe Baker.

3 And put them in warde in his cheefe Stewardes house, in the prison and place where Joseph was bounde.

4 And the (a) cheefe Stewarde gaue Joseph a charge with them, and he serued them, and they continued a season in ward. (a) Ioseph maister belike after better aduisement, was reconciled to hym.

5 And they dreamed eyther of them in one night, both the Butler and the Baker of the kyng of Egypte, whiche were bounde in the prison house, eyther of them his dreame, and eache mans dreame of a sundry interpretation.

6 When Joseph came in vnto them in the mornyng, and looked vpon them, beholde, they were sadde.

7 And he asked Pharaos cheefe officers that were with him in his maisters ward, sayeing, Wherfore looke ye so sadly to day? B

8 They answeared hym, We haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them, Doo not interpretinges belong to God? tel me I pray you?

9 And the cheefe Butler tolde his dreame to Joseph, & said vnto him, In my dreame, me thought there stoode a vine before me,

10 And in the vine (were) three branches, and it was as though it budded, and her blossoms shot foorth: and the clusters thereof brought foorth ripe grapes.

11 And I had Pharaos cuppe in my hand, and tooke of the grapes, and pressed them in Pharaos cuppe, and deliuered Pharaos cuppe into his hande.

12 And Joseph saide vnto hym, This is the

the interpretation of it, The three branches (b) are three dayes.

13 For within three dayes shal Pharao " lyft (c) vp thine head, and restore thee into thine office agayne, and thou shalt deliuer Pharaos cuppe into his hande, after the olde manner when thou wast his Butler.

14 But thynke on me when thou arte in good case, and shewe mercy I pray thee vnto me, (d) and make mention of me to Pharao, and bryng me out of this house.

15 For I was priuilie by stealth taken away out of the lande of the Hebrues: and here also haue I donne nothing at al wherfore they should haue put me into this dungeon.

16 When the cheefe Baker sawe that the interpretation was good, he saide vnto Ioseph, Mee thought also in my dreame, that I had three " whyte wicker baskettes on my head,

17 And in the vppermost basket there was of al manner bake meates for Pharao, and the byrdes did eate them out of the basket (that was) vpon my head.

18 And Ioseph answeared, and said, This is the interpretation thereof, The three baskettes are three dayes: For within three dayes shal Pharao take thy head from thee, and shal hang thee on a tree, and the byrdes shal eate thy fleashe from of thee.

19 And it came to passe the third day, which was Pharaos birthy day, that he made a feast vnto al his seruantes: and he " lifted vp the head of the cheefe Butler, and of the cheefe Baker among his seruantes,

20 And restored the cheefe Butler vnto his Butlershippe agayne, whiche also reached the cuppe into Pharaos hande:

21 But he hanged the cheefe Baker, as Ioseph (e) had interpreted vnto him.

22 Neyther dyd the cheefe Butler remember Ioseph, but forgate him.

(b) That is, signifie such manner speaches as are often in Moses in the nexte Chapter, and other where.

" or, number.

(c) That is, take thee out of prison.

(d) He refuseth not to make menes for his deliuerance, although he mistrusted not but god would deliuer him.

" or, ful of holes.

" or, reckened.

D

(e) Thus Ioseph was proued a true prophete of God, as it is. Iher. xxviii.

The. xli. Chapter.

2. Ioseph expoundeth Pharaos dreames of kyne and eares. 39 He is made ruler ouer al Egypt. 34 The dearth begynneth in al landes.

A 1 AND after two yeeres (a) Pharao dreamed, and beholde, he thought that he stoode by a ryuer side.

2 And there came out of the ryuer, seuen goodly kyne, and fatte fleashed, and fedde in a medowe.

3 And seuen other kyne came vp after them out of the ryuer, euil fauoured, and leane fleashed, and stoode by the other kyne vpon the brynke of the ryuer.

4 And the yl fauoured and leane fleashed kyne dyd eate vp the seuen wel fauoured and fatte kyne: and Pharao awoke.

5 And he slept agayne, and dreamed the seconde tyme: and beholde, seuen eares of corne grewe vpon one stalke, ranke, and goodly:

6 And agayne, seuen thinne eares blasted with the East wynd, sprang vp after them.

7 And the seuen thinne eares deuoured the seuen rancke and ful eares. And Pharao awaked, and see (it was) a dreame. B

8 And when the morning came, his spirite was troubled, and he sent and called for al the Soothsayers of Egypte, & al the wyse menne thereof: and Pharao tolde them his dreame, but there was none of them that coulde interprete it vnto Pharao.

9 Then spake the cheefe Butler vnto Pharao, sayeing, I doo remember my faultes this day:

10 Pharao being angrye with his seruantes, put in warde in the cheefe Stewardes house, both me and the cheefe Baker.

11 And we dreamed both of vs in one night, and eache mans dreame of a sundrye interpretation.

12 And there was with vs a young man, an Hebrue borne, seruant vnto the cheefe Stewarde: to whom when we tolde them, he declared our dreames to vs, according to eyther of our dreames.

13 And as he declared them to vs, so it came to passe: For he restored me to myne office agayne, and hanged him.

14 Pharao (b) sent therfore and called Ioseph, and they brought him hastily out of the dungeon: And he shaued him selfe, and changed his rainent, and came vnto Pharao. C

15 And Pharao sayde vnto Ioseph, I haue dreamed a dreame, and no man can interprete it: and I haue heard-say of thee, that as soone as thou hearest a dreame, thou canst interprete it.

16 Ioseph answeared Pharao, sayeing, " Not I, (c) but God shal geue Pharao an answeare of peace.

17 And Pharao sayde vnto Ioseph, In my dreame methought I stood by a riuers side,

18 And there came out of the ryuer, seuen fatte fleashed and wel fauoured kyne, and fedde in a medowe,

19 And then seuen other kyne came out after them, poore, and very yl fauoured, and leane fleashed, suche as I neuer sawe in al the lande of Egypte, they were so " yl fauoured.

20 And the seuen leane and yl fauoured kyne,

(a) This dreame was not so much for Pharao, as it was for Ioseph, by whom god purposed to prouide for his Churche

(b) Whom men do litle regard in prosperitie, hym they are glad to heare in aduersitie.

" or, without me.

(c) He geueth al the glory to god, yet denyeth not his ministerie.

" or, so leane.

kyne, dyd eate vp the first seuen fat kyne,

21 And when they had "eaten them vp, a man coulde not perceiue that they had eaten them, but they were styl yl fauoured, as they were at the begynnyng: and I awooke.

22 And I sawe agayne in my dreame, and behold, seuen eares sprang out of one stalke, ful and faire.

23 And beholde, seuen eares agayne "withered, thinne, and blasted with the east winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares: and I haue told the soothsayers, but there was no man that coulde tel what it meaneth.

25 And Ioseph answeared Pharao, (both) Pharaos dreames are (d) one, GOD hath shewed Pharao what (e) he is about to doo.

26 The seuen good kine, are seuen yeeres: and the seuen good eares, are seuen yeeres also: and it is but one dreame.

27 Likewise the seuen thinne and yl fauoured kine that came vp after them, are seuen yeeres: and the seuen emptie and blasted eares with the east winde, shalbe seuen yeeres of famine.

28 This woorde whiche I haue sayd vnto Pharao, is it that (f) God is about to doo, and sheweth it vnto Pharao.

29 Beholde, there come seuen yeeres of great plentie throughout al the lande of Egypt.

30 And agayne, there shal arise after them seuen yeeres of famine, and al the plenteousnesse shalbe forgotten in the lande of Egypt: and the famine shal consume the lande.

31 Neither shal the plenteousnesse be knowen in the lande by reason of that famine that (shal come) after, for it shalbe exceedyng great.

32 And as concerning that the dreame was doubled vnto Pharao the seconde tyme: beholde, the thyng is certaynely prepared of God, and God wil (g) shortly bring it to passe.

33 Nowe therfore, (h) let Pharao prouide for a man of vnderstandyng and wisdome, and set hym ouer the lande of Egypt.

34 And let Pharao doo this also, that he make "officers ouer the lande, and take vp the fifth (part) in the lande of Egypt in the seuen plenteous yeeres.

35 And let (i) them gather al the foode of these good yeeres that come: and lay vp corne vnder the hande of Pharao, and let them keepe foode in the cities.

36 And so shal that foode be for store in the lande, agaynst the seuen yeeres of famine, whiche shal come in the lande of Egypt, that the lande perishe not through famine.

37 And the sayeing seemed good in the eyes of Pharao, & in the eyes of al his seruantes.

38 Then sayde Pharao vnto his seruantes, May there be founde a man suche as this is, in whom the spirite of God is?

39 And Pharao sayde vnto Ioseph, Forasmuche as GOD hath shewed thee al this, there is no man of vnderstanding or of wisdome lyke vnto thee.

40 Thou therefore shalt be ouer my house, and accordyng to thy woorde shal al my people be "ruled: only in the (kynges) seate wyl I be aboue thee.

41 And Pharao sayd agayne vnto Ioseph, Beholde, I haue set thee ouer al the lande of Egypt.

42 And Pharao tooke of his (k) ring from his hande, and put it vpon Iosephes hand: and arayed hym in cloth of sylke, and put a golden chayne about his necke,

43 And set hym vpon the "best charret he had saue one: and they cryed before hym, (l) Tender father: and made hym ruler ouer al the lande of Egypt.

44 And moreouer, Pharao sayde vnto Ioseph, (m) I am Pharao, and without thee shal no man (n) lyft vp his hande or foote in al the lande of Egypt.

45 And Pharao called Iosephes name "Zaphnath Paaneach, and he gaue hym to (o) wyfe Asnath the daughter of Potipherah "priest of On. Then went Ioseph ouer the lande of Egypt.

46 (And he was thirtie yeeres olde when he stoode before Pharao king of Egypt:) And Ioseph departyng from the presence of Pharao, went throughout al the lande of Egypt.

47 And in the seuen plenteous yeeres, ỹ earth brought foorth great store for to lay vp.

48 And he gathered vp al the foode of the seuen plenteous yeeres whiche were in the lande of Egypt, and layed vp the foode in the cities: the foode of the feeldes that grewe rounde about euery citie, layd he vp in the same.

49 And Ioseph layde vp corne in store like vnto the sande of the sea, in multitude out of measure, vntyl he leaft numbryng: for it was without number.

50 And vnto Ioseph were borne two sonnes before the yeeres of famine came: whiche Asnath the daughter of Potipherah priest of On bare vnto hym.

51 And Ioseph called the name of the first sonne "Manasse: for God (sayde he) hath

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D "Come to the inwarde partes of them.

" or, final.

(d) In signification and meanyng. (e) God doth not only foresee thinges to come, but also doth rule the same: thus Ioseph woulde begin to teache Pharao some godlyneſſe. (f) Lest Pharao shoulde thinke any thing of his idols: or that God is only a beholder of the worlde, and not a dooer. (g) We are very negligent in gods iudgements, yf we remember not that the time is at hande. (h) Gods true prophets tel remedies for the pounishmentes that God wil sende.

" Visitours or ouerseers. (i) For in plentie, there is muche spoyle and waste, and Gods blessinges are abused.

F

" Armed or sedde. (k) In suche pompes, pride and vanitie must be auoyded. For the godly may vse such honour, though he greedily seeke not after them.

" The seconde. (l) This word Abrech semeth rather to be an Egyptian worde then an Hebrue: it is as much also in Hebrue, as bow the knee. (m) As if he said, As true as I am king: or, by my maiestie. (n) That is, doo no publique duetie.

" A man to whom secretes are reuealed. (o) Beyng in a strange lande farre of, he coulde not haue a wyfe from his owne kinrede.

" or, prince.

" That is, forgetfulnesse.

hath made me forgeat al my labour, and al my fathers houſholde.

52 The name of the ſeconde called he "Ephraim: for God (ſayde he) hath cauſed me to be fruiteful in the lande of my trouble.

53 And when the ſeuen yeeres of plenteouſneſſe that was in the lande of Egypt, were ended,

54 Then came the ſeuen yeeres of dearth, accordyng as Ioſeph had ſayde, and the dearth was in al landes: but in al the land of Egypt was there foode.

55 And when the lande of Egypt alſo began to hunger, the people cryed to Pharao for bread. And Pharao ſaide vnto al the Egyptians, Goe vnto Ioſeph: and what he ſayth to you, that doo.

56 And the dearth was throughout al the lande: and Ioſeph opened al the barnes wherein was corne, and ſolde vnto the Egyptians: for the famine waxed ſoare in the lande of Egypt.

57 And al countreyes came into Egypt to Ioſeph for to buye (corne) becauſe that the famine was ſo ſoare in al landes.

"That is, increaſings.

This ſtorie ſheweth playnly that al thinges are gouerned by Gods prouidence, for the proſite of his Churche.

The.xlii. Chapter.

I. Iacob ſendeth Ioſephes brethren into Egypt to buye corne. 7. Ioſeph knoweth them, and tryeth them. 24. Simeon remayneth in pryſon. 29. The other returne to theyr father to fetch Beniamin. 39. Iacob is loth to let Beniamin goe, but at the laſt he is content.

A 1 AND Iacob ſeeing that there was "corne in Egypt, ſayd vnto his ſonnes, Why gape ye one vpon another?

"Breaking.

2 And he ſaid, Beholde, I haue heard that there is corne in Egypt: geat you downe thither, and buye vs corne from thence, that we may liue, and not dye.

3 So went Ioſephes ten brethren downe to buye corne in Egypt.

4 But Beniamin Ioſephes brother would not Iacob ſende with his other brethren: for he ſaide, Leſt peraduenture deſtruction come vpon hym.

5 And the ſonnes of Iſrael came to buye corne among other that came: for there was dearth in the lande of Chanaan.

6 And Ioſeph was gouernour in the land, and ſolde to al the people of the lande. And Ioſephes brethren came, and bowed them ſelues with their faces downe to ỹ grounde before hym.

B 7 When Ioſeph ſawe his brethren, he knewe them, and made him ſelfe ſtrange vnto them, and ſpake roughly vnto them, ſayeing, Whence come ye? They anſwered, Out of the lande of Chanaan to buye victuale.

8 And Ioſeph knewe his brethren, but they knewe not hym.

9 And Ioſeph remembred his dreames whiche he dreamed of them, and ſayd vnto them, Ye are (a) ſpyes: and to ſee where the lande is "weake, is your commyng.

10 And they ſayde vnto hym, Nay my Lord, but to buye victual are thy ſeruantes come.

11 We are al one mans ſonnes, and "meane truely, and thy ſeruantes are no ſpyes.

12 And he ſayde vnto them agayne, Nay: but (b) to ſee where the lande is weake, is your commyng.

13 And they ſayde, We thy ſeruantes are twelue brethren, the ſonnes of one man in ỹ land of Chanaan: and behold the youngeſt is this day with our father, and one no man woteth where he is.

14 And Ioſeph ſayde vnto them, (c) That is it that I ſpake vnto you, when I ſayd, Ye are ſpyes.

15 Hereby ye ſhalbe prooued, (by) the lyfe of Pharao, ye ſhal not goe hence, except your youngeſt brother come hither.

16 Sende out one of you, whiche may fet your brother, and ye ſhalbe keapt in pryſon, that your wordes may be prooued whether there be any trueth in you: or els, (by) the lyfe of Pharao ye are but ſpyes.

17 And he put them altogeather in warde three dayes.

18 And Ioſeph ſayde vnto them the thirde day, This doo, and liue: (for) I (d) feare God.

19 If ye be true men, let one of your brethren be bounde in the houſe of your pryſon: and goe ye, cary corne (to put away) the famine from your houſholde.

20 But bryng your youngeſt brother vnto me, and ſo ſhal your wordes be tried true, and ye ſhal not dye. And they dyd ſo.

21 And one ſayde to another, We haue verily (e) ſinned agaynſt our brother, in that we ſawe the anguiſhe of his ſoule, when he beſought vs, and we would not heare him: and therefore is this (f) trouble come vpon vs.

22 And Ruben anſweared them, ſayeing, Saide I not vnto you, that you ſhould not ſinne agaynſt the ladde, and ye woulde not heare? and ſee, nowe his blood is required.

23 They were not aware that Ioſeph vnderſtoode them: for he ſpake vnto them by an interpreter.

24 And he turned from them, and weapt: and turned to them againe, and communed with

(a) The Egyptians commonly called the Philiſtines theeues: for they liued muche by ſpoyle and warre.

"The ſecretes of the lande.

"Are true,

(b) Great men thinke it ſufficient for them to affirme a thing without adding any reaſon.

(c) Becauſe of the abſence of two of the brethren, it was ſuſpicious.

(d) The feare of god is the beginning of a faythful & ſincere dealing.

D

(e) Affliction brought thē to the conſcience of their ſinne donne. xiii. yeres before.

(f) Sinne is the cauſe of affliction.

with them, and tooke out Simeon from amongest them, and bounde him before their eyes.

25 And Ioseph commaunded to fyl their sackes with corne, and put euery mans money in his sacke, & to geue them vittayle to spend by the way: & thus did he vnto them.

26 And they laded their Asses with the corne, and departed thence.

27 And as one of them opened his sacke, for to geue his Asse prouender in the (g) Inne, he espyed his money, for it was in his sacks mouth:

(g) The Hebrue woorde signifieth a place where one abydeth al night.

28 And he saide vnto his brethren, My money is restored to me agayne, for loe, it is in my sacke. And their harte "fayled them, and they were astonied, and saide one to an other, Why hath God thus dealt with vs?

" Went foorth.

29 And they came vnto Jacob their father, vnto the lande of Chanaan, and tolde him al that befel vnto them, sayeing,

30 The man (who is) the Lord of the land, spake roughly to vs, and tooke vs for spyes of the countrey.

31 And (h) we sayde vnto him, We meane truely, we neuer were spyes.

(h) They tel here no more then they thought made for their owne honestie and fame.

32 We be twelue brethren, sonnes of our father: one is away, and the youngest is this day with our father in ỹ land of Chanaan.

33 And the lorde of the countrey sayde agayne vnto vs, Hereby shal I knowe that ye meane truely: Leaue one of your brethren here with me, and take (foode) to put away the famine from your housholdes, and geat you away,

34 And bryng your youngest brother vnto me, that I maye knowe that you are no spyes, but meane truely: so wyl I deliuer you your brother, and ye shal occupie in the lande.

35 And as they emptied their sackes, behold, euery mans bundel of money was in his sacke: And when both they and their (i) father sawe the bundels of money, they were afrayde.

(i) Ioseph meant not to greeue his father: yet sommetimes wyse mens deedes ende otherwyse then they mynded.

36 And Jacob their father said vnto them, (k) Me haue ye robbed of my children: Ioseph is away, and Simeon is away, and ye wyl take Beniamin away: al these thinges are agaynst me.

(k) He was also tempted with the decay of Gods promise, whiche should continue in his seede that now dayly decayed.

37 Ruben saide vnto his father, Slay my two sonnes, if I bring him not to thee agayne: deliuer him to my hande, and I wil bring him to thee agayne.

38 And he saide, My sonne shal not goe downe with you, for his brother is dead, and he is leaft alone: if destruction comme vpon him by the way whiche ye goe, ye shal bring my graye head with sorow vnto the graue.

The. xliii. Chapter.

13. Iacob suffereth Beniamin to depart with his chyldren.

A

1 AND the dearth was great in the land.

2 And it came to passe when they had eaten vp the corne whiche they had brought out of the land of Egypt, their father sayd vnto them, Go agayne (and) buye vs a litle foode.

3 Juda answeared him, and sayde, The man did solemply protest vnto vs, sayeing, Ye shal not see my face, except your brother be with you.

4 If thou wilt sende our brother with vs, we wyl goe downe and buye thee foode.

5 But if thou wylt not sende him, we wyl not goe downe: for the man saide vnto vs, Ye shal not see my face except your brother be with you.

6 And Israel sayde, Wherefore dealte ye so cruelly with (a) me, as to tel the man that ye had yet a brother?

(a) Meaning though they hated theyr brother, yet they should haue pitied hym.

7 They answeared, The man asked vs straightly of "our (state) and of our kinrede, sayeing, Is your father yet aliue? haue ye (not an other) brother? And we told him accoyding to the "tenor of these woordes: Coulde we by any meane knowe that he woulde say, Bryng your brother downe (with you?)

" Of vs.

" Mouth.

8 Then saide Juda vnto Israel his father, Sende the lad with me, that we may arise and goe, and that we may liue, and not die, yea both we & thou, and also our "meany.

" or children.

9 I wyl be suretie for him, of my hande shalt thou require him: if I bring him not vnto thee againe, and set him before thine eyes, then let me beare the blame for euer.

10 Truely excepte we had made this tarryeing, by this we had returned the second time.

" Of the prayse of the lande.

11 And their father Israel said vnto them, If it must needes be so, now then do thus: take of the "best fruites of ỹ land in your vessels, and bring the man (b) a present, a curtsie of bawme, and a curtsie of honye, spyces and mirre, nuttes and almondes.

(b) This thing had proued wel with him before. Gen. xxxii.

12 And take double (c) money in your hande, and the money that was brought agayne in your sackes, take it agayne with you, peraduenture it was some ouersight.

(c) Wysdome and equitie in Iacob.

13 Take also your brother with you, and arise, and goe againe vnto the man.

14 And (d) God almightie geue you mercy in the sight of the man, that he may deliuer you your other brother, and this Beniamin: and thus I am as one that is quite

(d) Iacob doth al thinges necessary, yet reasteth vppon God cheefly in a matter betwixt man and man.

quite robbed of his chyldren.

15 Thus tooke they the present, and twyse so muche more money in their hande, with Beniamin, and rose vp, and went downe to Egypt, and stoode before Ioseph.

16 When Ioseph sawe Beniamin with them, he sayde to the ruler of his house, Bryng these menne home, and slay, & make ready: for these menne shal "dyne with me at noone.

" Eate.

17 And the man did as Ioseph badde, and brought them into Iosephs house.

18 When the menne were brought into Iosephs house, (e) they were afrayde, and sayde, Because of the money that came in our sackes mouthes at the first time are we brought in, that he may "seeke occasion agaynst vs, and violently laye handes vpon vs, to bring vs in bondage, and our asses also.

(e) An euyl conscience taketh al thinges suspiciously.

" Tumble or roule him selfe vpon vs.

19 Therefore came they to the man that was the ruler ouer Iosephs house, & communed with him at the doore of the house,

20 And saide, Oh Sir, we came downe hither at the first time to buye foode,

D 21 And as we came to an Inne, we opened our sackes, and behold, euery mans money was in the mouth of his sacke, (euen) our money in ful waight: and we haue brought it agayne in our hande.

22 And other money haue we brought also in our handes to buye food: but we can not tel who put our money in our sackes.

(f) Ioseph instructed his owne familie in the knowledge of god, though he could not reforme the whole realm

23 And he sayde, Peace be vnto you, feare not: your (f) God, and the God of your father, hath geuen you that treasure in your sackes: I had your money. And he brought Simeon out to them.

24 And the man ledde them into Iosephs house, and gaue them water to washe their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone: for they heard (say) that they should eate bread there.

26 When Ioseph came home, they brought the present into the house to him, whiche was in their handes, and bowed them selues to the grounde before him.

" Peace.

27 And he asked them of their "welfare, and sayde, Is your father, that olde man whiche ye tolde me of, in good health? and is he yet aliue?

28 They answeared, Thy seruant our father is in good health, and is yet aliue. And they (g) bowyng them selues, made their obeysance.

(g) Thus thei fulfil Iosephs dreame whiche they moc ked before.

29 And he lifting vp his eyes, beheld his brother Beniamin his mothers sonne, and sayde, Is this your younger brother of whom ye spake vnto me? And he sayde, God be mercifull vnto thee, my sonne.

30 And Ioseph made haste (for his "hart did melte vppon his brother) and sought (where) to weepe, and entred into his chamber, and wept there.

" Bowels.

31 And he washed his face, and came out, and refrayned him selfe, and sayde, Set on bread.

32 And they prepared for him by him selfe, and for them, by them selues, and for the Egyptians whiche did eate with him, by them selues: because ỳ Egyptians may not eate bread with the Hebrues, for that is an (h) abhomination vnto the Egyptians.

(h) The nature of the superstitious is to condemne al other in respect of them selues.

33 And they sate before him, the firste borne, according to his age, and the youngest, according to his youth: and "the men marueyled among them selues.

" Man to his felowe.

34 And he sent rewardes vnto them from before him selfe: But Beniamins part was fiue times so muche as any of theyrs: and they (i) dronke, and were made "mearye with him.

(i) Somtyme this worde signifieth to be drunken in deede, and sometyme to be wel refreshed with wyne, and not drunken

" Dronke.

The. xliiii. Chapter.

2. Ioseph commaundeth his cuppe to be put in the sacke of Beniamin. 5. The cuppe is founde in the sacke of Beniamin. 12. Ioseph accuseth his brethren of theefte. 33. Iuda offereth hym selfe to be bounde for his brother Beniamin.

1 AND he commaunded the ruler of his house, sayeing, Fyl the mens sackes with foode, as muche as they can carrie, & put euerye mans money in his sackes mouth. A

2 (a) And put my cuppe, my siluer cuppe, in the sackes mouth of the youngest, and his corne money also. And he did according to the woorde that Ioseph had sayd.

(a) We maye not by this example vse any vnlawful practise, seeing god hath commaunded vs to walke in simplicitie.

3 And in the morning as soone as it was light, the menne were let goe, they, & their asses.

4 And when they were out of the citie, and not yet farre away, Ioseph sayde vnto the ruler of his house, Vp, and folow after the menne: and when thou doest ouertake them, thou shalt say vnto them, Wherefore haue ye rewarded euil for good?

5 Is not that the cuppe in the whiche my Lorde drinketh? and in the whiche he (b) prophecieth? Ye haue euil donne that ye haue donne.

(b) He speaketh according to the opinió of the Egyptians, who thought that al the wisemen of Egypt could prophesie,

6 And when he ouertooke them, he said the same woordes vnto them.

7 And they answeared him, Wherefore sayth my lorde suche woordes? God forbyd that

that thy seruantes shoulde doo so.

8 Beholde the money whiche we founde in our sackes mouthes, we brought agayne vnto thee out of the land of Chanaan: how then should we steale out of thy lords house eyther syluer or golde?

9 With whomsoeuer of thy seruantes it be founde, let hym dye, and we also wyl be my lordes bondmen.

10 And he sayde, Nowe also let it be accordyng vnto your woordes: he with whom it is founde shalbe my seruant: and ye shalbe blameles.

11 And at once euery man tooke downe his sacke to the grounde: and euery man opened his sacke.

12 And he searched, and began at the eldest, and least at the youngest: and the cuppe was founde in Beniamins sacke.

13 Then they rent theyr clothes, and laded euery man his asse, and went agayne vnto the citie.

14 And Juda and his brethren came to Iosephes house (for he was yet there) and they fel before hym on the grounde.

15 And Ioseph sayde vnto them, What deede is this that ye haue donne? Wote ye not that suche a man as I can certaynly prophecie?

16 Then sayde Juda, What shal we say vnto my lorde? What shal we speake? or howe shal we "cleare our selues? God hath (c) founde out the wyckednesse of thy seruantes: beholde, we are my lordes seruantes, both we, yea & he also with whom the cuppe is founde.

17 And he answeared, God forbid that I shoulde doo so: but the man with whom the cuppe is founde, he shalbe my seruant, and geat you hence vp in peace vnto your father.

18 Then Juda went vnto hym, and sayd, Oh my lorde, let thy seruant, I pray thee, speake a woorde in my lordes eares, and be not inflamed with wrath agaynst thy seruant: for "thou art euen as Pharao.

19 My lorde asked his seruantes, sayeing, Haue ye a father, or a brother?

20 And we answeared my lorde, We haue a father that is olde, and a young lad, whiche he begate in his age: and the brother of the sayde lad is dead, and he is al that is least of his mother, and his father loueth hym.

21 And thou saydest vnto thy seruantes, Bryng hym vnto me, that I may set myne eyes vpon hym.

22 And we answeared my lorde, that the lad coulde not goe from his father: for if he shoulde leaue his father, he were but dead.

23 Then saydest (d) thou vnto thy seruantes, Except your youngest brother come with you, looke that ye see my face no more.

24 And when we came vnto thy seruant our father, we shewed him the woordes of my Lorde.

25 And our father sayde vnto vs, Goe agayne and buye vs a litle foode.

26 And we answeared, We can not goe downe: neuertheles, if our youngest brother be with vs, then wil we goe downe: for we may not see the mans face, except our youngest brother be with vs.

27 And thy seruant our father sayde vnto vs, Ye knowe that my wyfe bare me two sonnes,

28 And the one went out from me, and I sayde, (e) Of a suretie he is torne in peeces: and I sawe hym not since.

29 And yf ye take this also away from me, and destruction comme vnto hym, ye shal bryng my gray head with sorowe vnto the graue.

30 Nowe therefore, when I come to thy seruant my father, and the lad be not with vs (seeyng that his (f) lyfe "hangeth by the laddes life,)

31 Then shal it come to passe, that as soone as he seeth that the ladde is not come, he wil dye: so shal we thy seruantes bring the gray head of thy seruant our father with sorowe vnto the graue.

32 For I thy seruant became suretie for the lad before my father, and sayd, If I bring him not vnto thee agayne, * I shal beare the blame vnto my father al my lyfe long.

33 Nowe therefore, I pray thee, let me thy seruant byde here for the ladde, and be my lordes (g) bondman, and let the ladde goe vp with his brethren.

34 For howe can I goe vp to my father, yf the lad be not with me, vnlesse I woulde see the wretchednesse that shal come on my father.

The. xlv. Chapter.

1. Ioseph maketh hym selfe knowen to his brethren. 5. He comforteth them, and sheweth that he was sent thyther by Gods prouidence.

1 IOseph coulde no longer refrayne before al them that stoode by him: wherefore he cryed, (a) Cause euery man to auoyd. And there remayned no man with hym, while Ioseph vttered him selfe vnto his brethren.

2 And he weapt aloude; & the Egyptians, and

(c) Iustifie. (c) If we see no euident cause of our affliction: let vs search diligently the secretes of our harts: for god pounisheth not without a iust cause.

" As thou, as Pharao.

(d) As yf he had ben the cause that Beniamin came into Egypt: and therefore shoulde be mercyful.

(e) Ioseph might vnderstande what lye they had made before of his selling. So wyckednesse wil bewray it selfe.

(f) That is, whom he loueth as his life.

" tyed vnto.

* or, shal sinne: or be giltie of sinne.

(g) A token of godlines, to feare the blame of breaking promise & fidelitie.

A

(a) He would not haue the shame of their wickednesse spread abroade.

and the house of Pharao heard.

3 And Ioseph sayde vnto his brethren, I am Ioseph, dooth my father yet liue? And his brethren could not answeare him, they were so abashed at his presence.

4 And Ioseph sayde vnto his brethren, Come neare to me, I pray you. And they came neare. And he sayde, I am Ioseph your brother, whom ye solde into Egypt.

5 Nowe therfore, be not greeued herewith, neyther let it seeme a cruel thing in your eyes that ye solde me hyther: for God dyd sende me before you to preserue lyfe.

6 For this is the seconde yeere of dearth in the lande: and fiue more are behynde, in the which there shal neyther be earing, nor harueſt.

B 7 Wherefore, God sent me before you to preserue you a " posteritie in the earth, and to saue your lyues by a great deliuerance.

" or, remnant.

8 So nowe, it was not ye that sent me hyther, (b) but God, whiche hath made me a father to Pharao, and lorde of al his house, and ruler throughout al the lande of Egypt.

(b) Though God vse the wycked, and turne their dooinges to his purpose: yet they are not excusable for theyr mischeuous intent.

9 Haste you, and goe vp to my father, and tel hym, Thus sayth thy sonne Ioseph, God hath made me lorde of (c) al Egypt, come downe therefore vnto me, tary not.

(c) He dooth not bragge of his glorie, but woulde comfort his father by this woorke of God.

10 And thou shalt dwel in the lande of (d) Gosen, " & be a neighbour vnto me, thou, and thy children, and thy childrens children, thy sheepe, and thy beastes, and al that thou hast.

(d) It was called afterwarde Thebaida.

" Goshen.

11 And there wyl I prouide thee sustenance, (for there remaine yet fiue yeres of dearth) lest thou, and thy housholde, and al that thou hast, come to pouertie.

12 And beholde, your eyes doo see, and the eyes also of my brother Beniamin, that (e) myne owne mouth speaketh vnto you.

(e) He spake vnto them in the Hebrue tongue.

13 Therefore tel my father of al my glory in Egypt, and of al that you haue seene, and make haste, and bryng my father hyther.

C 14 And he fel on his brother Beniamins necke, and weapt: and Beniamin weapt on his necke.

15 Moreouer, he kyssed al his brethren, and weapt vpon them: and after that, his brethren talked with him.

16 And the fame (thereof) was heard in Pharaos house, so that they said, Iosephs brethren are come. And it pleased Pharao wel, and al his seruantes.

(f) This was gods singuler woorke: for the Egyptians coulde not abide the Hebrues

17 And (f) Pharao spake vnto Ioseph, Say vnto thy brethren, This doo ye, lade your beastes, and goe (and) returne vnto the land of Chanaan:

18 Take your father, and your housholdes, and come vnto me: and I wyl geue you the good of the land of Egypt, and ye shal eate the fat of the lande.

19 And thou also shalt commaunde them, This doo ye, take charrettes with you out of the lande of Egypt, for your children, and for your wiues, and bring your father, and come.

20 Also " regarde not your stuffe: for the good of al the lande of Egypt is yours.

" Let not your eyes spare your vesselles.

21 And the children of Israel dyd euen so: and Ioseph gaue them charrettes, according to the " commaundement of Pharao, and gaue them victuale also to spende by the way.

D " Mouth.

22 And he gaue vnto eache of them change of rayment: but vnto Beniamin he gaue three hundred peces of syluer, and fyue change of rayment.

23 And vnto his father he sent, after the same manner, tenne asses laden with good out of Egypt, and tenne shee asses laden with corne, and bread and meate for his father, by the way.

24 So sent he his brethren away, and they departed: and he sayd vnto them, See that ye (g) fal to no stryfe on the way.

(g) Seyng Ioseph had remitted the fault donne agaynst him, he woulde not that they shoulde blame or accuse one another.

25 They departed therefore from Egypt, and came into the lande of Chanaan, vnto Iacob theyr father,

26 And tolde hym, sayeing, Ioseph is yet alyue, and is gouernour ouer al the land of Egypt. And Iacobs hart " wauered: for he beleeued them not.

" Was loosed.

27 And they tolde hym al the woordes of Ioseph, whiche he had sayde vnto them: And when he sawe the charrettes whiche Ioseph had sent to cary hym, the spirite of Iacob theyr father reuiued.

28 And Israel sayde, (I haue) enough, that Ioseph my sonne is yet alyue: I wyl goe and see hym, yer that I dye.

The. xlvi. Chapter.

2. God assureth Iacob of his iourney into Egypt.

1 Israel tooke his iourney with al that he had, and came to Beer seba, and (a) offered offeryngs vnto the God of his father Isahac.

(a) In the beginning of his iourney he calleth vpon God: & protesteth not to leaue his fayth, though he leaft his countrey.

2 And God spake vnto Israel in a vision by night, sayeing, Iacob, Iacob. And he answeared, Here am I.

3 And he sayde, I am God, the God of thy father, (b) feare not to goe downe into Egypt: for I wyl there make of thee a great people.

(b) For the land of Chanaan was as a pledge of Gods spirituall benediction, therfore he was loth to leaue it,

4 I wyl goe downe with thee into Egypt: & I wil surely make thee come vp agayne, and

and Joseph shal put his hande vpon thyne eyes.

5 And Jacob rose vp from Beer seba: and the sonnes of Israel caryed Jacob their father, and their children, and their wyues, in the charets whiche Pharao had sent to cary hym.

6 And they tooke their cattel, & the goodes which they had gotten in the land of Chanaan, and came into Egypt, both Jacob and al his seede with him,

7 His sonnes, and his sonnes sonnes with hym, his daughters, and his sonnes daughters, and al his seede brought he with hym into Egypt.

8 These are the names of the children of Israel which came into Egypt, (both) Jacob and his sonnes, Ruben Jacobs firste borne.

9 The children of Ruben: Hanoch, and Phallu, Hesron, and Charmi.

10 The children of Simeon: Jemuel, and Jamin, and (c) Ohad, and Jachin, and Sohar, and Saul the sonne of a Chanaanitishe woman.

11 The children of Leui: Gerson, Cehath, and Merari.

12 The children of Juda: Er, and Onan, Selah, and Pharez, and Zarah: but Er and Onan dyed in the lande of Chanaan. The children of Pharez also were "Hesron and Hamul.

13 And the children of Issachar: Thola, Puuah, and Job, and Simron.

14 The children of Zabulon: Sered, and Elon, and Jahelel.

15 These be the children of Lea, whiche he bare vnto Jacob in Mesopotami, with his daughter Dina. Al the "soules of his sonnes and daughters, (make) (d) thirtie and three.

16 The children of Gad: Siphion, and Haggi, Suni, and Ebon, Eri, and Arodi, and Areli.

17 The children of Aser: (e) Imnah, and (f) Isuah, and Isui, and Beriah, and Serah their sister. And the children of Beriah: Heber, and Malchiel.

18 These are the sonnes of Zilpha, whom Laban gaue to Lea his daughter: and these she bare vnto Jacob, (euen) sixteene soules.

19 The children of Rachel Jacobs (g) wife: Joseph, and Beniamin.

20 And vnto Joseph in the land of Egypt, were borne "Manasses, and Ephraim, whiche Asenath the daughter of Potipera priest of On bare vnto hym.

21 The children of Beniamin: Bela, & Becher, and Asbel, Gera, and Naaman, Ehi, and Ros, Muppim, & Huppim, and Arde.

22 These are the children of Rachel which she bare vnto Jacob, fourteene soules altogeather. D

23 And the children of Dan: Husim.

24 The children of Nephthali: Jahseel, and Guni, Jeser, and Sillem.

25 These are the sonnes of Bilha, whiche Laban gaue vnto Rachel his daughter, and she bare these vnto Jacob altogeather seuen soules.

26 And so al ỳ soules that came with Jacob into Egypt, which came out of his loynes, besides Jacobs sonnes wyues, were altogeather threescore and sixe soules.

27 And the sonnes of Joseph whiche were borne him in Egypt, were two soules: so that al the soules of the house of Jacob whiche came into Egypt, (were) (h) threescore and tenne.

28 And he sent Juda before him vnto Joseph, "to direct his face vnto Gosen, and they came into the lande of Gosen.

29 And Joseph made redy his charet, and went vp (i) to meete Israel his father vnto Gosen, and presented him selfe vnto hym: and he fel on his necke, and wept on his necke a good whyle.

30 And Israel sayde vnto Joseph, Nowe am I content to dye, insomuche as I haue seene thy face, & because thou art yet aliue.

31 And Joseph sayd vnto his brethren, and vnto his fathers house, (k) I wyl goe vp, and shewe Pharao, and tel hym, My brethren, and my fathers house, whiche were in the land of Chanaan, are come vnto me.

32 And they are shepheardes, for their trade hath benne to feede cattel: and they haue brought their sheepe and their cattel, and al that they haue.

33 And if that Pharao calle you, and aske you, What your occupation is?

34 Ye shal answeare, (l) Thy seruantes haue benne occupied about cattel from our childhood vnto this tyme, we and our fathers: that ye may dwel in the lande of Gosen. For euery one that keepeth cattel, is an (m) abomination vnto the Egyptians.

(c) He is not named in the booke of Nu. & Chro. because he dyed without issue, Num. vi. i. Chron. iiii.

"Chotsron.

C

"Or, persons.

(d) Iacob must be coũted as one of this number: for he was the begining and head of the rest.

(e) Num. 26. He is named Asni.

(f) He seemeth to haue left no familie after him. Num. xxvi.

(g) She is so specially called, because he serued for her, & would haue maried none other, but that he was beguiled

"Menashsheth.

(h) It was of gods special grace that in few yeeres so smal a number grewe to suche a multitude as came out of Egypt.

"Or, To prepare for him in Gosen.

(i) His dignitie letteth him not from dooyng his duetie to his father.

(k) He wyl doo nothyng as of priuate affection, without the consent of Pharao, though his authoritie was great.

(l) Ioseph is not ashamed of the basenesse of his kynred.

(m) This pride of the enimie made for the better vnitingof the Church, and other commodities

The. xlvii. Chapter.

1. Iacob commeth before Pharao, 11. to whom Pharao geueth the lande of Gosen.

1 IOseph came therfore, and tolde Pharao, A and sayde, My father and my brethren, their sheepe, and their cattel, and al that they haue, are comme out of the lande of Chanaan: and beholde, they are in the land of Gosen.

"Of the extreme parts.

2 And Ioseph tooke "of the meanest of his brethren (euen) fiue menne, and presented them vnto Pharao.

3 And Pharao said vnto his brethrē, What is your occupation? And they answeared Pharao, Thy seruantes are (a) keepers of cattell, both we, and also our fathers.

(a) The godly are not ashamed of the baseneſſe of their occupation, so it be lawful.

4 They sayde moreouer vnto Pharao, For to soiourne in the lande are we comme: for thy seruantes haue no pasture for their cattel, so soare is the famine in the lande of Chanaan: Nowe therfore let thy seruantes dwel in the lande of (b) Golen.

(b) It was in the confines of the lande of Chanaan, and Arabia, & in the extreme pates of Egypt.

5 And Pharao sayde vnto Ioseph, Thy father and thy brethren are comme vnto thee.

6 The lande of Egypt is before thee: In the best place of the lande make both thy father and thy brethren dwel, euen in the lande of Golen let them dwel. Moreouer, yf thou knowest anye man of actiuitie amongest them, make them rulers ouer my (cattel.)

ℭ 7 And Ioseph brought in Jacob his father, and set hym before Pharao: and Jacob blessed Pharao.

8 And Pharao sayde vnto Jacob, Howe "olde art thou?

"The daies of the yeeres of thy lyfe.

9 Jacob sayde vnto Pharao, The dayes of my pilgrimage are an hundred and thirtie yeeres: Few and euyl haue the dayes of my lyfe benne, and (c) haue not attayned vnto the yeeres of the lyfe of my fathers, in the dayes of their pilgrimage.

(c) He dooth not cōplayne of his dayes: but prayseth God for his goodneſſe towardes his fathers.

10 And Jacob blessed Pharao, and went out of his presence.

11 And Ioseph prepared dwellynges for his father, and his brethren, and gaue them possessions in the lande of Egypt, in the best of the land, euen the land of (d) Rameses, as Pharao had commaunded.

(d) Whiche was a citie of Golen.

12 And Ioseph made prouision for his father and his brethren, and al his fathers houshold with bread, (e) euen to the mouthes of the young children.

(e) That is, he prouided for them al, frō the least to the most.

13 There was no bread in al the lande: for the dearth was exceedyng soare, so that the lande of (f) Egypt, and al the land of Chanaan were famished by reason of the dearth.

(f) God prouideth for his, when most fruitful landes want.

14 And Ioseph brought togeather al the money that was founde in the lande of Egypt, and of Chanaan, for the corne which they bought: and he layde vp the money in Pharaos house.

15 When money fayled in the lande of Egypt and of Chanaan, al the Egyptians came vnto Ioseph, & sayde, Geue vs bread: wherefore sufferest thou vs to dye before thee, when our money is spent?

16 Then sayde Ioseph, (g) Bryng your cattel: and I wyl geue you for your cattel if money fayle.

(g) Ioseph is not to be condemned of cruelties for he was but another mans officer herein: and they had to pay.

17 And they brought their cattel vnto Ioseph: and Ioseph gaue them bread for horses, and sheepe, and oxen, and asses, and fed them with bread for al their cattel that yeere.

18 But when that yeere was ended, they came vnto hym the next yeere, and sayd vnto hym, We wyl not hyde it from my lorde howe that our money is spent, my lord also had our heardes of cattel: neyther is there ought left in the sight of my lorde, but euen our bodyes, and our landes.

19 Wherefore letteſt thou vs dye before thyne eyes, both we and our land? (h) buye vs and our lande for bread, and both we and our lande wyl be bounde vnto Pharao: onely geue vs seede, that we may liue and not dye, and that the lande goe not to waste.

(h) God punished the delicate pride of this people by this extreme hunger.

20 And Ioseph bought al the lande of Egypt for Pharao: For the Egyptians solde euery man his possessions, because ẏ dearth was so soare vpon them, and so the land became Pharaos.

ℭ 21 And he caused the people to remoone from citie to citie, from one side of Egypt into the other.

22 Onely the lande of the priestes bought he not: for the priestes had a portion assigned them of Pharao, and dyd eate their portion whiche Pharao gaue them: wherefore they solde not their landes.

23 Then Ioseph sayde vnto the folke, Behold, I haue bought you this day, and your lande for Pharao: Lo, here is seede for you, and ye shal sowe the lande.

24 And of the increase you shal geue the (i) fyfth part vnto Pharao, & foure partes shalbe your owne for seede of the feeld, and for you and them of your houſholdes, and for your chyldren to eate.

(i) Neyther dooth he oppresse tyrannically the people: and dooth his good seruice to his prince

25 And they answeared, Thou hast saued our lyues, let vs finde grace in the syght of my lorde, and we wyl be Pharaos seruantes.

26 And Ioseph made it a lawe ouer the lande of Egypt vnto this day, that Pharao shoulde haue the fyfth part, except the lande of the priestes onely, whiche was not Pharaos.

(k) Iacob lyued in the lande of Chanaan. 77. yeeres, thē in Mesopotamia. xx. afterward in the lande of Chanaan. 33. and in Egypt 17.

27 And Israel dwelt in Egypt, in the countrey of Golen, and they had their possessions therein, and grewe and multiplyed exceedyngly.

28 Moreouer, Jacob lyued in the lande of Egypt seuenteene yeeres, so that the whole age of Jacob was an (k) hundred & fourtie

and

and ſeuen yeeres.

29 When the tyme drue nygh that Iſrael muſt dye, he ſent for his ſonne Ioſeph, and ſayde vnto hym, If I haue founde grace in thy ſight, oh put thy hand vnder my thigh, and deale mercyfully and truely with me, that (l) thou bury me not in Egypt.

(l) He would herby farely confirme his poſteritie in the promiſe of God.

30 But I ſhal ſleepe with my fathers, and thou ſhalt cary me out of Egypt, and bury me in their buryal. And he anſweared, I wyl doo as thou haſt ſayde.

(m) Thus he thanked god for Ioſeps conſent: and commended to god his poſteritie.

31 And he ſayde, Sweare vnto me. And he ſware vnto hym. And (m) Iſrael "woꝛſhipped towarde the beddes head.

"Bowed hym ſelfe.

The. xlviii. Chapter.

I. Ioſeph with his two ſonnes viſiteth his ſicke father. 3. Iacob rehearſeth gods promiſes.

A 1 AFter theſe deedes, one tolde Ioſeph, Beholde, thy father is ſicke: And he tooke with him his two ſonnes Manaſſes and Ephꝛaim.

2 Then this meſſage was declared vnto Iacob, Beholde, thy ſonne Ioſeph commeth vnto thee. And Iſrael tooke his ſtrength vnto hym, and ſate vpon the bed.

3 And (a) Iacob ſayde vnto Ioſeph, God almyghty appeared vnto me at Luz in the lande of Chanaan, and bleſſed me, and ſaid vnto me,

(a) He perſwadeth Ioſeph to ioyne him ſelfe to the holy people, from the whiche he had ben diuided, and from the whiche his great glory myght alienate him. Gene. xxxv.

4 Beholde, I wyl make thee fruiteful, and cauſe thee to multiplie, and wyll make a great number of people of thee, and wyll geue this lande vnto thy ſeede after thee, vnto an euerlaſtyng poſſeſſion.

5 And nowe thy two ſonnes Manaſſes and Ephꝛaim, whiche were borne vnto thee in the lande of Egypt, before I came vnto thee into Egypt, are myne, euen as Ruben and Simeon are myne:

(b) When the lande of Chanaan ſhalbe diuided, they ſhal haue no ſeueral inheritance, but ſhalbe vnder their brethrēs names.

6 And the children whiche thou haſt gotten after them, ſhalbe thyne owne, and (b) ſhalbe called after the names of theyr bꝛethꝛen in their inheritance.

(c) If his mother leaft her owne countrey: he alſo ought to obey gods woorde.

7 And when I came from Meſopotamia, (c) Rachel dyed vpon my hande in the land of Chanaan by the way, when there was but a feeldes bꝛeadth to come vnto Ephꝛatha: and I buryed her there in the way to Ephꝛatha, the ſame is Bethlehem.

8 And Iſrael beheld Ioſephes ſonnes, and ſayde, What are theſe?

9 Ioſeph ſayde vnto his father, They are my ſonnes which God hath geuen me here. And he ſayde, Oh bꝛyng them to me, and let me bleſſe them.

10 (And the eyes of Iſrael were dymme for age, ſo that he coulde not (wel) ſee) And he bꝛought them to him, and he kyſſed them, and imbꝛaced them.

11 And Iſrael ſayde vnto Ioſeph, I had not thought to haue ſeene thy face: and yet loe, (d) God hath ſhewed me alſo thy ſeede.

(d) The godly in al thinges conſyder the goodnes of God, who geueth more then is looked for.

12 And Ioſeph tooke them away from his lappe, and he bowed him ſelfe with his face towarde the earth.

13 Then tooke Ioſeph them both, Ephꝛaim with his ryght hande towarde Iſraels leaft hande, and Manaſſes with his leaft hande towarde Iſraels ryght hande, and bꝛought them vnto hym.

14 And Iſrael ſtreatched out his right hand, and layed it vpon Ephꝛaims head, whiche was the younger: and his leaft hand vpon Manaſſes head, (e) guydyng his hande wyttingly: for Manaſſes was the fyrſte borne.

(e) The holy ghoſt directed all theſe dooinges.

15 And he bleſſed Ioſeph, and ſayde, (f) God in whoſe ſight my fathers Abꝛaham and Iſahac dyd walke, God whiche hath fedde me al my lyfe long vnto this day,

(f) This bleſſing commeth from gods mercie, and dependeth of the couenant made with the father.

16 And (g) the angel whiche hath deliuered me from al euyll, bleſſe theſe laddes, and (h) let my name be named in them, and the name of my fathers Abꝛaham and Iſahac, and that they may "growe into a multitude in the middes of the earth.

(g) He meaneth Chriſt, as. i. Cor. x.

(h) That is, compted as one of my chyldren vnder my name

"The woꝛd ſignifieth to multiplie as ſiſhe.

17 When Ioſeph ſawe that his father layed his ryght hande vppon the head of Ephꝛaim, it diſpleaſed him: and he lyft vp his fathers hande, to haue remooued it from Ephꝛaims head vnto Manaſſes head.

18 And Ioſeph ſayde vnto his father, Not ſo my father, for this is the firſt borne: (i) put thy ryght hande vpon his head.

(i) Yet gods free giftes are not to be eſteemed by order of nature.

19 And his father would not, but ſayde, (k) I knowe it wel my ſonne, I knowe it wel, he ſhalbe alſo a people, and ſhalbe great: But his younger bꝛother ſhalbe greater then he, and his ſeede ſhall become a great people.

(k) As gods miniſter he pronounceth what god hath decreed.

20 And he bleſſed them that day, and ſayde, (l) In thee let Iſrael bleſſe and ſay, God make thee as Ephꝛaim and as Manaſſes: And he ſet Ephꝛaim before Manaſſes.

(l) Gods grace ſhould ſo appeare in theſe two, that the people ſhoulde take thence a paterne of bleſſing their chyldren.

21 And Iſrael ſayde vnto Ioſeph, Beholde I dye, and God ſhalbe with you, & bꝛyng you agayne vnto the lande of your fathers.

22 Moꝛeouer, I haue geuen vnto thee a "portion of lande aboue thy bꝛethꝛen, which I gate out of the hande of the Amoꝛite in my ſwoꝛde, and in my bowe.

"a ſhoulder.

The. xlix. Chapter.

I. Iacob bleſſeth al his ſonnes by name, and ſheweth them what is to comme. 29. He appoynteth the place of his buryal.

A 1 AND Jacob called for his sonnes, and sayde, Comme togeather, that I may telle you what shal comme on you in the last dayes.

2 Geather ye togeather, & heare ye sonnes of Jacob, hearken vnto Israel your father.

3 Ruben my first borne, thou art my might, and the beginnyng of my strength, the noblenesse of dignitie, and the noblenesse of power.

" or, Thy dignitie is gone.

4 Unstable as water, thou shalt not be the cheefest, because thou wentest vp to thy fathers bedde: for then defiledst thou my couche " with goyng vp.

5 Simeon and Leui brethren, are cruel instrumentes in their habitations.

(a) Crueltie with falsehood, he condemneth in them for their posterities cause.

6 (a) O my soule, come not thou into theyr secretes, neither into theyr congregations let myne honour be united: for in theyr wrath they slue a man, and in their selfe wyl they dygge downe a wall.

* As was verified in Dauid and in Christe.

7 Cursed be their wrath, for it was shamelesse, and their fiercenesse, for it was cruel: I wyl diuide them in Jacob, and scatter them in Israel.

(b) The kingdome of Iuda was diminished at the departure of the tenne tribes: yet none went about to ouerthrowe it, but he was pounished.

8 Juda, thou art he whom thy brethren shal prayse: Thy hande shalbe in the necke of thyne enimies, thy fathers chyldren shall * stowpe before thee.

" Shiloh.

9 Juda is a Lions whelpe: from the spoyle my sonne, thou art comme on hygh, (b) He layed him downe, and couched hym selfe as a Lion, and as a Lioneesse: who wyl stirre hym vp?

(c) The fertiltie of the tribe of Iuda is signified by these speaches.

10 The scepter shall not depart from Juda, and a lawe geuer from betweene his feete, vntyl " Silo comme: and vnto hym shall the geathering of the people be.

(d) There were many commodious hauensabout this tribe.

11 He shal binde his foale (c) vnto the vine, and his asses colte vnto the branche: he washed his garment in wine, and his clothes in the blood of grapes.

" Tsidon.

12 His eyes (shalbe) redde with wine, and his teeth whyte with mylke.

" Of great bones.

13 Zabulon shal (d) dwelle beside the hauen of the sea, and nygh the hauen of shippes, his border shalbe vnto " Siddon.

(e) His posteritie was strong, but idle, & ready to pay tribute, so they might enioy their lande.

14 Issachar (is) (e) a " strong asse, couching him downe betweene two burdens,

15 And sawe that rest was good, & the lande that it was pleasant: and bowed his shoulder to beare, and became a seruant vnto tribute.

(f) The tribe of Dan shuld ouercome his enimies, rather by craft then manhood.

16 Dan shall iudge his people as one of the tribes of Israel.

17 Dan shalbe (f) a serpent in the way, an adder in the path, byting the horse heeles, and his ryder fel backwarde.

18 I haue wayted for thy saluation O Lord.

19 Gad, an hoalt of menne shall ouercomme hym: but he shall ouercomme him at the last.

20 Out of the satte (lande) of Aser shalbe his bread, and he shall geue pleasures for a kyng.

21 Nephthalim is a hynde sent for a present, geuyng goodly woordes.

22 Joseph is lyke a flouryshing bough, a bough flouryshing by a well side, (whose) small " bowghes ranne vpon the wal.

" daughters.

(g) The afflictions of Ioseph and his posteritie shalbe soare.

23 The archers haue grieuously prouoked (g) hym, & shot him through with dartes, they haue hated him to his hinderance.

24 But his bowe abode fast, and the armes of his handes were made strong (h) by the handes of the myghty God of Jacob: Out of hym shal comme an heardman, a stone in Israel.

(h) The deliuerance of Ioseph was by god, to the ende also that his people shoulde be fedde.

25 (i) From thy fathers God whiche hath helped thee, and from the almyghty which hath blessed thee with blessinges from heauen aboue, with blessinges of the deepe that lyeth vnder, and with blessinges of the brestes and of the wombe.

(i) That is, all these things come.

26 The (k) blessinges of thy father shalbe stronger then the blessinges of my elders: vnto the vtmost of the hilles of the worlde, they shalbe on the head of Joseph, and on the toppe of the head of hym that was separate from his brethren.

(k) Thetyme nowe was nigher when Gods blessinges should take effect.

27 Beniamin (l) shall rauishe as a woolfe: In the mornyng he shal deuoure the praye, and at nyght he shal diuide the spoyles.

(l) This tribe lyued muche on pray and spoyle.

28 All these are the twelue tribes of Israel: and this their father spake vnto them, and blessed them euery one of them blessed he with a seuerall blessing.

29 And he charged them, and sayde vnto them, When I shalbe geathered vnto my people, bury me with my fathers in the caue that is in the feelde of Ephron the Hethite.

30 In the caue that is in the feelde of Machpelah, which is before Mamre in the land of Chanaan, whiche Abraham bought with the feelde of Ephron the Hethite for a possession to burie in.

31 Whereas were buried Abraham and Sara his wyfe, and whereas were buryed Isahac and Rebecca his wyfe: and there I buryed Lea.

Gene. 14. Gene. 25.

32 The feelde and the caue that is therein, was bought of the chyldren of Heth.

33 And when Jacob hadde made an ende of commaundyng al that he woulde vnto his sonnes, he plucked vp his feete vnto the bedde, and (m) dyed: and was put vnto his people.

(m) Iacob dyed in the 147. yeere of his age, and after the beginnyng of the worlde 2255. and before the birth of Christe. 1705.

The.L.Chapter.

10. Iacob is honourably buryed. 19. Ioseph forgeueth his brethren al the iniuries donne vnto hym.

A

1 AND Ioseph felle vppon his fathers face, and wept (a) vpon him, and kissed him.

(a) Natural sorowe if it be in measure, is not to be reprehended.

2 And Ioseph commaunded his seruantes the phisitions (b) to imbawme his father: and the phisitions imbawmed Israel.

(b) This was to the godly then an outward token of incorruption

3 And fourtie dayes were continued (for so long dooth the imbawming last) and the Egyptians (c) mourned for hym threescore and ten dayes.

(c) They were more excessiue in lamentyng then the faythful.

4 And when the dayes of mournyng were ended, Ioseph spake vnto ẏ house of Pharao, sayeing, If I haue founde fauour in your eyes, speake I pray you in the eares of Pharao, sayeing,

5 My father made me sweare, and sayd, Lo I dye, bury me in the graue whiche I haue made me in the lande of Chanaan. Nowe therfore let me go vp, I pray thee, and bury my father, & then wyl I comme agayne.

(d) Among the vnbeleeuers, reuerence was had vnto an othe.

6 And Pharao sayde, Goe vp, and bury thy father, (d) according as he made thee sweare.

7 And Ioseph went vp to burie his father, and with him went al the seruantes of Pharao that were the elders of his house, and al the elders of the lande of Egypt:

8 And al the house of Ioseph and his brethren, and his fathers house: onely their chyldren, and their sheepe, and their cattel, left they behynde in the lande of Gosen.

9 And there went with him also charettes and horsemen: & it was an exceedyng great company.

10 And they came to the corne flooze of Atad, whiche is beyonde Iordane, and there they made a great and exceedyng soare lamentation: and he mourned for his father seuen dayes.

11 And when the inhabiters of the lande (euen) the Chanaanites saw the mourning in the corne flooze of Atad, they sayd, This is a great mournyng vnto the Egyptians. Wherefore the name of the place is called, The mournyng of the Egyptians, and it is beyonde Iordane.

12 And his sonnes dyd vnto him according as he had commaunded them.

13 For his sonnes caryed him into the lande of Chanaan, and buryed hym in the caue of the feelde Machpelah, which feelde Abraham bought to be a place to bury in of Ephron the Hethite, before Mamre.

14 And Ioseph returned into Egypt againe, he and his brethren, & al that went vp with hym to bury his father, assoone as he had buried hym. C

15 And when Iosephes brethren sawe that their father was dead, they sayde, (e) Ioseph may peraduenture hate vs, & rewarde vs agayne al the euyl whiche we dyd vnto hym.

(e) An euyl conscience is a soare torment to it selfe, and is not lightly shaken of.

16 And they dyd sende a message vnto Ioseph, sayeing, Thy father dyd commaunde before he dyed, sayeing,

17 This wyse shal ye say vnto Ioseph, Forgeue, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euyl. And nowe we pray thee forgeue the trespasse of the seruantes (f) of the God of thy father. And Ioseph wept when they spake vnto hym.

(f) The faultes of the faythful ought easely to be remitted.

18 Also his brethren came vnto him, and fel flat before his face, sayeing, Behold, we be thy seruantes.

19 To whom Ioseph sayde, Feare not, " am I God?

" or in the place of god.

20 Ye thought euyl agaynst me, but GOD (g) turned it vnto good, to bryng to passe as it is this day, & to saue muche people alyue.

(g) That is, he would not turne that to their shame, which God had disposed to their wealth.

21 Feare not therfore, now I wyl nourishe you and your chyldren. And he comforted them, and spake "kyndely vnto them.

"To their hartes.

22 Ioseph dwelt in Egypt, he and his fathers house: and Ioseph lyued (h) an hundred and tenne yeeres.

(h) He was in office. 79. yeeres: and lyued after his father, 54 yeeres, to the great reliefe of the Churche.

23 And Ioseph sawe Ephraims children vnto the thirde generation: & vnto Machir the sonne of Manasses were chyldren " borne on Iosephes knees.

" or, brought vp, or nourished.

24 And Ioseph sayde vnto his brethren, I dye: and GOD wyl surely visite you, and bryng you out of this lande, vnto the lande whiche he sware vnto Abraham, Isahac, and Iacob.

25 And Ioseph tooke an othe of the chyldren of Israel, sayeing, GOD wyl not (i) fayle but visite you, & ye shal cary my bones hence. And so Ioseph died when he was an hundred and ten yeeres olde: And they imbawmed him with spices, putting hym in a chest in Egypt.

(i) He speaketh this by the spirite of prophesie, exhortyng his brethren to haue ful trust in gods promises for their deliuerance.

The seconde booke of Moses, in Latine with a Greeke woorde called Exodus, and in Hebrewe Velle schemoth.

This booke is in Hebrue called specially Schemoth of the seconde woorde of it, which is, names. And in Greeke Exodus, whiche betokeneth an issue or going out, because it principally entreateth of the going out, and the deliuerãce of the chyldren of Israel.

The first Chapter.

1. The chyldren of Iacob whiche came into Egypt. 8. The newe Pharao goeth about to oppresse them in vayne, by ouerburdenyng of them, by murderyng and drownyng of their menne chyldren. 17. The midwyfes haue pitie of them, and be rewarded of God.

1 THESE are the names of the chyldren of Israel, whiche came into Egypt with Iacob, euery man came with his housholde:
2 Ruben, Simeon, Leui, and Iuda:
3 Issachar, Zabulon, and Beniamin,
4 Dan, and Nephthali, Gad and Aser.
5 All the soules that came out of the loynes of Iacob, were seuentie:
6 But Ioseph was in Egypt alredy, and Ioseph dyed, and al his brethren, and all that generation.
7 And the chyldren of Israel were fruitful, "encreased, multiplyed, and waxed exceedyng mightie, and the (a) lande was fulle of them.
8 But there arose vp a new kyng in Egypt, whiche (b) knewe not Ioseph:
9 And he sayde vnto his folke, Behold, the people of the chyldren of Israel, are (c) greater and myghtier then we.
10 Comme on, let vs deale wittyly with them, lest they multiply, and lest it comme to passe, that if there be any warre, they ioyne them selues vnto our enimies, and fyght agaynst vs, and so geat them vp out of the lande.
11 Therefore dyd they set taske maisters ouer them, to keepe them vnder with burdẽs: And they buylt vnto Pharao treasure cities, Pithom and Raamses.
12 But the more they vexed them, the more they (d) multiplyed and grewe: so that they abhorred at the sight of the chyldren of Israel.
13 And the Egyptians helde the chyldren of Israel in bondage without mercy,
14 And they made their lyues bitter vnto them in that cruel bondage, in claye, and bricke, and al maner of worke in the feeld: for al their bondage wherein they serued them, was full of tyrannie.
15 And the kyng of Egypt (e) spake vnto the midwyfes of the Hebrues women: (of whiche the one was named Siphrah, and the other Puah) and sayde,
16 When ye doo the office of a midwyfe to the women of the Hebrues, and see in the "birth tyme that it is a boy, ye shal kyl it: but if it be a daughter, it shal lyue.
17 Notwithstandyng, the midwyfes feared God, (f) and dyd not as the kyng of Egypt commaunded them, but saued the menne chyldren alyue.
18 And the kyng of Egypt called for the midwyfes, and saide vnto them, Why haue ye dealt on this maner, and haue saued the menne chyldren alyue?
19 And the midwyfes answeared Pharao, that the Hebrues women are not as the women of Egypt: for they are more lyuely women, and are delyuered yer the midwyfes comme at them.
20 And (g) God dealt wel therefore with the midwyfes: and the people multiplyed and waxed very myghtie.
21 And it came to passe, that because the midwyfes feared God, (h) he made them houses.
22 And Pharao charged al his people, sayeing, Al the menne chyldren that are borne, cast into the riuer, & saue the mayde chyldren alyue.

"As fishe or wormes.

(a) Meaning, the lande of Gosen.

(b) This king consydered not how god had preserued Egypt for Iosephes sake

(c) The wicked enuie the prosperitie of the godly.

(d) God wonderfully increaseth his Churche in persecutions.

(e) Tyrantes trye diuers wayes to oppresse the Churche.

"Seates.

(f) It was better to obey God then man.

(g) He rewardeth their constancie, and not their lyeing.

(h) That is, eyther God blessed and encreased the families of the mydwyues, or els blessed and encreased the families of the Israelites by their meanes.

God for his names sake wyl deliuer his Churche from the affliction of tyrantes.

The. ii. Chapter.

2. Moses is borne and cast into the flagges. 6. He is taken vp of Pharaos daughter, and deliuered to his owne mother to be nursed.

1 AND there went (a) a man out of the house of Leui, and tooke (to wyfe) a daughter of Leui.
2 And the wife conceiued and bare a sonne: and when she sawe that it was a proper childe, she hyd hym three monethes.
3 And when she coulde no longer hyde him, she tooke a basket (made) of bul russhes, and dawbed it with slyme and pitch, and layed the childe therein, and put it in the flagges by the ryuers brinke.

(a) This Leuite was called Amram, who, maryed Iochabed. ca. 6. ver. 20

4 And

4 And his ſiſter ſtoode a farre of, to witte what woulde comme of it.

5 And the daughter of Pharao came downe to waſhe her ſelfe in the riuer, and her maydens walked along by the riuer ſide: And when ſhe ſawe the baſket among ỹ flagges, ſhe ſent her mayde to fetche it.

6 And when ſhe had opened it, ſhe ſawe it was a child: and beholde, the babe weapt. And ſhe had (b) compaſſion on it, and ſaid, It is one of the Hebrues chyldren.

(b) Here appeareth the prouidence of god, who preſerueth his, euen by their enimies.

7 Then ſaid his ſiſter to Pharaoes daughter, Shal I goe and calle to thee a nurſe of the Hebrues women, to nurſe thee the chylde?

8 Pharaoes daughter anſweared her, Goe. And the mayde ranne and called the (c) childes mother.

(c) Mans deuice can not hinder that whiche god determineth to comme to paſſe.

9 To whom Pharaoes daughter ſaide, Take this childe away, and nurſe it for me, and I wyl rewarde thee. And the woman tooke the childe, and nurſed it vp.

10 The childe grew, and ſhe brought it vnto Pharaoes daughter, and it was made her ſonne. And ſhe called the name of it "Moſes: becauſe (ſayde ſhe) I tooke him out of the water.

"Moſeh.

11 And in thoſe dayes, when Moſes was waxed great, (d) he went out vnto his brethren, and looked on their burdens, and ſpied an Egyptian ſmiting an Hebrue whiche was one of his brethren.

(d) The godly preferre the Churche of god before the court of the wicked.

12 And he looked rounde about, and when he ſawe no man by, (e) he ſlue the Egyptian, and hydde him in the ſande.

(e) By gods appointment Actes. vii. verſe. xxv. but ſuche ſpecial and heroicall factes of the godly men, are not to be folowed.

13 And when he was gone out another day, beholde, two men of the Hebrues ſtroue togeather: And he ſayde vnto hym that dyd the wrong, Wherefore ſmitteſt thou thy felowe?

"ſpeakeſt.

14 He anſweared, Who made thee a man of auctoritie and a iudge ouer vs? "intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaide, Of a ſuretie this thing is knowen.

C

15 And Pharao heard of it, (f) and went about to ſlay Moſes. And Moſes fleeing from the face of Pharao, dwelt in the land of Madian: & he ſate downe by the welles ſide.

(f) Worldly trouble followeth often the godly, dooing their office.

16 The "prieſt of Madian had ſeuen daughters, the whiche came and drewe (water) and filled the troughes for to water theyr fathers ſheepe.

"Prince or head.

17 And the ſheapheardes came and droue them away: but Moſes ſtoode vp and helped them, and watred their ſheepe.

18 And when they came to Raguel theyr father, he ſayde, Howe came it to paſſe that ye are comme ſo ſoone to day?

19 And they anſweared, A man of Egypt deliuered vs from the handes of the ſheepheardes, and ſo drue vs water, and watered the ſheepe.

20 He ſaide vnto his daughters, And where is he? why haue ye ſo leaft the man? Calle him, that he may eate bread.

21 And Moſes was content to dwelle with the man. And he gaue Moſes Sephora his daughter,

22 Whiche bare him a ſonne, and he called his name Gerſhom: For he ſayde, (g) I haue benne a ſtranger in a ſtrange lande.

D

(g) Thus he continued the remembrance of the deliuerance of the children of Iſrael out of Egypt promiſed by his hande.

23 And in proceſſe of time the king of Egypt dyed, and the chyldren of Iſrael ſyghed by the reaſon of (h) bondage, and cryed.

(h) God humbleth his people by afflictions, that they ſhoulde crye vnto him, and receaue the fruites of his promiſe.

24 And their complaint came vp vnto God for the bondage: and God hearde theyr mone, and God remembred his couenant with Abraham, Iſahac, and Jacob.

25 And God looked vpon the chyldren of Iſrael, and God had reſpect vnto them.

The. iii. Chapter.

I. Moſes keepeth the ſheepe of Iethro his father in lawe. 2. God appeareth to him in a buſhe. 10. And ſendeth him to deliuer the children of Iſrael.

A

1 MOſes keapt the ſheepe of Iethro his father in lawe, prieſt of Madian: and he droue the flocke to the backeſide of the deſart, and came to the mountayne of God (a) "Horeb.

(a) This hyll was called alſo Sinai, vpon another part of it, "Chorebah.

2 And the angel of the Lorde appeared vnto him in a flame of fyre out of the middes of a buſhe: And he looked, and beholde, (b) the buſhe burned with fyre, and the buſhe was not conſumed.

(b) Though the Churche be greeuouſly afflicted, yet the preſence of god keepeth it from deſtruction.

3 Therefore Moſes ſaide, I wyl goe nowe, and ſee this great ſight, howe it commeth that the buſhe burneth not.

4 And when the Lorde ſawe that he came for to ſee, God called vnto him out of the middes of the buſhe, and ſaide, Moſes, Moſes? And he anſweared, Here am I.

(c) By this external ceremony he was put in minde humbly and reuerently to heare god.

5 And he ſayd, Drawe not nygh hyther: (c) put thy ſhooes of thy feete, for the place whereon thou ſtandeſt, is holy grounde.

6 And he ſayde, I am the God of thy father, the God of Abraham, the God of Iſahac, and the God of Jacob. And Moſes hydde his face: for he was afrayd to looke vpon God.

(d) God ſeeeth the affliction of his Churche, he remembreth his promiſe, and heareth their prayers

7 And the Lorde ſaide, I (d) haue ſurely ſeene the trouble of my people whiche are in Egypt, & haue hearde their crie from the face of their talke maiſters: for I knowe

their ſorowes,

(e) God is ſaid to come downe whē he heareth our prayers, and deliuereth vs out of trouble.

8 And am comme downe (e) to deliuer them out of the hande of the Egyptians, and to bryng them out of that lande, vnto a good lande and a large, vnto a lande that floweth with mylke and hony, (euen) vnto the place of the Chanaanites, & Hethites, and Amozites, and Pherizites, and Heuites, and of the Iebuſites.

9 Nowe therefore beholde, the complaynt of the children of Iſrael is come vnto me: and I haue alſo ſeene the oppreſſion wherewith the Egyptians oppreſſed them:

10 Comme thou therefore, and I wyl ſende thee vnto Pharao, that thou mayeſt bryng my people the children of Iſrael out of Egypt.

(f) This refuſal was of humilitie, & not of diſobedience.

11 And Moſes ſayde vnto God, (f) what am I to goe vnto Pharao, and to bryng the children of Iſrael out of Egypt?

12 And he anſweared, For I wyl be with thee: and this ſhalbe a token vnto thee, that I haue ſent thee, (g) After that thou haſt brought the people out of Egypt, ye ſhall ſerue God vpon this mountayne.

(g) By a ſigne that ſhuld come, Moſes is confirmed in his vocation

13 And Moſes ſayde vnto God, Beholde, (when) I comme vnto the chyldren of Iſrael, and ſhal ſay vnto them, The God of your fathers hath ſent me vnto you. And yf they ſay vnto me, what is his name? what anſweare ſhal I geue them?

(h) This is read in the futuretence in Hebrue.

C

14 And God anſweared Moſes, (h) I am that (i) I am. And he ſayde, Thus ſhalt thou ſay vnto the chyldren of Iſrael, I am, hath ſent me vnto you.

(i) That is, I am the god whiche euer haue benne, and am, that god almighty, by whom all thinges haue the beginnyng, and the God of mercie, mind ful of my promiſe. Reuel. i. cap. ver. iiii

15 And GOD ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the chyldren of Iſrael, (k) The Lorde God of your fathers, the God of Abrahām, the God of Iſahac, and the God of Iacob, hath ſent me vnto you: This is my name for euer, and this is my memorial into generation and generation.

(k) God would haue them reſt vpon his free promiſe, whiche they had almoſt forgotten.

16 Goe, and geather the elders of Iſrael together, and thou ſhalt ſay vnto them, The Lorde God of your fathers, the God of Abrahām, the God of Iſahac, and the God of Iacob, appeared vnto me, and ſayd, In " viſiting, haue I viſited you, and know that whiche is donne to you in Egypt.

" Or, I haue ſurely remembred you.

17 And I haue ſaid, I wyl bryng you out of the tribulation of Egypt, vnto ỹ land of the Chanaanites, & Hethites, and Amozites, and Pherizites, and Heuites, and Iebuſites, (euen) into a lande whiche floweth with mylke and hony.

18 And they ſhal heare thy voyce: then both thou and the elders of Iſrael ſhal goe vnto the king of Egypt, and ſay vnto him, The Lorde God of the Hebrewes hath " mette with vs, and nowe let vs goe, we beſeeche thee, three dayes iourney into the wylderneſſe, and (l) doo ſacrifice vnto the Lorde our God.

" Or, appeared to vs.

19 And I am ſure that the kyng of Egypt wyl not let you goe, " no not in a myghty hande.

" or, but by a ſtrong hande.

20 And I wyl ſtreatche out my hande, and ſmite Egypt with al my woonders which I wyl doo in the middes thereof: and after that he wyl let you goe.

(m) God can turne the hartes of the moſt cruel enimies.

21 And (m) I wyl geat this people fauour in the ſyght of the Egyptians, ſo that when ye goe, ye ſhal not goe emptie:

22 But euery wyfe ſhal borowe of her neighbour, & of her that ſoiourneth in her houſe, " iewels of ſiluer, and iewels of golde, and rayment: and ye ſhall put them on your ſonnes and daughters, and ſhal robbe the Egyptians.

" Veſſels.

(l) Becauſe Egypt was ful of idolatrie, god would appoynt them a place where they ſhoulde ſerue hym purely.

The. iiii. Chapter.

I. God geueth three ſignes vnto Moſes, which doo declare that he was ſent of God. 19. Moſes taketh his leaue of his father in lawe.

1 MOſes anſweared and ſayde, (a) See, they wyl not beleeue me, nor hearken vnto my voyce: but wyl ſay, The Lorde hath not appeared vnto thee.

A

(a) Though Moſes contempned not gods calling, yet difficulties thereof troubled him muche.

2 And the Lorde ſayde vnto him, What is that (whiche is) in thyne hande? He anſweared, " A rodde.

" or, sheepheardes ſtaffe.

3 And he ſayde, Caſt it on the ground. And he caſt it on the grounde, and it became a ſerpent: and Moſes fledde from the ſyght of it.

4 And the Lorde ſayde vnto Moſes, Put foorth thyne hand, and take it by the tayle. And therefore he put foorth his hande, and caught it, and it became a rodde in his hande.

5 (b) By this thyng ſhal they beleeue, that the Lorde God of their fathers, the God of Abrahām, the God of Iſahac, and the God of Iacob, hath appeared vnto thee.

(b) Auctoritie geuen to Moſes to woorke the like ſignes to confirme his doctrine, to aſſure him of his vocation.

6 And the Lorde ſaide furthermore vnto hym, Thruſt thyne hand into thy boſome. And he thruſte his hande into his boſome: and when he tooke it out agayne, beholde, his hande was leprous as ſnowe.

B

7 And he ſayde, Put thyne hande into thy boſome agayne. And he put his hande into his boſome agayne, and plucked it out of his boſome, and beholde, it was turned agayne as his (other) fleaſhe.

8 Therefore yf they wyll not beleeue thee, neyther heare the " voyce of the firſt ſigne, yet wyl they beleeue for the voyce of the ſeconde ſygne.

" Or, the woords confirmed by the fyrſt ſigne.

9 But

9 But and if they wil not beleeue theſe two ſignes, neyther hearken vnto thy voyce: thou ſhalt take of the water of the ryuer, and powre it vppon the dryе lande, and the water whiche thou takeſt out of the ryuer, ſhalbe turned into blood vpō the dry land.

10 Moſes ſaide vnto the Lorde, Oh my Lorde, I " am neyther yeſterday, nor yer yeſterday, a man eloquent, neyther ſince thou haſte ſpoken vnto thy ſeruant: but I am ſlowe mouthed, and ſlowe tongued.

" or, was neuer eloquent.

11 And the Lorde ſayde vnto hym, Who hath made mans mouth? or who maketh the dumbe, or deafe, the ſeeing, or the blind? haue not I, the Lorde?

12 And nowe goe, and I wyl be with thy mouth, and teach thee what thou ſhalt ſay.

13 He ſaide, Oh my Lorde, ſende I praye thee by the hande of him, whom thou wylt ſende.

14 And the Lorde was angry with Moſes, and ſaide, Doo not I knowe Aaron thy brother " the Leuite, that he can ſpeake? For loe, he commeth forth to meete thee: and when he ſeeth thee, he wyl be glad in his hart.

" Of Leui.

15 Therefore thou ſhalt ſpeake vnto him, and put (c) theſe wordes in his mouth, & I wyl be with thy mouth, & with his mouth, and wyl teache you what you ought to do.

(c) Thou ſhalt inſtruct him what to ſay.

16 And he ſhal be thy ſpokeſman vnto the people, and he ſhalbe (euen) he ſhalbe to thee in ſteede of " a mouth, and thou ſhalt be to him in (d) ſteede of God.

" or, he ſhal be the interpreter, and thou ſhalt be his guyde.

17 And thou ſhalt take this rodde in thy hande, wherewith thou ſhalt do miracles.

18 Therefore Moſes went and returned to Iethro his father in lawe agayne, and ſayd vnto him, Let me goe I pray thee now, and turne agayne vnto my brethren whiche are in Egypt, & ſee whether they be yet aliue. And Iethro ſaid to Moſes, Goe in peace.

(d) That is, thou ſhalt be to hym a wyſe counſelier, and ful of Gods ſpirite.

19 And the Lorde ſaid vnto Moſes in Madian, Goe and returne agayne into Egypt, for al the menne are dead whiche went about " to kyl thee.

" Seeke thy ſoule.

20 And Moſes tooke his wyfe, and his ſonnes, and put them on an aſſe, and went agayne to Egypte: And Moſes tooke the rodde of God in his hand.

21 And the Lorde ſayd vnto Moſes, When thou art entred and comme into Egypt agayne, ſee that thou doo al the woonders before Pharao, whiche I haue put in thy hande: (e) but I wyl harden his hart, and he ſhal not let the people goe.

(e) God is ſayd to harden mans hart, when he doth iuſtly pouniſhe his obſtinacie and wickedneſſe by withdrawing his ſpirit and grace.

22 And thou ſhalt ſay vnto Pharao, Thus ſayth the Lorde, Iſrael is my ſonne (euen) my firſt borne.

23 And I ſayde vnto thee, that thou let my ſonne goe, that he may ſerue me: and if thou refuſe to let him goe, behold, I do (f) ſlay thy ſonne, euen thy firſt borne.

(f) Meaning moſt deare vnto thee.

24 And it came to paſſe by the way, in the Inne, that the Lorde met hym, and would haue (g) killed him.

(g) Becauſe he had not circumciſed his chylde as God had appoynted.

25 And Sephora tooke a ſtone, and cut away the foreſkinne of her ſonne, and caſt it at his feete, and ſayde, A bloody huſband art thou vnto me.

26 Then (h) he let him goe, and ſhe ſayde, A bloody huſband: becauſe of the circumciſion.

(h) That is, the lord that woulde haue killed him.

27 Then ſaide the Lorde vnto Aaron, Goe meete Moſes in the wylderneſſe. And he went and mette him in the mount of God, and kiſſed him.

28 And Moſes tolde Aaron al the woordes of the Lorde whiche had ſent him, and al the ſignes whiche he had charged hym withal.

29 So went Moſes and Aaron, and gathered al the elders of ỳ children of Iſrael.

30 And Aaron tolde al the woordes which the Lorde had ſpoken vnto Moſes: and did the miracles in the ſight of the people.

31 And the people (i) beleeued: And when they hearde that the Lorde had viſited the children of Iſrael, and had looked vppon their tribulation, they bowed them ſelues, and woorſhypped.

(i) So that Moſes had now experience of gods promiſe that he ſhoulde haue good ſucceſſe in delyueryng the people of Iſrael.

The. v. Chapter.

I. Moſes and Aaron doo their meſſage to Pharao, who wyl not ſuffer the people of Iſrael to departe: but oppreſſeth them more and more.

1 MOſes and Aaron went in afterward and tolde Pharao, Thus ſayth the Lorde God of Iſrael, Let my people goe, that they may " holde a feaſt vnto me in the wylderneſſe.

" Worſhyp God ſolemly

2 And Pharao ſayde, Who is the Lorde that I ſhoulde heare his voyce, and let Iſrael goe? I knowe not the Lorde, neyther wyl I let Iſrael goe.

3 And they ſayde, The God of the Hebrues " hath called vs: let vs goe we praye thee three dayes iourney into the deſart, and doe ſacrifice vnto the Lorde our God, leaſt he ſmyte vs with peſtilence, or with the ſwoorde.

" Hebre, is called ouer vs.

4 Then ſayde the kyng of Egypte vnto them, Wherfore doo ye Moſes and Aaron let the people from their woorkes? geat you vnto your burdens.

5 And Pharao ſaide furthermore, Behold, there is muche people nowe in the lande, and you make them leaue their burdens.

6 And

6 And Pharao (a) commaunded the ſame day the taſkmaiſters whiche were amongſt the people, and the officers, ſayeing,

(a) The godly ought not to be offended yf afflictiõs increaſe when god beginneth to deliuer them

7 Ye ſhal geue the people no more ſtraw to make bricke withal, as ye dyd in time paſt: let them goe and geather them ſtraw them ſelues.

8 And the number of bricke whiche they were woont to make in time paſt, lay vnto their charges alſo, & miniſhe nothing therof, for they be idle, and therefore crye, ſaying, We wyl goe and do ſacrifice vnto our God.

9 They muſt haue more woorke layed vpon them, that they maye labour therein, and not regarde (b) vayne woordes.

(b) The more cruelly that tyrants rage, the nearer is gods helpe.

10 Then went the taſkmaiſters of the people, and the officers out, and tolde the people, ſayeing, Thus ſayth Pharao, I wyl geue you no more ſtrawe.

11 Goe your ſelues and geather you ſtrawe where ye can find it: yet ſhal none of your labour be miniſhed.

(c) This intolerable labor was layde on the people, that they might driue away Moſes and Aaron.

12 And ſo were (c) the people ſcattered abroad throughout al the land of Egypt, for to geather ſtubble in ſteede of ſtrawe.

13 And the taſkmaiſters haſted them forewarde, ſayeing, Fulfyl your woorke, your dayly taſkes in their due tyme, as if you had ſtrawe.

14 And the officers of the chyldren of Iſrael, whiche Pharaos taſkmaiſters had ſet ouer them, were beaten. And they ſayd vnto them, Wherfore haue ye not fulfilled your taſke in making of bricke, both yeſterday, and to day, as wel as in times paſt?

15 The officers alſo of the chyldren of Iſrael, came and complayned vnto Pharao, ſayeing, Wherefore dealeſt thou thus with thy ſeruantes?

16 There is no ſtrawe geuen vnto thy ſeruantes, and they ſay vnto vs, Make bricke: and thy ſeruantes are beaten, " and the fault is in thyne owne people.

" or, they deale euyl with thy people.

17 He ſayde, Ye are idle, idle are ye: therfore ye ſay, We wyl goe and doo ſacrifice vnto the Lorde.

18 Goe therefore nowe and woorke, and there ſhal no ſtrawe be geuen you, and yet ſhal ye deliuer the whole tale of bricke.

19 And the officers of the chyldren of Iſrael dyd ſee that they were in woorſe caſe, after it was ſayd, Ye ſhal miniſhe nothing of your bricke, of your dayly taſke in due time.

(d) They miſiudging gods grace by the preſent aduerſite, becomme vnthankful to men, and injurious to god.

20 And they met Moſes and Aaron, which ſtoode in their waye as they came out from Pharao,

21 And ſaide vnto them, (d) The Lorde looke vpon you, and iudge you, which hath made the ſauour of vs " to be abhorred in the eyes of Pharao, & in the eyes of his ſeruantes, and haue put a ſwoorde in their hande to ſlay vs.

" To ſtinke

22 (e) Moſes returned vnto the Lorde, and ſayde, Lord, wherfore haſt thou ſo euyl intreated this people? And wherefore haſte thou ſent me?

(e) Moſes imbecilitie appeareth in that he is weary of his vocation, & complaineth of gods ſlowneſſe in deliuering his people.

23 For ſince I came to Pharao to ſpeake in thy name, he hath fared foule with this folke: and yet thou haſte not delyuered thy people at al.

The vi. Chapter.

3. God renueth his promiſe concerning the deliuerance of the Iſraelites.

1 THen the Lorde ſayde vnto Moſes, Nowe ſhalt thou ſee what I wyl doo vnto Pharao: for in a myghtie hande ſhal he let them goe, and in a myghty hand ſhal he dryue them out of his lande.

A

2 And God ſpake vnto Moſes, and ſayde vnto him, I am the Lorde.

3 I appeared vnto Abraham, Iſahac, and Iacob, as an almyghtie God: but in my name Iehouah was I (a) not knowen vnto them.

(a) The patriarkes knewe god before, but ſuch manifeſt knowledge of god was neuer opened vnto them, as is nowe by Moſes.

4 Moreouer, I made a couenant with thē, to geue them the land of Chanaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And therefore I haue alſo heard the groning of the chyldren of Iſrael, whom the Egyptians keepe in bondage: and haue remembred my couenant.

6 Wherefore ſay vnto the chyldren of Iſrael, I am the Lorde, I wyl bring you out from the burdens of the Egyptians, and wyl ridde you out of their bondage, and wil deliuer you in a ſtretched out arme, and in great iudgementes.

7 And I wyl take you for my people, and wyl be to you a God: and ye ſhal know that I am the Lorde your God, which bringeth you out from the burdens of ỹ Egyptians.

8 And I wyl bring you into the lande concerning the which I did " lift vp my hand to geue it vnto Abraham, Iſahac, and Iacob, and wyl geue it vnto you for a poſſeſſion: (for) I am the Lorde.

" or, ſware.

9 And Moſes tolde the chyldren of Iſrael euen ſo: but they (b) hearkened not vnto Moſes for anguiſhe of ſpirite, and for cruel bondage.

(b) So hard a thing it is to ſhew true obedience vnder the croſſe.

10 And the Lorde ſpake vnto Moſes, ſayeing,

11 Goe in, and ſpeake vnto Pharao kyng of Egypt, that he let the chyldren of Iſrael go out of his lande.

12 And

12 And Moſes ſpake before the Lorde, ſayeing, Beholde, the children of Iſrael hearken not vnto me: howe then ſhal Pharao heare me, whiche am of * vncircumciſed lippes.

13 And (c) the Lord ſpake vnto Moſes and vnto Aaron, & gaue them a charge concerning the children of Iſrael, and concerning Pharao king of Egypt, * that they ſhould bring the chyldren of Iſrael out of the land of Egypt.

14 Theſe be the heades of theyr fathers houſes. The children of Ruben the firſt borne ſonne of Iſrael, are theſe: Hanoch, & Phallu, Heſron, and Charmi: theſe be the children of Ruben.

15 The children of Simeon: Jemuel, and Jamin, Ohad, and Jachin, Sohar, and Saul the ſonne of the Canaanitiſhe woman: theſe are the kinredes of Simeon.

16 Theſe alſo are the names of the chyldren (d) of Leui in theyr generations: Gerſon, and Cehath, and Merari: Leui liued an hundred, thirtie, and ſeuen yeeres.

17 The ſonnes of Gerſon: Libni, and Simi, by theyr kinredes.

18 The children of Cehath: Amram, and Iſhar, and Hebron, and Uziel. And Cehath liued an hundred, thirtie, and three yeeres.

19 The children of Merari: Mahli, and Muſi: theſe are the kinredes of Leui by theyr generations.

D 20 Amram tooke Iochebed (e) his fathers ſiſter to wife, and ſhe bare him Aaron and Moſes: and Amram liued an hundred, and thirtie, and ſeuen yeeres.

21 And the children of Iſhar: Corah, Nepheg, and Sichri.

22 The children of Uſſiel: Miſael, Elzaphan, and Zithri.

23 And Aaron tooke (f) Eliſeba, daughter of Aminadab, & ſiſter of Nahaſon to wyfe, which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 The children of Corah: Aſſir, and Elcanah, and Abiaſaph: theſe are the kinredes of the Corahites.

25 Eleazar Aarons ſonne, tooke hym one of the daughters of Putiel to wyfe, whiche bare him Phinees: and theſe are the principal fathers of the Leuites, throwout theyr kinredes.

26 This is that Aaron and Moſes to whom the Lorde ſayde, * Leade the children of Iſrael out of the land of Egypt, according to theyr (g) armies.

27 Theſe are that Moſes and Aaron, whiche ſpake to Pharao kyng of Egypt, that * they might bring the children of Iſrael out of Egypt,

28 And in the day when the Lord ſpake vnto Moſes in the lande of Egypt,

29 He ſpake vnto him, ſayeing, I am the Lorde: ſpeake thou vnto Pharao the kyng of Egypt, al that I ſay vnto thee.

30 And Moſes ſayde before the Lorde, Beholde, I am of vncircumciſed lippes, and howe ſhal Pharao geue me audience?

The. vii. Chapter.

1. Moſes and Aaron ſpeake to Pharao. 10. They turne the rodde into a ſerpent, and the water into blood, and Pharaos ſorcerers doo the like, 13. and Pharaos hart is hardened the more.

1 AND the Lorde ſayde vnto Moſes, Beholde, I haue made thee Pharaos (a) God: And Aaron thy brother ſhalbe thy prophete.

2 Thou ſhalt ſpeake al that I commaunde thee, and Aaron thy brother ſhal ſpeake vnto Pharao, that he ſende the chyldren of Iſrael out of his lande.

3 And I wyl harden Pharaos hart, and multiplie my miracles, and my woonders in the lande of Egypt.

4 But Pharao ſhal not hearken vnto you, that I may ſet my hande vpon Egypt, and bring out myne armies, and my people the chyldren of Iſrael out of the lande of Egypt (b) in great iudgementes.

5 And the Egyptians ſhal knowe that I am the Lorde, when I ſtretche foorth my hande vpon Egypt, and bryng out the children of Iſrael from among them.

6 Moſes and Aaron dyd as the Lord commaunded them, (euen) ſo dyd they.

7 Moſes was foureſcore yeeres olde, and Aaron foureſcore & three, when they ſpake vnto Pharao.

8 And the Lord ſpake vnto Moſes and Aaron, ſayeing,

9 If Pharao ſpeake vnto you, ſayeing, Shewe a miracle for you: thou ſhalt ſay vnto Aaron, Take thy rodde, and caſt it before Pharao, that it may be a ſerpent.

10 Then went Moſes and Aaron in vnto Pharao, & did as the Lorde had commaunded: and Aaron caſt foorth his rodde before Pharao, and before his ſeruantes, and it turned to a ſerpent.

11 Then Pharao called for the wiſe men, and (c) enchaunters: and thoſe ſorcerers of Egypt dyd in like manner with theyr ſorcerie.

12 For they caſt downe euery man his rod, and they turned to ſerpentes: but Aarons rod did eate vp theyr roddes.

13 And he hardened Pharaos hart, that he hearkened

(a) God communicateth his auctoritie and power with his miniſters.

(b) To ſtregthen Moſes fayth, God promiſeth agayne moſt ſharpely to puniſhe the oppreſſiō of his Churche B

(c) It ſemeth that theſe were Iannes and Iambres ii. Tim. iii. verſe. viii. So euer the wicked maliciouſly reſiſteth the trueth of God.

* or, which haue an impediment in my ſpeache: or, am rude.

(c) It appeareth that this redemption came altogeather of gods mercy, ſeeyng that Moſes was vnwilling, & the people careleſſe.

* or, he ſhould let goe.

(d) It was neceſſarie to be knowen that the miniſters of this deliuerance was of Abrahams ſtocke.

(e) Whiche kinde of mariage was afterwarde in the lawe forbidden. Leuit. xviii. verſe. xii.

(f) Aarons wife was of the tribe of Iuda.

* or, carie.

(g) For theyr families were ſo great, that they might be compared to armies.

* Might let goe.

hearkened not vnto them, as the Lorde had sayde.

C 14 The Lorde also sayd vnto Moses, Pharaos hart is "hardened, he refuseth to let the people goe.

"Made heauie, or burdened.

15 Goe thee vnto Pharao in the morning, loe, he wyl come vnto the water, and thou shalt stande vpon the "riuers brynke agaynst he come: and the rodde which was turned to a serpent, shalt thou take in thine hande:

"Nylus.

16 And thou shalt say vnto hym, The Lord God of the Hebrues hath sent me vnto thee, sayeing, Let my people goe, that they may serue me in the wyldernesse: and beholde, hytherto thou wouldest not heare.

17 Thus sayth the Lorde, In this thou shalt knowe that I am the Lorde: beholde, I wyl smyte with the rodde that is in my hande the waters which are in the riuers, and they shalbe turned to blood.

18 And the fishe that is in the riuer shal dye: and the riuer shal "corrupt, and it shal greeue the Egyptians to drinke of the water of the ryuer.

"or, stinke.

19 And the Lorde spake vnto Moses, Say vnto Aaron, Take thy rodde, and stretche out thine hand ouer the waters of Egypt, ouer theyr streames, ouer theyr riuers and pondes, and al pooles of water which they haue, that they may be blood, & that there may be blood throughout al the lande of Egypt, both in (vessels) of wood, and also of stone.

D 20 And Moses and Aaron did as the Lord commaunded: and he lyfte vp the rodde, and smote the (a) waters that were in the riuer, in the syght of Pharao, and in the sight of his seruantes: and al the water that was in the riuer, turned into blood.

The first plague.

(d) The waters wherin the Israelites childrē were drowned, are nowe turned to the Egyptians sorow.

21 And the fishe that was in the ryuer dyed: and the riuer corrupted, and the Egyptians couldē not drynke of the water of the riuer, and there was blood throughout al the lande of Egypt.

22 And the enchaunters of Egypt did likewise with their sorceries: and he hardened Pharaos hart, neither dyd he hearken vnto them, as the Lorde had sayde.

23 And Pharao turned him selfe, and went agayne into his house, and set not his hart thereunto.

(e) These circumstances declare that this was no vayne illusion.

24 And the Egyptians (e) dygged rounde about the ryuer for water to drynke: for they couldē not drynke of the water of the riuer.

25 And it continued seuen dayes, after that the Lorde had smytten the riuer.

The. viii Chapter.

6. The plague of frogges, whiche dye at the prayer of Moses. 30. Moses prayeth agayne, but Pharaos hart is hardened.

1 THe Lorde spake vnto Moses, Goe vnto Pharao, and tel hym, Thus sayth the Lorde, Let my people goe, that they may serue me. A

2 And yf thou refuse to let them goe, beholde, I wyl smyte al thy borders with frogges:

3 And the riuer shal seraule with frogges, whiche shal goe vp and come into thyne house, and into thy priuie chamber where thou sleepest, and vpon thy bedde, and into the house of thy seruantes, and vpon thy people, and into thyne ouens, and vpon al thy "victualles in stoare:

"or, thy dough, or in thy aumbry.

4 And the frogges shal come vp vpon thee, and on thy people, and vpon al thy seruantes.

5 And the Lorde spake vnto Moses, Say vnto Aaron, Stretche forth thyne hande with thy rod ouer the streames, ouer the riuers, and ouer the pondes: & cause frogges to come vp vpon the lande of Egypt.

6 And Aaron stretched his hande ouer the waters of Egypt, and the frogges came vp, and couered the lande of Egypt.

The second plague.

7 And (a) the sorcerers dyd likewise with theyr sorcerie, and brought frogges vp vpon the lande of Egypt. B

(a) Thus god wyl exercise his seruantes with aduersaries to their trial.

8 Then Pharao called for Moses and Aaron, and sayde, Pray (b) ye vnto the Lord, that he may take away the frogges from me, and from my people: and I wyl let the people goe, that they may doo sacrifice vnto the Lorde.

(b) Hypocrites feared with Gods iudgement, pretende a certayne repentance.

9 And Moses sayde vnto Pharao, (c) Glorie herein because of me, and (appoynt) when I shal pray for thee, and for thy seruantes, and for thy people, to dryue away the frogges from thee and thy houses: that they may remayne but in the riuer only.

(c) This was the glory of Pharao that he myght choose the tyme when Moses should pray for him.

10 He sayde, To morowe. And he sayde, Euen as thou hast sayde: That thou mayest knowe that there is none lyke vnto the Lorde our God.

11 And so the frogges shal depart from thee, and from thy houses, from thy seruantes, and from thy people: and shal remayne in the riuer only.

12 Moses and Aaron went out from Pharao, and Moses cryed vnto the Lorde as touching the frogges which he had brought agaynst Pharao.

13 And the Lord dyd accordyng to the sayeing of Moses: and the frogges dyed out

of

of the houses, out of the villages & feeldes.

" Stanke. C 14 And they geathered them togeather vpon heapes, and the land " had an euil smel (through them.)

15 But when Pharao saw that he had reast geuen him, he hardened his hart, and hearkened not vnto them, as the Lord had sayd.

16 And the Lorde sayde vnto Moses, Saye vnto Aaron, Stretche out thy rodde, and smyte the dust of the lande, that it may be (turned) to lyce throughout al the lande of Egypt.

The thirde plague. 17 And they did so: for Aaron stretched out his hande with his rodde, and smote the duste of the earth, and there were lyce in man and beaste: so that al the duste of the lande was lyce, throughout al the lande of Egypt.

18 And the inchaunters " assayed likewyse with their inchauntmentes to bring foorth lice, (d) but they coulde not: and the lice were both vpon men and beastes.

" Wrought

(d) God confoûded their wisdome and authoritie in a thyng moste vyle.

19 Then saide the inchaunters vnto Pharao, This is the finger of God. And Pharaos hart remained obstinate, and he hearkened not vnto them, as the Lord had sayd.

20 And the Lorde saide vnto Moses, Rise vp early in the morning, and stande before Pharao, loe, he wyl comme forth vnto the water, and thou shalt say vnto him, Thus sayth the Lorde, Let my people goe, that they may serue me.

D

" Swarmes of flyes. 21 Els, if thou wilt not let my people goe, beholde, I wil sende " al manner of flyes, both vpon thee and thy seruantes, and thy people, and into thy houses: and the houses of the Egyptians shalbe ful of flyes, and the grounde whereon they are.

* or, separate. 22 And the lande of Gosen where my people are, wil I * cause to be wonderful in that day, so that there shal no flies be there: whereby thou shalt knowe that I am the Lorde in the myddest of the earth.

" Redemption. 23 And I wil put a " division betweene my people and thine: and to (e) morow shal this miracle be donne.

(e) God graunteth a tyme of repentance.

The fourth plague. 24 And the Lord did so, and (f) there came an intollerable swarme of flyes into the house of Pharao, and into his seruantes houses, and into al the lande of Egypt: and the lande was corrupt with these flyes.

(f) This miracle was wrought without the meanes of the rodde.

25 And Pharao called for Moses and Aaron, and sayde, Goe and doo sacrifice vnto your God in this land.

26 And Moses answeared, It is not meete that we so doo: for we muste offer vnto the Lord our God, that (which is) (g) an abhomination vnto the Egyptians. Loe, yf we sacrifice that whiche is an abhomination vnto the Egyptians before their eyes, wil they not stone vs?

(g) For the Egyptians worshypped their God Apis in the lykenesse of an oxe, and their god Iupiter in the likenesse of a sheepe, which kind of beast the Israelites offered in sacrifice to the true God.

27 We wil goe three dayes iourney into the desarte, and sacrifice vnto the Lorde our God, as he hath commaunded vs.

28 And Pharao sayde, I wil let you goe, that ye maye sacrifice vnto the Lorde your God in the wyldernesse, but goe not (h) far away: pray for me.

(h) The wicked wickedly prescribeth vnto Gods Ministers howe farre they shal goe.

29 And Moses said, Beholde, I wyl goe out from thee, and pray vnto the Lord, that the flyes maye departe from Pharao, and from his seruantes, and from his people to morowe: but let Pharao from hencefoorth deale deceiptfully no more, that he wyl not let the people goe to sacrifice vnto the Lord.

30 And Moses went out from Pharao, and prayed vnto the Lord:

31 And the Lorde did according to the sayeing of Moses, and the flyes departed from Pharao, and from his seruantes, and from his people: and there remained not one.

32 And Pharao hardened his harte once more at this time, and did not let the people goe.

The. ix. Chapter.

1. The murren of beastes, 10. The plagues of botches and sores. 23. The horrible haile, thunder, and lightninges.

1 THE Lorde sayde vnto Moses, Goe in A vnto Pharao, and thou shalt tel hym, Thus sayth the Lorde God of the Hebrues, Let my people goe, that they maye serue me.

2 If thou refuse to let them goe, and wylt holde them stil,

3 Beholde, the hande of the Lorde is vpon thy flocke which is in the feeld, (for) vpon horses, vpon asses, vpon camels, vpon oxen, and vpon sheepe, there shalbe a myghtye greate murrayne.

4 And the Lorde shal doo woonderfully betweene the beastes of Israel, and the beastes of Egypt, so that there shal nothing dye of al that parteyneth to the children of Israel.

5 And the Lord appoynted a time, saying, To morowe the Lord shal finish this word in the lande.

6 And the Lorde did that thing on the morowe, and (a) al the cataple of Egypt dyed: but of the cataple of the chyldren of Israel, dyed not one.

(a) This speach signifieth a very great number, or the most part.

7 And Pharao sent, and behold, there was not one of the cataple of the Israelites dead: The fifth plague.

dead: And the hart of Pharao was hardened, and he did not let the people goe.

8 And the Lorde saide vnto Moses and Aaron, Take your handes ful of asshes out of the furnace, and Moses shal sprynkle it vp into the ayre in the sight of Pharao:

9 And it shalbe duste in al the lande of Egypt, and shalbe swellyng sores with blaynes both on man and beaste throughout al the lande of Egypt,

10 And they tooke asshes out of the furnace, and stood before Pharao, and Moses sprinkeled it vp into the ayre: & there were swelling sores with blaynes, both in menne, and in beastes:

The sixth plagne.

(b) The sorcerers ceassed not to resist Moses & Aaron, wherfore this plague dyd more greeue them then the residue of the Egyptians.

11 And the (b) sorcerers coulde not stande before Moses because of the blaynes: for there were botches vpon the enchanters, and vpon al the Egyptians.

12 And the Lorde hardened the harte of Pharao, and he hearkened not vnto them, as the Lord had said vnto Moses.

13 And the Lord said vnto Moses, Rise vp early in the morning, and stande before Pharao, and thou shalt tel him, Thus sayth the Lorde God of the Hebrues, Let my people goe, that they may serue me:

(c) So that thine owne conscience shal condemne thee of ingratitude and malice.

14 Or els I wyl at this time sende al my plagues vpon thyne (c) hart, and vpon thy seruantes, and on thy people: that thou mayest knowe that there is none lyke me in al the earth.

15 For nowe I wyl stretche out my hande, that I may smyte thee and thy people with pestilence, and thou shalt perishe from the earth.

(d) God would haue hym knowe that he could quickly haue destroyed him, yet for other causes he reserued hym.

16 And in very deed (d) for this cause haue I "kept thee, for to shew thee my power, & that my name maye be declared throughout al the worlde.

17 Yet exaltest thou thee selfe against my people, that thou wylt not let them goe?

18 Beholde, to morowe this time, I wyl sende downe a mighty great hayle, suche a one as was not in Egypt since the fundation thereof was layde, vnto this time.

(e) Here we see though gods wrath be kindled, yet there is a certaine mercie shewed euen to his enimies.

19 Sende therefore nowe, and (e) geather thy beastes, and al that thou haste in the feelde: For vpon al the menne and the beastes whiche are founde in the feeld, and not brought home, shal the hayle fal, and they shal dye.

20 And as manye as feared the woorde of the Lorde amongest the seruantes of Pharao, made their seruantes and their beastes flee into the houses.

21 But he that regarded not the woorde of the Lorde, leafte his seruantes and his beastes in the feelde.

22 And the Lorde sayde vnto Moses, Stretche foorth thy hande vnto heauen, that there maye be hayle in al the lande of Egypt, vpon man, and vpon beastes, and vpon al the hearbes of the feelde, throughout the lande of Egypt.

The seuenth plague.

23 And Moses stretched foorth his rodde vnto heauen, and the Lorde thundered and hayled, and the fire ranne along vppon the grounde, and the Lorde hayled in the land of Egypt.

24 So there was hayle, and fire mingled with the hayle, so grieuous, and suche as there was none throughout al the lande of Egypt since people inhabited it.

25 And the hayle smote throughout al the lande of Egypt, al that was in the feelde, both man and beast: and the hayle smote al the hearbes of the feelde, and broke al the trees of the feelde.

26 Onely in the lande of Gosen, where the chyldren of Israel were, was there no hayle.

27 And Pharao sent, and called for Moses and Aaron, and sayde vnto them, I haue nowe sinned: the Lord is ryghteous, and I and my people are vngodly.

28 Pray ye vnto the Lorde, that these thunderynges of God and hayle maye be sufficient: and I wyl let you goe, and ye shal tarrie no longer.

(f) He sheweth the kyng that through his incredulitie he he polluted the place where he was.

29 Moses saide vnto him, (f) As soone as I am out of the citie, I wyl spread abroade my handes vnto the Lorde, and the thunder shal ceasse, neyther shal there be anye more hayle: that thou mayest knowe howe that the earth is the Lordes.

(g) Moses stoutly condemneth the king and al his court of vngodlinesse.

30 But I knowe that thou and thy seruantes yet feare not the (g) face of the Lorde God.

31 And so the flaxe and the barley were smytten, for the barly was shot vp, and the flaxe was bolled:

32 But the wheate and the rye were not smitten, for they were "late sowen.

" Hydde.

33 And Moses went out of the citie from Pharao, and spread abroade his handes vnto the Lorde: and the thunder and haile ceassed, neyther rayned it vpon the earth.

34 And when Pharao sawe that the rayne and the hayle, and thunder were ceassed, he sinned yet more, and hardened his hart, he and his seruantes:

35 And the hart of Pharao was hardened, neyther would he let the chyldren of Israel goe, as the Lorde had sayd by the hande of Moses.

The.x. Chapter.

13. The plague of grashoppers. 16. Pharao confesseth his sinne. 28. Pharao forbiddeth Moses to comme any more in his presence.

A 1 AND the Lorde sayde vnto Moses, Goe in to Pharao: for I haue hardened his hart, and the hart of his seruantes, that I myght shewe these my signes before hym,

2 And that thou tel (a) in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue donne in Egypt, and the miracles whiche I haue donne amongst them: that ye may knowe howe that I am the Lorde.

3 And so Moses and Aaron came in to Pharao, and sayde vnto hym, Thus sayth the Lorde God of the Hebrues, Howe long wilt thou (b) refuse to submit thee selfe vnto me? Let my people goe, that they may serue me.

4 Or els if thou refuse to let my people goe, beholde, to morowe wyl I bring grashoppers into thy coastes:

5 And they shal couer the face of the earth, that it can not be seene: and they shal eate the residue whiche remayneth vnto you, and is escaped from the haile: and they shal eate euery greene tree that beareth you fruite in the feelde.

6 And they shal fyl thy houses, and al thy seruantes houses, and the houses of al the B Egyptians, after such a manner, as neither thy fathers, nor thy fathers fathers haue seene, since the tyme they were vpon the earth, vnto this day. And he turned him selfe about, and went out from Pharao.

7 And Pharaos seruantes sayde vnto hym, Howe long shal he be "hurtful vnto vs? Let the menne goe, that they may serue the Lorde theyr God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought agayne vnto Pharao, and he sayde vnto them, Goe and serue the Lorde your God: but who are they that shal goe?

9 And Moses answeared, We wil goe with our young, and with our olde, and with our sonnes, & with our daughters, and with our sheepe, & with our oxen, we muste goe: for we must holde a feast vnto the Lorde.

10 And he sayd vnto them, (c) Let the Lord be so with you as I wyl let you goe, and your chyldren: take heede, "for ye haue some mi cheefe in hande.

11 Nay not so, but goe ye menne, and serue the Lord: for that was your desyre. (d) And they were thrust out of Pharaos presence.

12 And the Lord said vnto Moses, Stretche out thyne hande ouer the land of Egypt for grashoppers, that they may come vpon the lande of Egypt, and eate al the hearbes of the lande, and al that the hayle leaft behynde.

13 And Moses stretched fooyth his rodde ouer the land of Egypt, & the Lord brought an (e) east winde vpon the land al that day, and al that night: and in the morning the east winde brought the grashoppers.

14 And the grashoppers went vp ouer al the lande of Egypt, and remayned in al quarters of Egypt very greeuously: before them were there no suche grashoppers, neyther after them shalbe.

15 For they couered al the face of the earth, so that the lande was darke, and they dyd eate al the hearbes of the lande, and al the fruites of the trees whatsoeuer the hayle had leaft: there was no greene thing leaft in the trees, and hearbes of the feelde, thorowe al the lande of Egypt.

16 Therefore Pharao called for Moses and Aaron in haste, and sayd, I haue sinned agaynst the Lorde your God, and agaynst you.

17 And nowe forgeue me my sinne only this once, and pray vnto the Lorde your God, that he may take away from me this death only.

18 And (Moses) went out from Pharao, and prayed vnto the Lorde.

19 And the Lorde turned a mightie strong west winde, and it tooke away the grashoppers, and cast them into the read sea: so that there was not one grashopper in al the coastes of Egypt.

20 And the Lord hardened Pharaos hart, so that he woulde not let the childzen of Israel goe.

21 And the Lord said vnto Moses, Stretche D out thy hande vnto heauen, that there may be vpon the lande af Egypt darknesse whiche may be fealt.

22 And Moses stretched fooyth his hande vnto heauen: and there was a "thicke darknesse vpon al the lande of Egypt three dayes.

23 No man sawe another, neyther rose vp from the place where he was by the space of three dayes: But al the childzen of Israel had light where they dwelled.

24 And Pharao called for Moses, and said, Goe, and serue the Lorde: only let your sheepe and your oxen abyde, and let your chyldzen goe with you.

25 (f) And Moses sayde, Thou must geue vs also sacrifice and whole burnt offerynges, for to doo sacrifice vnto the Lorde our God.

26 Our

(a) Gods miracles be so great, that they ought to be spoken of for euer: and the duetie of parentes is to declare the same to their children.

(b) The ende of afflictions is to humble our selues with true repentance vnto the mercie of God.

"a snare.

(c) That is, I would the Lorde were no more bent towardes you, then I am mynded to let you goe.

" For euil is before your face.

(d) Moses is careful to haue Gods commaundement in al poyntes duely obserued, choosing rather to be hated for Gods sake, then to consent to a thing vnlawful.

C The eight plague.

(e) Hereby we learne that distemperate and noysome weather, is cheefely to be ascribed to the iust iudgement of God, and not to any natural cause.

The ninth plague.

"Palpable darknesse.

(f) Moses wil not yeelde in any poynt in such thinges as God commaunded, for al that Pharo coulde doo.

26 Our cattel also shal goe with vs, & there shal not one hoofe be leaft behynd: for ther-
of must we take to serue the Lord our God:
neyther doo we knowe with what we must
doo seruice vnto the Lorde vntyl we come
thyther.
27 But the Lorde hardened Pharaos hart,
and he wouldе not let them goe.
28 (g) And Pharao sayde vnto hym, Geat
thee from me, and take heede vnto thee
selfe, that thou seest my face no more: for
whensoeuer thou commest in my sight, thou
shalt dye.
29 And Moses sayde, Let it be as thou hast
sayde, I wyl see thy face no more.

(g) The wycked, the nigher they be to their destruction, the more furious commonly they be. Therefore, the godly in suche cases ought to be of good hope.

The. xi. Chapter.

1. The Lorde commaundeth the Hebrewes to robbe the Egyptians. 4. The death of al the firste borne of al thinges in Egypt is signified.

A 1 AND the Lorde sayde vnto Moses,
Yet wyl I bryng one plague more vp-
on Pharao, and vpon Egypt, and af-
ter that he wyl let you goe hence: when he
shal let you goe quite, he shal vtterly dryue
you hence.
2 (a) Speake thou therefore, in the eares of
the people, that euery man borowe of his
neighbour, and euery woman of her neigh-
bour, iewels of siluer, and iewels of golde.
3 And the Lord shal geue the people fauour
in the syght of the Egyptians: Moreouer,
Moses was a very great man in the lande
of Egypt, in the sight of Pharaos seruants,
and in the syght of the people.
4 And Moses sayd, Thus sayth the Lorde,
At mydnight wyl I goe out into the myd-
dest of Egypt,
5 And al the firste borne in al the lande of
Egypt shal dye, from the firste borne of
Pharao that sitteth on his seate, vnto the
firste borne of the maide seruant that is be-
hinde the mil, and al the firste gendred of
the cattel,
B 6 And there shalbe a great crie throughout
al the lande of Egypt, suche as there was
neuer none lyke, nor shalbe.
7 But amongst al the chyldren of Israel,
shal not a dogge moue his tongue, from a
man vnto a beast: that ye may know howe
that the Lord putteth a difference betweene
the Egyptians and Israel.
8 (b) And these thy seruantes shal al come
downe vnto me, and fal before me, and say,
Geat thee out, and al the people that are
vnder thee: and then wyl I depart. And
he went from Pharao " with an angrye
countenance.
9 And the Lorde sayde vnto Moses, Pha-
rao shal not heare you, that my woonders
may be multiplied in the lande of Egypt.
10 And Moses & Aaron dyd al these woon-
ders before Pharao: and the Lorde harde-
ned Pharaos hart, so that he wouldе not
let the children of Israel go out of his land.

(a) We must not take this for an example to spoyle our neyghbour, that was enioyned by especial commission for the due punishment of the Egyptians. August, 39. q

(b) Pharaos seruantes shal desyre Moses to depart with his people: for the kyng spake no more to Moses, as was sayd before. Chapter. x. vearf. xxviii.

" or, in a great anger.

The. xii. Chapter.

2. The Lord ordayneth the Passouer. 37. The number that went out of Egypt, and how long they continued in Egypt.

A 1 AND the Lorde spake vnto Moses and
Aaron in the lande of Egypt, sayeing,
2 This moneth shalbe vnto you the be-
gynnyng of monethes: and the first moneth
of the yeere, shal it be vnto you.
3 Speake ye vnto al the congregation of
Israel, sayeing, In the tenth day of this
moneth, euery man take vnto hym a (a)
lambe, according to ẏ house of the fathers,
a lambe throughout euery house.
4 If the household be to litle for the lambe,
let hym take his neighbour whiche is next
vnto his house, according to the number of
the soules, euery one of you according to
his eatyng, shal make your compt for a
lambe.
5 And let your lambe be without blemishe,
a male of a yeere olde (whiche) ye shal take
out from among the sheepe, & from among
the goates.
6 And ye shal keepe him in vntil the foure-
teenth day of the same moneth: and euery
assemble of the congregation of Israel shal
kyl hym about " euen.
7 (b) And they shal take of the blood, and
strike it on the two (side) postes, and on the
vpper doore post, in the houses where they
shal eate hym.
8 And they shal eate the fleashe the same
nyght, rosted with fyre, and with vnleaue-
ned bread, and with sowre hearbes they
shal eate it.
9 See that ye eate not therof rawe, nor sod-
den with water, but rosted with fyre: the
head, feete, and purtenance thereof.
10 And ye shal let nothing of it remayne vn-
to the morning: That whiche remayneth
of it vntyl the morowe, shal ye burne with
fyre.
11 Of this manner shal ye eate it, With your
loynes girded, and your shoes on your feete,
and your staffe in your hande, (c) and ye
shal eate it in haste: for it is the Lordes
Passouer.
12 For I wil passe throughout the lande of E-
gypt this same nyght, and wyl smyte al the
firste borne of Egypt from man to beast,
and vpon al the " goddes of Egypt I wyl
execute

(a) God ordeyned this sacrifice for a token and pledge of their deliuerance.

" or, twylyght.

B (b) The Churche is distinguished from the synagogue of the vnfaythful, by the word of God, and by the sacramentes.

(c) This was the Passouer of the Iewes: but our pascal lambe is Christe, as witnesseth Paul. i. Co. v

" or, princes, or, idols.

execute iudgement: I (am) the Lorde.

13 And the blood shalbe vnto you a token in the houses wherin yeu are: and when I see the blood, I wyl passe ouer you, and the plague shal not be vpon you to destroy you, when I smite the lande of Egypt.

C 14 And this day shalbe vnto you a remembrance: and you shal keepe it an holy feast vnto the Lorde throughout your generations, ye shal kepe it holy for an ordinance for (d) euer.

(d) Euer, is not here taken for a tyme without ende, but for a long season indefinite, as in Gen. 13. d.

15 Seuen dayes shal ye eate vnleauened bread, so that the first day ye put away leauen out of your houses: For whosoeuer eateth leauened bread, from the fyrst day vntil the seuenth day, that soule shalbe rooted out of Israel.

16 The first day shalbe an holy conuocation vnto you, and the seuenth day shalbe an holy conuocation vnto you: there shalbe no manner of worke donne in them, saue about that only which euery man must eate, that onely may ye doo.

17 And ye shal obserue ỳ feast of vnleauened bread: for this same day haue I brought your armies out of the land of Egypt, therfore ye shal obserue this day, and al your children after you, by an euerlastyng decree.

18 The first moneth, and the fourteenth day of the moneth, (e) at euen ye shal eate vnleauened bread, vnto the one and twentieth day of the same moneth at euen agayne.

(e) The Iewes counted the begynnyng of the day at sunne set, tyl the next day at the same tyme.

19 Seuen dayes shal there be no leauened bread founde in your houses: and who so euer eateth leauened bread, that soule shalbe rooted out from the congregation of Israel, whether he be stranger, or borne in the lande.

(f) By leauen is meant corruption, eyther of l, se or doctrine.

20 (f) Ye shal eate no leauened bread: but in al your habitations shal ye eate vnleauened bread.

D 21 Then Moses called for al the elders of Israel, and sayde vnto them, Choose out, and take you to euery household of you a lambe, and kyl the Passeouer.

22 And take a bunche of hysope, and dyp it in the blood that is in the bason, and strike the vpper post of the doore, and the two side postes, with the blood that is in the bason: and none of you goe out at the doore of his house vntyl the morneyng.

23 For the Lorde wyl passe ouer to smyte the Egyptians: & when he seeth the blood vpon the vpper doore post, and the two syde postes, he wyl passe ouer the doore, and wyl not suffer (g) the destroyer to comme into your houses to plague you.

(g) The angel sent of God to destroy the first borne.

24 Therefore shal ye obserue this thing for an ordinance to thee and to thy sonnes for euer.

25 And when ye be comme to the land whiche the Lorde wyl geue you, according as he hath promised, ye shal kepe this seruice.

26 And when your children aske you, What manner of seruice is this that ye doo?

27 Ye shal say, It is the sacrifice of the Lordes Passeouer, whiche passed ouer the houses of the children of Israel in Egypt, and he smote the Egyptians, and saued our houses. And the people bowed them selues, and worshypped.

28 And the children of Israel went and did as the Lorde had commaunded Moses and Aaron, so dyd they. E

29 And at midnyght the Lorde smote the first borne in the lande of Egypt, from the first borne of Pharao that sate on his seate, vntil the first borne of the captiue that was in prison, and al the first borne of cattel. The tenth plague.

30 And Pharao rose in the night, he & his seruantes, and al the Egyptians, and there was a great crye in Egypt: for there was not a house where there was not one dead.

31 And he calles vnto Moses and Aaron by night, saying, Ryse vp, and geat you out from amongest my people, both you and also the children of Israel: and go, and serue the Lorde as ye haue sayde.

32 And take your sheepe and your droues with you as ye haue sayde: and depart, and blesse me.

33 And the Egyptians forced the people, that they might sende them out of the land in hast: for they sayde, We be al (but) dead menne.

34 And the people tooke their dowgh before it was sowred, which they had in store, beyng bounde in clothes, vpon their shoulders.

35 And the children of Israel dyd according to the sayeing of Moses: and they borowed of the Egyptians iewels of syluer, & iewels of golde, and rayment.

36 And the Lorde gaue the people fauour in the syght of the Egyptians, so that they "graunted suche thynges as they required: And they robbed the Egyptians.

"or, lent them.

37 And the children of Israel tooke their iourney from Ramesis to Suchoth, (h) sixe hundred thousande menne of foote, beside children.

(h) If they grewe so amongst their enimies, beyng so smal a number at their first commyng to Egypt, let vs also be of good hope, that god wyl encrease his Churche, be it neuer so muche oppresse.

38 And a great multitude of sundry other nations went also with them, and sheepe, and oxen, and exceedyng muche cattel.

39 And they baked vnleauened cakes of the dowgh which they brought out of Egypt, for it was not sowred: For they were thrust out of Egypt, & could not tary, neyther had they prepared for them selues any prouision

of meate.

G 40 The dwellyng of the chyldren of Israel whiche they dwelled in Egypt, was (i) foure hundred and thirtie yeeres.

(i) From Abrahams departing from Vr in Chaldea, vnto the departyng of the chyldren of Israel out of Egypt were. 430. yeeres.

41 And when the foure hundred and thirtie yeeres were expired, euen the self same day departed al the hostes of the Lorde out of the lande of Egypt.

42 It is a nyght to be obserued vnto the Lorde, in the whiche he brought them out of the lande of Egypt: This is that nyght of the Lorde, whiche al the chyldren of Israel must keepe thorowout their generations.

43 And the Lorde sayde vnto Moses and Aaron, This is the law of Passouer: there shal no stranger eate thereof.

44 But euery seruant that is bought for money, after that thou hast circumcised hym, shal eate thereof.

45 A stranger and an hyred seruant shal not eate thereof.

46 In one house shal it be eaten, thou shalt carry none of the flesshe out of the house, neither shal ye breake a bone thereof.

47 Al the congregation of Israel shal obserue it.

48 If a stranger also dwel among you, and wyl holde Passeouer vnto the Lorde, let hym circumcise al that be males, and then let hym comme and obserue it, and he shalbe as one that is borne in the lande: for no vncircumcised person shal eate thereof.

49 One manner of lawe shalbe vnto hym that is borne in the lande, and vnto the stranger that dwelleth among you.

50 And al the chyldren of Israel dyd as the lorde commaunded Moses and Aaron, so dyd they.

51 And the selfe same day dyd the Lorde bring the chyldren of Israel out of the land of Egypt, with their armies.

The. xiii. Chapter.

I. The first borne are sanctified vnto the Lorde. 8. Chyldren must be taught howe their fathers were deliuered out of Egypt.

Sanctifie, That is, offer.

A 1 And the lord spake vnto Moses, saying,

2 (a) Sanctifie vnto me al the firste borne, whatsoeuer openeth the wombe among the chyldren of Israel, aswel of man as of beast: for it is myne.

(a) A lawe for the offeryng of the first begotten vnto God, who were deliuered not from death only, but frō bondage also "seruantes.

3 And Moses sayde vnto the people, Remember this day in whiche ye came out of Egypt out of the house of "bondage: for through a myghtie hande the Lord brought you from thence: there shal no leauened bread be eaten.

4 This day came ye out, in the moneth (b) Abib.

5 When the Lorde hath brought thee into the lande of the Chanaanites, Hethites, Amorites, Heuites, and Iebusites, whiche he sware vnto thy fathers that he would geue thee, a lande wherein mylke and hony floweth: thou shalt kepe this seruice in this same moneth.

(b) This was about Apryl, when corne began to ripe in that countrey.

6 Seuen dayes thou shalt eate vnleauened bread, and in the seuenth day is the feast of the Lorde.

7 Unleauened bread shalbe eaten seuen dayes: and there shal no leauened bread be seene with thee, nor yet leauē be seene with thee in al thy quarters. B

8 (c) And thou shalt shewe thy sonne in that day, sayeing, This is donne because of that whiche the Lorde dyd vnto me when I came out of Egypt.

(c) God wylleth the cause of the ceremonie to be vttered at the celebration thereof

9 (d) And it shalbe as a sygne vnto thee vpō thyne hande, & as a remembrance betweene thyne eyes, that the Lordes lawe may be in thy mouth: for in a strong hand the Lord brought thee out of Egypt.

(d) Sacramentes make to this purpose: That Gods woord might be the deepelyer rooted in our hartes, so that thēce might flowe a sincere confession of the mouth.

10 Keepe therefore this ordinance in his season from yeere to yeere.

11 And when the Lorde shal bring thee into the lande of the Chanaanites, whiche he sware vnto theee and to thy fathers, and shal geue it thee:

12 Then thou shalt appoynt vnto the Lord al that openeth the matrice, and euery first borne that commeth of a beast whiche thou hast, yf it be a male, it shalbe the Lordes.

13 And euery first borne of an asse thou shalt redeeme with a lambe: yf thou redeeme him not, thou shalt breake his necke: Al the first borne of man amongst thy chyldren also shalt thou (e) buye out. C

(e) By offering a cleane beaste in sacrifice. Leui. 12. verse. 6.

14 And when thy sonne aske thee in tyme to "comme, sayeing, What is this? Thou shalt say vnto hym, With a mightie hande the Lorde brought vs out of Egypt, out of the house of bondage.

"to morowe

15 And when Pharao was very loth to let vs goe, the Lorde slue al the first borne in the lande of Egypt, aswel the first borne of man, as the first borne of beast: Therefore I sacrifice vnto the Lorde al the males that open the matrice: but al the first borne of my chyldren I redeeme.

16 This shalbe as a token vpon thine hand, and as a remembrance betwene thine eyes, that the Lorde brought vs out of Egypt through a mightie hande.

17 It came to passe that when Pharao had let the people goe, GOD caryed them not through the way of the lande of the Philistines, which was the more nygh way: But GOD sayde, Lest peraduenture the people repent

(f) Repent, this woorde declareth the great weakeneſſe of the Iſraelites for al the woonders that were wrought. "By fyue in a rancke.

(f) repent when they ſee warre, & ſo turne agayne to Egypt.
18 But God ledde the people about through the way of the wilderneſſe of the redde ſea, and the children of Iſrael went vp "harneſſed out of the lande of Egypt.
19 And Moſes tooke the bones of Joſeph with him: for he made the children of Iſrael ſweare, ſayeing, God wyl ſurely viſite you, and ye ſhal take my bones away hence with you.
D 20 And they tooke their iourney from Suchoth, and abode in Etham in the edge of the wylderneſſe.
21 And the Lorde went before them by day in a piller of a cloude to leade them the way, and by night in a piller of fyre to geue them lyght, that they might goe both by day and nyght.

(g) God neuer fayleth his people, whom he aydeth beyonde the compaſſe of mans reaſon, euen in their moſt deſperate caſe.

22 (g) The piller of the cloude departed not by day, nor the piller of fyre by night, out of the ſyght of the people.

The .xiiii. Chapter.

4. Pharaoes hart is hardened, 8. and he purſueth the Iſraelites.

A 1 AND the Lorde ſpake vnto Moſes, ſayeing,
2 Speake to the children of Iſrael, that they turne and pitche their tentes before Pi-hahiroth, betweene Migdol & the ſea, ouer agaynſt Baal-ſephon: and before that ſhal they pitche by the ſea.
3 For Pharao wyll ſay of the children of Iſrael, They are tangled in the lande, the wylderneſſe hath ſhut them in.
4 And I wyl harden Pharaoes hart, that he ſhal folowe after you, and I wyl geat me honour vpon Pharao, and vpon all his hoaſt: The Egyptians alſo ſhal know that I am the Lorde. And they dyd ſo.
5 And it was tolde the kyng of Egypt that the people fledde: And the hart of Pharao and of his ſeruantes turned agaynſt the people, and they ſayde, Why haue we done this, that we haue let Iſrael goe out of our ſeruice?
6 And he made redy his charret, and tooke his people with him,
7 And tooke fyre hundred choſen charettes, and al the charettes of Egypt, and captaynes vpon euery one of them.
B 8 And the Lord hardened the hart of Pharao king of Egypt, and he folowed after the children of Iſrael: but the children of Iſrael went out with an high hande:
9 And the Egyptians folowed after them, and all the horſes and charrettes of Pharao, and his horſemen, and his hoaſt ouertooke them pitching of their tent by the ſea, beſide Pi-hahiroth before Baal-ſephon.
10 And when Pharao drue nygh, the children of Iſrael lyft vp their eyes, and beholde, the Egyptians folowed after them, and they were ſoare afrayde: and the children of Iſrael cryed out vnto the Lorde.
11 But they ſayde vnto Moſes, (a) Becauſe there were no graues in Egypt, haſt thou therefore brought vs away for to dye in the wylderneſſe? Wherefore haſt thou serued vs thus, for to cary vs out of Egypt?
12 Dyd not we tel thee this in Egypt, ſayeing, Let vs be in reſt, that we may ſerue the Egyptians? For it had benne better for vs to haue serued the Egyptians, then for to dye in the wylderneſſe.
13 (b) And Moſes ſayde vnto the people, Feare ye not, ſtande ſtille, and beholde the ſaluation of the Lorde which he wyl shewe to you this day: for ye that haue ſeene the Egyptians this day, ſhall ſee them no more for euer.
14 (c) The Lorde ſhal fyght for you, and ye ſhal holde your peace.
15 And the Lorde ſaide vnto Moſes, Wherefore (d) cryeſt thou vnto me, ſpeake vnto the children of Iſrael that they goe forwarde:
16 But lyft thou vp thy rodde, and ſtreatche out thy hande ouer the ſea, and diuide it a ſunder, and let the children of Iſrael goe on drye grounde through the middes of the ſea.
17 And beholde, I (euen) I wyl harden the hart of the Egyptians, and they ſhall folowe after them: and I wyll geat me honour vpon Pharao, and vpon all his hoaſt, and vpon his charrets, and vpon his horſemenne.
18 (e) And the Egyptians ſhal knowe that I am the Lorde, when I haue gotten me honour vpon Pharao, vpon his charrettes, and vpon his horſemenne.
19 And the angell of God whiche went before the hoaſt of Iſrael, remooued, and went behinde them: and the piller of the cloude went from before their face, and ſtoode behynde them,
20 And came betweene the tentes of the Egyptians, and the tentes of Iſrael, and it was a cloude and darkneſſe, and gaue light by nyght: and al the night long the one came not at the other.
21 And Moſes ſtreatched out his hande ouer the ſea, and the Lorde cauſed the ſea to goe backe by a very ſtrong eaſt winde al that nyght, and made the ſea drye (lande) and the waters were diuided.
22 And the children of Iſrael went into the middes of the ſea vpon the drye (grounde,)

(a) See the inconſtancie and vnkinde dealing of the people: They burden Moſes their guide, not conſydering the power of god, but the common courſe of thinges naturall.
(b) Moſes nothing diſcouraged, goeth forwarde manfully in his calling, a woorthy paterne for the godly magiſtrate al. wayes to embrace.
(c) When we be hardeſt beſtead, our ſtrength ſhal ſtande in hope & quiet ſylence, God mightyly fighting for vs.
(d) This crye is to be vnderſtand, not of the ſound of his voyce, but of the earneſt affection of his hart.
(e) Gods dreadful iudgement is executed againſt them that reſiſt his ryght hande.

and the waters were a wall vnto them on their ryght hande, and on their leaft hande.

23 And the Egyptians folowed, and went in after them (f) to the middes of the sea, euen al Pharaoes hoꝛses, his charrettes, and his hoꝛsemenne.

(f) See the vayne confidence of the vngodly, to their vtter vndooing, presuming of their owne strẽgth

24 And in the moꝛnyng watche, the Loꝛde looked vnto the hoaſt of the Egyptians out of the piller of the fyꝛe and of the cloude, and troubled the hoaſt of the Egyptians,

25 And tooke of his charret wheeles, and caꝛyed them away violently: So that the Egyptians sayde, (g) Let vs flee from the face of Iſrael: foꝛ the Loꝛde fighteth foꝛ them agaynſt the Egyptians.

(g) Late repentance helpeth not the vngodly, whose hart is not changed.

26 And the Loꝛd saide vnto Moses, Streatch out thy hande ouer the sea, that the waters may comme agayne vppon the Egyptians, vpon their charrets, and vpon their hoꝛsemenne.

℈ 27 And Moses streatched foꝛth his hande ouer the sea, & it came againe to his courſe early in the moꝛnyng, and the Egyptians fledde agaynſt it: and the Loꝛde ouerthrew the Egyptians in the middes of the sea.

The laſt plague.

28 And the water returned, and couered the charrettes, and the hoꝛsemenne, and all the hoaſt of Pharao that came into the sea afther them, so that there remayned not one of them.

29 But the chyldꝛen of Iſrael walked vpon dꝛye (lande) thꝛough the middes of the sea, and the waters were a wall vnto them on the ryght hande of them, and on the leaft.

(h) The benefites that we receaue of god, and his iudgementes agaynſt the wicked, tend al to this purpoſe, that we ſhoulde ſtande in feare of him, & be ſtrengthened in the faith of his promiſes.

30 Thus the Loꝛd deliuered Iſrael the selfe same day out of the hande of the Egyptians: and Iſrael sawe the Egyptians dead vpon the sea side.

31 (h) And Iſrael sawe that "mighty powꝛer whiche the Loꝛde shewed vpon the Egyptians: and the people feared the Loꝛde, and beleeued the Loꝛde, and his seruant Moses.

" Hebre. mighty hande.

The. xv. Chapter.

I. Moses with the men and women ſing prayſes vnto God for their deliuerance.

A 1 Then Moses and the chyldꝛen of Iſrael sang this song vnto the Loꝛde, and sayde on this manner: I wyl ſing vnto the Loꝛde, foꝛ he hath triumphed gloꝛiously, the hoꝛse and him that rode vppon hym hath he ouerthꝛowen in the sea.

2 The Loꝛd is my strength and prayſe, and he is become my saluation: he is my God, and I wyl gloꝛyfie him, my fathers God, and I wyl exalt him.

3 The Loꝛde is a man of warre, the Loꝛde is his name.

4 Pharaoes charrettes and his hoaſt hath he caſt into the sea, his choſen captaynes alſo are dꝛowned in the redde sea.

5 The deepe waters hath couered them, they sunke to the bottome as a stone.

6 Thy ryght hande Loꝛde is become gloꝛious in powꝛer, thy ryght hande Loꝛd hath al to daſshed the enimie.

7 And in thy great gloꝛy thou haſt ouerthꝛowen them that roſe vp agaynſt thee: thou ſendeſt foꝛth thy wꝛath, whiche conſumed them as ſtubble. 25

8 Thꝛough the blaſt of thy noſethulles the waters geathered togeather, the fluddes ſtoode ſtill as an heape, and the deepe water congealed togeather in the harte of the sea.

9 The enimie saide, I wyl folowe (on them) I wyl ouertake (them) I wyl diuide the ſpoyle, and my luſt ſhalbe ſatiſfied vppon them: I wyl dꝛawe my ſwoꝛd, myne hand ſhal deſtroy them.

10 Thou dyddeſt blowe with thy winde, the sea couered them, they sanke as leade in the myghty waters.

11 Who is lyke vnto thee, O Loꝛde, amongſt the goddes? Who is lyke thee, so gloꝛious in holyneſſe, feareful in prayſes, shewyng woonders?

12 Thou ſtreatcheddſt out thy ryght hande, the earth ſwalowed them.

13 Thou in thy mercie haſt caryed this people whiche thou haſt redeemed, and haſt bꝛought them in thy ſtrength vnto thy holy habitation.

℈ 14 (a) The nations ſhalheare, and be afraid, ſoꝛowe ſhal comme vpon Paleſtina.

(a) He ſheweth howe this proofe of gods mighty powꝛer, not only for the time preſent, but alſo hereafter, ſhalbe of great efficacie, and force, as Deut. ii.

15 Then the dukes of the Edomites ſhall be amaſed, and the mightyeſt of the Moabites: tremblyng ſhal comme vpon them, al the inhabiters of Chanaan ſhall waxe faynt harted.

16 Feare and dꝛeade ſhal falle vpon them, in the greatneſſe of thyne arme they ſhalbe as ſtill as a stone, til thy people paſſe thꝛough, O Loꝛde, whyle this people paſſe thꝛough whiche thou haſt gotten.

17 Thou ſhalt bꝛyng them in, and plant them in the (b) mountayne of thyne inheritance, the place Loꝛde whiche thou haſt made foꝛ to dwel in, the ſanctuarie, O Loꝛd, whiche thy handes haue pꝛepared.

(b) Whiche was mount Sion, where after the temple was buylt.

18 The Loꝛde ſhal raigne foꝛ euer and euer.

19 Foꝛ Pharao on hoꝛſebacke went in with his charrettes and hoꝛſemen into the sea, and the Loꝛde bꝛought the waters of the sea vpon them: But the chyldꝛen of Iſrael went on dꝛye (lande) in the middes of ỳ sea.

20 And Marie a pꝛophetiſſe, the ſiſter of Aaron, tooke a timbꝛel in her hande, and all the

the women came out after her with (c) tymbrels and dances.

21 And Marie sang before them, Syng ye vnto the Lorde, for he hath triumphed gloriously: the horse and his ryder hath he ouerthrowen in the sea.

22 And so Moses brought Israel from the red sea, and they went out into the wylderneſſe of Sur: and they went three dayes in the wylderneſſe, and founde no waters.

23 And when they came to Marah, they coulde not drinke of the waters of (d) Marah, for they were bitter: therfore the name of the place was called Marah.

24 (e) And the people murmured agaynſt Moyses, sayeing, What shal we drinke?

25 And he cryed vnto the Lorde: and the Lorde "shewed him a tree, whiche when he had cast into the waters, the waters were made sweete: There he made them an ordinance and a lawe, & there he proued him,

26 And sayde, If thou wylt hearken vnto the voyce of the Lorde thy God, and wylt doo that whiche is right in his sight, and wylt gene eare vnto his commaundements and keepe al his ordinances: then wil I put none of these diseases vpon thee whiche I haue brought vpon the Egyptians: for I am the Lorde that healeth thee.

27 And ỹ children of Israel came to Elim, where were twelue welles of water, and threescore and tenne palme trees: and they pitched their tentes there by the waters.

(c) Signifiyng their great ioy, whiche custome the Iewes obserued in certayne solemnities. Iudg. 11. verse. 34.

(d) Is called bitter, and signifieth affliction and temptation, whiche through the crosse of Christe in faith is made sweete.

(e) A sodaine change of the vnconstant and vnkinde people, neyther consydering Moses by whose ministerie they had receiued suche benefites, nor remembring the strange woonders that God had wrought for them alredy.

"Taught.

The. xvi. Chapter.

1. The Israelites comme into the desart of Sin. 32. Manna is reserued for a remembrance vnto their posteritie.

16 1 AND they tooke their iourney from Elim, and al the congregation of the children of Israel came to the wylderneſſe of Sin, whiche is betweene Elim and Sinai, the fyfteenth day of the seconde moneth after their departyng out of the lande of Egypt.

2 And the whole congregation of the children of Israel murmured agaynſt Moses and Aaron in the wylderneſſe.

3 And the children of Israel sayde vnto them, Woulde to GOD we had dyed by the hande of the Lorde in the lande of Egypt, when we sate (*) by the fleash pottes, & when we dyd eate bread our bellyes ful: for ye haue brought vs out into this wylderneſſe to kyl this whole multitude with hunger.

4 Then sayde the Lorde vnto Moses, Beholde, I wyl rayne bread from heauen to you: and the people shal goe out, and gether a certayne rate euery day, that I may proone them, whether they wyl walke in my lawe or no.

5 The syxth day they shal prepare for them selues that which they wyl bring in, & let it be twise as much as they geather in dayly.

6 And Moses and Aaron sayde vnto al the children of Israel, At euen ye shal knowe that it is the Lorde which brought you out of the lande of Egypt.

7 And in the morning ye shal see the glory of the Lord, because he hath (b) heard your grudginges agaynſt the Lorde: And what are we, that ye haue murmured againſt vs?

8 And Moses sayde, At euen shal the Lorde gene you fleashe to eate, and in the morning bread enough: for the Lorde hath heard your murmurynges whiche ye murmure agaynſt hym: for what are we? Your murmurynges are not agaynſt vs, but agaynſt the Lorde.

9 And Moses spake vnto Aaron, Say vnto al the congregation of the children of Israel, Comme foorth before the Lorde: for he hath heard your grudgynges.

10 And as Aaron spake vnto the whole congregation of the children of Israel, they looked towarde the wylderneſſe, and beholde the glory of the Lord appeared in the cloude.

11 And the Lorde spake vnto Moyses, sayeing,

12 I haue heard the murmurynges of the children of Israel, tel them therfore, and say, At euen ye shal eate fleashe, and in the morynng ye shalbe fylled with bread: (c) and ye shal knowe that I am the Lord your GOD.

13 And at euen the quayles came vp, and couered the tentes: and in the morning the deawe lay rounde about the host.

14 And when the deawe was gonne, beholde, vpon the grounde in the wylderneſſe there lay a smal rounde thing, as smalle as the hoare frost on the grounde.

15 And when the children of Israel saw it, they sayde euery one to his neyghbour, it is "Manna: for they wist not what it was. And Moses sayde vnto them, This is the bread whiche the Lorde hath geuen you to eate.

16 This is the woord which the Lorde had commaunded: (d) geather of it euery man for him selfe for to eate, a gomer ful for euery man, accordyng to the number of your soules, and take euery man for them which are in his tentes.

17 And the children of Israel dyd so, and geathered somme more, somme lesse.

(*) So harde a thing it is to the fleash, not to murmure againſt God, when the belly is pounished.

B

(b) He gaue them not Manna because they murmured, but for his promise sake

(c) God worketh al that he dooth for this end, that the knowledge of hym may sticke deepelyer in our minde.

"Man, whiche signifyeth gyft.

(d) Hauyng receiued gyftes at Gods hande, we haue neede of lawes for the due vse of the same, els shoulde we abuse them to our destruction.

18 And when they dyd meate it with a gomer, vnto hym that geathered muche, remayned nothing ouer, and vnto hym that had geathered litle, was there no lacke: euery man geathered sufficient for his eatyng.

(e) This doctrine also parteyneth to vs, who are bydden to aske but our dayly foode, and forbydden to be careful for to morowe.

19 And Moses sayd vnto them, (e) See that no man let ought remayne to the morning.

20 Notwithstandyng, they hearkened not vnto Moses: but some of them left of it vntil the morning, and it waxed (f) ful of wormes, and corrupted: & Moses was angry with them.

(f) So God punisheth them that greedily geather goodes, trustyng rather to their owne riches & diligence, then to his goodnes and prouidence.

21 And they geathered al mornynges euery man as muche as suffised for his eatyng: and assoone as the heate of the sunne came, it mouit.

22 And the syxth day they geathered twyse as muche bread, two gomers for one man: and al the rulers of the congregation came and tolde Moses.

23 He sayde vnto them, This is that which the Lorde hath sayde, To morowe is the rest of the holy Sabboth vnto the Lorde, bake that whiche you wyl bake to day, and seethe that ye wyl seethe, and that whiche remayneth, lay vp tyl the morning.

24 And they layed it vp tyl the morning as Moses bad: and it dyd not corrupt, neyther bred there any worme therein.

25 And Moses sayde, Eate that to day, for it is the Sabboth vnto the Lorde: to day ye shal not fynde it in the feelde.

26 Sixe dayes ye shal geather it, and in the seuenth day whiche is the Sabboth, in it there shalbe none.

27 Notwithstanding, there went out somme of the people in the seuenth day for to geather, and they founde none.

28 And the Lorde sayde vnto Moses, Howe long refuse ye to kepe my cõmaundementes and my lawes?

29 See, the Lorde hath geuen you a Sabboth, therefore he geueth you the syxth day bread for two dayes: byde therefore euery man at home, and let no man goe out of his place the seuenth day.

30 And the people rested the seuenth day.

31 And the house of Israel called the name thereof Manna: and it was lyke (g) coriander seede, and white: and the taste of it was lyke wafers made with hony.

(g) In fourme and figure, and not in colour, Num 11. verse. 7.

32 And Moses sayde, This is that whiche the Lord commaundeth, Fyl a gomer of it, whiche may be keapt for your chyldren after you, that they may see the bread wherewith I haue fedde you in the wyldernesse when I brought you out of the lande of Egypt.

33 And Moses spake vnto Aaron, Take a pot, and put a gomer ful of Manna therin, and lay it vp before the Lord, to be keapt for your chyldren after you.

34 As the Lorde commaunded Moses, so Aaron layde it vp before the testimonie to be keapt.

35 And the chyldren of Israel did eate Manna fourtie yeres, vntyl they came to a lande inhabited, and so they did eate Manna, vntyl they came vnto the borders of the lande of Chanaan.

36 A gomer, is the tenth part of an (h) Epha.

(h) Whiche measure conteyneth about tenne pottels.

The. xvii. Chapter.

I. The Israelites comme into Raphidim.
II. Moses holdeth vp his handes in prayer, and the Amalekites are ouercome.

1 AND al the congregation of the chyldren of Israel went on their iourneys from the wylderneſſe of Sin, after the commaundement of the Lorde, and pitched (a) in Raphidim, there was no water for the people to drinke.

(a) Moses here noteth not euery place where they camped as Num. 33. but onely those places where some notable thyng was donne.

2 And the people dyd chyde with Moses, and sayde, Geue vs water to drinke. Moses sayde vnto them, Why chide you with me? Wherefore doo ye tempt the Lorde?

3 There the people thirsted for water, and the people murmured agaynst Moses, and sayde, Wherefore hast thou thus brought vs vp out of Egypt, to kyl vs and our chyldren, and our cattel with thirst?

4 And Moses cryed vnto the Lorde, sayeing, What shal I do vnto this people, they be almost redy to stone me?

5 And the Lorde sayde vnto Moses, Goe before the people, and take with thee of the elders of Israel: and thy rodde wherewith thou smotest the riuer take it in thine hand, and goe.

6 Beholde, I wyl stande before thee vpon the rocke that is in Horeb, and thou shalt smyte the rocke, and there shal comme water out thereof, that the people may drinke. And Moses dyd so before the eyes of the elders of Israel.

7 And he called the name of the place (b) Massah and Meribah, because of the chydyng of the chyldren of Israel, and because they tempted the Lorde, sayeing, Is the Lorde amongest vs, or not?

(b) To print this example in our harts, Dauid mentioneth it, Psal. 95. saying, Harden not your hartes, &c.

8 Then came Amalec, and fought with Israel in Raphidim.

9 And Moses sayde vnto "Iosua: Choose vs out menne, and goe fyght with Amalec: and to morowe I wyl stande on the toppe of the hyl, and the rodde of GOD shalbe in my hande.

"Iehosua.

10 Iosua did as Moses bad hym, & fought with

with Amalec: and Moses and Aaron, and Hur went vp to the toppe of the hill.

11 And it came to passe, that when Moses helde vp his hande, (c) Israel had the better: and when he let his hande downe, Amalec had the better.

12 But Moses hands were heauy, and therfore they tooke a stone & put it vnder him, and he sate downe theron: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: And his handes remained stedy vntill the goeing downe of the sunne.

13 And Iosua discomfited Amalec and his people with the edge of the swoorde.

14 And the Lorde saide vnto Moses, Write (d) this for a remembrance in a booke, and commit it into the eares of Iosua: for I wyl vtterly put out the remembrance of (e) Amalec from vnder heauen.

15 And Moses made an aulter, and called the name of it, "The Lorde is he that woorketh myracles for me.

16 For he sayde, The (f) hande is on the seate of God, the Lorde wyl haue warre with Amalec from generation to generation.

The .xviii. Chapter.

I. Iethro Moses father in lawe, brought his wyfe and chyldren vnto him.

A

1 IEthro the priest of Madian, Moses father in lawe, heard of al that God hadde done for Moses, & for Israel his people, and that the Lorde had brought Israel out of Egypt.

2 Therfore he tooke Sephora Moses wife, after he had (a) sent her backe,

3 And her two sonnes, of whiche the one was called Gershom: for he sayde, I haue benne an aliant in a strange lande,

4 The name of the other was Eliezer: for the God of my father (sayde he) was myne helpe, and delinered me from the swoorde of Pharao.

5 And Iethro Moses father in lawe, came with his two sonnes, and his wyfe, vnto Moses into the wyldernesse, where he abode by the (b) mount of God.

6 And (c) he saide vnto Moses, I thy father in lawe Iethro am come to thee, and thy wyfe also, & her two sonnes with her.

7 And Moses went out to meete his father in law, and dyd obeysaunce, and kissed him: and eche asked other of his "healthy, and they came into the tent.

8 And Moses tolde his father in lawe all that the Lorde had donne vnto Pharao and to the Egyptians for Israels sake, and al the trauayle that had "come vpon them by the way, and howe the Lorde deliuered them.

9 And Iethro reioyced ouer al the goodnes whiche the Lorde had donne to Israel, and because he had deliuered them out of the handes of the Egyptians.

10 And Iethro saide, (d) Blessed be the Lord whiche hath deliuered you out of the hand of the Egyptians, and out of the hande of Pharao, whiche hath also deliuered his people from the hande of the Egyptians.

11 Nowe I knowe that the Lorde is greater then al goddes: for in the thing whereby they dealt proudly with thē, (e) (were they destroyed them selues.)

12 And Iethro Moses father in lawe, tooke whole burnt offeringes and sacrifyces, to offer to God: and Aaron and all the elders of Israel came to eate breade with Moses father in lawe before God.

13 And on the morowe Moses sate to iudge the people: and the people stoode about Moses from morning vnto euen.

14 And when Moses father in lawe sawe al that he dyd vnto the people, he sayd, What is this that thou doest vnto the people? Why sittest thou thee selfe alone, and all the people stande about thee from morning vnto euen?

15 And Moses sayde to his father in lawe, Because the people come vnto me to seeke (counsel) of God.

16 When they haue a matter, they come vnto me, and I iudge betweene euery man and his neighbour, and shewe them the ordinances of God and his lawes.

17 And Moses father in lawe saide vnto him, It is not (f) wel that thou doest.

18 Thou both weeriest thee selfe, and this people that is with thee: For this thing is of more waight then thou art able to perfourme thee selfe alone.

19 Heare therefore nowe my voyce, and I wyl geue thee counsel, and God shalbe with thee: Be thou vnto the people (g) to Godwarde, that thou mayst bring the causes vnto God:

20 And thou shalt teache them ordinances and lawes, and shewe them the way wherin they must walke, and the woorke that they must doo.

21 Moreouer, thou shalt seeke out among all the people menne of courage (and) suche as feare God, true men, hating couetousnesse, and place (of these) ouer the (people) rulers of thousandes, rulers of hundredes, rulers of fyftyes, and rulers of tennes,

22 And let them iudge the people at al seasons: and euery great matter that cōneth,

(c) The fervent prayer of the godly, of how great force it is, hereby it is wel knowen

(d) This slaughter of the Amalecites was but the beginning of gods vengeance, as it appeareth. Deut. xxv. verse, xvii and i. Samuel. xv.

(e) An example to be trembled at, of them that persecute goddes Churche.

"Iehouah Nissi, that is, the lorde, my banner.

(f) This Hebrue speache meaneth as much, as yf he should say, God sweareth by his throne

(a) It may seeme that he sent her backe to her father for her impatience, lest she shoulde be a let to his vocation, whiche was so daungerous. cap. iiii vearse. xxv.

(b) So called, because the presence of God was there, and wrought many myracles.

(c) That is, he sent messengers to Moses.

"Peace.

"Founde them.

(d) Whereby it may appeare that he worshipped the true god, and therfore Moses refused not to marry his daughter.

(e) For they that drowned the children of Israel, were drowned them selues in water.

(f) As negligence and slouthfulnes in magistrats is vtterly euil: so for a man to ouercharge him selfe further then he is able to sustayne, is not wel.

(g) Iudge thou in hard causes which can not be decided, but by consulting with God.

let them bring vnto thee, but let thē iudge al smal cauſes them ſelues, and ſo ſhall it be eaſyer for thee ſelfe, and they ſhal beare a (burden) with thee.

23 If thou ſhalt doo this thing, and GOD charge thee withal, thou ſhalt be hable to endure, and yet the people ſhal comme to their place in peace.

(h) Though Iethro were not to be compared, yet Moſes foloweth his counſayle. So we alſo muſt folowe wholeſome inſtructions, who ſo euer putteth them in our mind.

24 (h) And ſo Moſes obeyed the voyce of his father in lawe, and dyd all that he had ſaide.

25 And Moſes choſe menne of courage out of al Iſrael, and made them as heads ouer the people, rulers of thouſandes, rulers of hundredes, rulers of fyftyes, and rulers of tennes,

26 And they iudged the people at al ſeaſons: but brought the harde cauſes vnto Moſes, and iudged al ſmal matters them ſelues.

(i) Reade the occaſyons. Num. x. verſe. xxix.

27 And Moſes (i) let his father in lawe depart: and he went into his owne lande.

The. xix. Chapter.

10. The people are commaunded to be ſanctified.

A 1 IN the thirde moneth when the children of Iſrael were gonne out of the lande of Egypt, the ſame day came they into the wylderneſſe of Sinai.

2 For they were departed from Raphidim, and were comme to the deſart of Sinai, and had pitched their tentes in the wylderneſſe, and there Iſrael camped before the mount.

(a) The Eagle caryeth her young ones vpon her winges, fearing only mans violēce which rather then they ſhoulde take harme, ſhe woulde receaue the harme in her owne body. In ſteede thereof, ſerued the cloude that keapt of the Egyptians force.

3 But Moſes went vp vnto God, and the Lord called vnto him out of ỳ mountayne, ſayeing, Thus ſhalt thou ſay vnto ỳ houſe of Iacob, and telle the children of Iſrael,

4 Ye haue ſeene what I dyd vnto the Egyptians, and tooke you vp vpon (a) Eagles winges, and haue brought you vnto mee ſelfe.

5 Nowe therefore yf ye wyl heare my voyce in deede, and keepe my couenant, ye ſhalbe (a) a deare "treaſure vnto me aboue all nations: for al the earth is myne.

(a) A deare and precious thyng of al menne greatly deſyred.

6 Ye ſhalbe vnto me alſo a prieſtly kyngdome, and an holy people. And theſe are the woordes whiche thou ſhalt ſay vnto the children of Iſrael,

7 Moſes came and called for the elders of the people, and layde before their faces all theſe woordes whiche the Lord commaunded hym.

8 And the people anſwearedd altogeather, and ſayde, Al that the Lorde hath ſayd, we wyl doo. And Moſes brought the woordes of the people vnto the Lorde.

9 And the Lorde ſayde vnto Moſes, Loe, I comme vnto thee in a thicke cloude, that the people may heare me talkyng with thee, & beleeue thee for euer. Moſes shewed the woordes of the people vnto the Lorde.

10 And the Lorde ſayde vnto Moſes, Goe vnto the people, and (b) ſanctifye them to day and to morowe, and let them waſhe their clothes.

(b) Teache them to be pure in hart, as they ſhew them ſelues outwardly cleane by waſhing.

11 And be redy againſt the thirde day: for the thirde day "the Lorde wyll comme downe in the ſyght of all the people vppon mount Sinai.

"The Lord wyll comme downe, for I wyll come downe.

12 (c) And thou ſhalt ſet boundes vnto the people rounde about, and ſay, Take heede to your ſelues that ye goe not vp into the mount: or touche the border of it: who ſo euer toucheth the mount, ſhal ſurely dye.

(c) Men muſt be no bolder in gods matters then he geueth them leaue, nor farther curious, then he reuealeth in his woorde.

13 There ſhal not an hande touche it, els he ſhalbe ſtoned, or ſhot through: whether it be beaſt, or man, it ſhal not lyue: when the * trumpet bloweth long, then may they comme vp into the mountayne.

* or, cornet.

14 And Moſes went downe from the mount vnto the people, and ſanctifyed them, and they waſhed their clothes.

15 And he ſayde vnto the people, Be ready againſt the thirde day, and comme not at (your) wyues.

E

16 And the thirde day in the morning there was thunder and lyghtning, and a thicke cloude vpon the mount, and the voyce of the trumpet exceedyng loude, ſo that al the people that was in the hoaſt was afrayde.

17 And Moſes brought the people out of the tentes to meete with God, and they ſtoode at the neather part of the hil.

18 And mount Sinai was altogeather on a ſmoke, becauſe the Lorde deſſended downe vppon it in fyre, and the ſmoke thereof aſſended vp as the ſmoke of a furnace, and all the mount (d) quaked exceedyngly.

(d) God vſed theſe feareful ſygnes, to ſignifie that his lawe dooth terrifie the conſcience of man, whereby he might be mooued the more to reuerence and feare the maieſtie of God.

19 And when the voyce of the trumpet blew long, and waxed lowder and lowder, Moſes ſpake, and GOD anſwearedd him by a voyce.

20 And the Lorde came downe vpon mount Sinai in the toppe of the hill: and when the Lorde called Moſes vp into the toppe of the hill, Moſes went vp.

21 And the Lorde ſaide vnto Moſes, Goe downe, charge the people, leſt they breake out from their boundes to ſee the Lorde, and ſo many of them periſhe.

22 And let the prieſtes alſo whiche comme to the Lorde ſanctifye them ſelues, leſt the Lorde deſtroy them.

23 And Moſes ſayde vnto the Lorde, The people

people can not comme vp into the mount Sinai, for thou chargest vs, sayeing, Set boundes about the hyl, and sanctifie it.

24 And the Lorde sayde vnto hym, Away, and geat thee downe, and thou shalt come vp, thou, and Aaron with thee: but let not the (e) priestes and the people presume for to come vp vnto the Lorde, least he destroy them.

(e) Neyther dignitie nor multitude haue authoritie to passe the boundes that gods woorde prescribeth.

25 And so Moses went downe vnto the people, and tolde them.

The.xx.Chapter.

1. The ten commaundementes of God are declared vnto the people. 13 Gods of Syluer and golde are agayne forbydden.

A 1 AND (a) God spake al these woordes, and sayde,

The first Table.

2 I am the Lorde thy God, whiche haue brought thee out of the lande of Egypt, out of the house of bondage.

(a) When Moses and Aaron were gonne vp, or had passed the boundes of the people, God spake thus out of the mount, that al the people hearde. Deut.5. verse.25.

3 Thou shalt haue none other gods in my syght.

4 Thou shalt make thee no grauen image, neyther the lykenesse of any thyng that is in heauen aboue, eyther in the earth beneath, nor in the waters vnder the earth.

5 Thou shalt not bowe downe to them, nor woorshyp them: for I the Lorde thy God am a gelous God, and visite the sinne of the fathers vppon the chyldren, vnto the thirde and fourth generation of them that hate me:

6 And shewe mercye vnto thousandes in them that loue me, & keepe my commaundementes.

(b) Not only periurie, but rash & light othes be cõdemned.

7 (b) Thou shalt not take the name of the Lorde thy God in vayne: for the Lord wyl not hold him giltlesse that taketh his name in vayne.

(c) The day is halowed, when they that comme togeather on the Sabboth be holy them selues.

8 Remember the Sabboth day, that thou (c) sanctifie it.

9 Syxe dayes shalt thou labour, and doo al that thou hast to doo,

10 But the seuenth day is the Sabboth of the Lorde thy God: in it thou shalt doo no maner of woorke, thou, and thy sonne, and thy daughter, thy manne seruant, and thy mayde seruant, thy catayle, and the stranger that is within thy gates:

11 For in syxe dayes the Lord made heauen and earth, the sea, and al that in them is, and reasted the seuenth day: wherefore the Lorde blessed the seuenth day, and halowed it.

(d) Honour (e) thy father and thy mother: that thy dayes may be long in the land which the Lord thy God geueth thee.

(d) By honor is meant al duetie due whiche we owe vnto them.

The second Table.

(e) Vnder the name of parentes, almagistrates and superiours be conteined

13 Thou shalt not (f) kyl.

(f) Here, not only slaughter, but wrath and hatred is forbydden. Matth.5. 1. Iohn.3.

14 Thou shalt not (g) commit adulterie.

(g) And here with the outward act, the inwarde affection, with al that proceadeth therof, is cõdemned

15 Thou shalt not (h) steale.

(h) We must withdrawe both our handes, our eyes, and our mindes from another mans good. And here al auarice and vnlawful gaynes is disprooued.

16 Thou shalt not beare false witnesse agaynst thy neyghbour.

17 Thou shalt not couet thy neyghbours house, neyther shalt thou couet thy neyghbours wyfe, nor his man seruant, nor his mayde, nor his oxe, nor his asse, nor any thyng that is thy neyghbours.

18 And al the people sawe the thundering, and lyghtening, and the noyse of the trumpette, and the mountayne smokyng: And when the people sawe it, they remoued, and stoode a farre of:

19 And said vnto Moses, Talke thou with vs, and we wyl heare: But let not God talke with vs, least we dye.

20 And Moses said vnto the people, Feare not, for God is comme to prooue you, and that his feare may be before your eyes, that ye sinne not.

21 And the people stoode a farre of, and Moses went into the thicke cloude, where God was.

22 And the Lord sayde vnto Moses, Thus thou shalt say vnto the chyldren of Israel, Ye haue seene that I haue talked with you from out of heauen.

23 Ye shal not make therefore with me gods of Syluer, neyther shal ye make ye gods of Golde.

24 An aulter of earth thou shalt make vnto me, and thereon offer thy whole burnt offeringes, and thy peace offerynges, thy sheepe and thyne oxen: In al places where I shal put the remembrance of my name, thyther I wyl comme vnto thee, and blesse thee.

25 And yf thou wylt make me an aulter of stone, see thou make it not of hewen stone: els yf thou lyft vp thy toole vppon it, thou hast polluted it.

29 Neyther shalt thou goe vp by steppes vnto myne aulter, that thy " shame be not shewed thereon.

" or, fylthinesse.

The.xxi.Chapter.

1. Iudicial and ciuil ordinances appoynted by God, touching seruitude, stealyng of men, manslaughter, cursyng of parentes, brawling, punishment of lyke with lyke, and of a goryng oxe, and such lyke.

THese (a) are the lawes whiche thou shalt set before them.

(a) That is, the syxth partition of this booke after the Hebrues, called the iudicial parte, that is, orders taken for the dissluyng of the controuersies.

2 If thou buye a seruant that is an Hebrue, syxe yeeres he shal serue, and in the seuẽth he shal goe out free (paying) nothing.

3 If he came alone, he shal goe out alone: and

Deut.15.

and yf he came married, his wyfe shal goe out with him.

(b) Albeit god made this lawe for defence of libertie, yet so woulde he haue it kept, that the maister myght not be endamaged, for we must not doo good to one with anothers harme.

4 (b) And if his maister haue geuen hym a wyfe, and she haue borne him sonnes or daughters: then the wyfe and her chyldren shalbe her maisters: and he shal goe out alone:

5 And if the seruant say, I loue my maister, my wyfe, and my chyldren, I wyl not goe out free:

6 His maister shal bring him vnto the iudges, and set him to the doore, or the doore-poste, and his maister shal bore his eare through with a naule, and he shalbe his seruant for euer.

7 And if a man sel his daughter to be a seruant, she shal not goe out as the menne seruantes doo.

8 If she please not her maister, who hath (nowe) promised her marriage, then shal he let her redeeme her selfe: To sel her vnto a strange nation shal he haue no power, seeyng he despised her.

9 If he haue promised her vnto his sonne to wyfe, he shal deale with her as menne doo with theyr daughters.

(c) That is, if he neither marry her to him selfe, nor to his sonne, nor let her redeeme her selfe out of bondage.

10 And if he take him another wyfe, yet her foode, her rayment, and duetie of marriage shal he not minishe.

11 And if he do not (c) these three vnto her, then shal she go out free and pay no money.

12 He that smyteth a man that he dye, shalbe slayne for it.

* Sanctuarie appoynted for place of refuge.

13 If a man laye not awayte, but God deliuer (a m) into his handē, then I wyl poynt thee a place * whyther he shal flee.

14 If a man comme presumptuously vppon his neighbour, to slaye him with guyle, thou shalt take him from myne aulter, that he dye.

" Dye the death.

15 He that smiteth his father or his mother, let him " be slayne for it.

* Of harme donne by occasion yf brawles.

16 He that stealeth a man, and selleth him, if he be prooued vpon him, shalbe slayne for it.

17 And he that curseth his father or mother, shalbe put to death for it.

* or, his neyghbour.

18 * If menne strine togeather, and one smyte " another with a stone, or with his fyst, and he dye not, but lyeth in his bed:

(d) In these ciuil lawes, we must not seeke for absolute perfection, whiche god tempered according to the rudenesse of the people, amongst whō many thyngs were to be wynked at for the tyme.

19 If he ryse againe, and walke without vpon his staffe, then shal he that smote him goe quyte, saue onely he shal beare his charges for leesing his time, and shal pay for his healyng.

20 And if a man smite his seruant or his mayde with a rodde, and they dye vnder his hande, he shalbe greeuously punished.

21 And if he continue a day or two, (d) it shal not be reuenged, for he is his money.

22 If menne strine, and hurt a woman with childe, so that her fruite depart from her, and yet no destruction folowe: then he shalbe sore punished, according as the womans husbande wyl laye to his charge, and he shal pay as the dayes menne wyl appoynt him.

(e) The execution hereof, partyeneth to magistrates. For priuate wreche is forbydden. Matth. 5. verie. 33.

23 And if any destruction (e) folowe, then he shal geue life for life.

24 Eye for eye, tooth for tooth, hande for hande, foote for foote,

25 Burnyng for burnyng, wounde for wounde, stripe for stripe.

26 And if a man smite his seruant, or his mayde in the eye, that it perishe, he shal let them goe free for the eyes sake.

27 Also, if he smite out his man seruant, or his maydes tooth, he shal let them goe out free for the toothes sake.

" Pushe, or smyte with his hornes.

28 If an oxe " gore a man, or a woman, that they dye, then the oxe shalbe stoned, and his fleashe shal not be eaten: but the owner of the oxe shal goe quite.

29 If the oxe were woont to push with his horne in tyme past, and it hath ben told his maister, and he hath not kept him, but that he hath killed a manne or a woman: (f) then the oxe shalbe stoned, and his owner shal dye also.

(f) So god would do vs to vnderstand howe heynous a matter it is for any man to anoy gods image.

30 If there be set to him a summe of money, then he shal geue for the redeeming of his life whatsoeuer is layde vppon him.

31 And whether he haue gored a sonne or a daughter, accordyng to the same iudgement shal it be donne vnto him.

32 But if it be a man seruant, or a mayde, that the oxe hath gored, then he shal geue vnto their maister thirtie " sicles, and the oxe shalbe stoned.

Reade Gene. 23. verie. 15.

33 If a man open a wel, or digge a pyt, and couer it not, and an oxe or an asse fal therin:

34 The owner of the pyt shal make it good, and geue money vnto their maister, and the dead beast shalbe his.

35 If one mans oxe hurt another, that he dye: then they shal sel the lyue oxe, and diuide the money, and the dead oxe also they shal diuide.

36 Or if it be knowen that the oxe hath vsed to pushe in tyme past, and his maister hath not kept him: he shal pay oxe for oxe, and the dead shalbe his owne.

The. xxii. Chapter.

1. The lawes of God concerning theft, 5. damage, 7. lendyng, 14. borowyng, 16. enticing of maydes, 18. witchcraft, 20. idolatrie, 21. supporting of wydowes, strangers, & fatherles, 25. vsurie, 28. reuerence to magistrates.

1 If a

A 1 IF (a) a man steale an oxe or a sheepe, and kyl it, or sel it: he shal restore fiue oxen for an oxe, foure sheepe for a sheepe.

(a) Ponnishment ordayned for theeues.

2 If a theefe be founde breakyng vp, and be smitten that he dye: there shal no blood be shed for hym.

3 But yf the sunne be vpon hym, then there shalbe blood shedde for hym, for he shoulde make restitution: if he haue not wherwith, he shalbe solde for his theaft.

4 If the theaft be founde in his hand aliue, whether it be oxe, or asse, or sheepe, he shal restore double.

5 If a man doo hurte feelde or vineyarde, & put in his beast to feede in another mans feelde, of the best of his owne feelde, and of the best of his owne vineyard, shal he make restitution.

6 If fyre breake out & catche in the thornes, and the stackes of corne, or the standyng corne, or feelde be consumed therewith: he that kyndled the fyre, shal make restitution.

B 7 If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, yf the theaft be founde, let hym pay double:

* A law for thynges left in custodie.

8 And yf the theaft be not founde, then the good man of the house shalbe brought vnto the iudges, that it may be knowen (b) whether he haue put his hande vnto his neighbours good.

(a) That is, whether he haue stollen it.

9 And in al manner of trespasse, whether it be for oxe, asse, or sheepe, rayment, or any manner of lost thyng, whiche another chalengeth to be his: the cause of both parties shal come before the iudges, and whom the iudges condemne, let hym pay double vnto his neyghbour.

10 If a man deliuer vnto his neighbour to kepe, asse, oxe, sheepe, or whatsoeuer beast it be: and it die, or be hurt, or taken away by enimies, and no man see it:

11 Then shal an oth of the Lord be betweene them, that he hath not put his hande vnto his neighbours good: and the owner of it shal take the othe, and the other shal not make it good.

12 And if it be stollen from him, then he shal make restitution vnto the owner thereof.

(c) Or shewe some part of the beaste.

If it be torne in peeces, then let hym (c) bryng record of the tearyng, and he shal not make it good.

13 And yf a man borow ought of his neighbour, and it be hurte, or els dye, and the owner therof be not by, he shal surely make it good.

C 14 But yf the owner thereof be by, he shal not make it good: If it be an hyred thyng, it came for his hyre.

15 If a man entice a mayde that is not betrothed, and lye with her, he shal endowe her, and take her to his wyfe.

16 (d) And yf her father refuse to geue her vnto hym, he shal pay money according to the dowrie of virgins.

(d) Hereby we see what authoritie the parentes haue in the bestowing of their daughter, whom it were not reason to take him for their sonne in lawe agaynst theyr willes, that had wrought thē so great a vyllanie.

17 Thou shalt not suffer a (e) witche to liue.

(e) The word in Hebrewe signifieth a sorcerer, or an inchaũter, or any that by diuilishe meanes hurteth either cattel, corne, or menne.

18 Whosoeuer lyeth with a beast, shal (f) be slayne for it.

(f) And here also the word signifieth not bare killing, but curlyng, and banning, for the more detestation thereof.

19 He that offereth vnto any goddes, saue vnto the Lorde only, he shalbe kylled.

20 Vexe not a stranger, neither oppresse him: for ye were strangers in the lande of Egypt.

21 Ye shal trouble no widow nor fatherlesse chylde.

22 If ye shal euil entreate them, and they crye out vnto me, I wyl surely heare theyr crye.

23 And then wyl my wrath waxe hot, and I wyl kyl you with the swoorde, and your wiues shalbe widowes, and your chyldren fatherlesse.

24 If thou lende money to any of my people that is poore by thee, thou shalt not be as a tyrant vnto hym, neyther shalt thou lay vpon hym vsurie.

25 If thou take thy neighbours rayment to pledge, thou shalt deliuer it vnto hym by that the sunne goe downe.

26 For that is his couerynge only, euen the raiment for his skinne, wherin he sleepeth: and when he cryeth vnto me, I wyl heare hym, for I am mercyful.

27 Thou shalt not rayle vpon the * gods, neyther blaspheme the ruler of thy people.

* or, Iudges.

28 Thy fruites, whether they be drye or moyst, see thou keepe them not backe: thy firste borne sonne thou shalt geue me.

29 Lykewyse also shalt thou do with thine oxen, and with thy sheepe: seuen dayes it shalbe with the damme, and the eight day thou shalt geue it me.

30 Ye shalbe an holy people vnto me, neyther shal ye eate any flesshe that is torne of beastes in the feelde, but shal cast it to a dogge.

The. xxiii. Chapter.

2. A multitude is not to be folowed in euil.

25. The reward of them that keepe the commaundementes.

1 THou shalt not haue to doo with any false report, neyther shalt thou (a) put thyne hande with the wycked, to be an vnryghteous witnesse.

(a) That is, thou shalt not conspire with the wicked. &c. or sweare with them: for the Iewes take no othe but they lay their hande vpon the booke of the lawe. "Answeare.

2 Thou shalt not folow a multitude to do euyl, neyther shalt thou "speake in a matter of iustice according to the greater number,

ber, for to peruert iudgement.

(b) Trueth of the matter, and not reſpect of any perſon, is to be eſteemed in iudgement.

3 Neither ſhalt thou (b) eſteeme a poore man in his cauſe.

4 If thou meete thine enimies oxe or aſſe goeyng aſtray, thou ſhalt bryng them to hym agayne.

5 If thou ſee the aſſe of him that hateth thee ſyncke vnder his burden, thou ſhalt not paſſe by and let hym alone, but ſhalt helpe hym to lyft hym vp agayne.

6 Thou ſhalt not hynder the ryght of the poore in his ſuite.

ℬ 7 Keepe thee farre from a falſe matter, and the innocent & ryghteous ſee thou ſlay not: (c) for I wyl not iuſtifie the wycked.

(c) Though the wycked oppreſſe the godly in this lyfe, and goe for good menne notwithſtandyng: yet before God it ſhal not be ſo, who wyl be reuenged of the wrong.

8 (d) Thou ſhalt take no gyftes: for gyftes blynde the "ſeeyng, & peruert the wordes of the ryghteous.

(d) Agaynſt bribes.

" Wyſe.

9 Thou ſhalt not oppreſſe a ſtranger: for ye knowe the hart of a ſtranger, ſeeyng ye were ſtrangers in the lande of Egypt.

10 Sixe yeeres thou ſhalt ſowe thy lande, and geather in the fruites thereof.

11 And the ſeuenth yeere thou ſhalt let it reaſt and lye ſtyl, that the poore of thy people may eate: and what they leaue, the beaſtes of the feelde ſhal eate. In lyke maner thou ſhalt deale with thy vineyard and thyne oline tree.

12 Sixe dayes thou ſhalt doo thy worke, and in the ſeuenth day thou ſhalt reaſt: that thyne oxe and thyne aſſe may reaſt, and the ſonne of thy mayde, and the ſtranger may be refreaſhed.

13 In al thynges that I haue ſayde vnto you, be circumſpect: and make no rehearſal of the names of ſtrange gods, neyther let it be heарde out of thy mouth.

℄ 14 Three feaſtes thou ſhalt holde vnto me in a yeere.

(e) Becauſe the paſſouer was eate but on one day, the vnleauened bread, 7 dayes togeather: this ſolemnitie tooke his name of that that longeſt continued.

15 Thou ſhalt keepe (e) the feaſt of vnleauened bread: thou ſhalt eate vnleauened bread ſeuen dayes, as I commaunded thee, in the tyme appoynted of the moneth "Abib: for in that moneth ye came out of Egypt, and ſee that no man appeare before me emptie,

" that is, Marche.

16 And the feaſte of (f) harueſt, when thou reapeſt the firſte fruites of thy labours, whiche thou haſt ſowen in the feelde: and the feaſt of (g) ingeatherynge (which is) in the ende of the yeere when thou haſt geathered in thy labours out of the feelde.

(f) Deut. xvi. It is alſo called the feaſt of weekes.

(g) The feaſt of tabernacles. Deu. xvi

17 (Thele) three tymes in the yeere, ſhal al thy men childzen appeare before the Lorde God.

18 Thou ſhalt not offer the blood of my ſacrifice vpon leauened bread, neither ſhal the fat of my feaſt remaine vntil the morning.

19 The firſt of the firſt fruites of thy lande thou ſhalt bring into the houſe of the Lorde thy God: thou ſhalt not (h) ſeeth a kyd in his mothers mylke.

(h) Vntimely fruites ought neither to be offered nor eaten, for it hath a ſpice of crueltie, and of an intemperate appetite.

20 Beholde, I ſende an angel before thee, to keepe thee in the way, and to bryng thee into the place whiche I haue prepared.

21 Beware of hym, and heare his voyce, and reſiſt hym not: for he wyl not ſpare your miſdeedes, and my ( ) name is in him.

22 But and yf thou ſhalt in deede hearken vnto his voyce, and doo al that I ſpeake, I wil be an enimie vnto thine enimies, and an aduerſarie vnto thine aduerſaries.

(i) I wil geue hym myne auctoritie, & he ſhal gouerne you in my name.

23 For mine angel ſhal goe before thee, and bryng thee in vnto the Amorites, and Hethites, and Pherezites, and Chanaanites, Heuites, and Iebuſites, and I ſhal deſtroy them.

ℵ 24 Thou ſhalt not bowe downe to their gods, neyther ſerue them, neither do after the workes of them: but ouerthrowe them, and breake downe the images of them.

25 And ye ſhal ſerue the Lord your God, and he ſhal bleſſe thy bread and thy water: and I wyl take al ſickneſſes away from the middeſt of thee.

26 There ſhal nothing haue any vntymely birth, nor be vnfruiteful in thy lande: the number of thy dayes (k) I wyl fulfil.

(k) I wil prolong thy lyfe to my honor, and thy ſaluation.

27 I wyl ſende my feare before thee, and wyl deſtroy al the people whyther thou ſhalt goe: and I wil make al thyne enimies (turne) their backes vnto thee.

28 And I wil ſende hornets before thee, whiche ſhal driue out the Heuites, the Chanaanites, and the Hethites before thee.

29 Neuertheleſſe, I wyl not caſt them out before thee in one yeere, leſt the land grow to a wylderneſſe, and the beaſt of the feelde multiplie againſt thee.

30 By litle and litle, I wyl driue them out before thee, vntil thou be increaſed, and inherite the lande.

31 And I wyl make thy coaſtes from the red ſea vnto the ſea of the Philiſtines, and from the ( ) deſart vnto the riuer: for I wil deliuer the inhabitours of the lande into thyne hande, and thou ſhalt dryue them out before thee.

(l) From the deſart of Sur, vnto the riuer Euphrates.

32 Thou ſhalt make no couenant with them, nor with their gods.

33 Neither let thē dwel in thy land, leſt they make thee ſinne againſt me: for if thou ſerue their gods, it wyl ſurely be thy decay.

The .xxiiii. Chapter.

5. Moſes offered vp ſacrifice vnto the Lord, and ſprinckled the people with the blood of the couenant. 7. The people promiſe obedience vnto the Lorde.

1 And

A 1 And he sayde vnto Moses, Comme vp vnto the Lorde, thou, and Aaron, Nadab, and Abihu, and the threescore and tenne elders of Israel, and ye shal worshyp a farre of.

2 And Moses him selfe alone shal goe vnto the Lorde: but they shal not comme nygh, neyther shal the people goe vp with him.

3 And Moses came, and tolde the people al the woordes of the Lorde, and al the iudgementes: and al the people answeared with one voyce, and sayd, Al the woordes which the Lorde hath sayde, wyl we doo.

4 And Moses wrote al the woordes of the Lorde, and rose vp early, & set vp an aulter vnder the hil, and twelue stones, according to the twelue tribes of Israel.

5 And sent young menne of the chyldren of Israel, whiche brought whole burnt offerynges, and offered peace offeringes of oxen vnto the Lorde.

(a) The reason of this ceremonie, is declared in the .ix. to the Hebrues.

6 And Moses tooke halfe of the (a) blood, and put it in basons, and the other halfe he sprinkled on the aulter.

7 And he tooke the booke of the couenant, and read it in the audience of the people: and they saide, Al that the Lorde hath said, wyl we doo, and be obedient.

B 8 And Moses tooke the blood, and sprinkled it on the people, and sayde, Beholde, this is the blood of the couenant which the Lorde hath made with you vppon al these woordes.

9 Then went Moses and Aaron, Nadab, and Abihu, and the threescore and ten elders of Israel vp.

10 And they sawe the God of Israel: and there was vnder his feete, as it were, a worke of a Saphire stone, and as it were the heauen when it is cleare.

(b) God neyther destroyed them, nor shewed him self terrible, as he dyd to the people. Chapter. x.

11 And (b) he layde not his hande vpon the nobles of the chyldren of Israel: and they sawe God, and dyd eate and drynke.

(c) Signifiyng the hard nesse of our harts, except god do write his lawes therin by his holy spirite. Ieremi. 31. Ezech. 11. 2. Cozin. 3.

12 And the Lorde sayd vnto Moses, Come vp to me into the hyl, and be there, & I wil geue thee (c) tables of stone, and a law and commaundementes whiche I haue wrytten, that thou mayest teache them.

13 And Moses rose vp, and his minister Iosuah: and Moses went vp into the hyl of God,

14 And sayd vnto the elders, Tary ye here vntyl we come agayne vnto you: Beholde, here is Aaron and Hur with you. " If any man haue any matters to doo, let him come to them.

" Heb. who is a maister of woordes.

15 And Moses went vp into the mount, and a cloude couered the hyl.

19 And the glory of the Lorde abode vppon the mount Sinai, and the cloude couered it sixe dayes: and the seuenth day he called vnto Moses out of the middes of ỹ cloude.

17 And the sight of the glorye of the Lorde, was like consuming fire on the toppe of the hil, in the eyes of the chyldren of Israel.

18 And Moses went into the middes of the cloude, and gate hym vp into the mountayne: and Moses was in the mount fourtie dayes, and fourtie nyghtes. Exod. 34. vers. 38.

The. xxv. Chapter.

The voluntary gyftes for makyng of the Tabernacle.

A 1 And the Lorde spake vnto Moses, saying,

2 Speake vnto the chyldren of Israel, that they bryng mee an offeryng: ye shal take it of euery manne that geueth it wyllyngly with his hart.

3 This is the offeryng whiche ye shal take of them, Golde, and Syluer, and Brasse,

4 And blewe Sylke, and Purple, & Scarlet, and whyte Sylke, and Goates (heare,)

5 And Rammes skynnes that are red, and the skynnes of Taxus, and Sittim wood,

6 Oyle for lyght, Spyces for annoyntyng oyle, and for sweete sence:

B 7 Onyx stones, and stones to be set in the Ephod, and in the breast plate.

8 And let them make me a sanctuarie, that I may dwel amongest them.

9 And according to al that I shewe thee, both after the fashion of the tabernacle, and after the fashion of the ornamentes therof, so shal ye make it.

10 And they shal make an arke of Sittim wood, two cubites and a halfe long, a cubite and a halfe broade, and a cubite and a halfe hygh.

11 And thou shalt ouerlaye it with pure golde, within and without shalt thou ouerlay it, and shalt make an hygh vpon it a " crowne of golde rounde about.

" or, border

12 And thou shalt cast foure rynges of gold for it, and put them in the foure corners therof: two rynges shalbe in the one corner, and two in the other.

13 And thou shalt make barres of Sittim wood, and couer them with golde:

(a) Testimonie he calleth here the two tables of stone, where in were comprised the .x. commaundementes, because in the God witnessed his wyl.

14 And put the barres into the rynges a long by the sides of the arke, that the arke may be borne with them.

15 And the barres shalbe in the rynges of the arke, and shal not be taken from it.

16 And thou shalt put in the arke, the (a) testimonie whiche I shal geue thee.

17 And thou shalt make a " mercy seate of pure golde: two cubites and a halfe long, and a cubite and a halfe broade.

" or, propiciatorie.

18 And

18 And thou ſhalt make (b) two Cherubims of gold: euē " of a whole woꝛke ſhalt thou make them, in the two endes of the mercie ſeate.

19 And the one Cherubim ſhalt thou make on the one ende, and the other, on the other ende: of the ſame mercie ſeate ſhal ye make Cherubims in the two endes thereof.

20 And the Cherubims ſhal ſtreatch foꝛth their wynges abꝛoade ouer an hygh, couerying the mercy ſeate with theyꝛ wynges, and their faces ſhal looke one to another: to the mercy ſeatewarde ſhal the faces of the Cherubims be.

21 And thou ſhalt put the mercy ſeate aboue vppon the arke, and in the arke thou ſhalt put the " witneſſe that I ſhal geue thee.

22 And from thence I wyl teſtifie vnto thee, and I wyl commune with thee from vppon the mercy ſeate, from betweene the two Cherubims which are vpon the arke of witneſſe, of al thynges whiche I wyl geue the in commaundement vnto the childꝛen of Iſrael.

23 Thou ſhalt alſo make a table of Sittim wood, of two cubites long, and one cubite bꝛoade, and a cubite and a halfe high.

24 And thou ſhal couer it with pure golde, and make thereto a cꝛowne of golde round about.

25 And make vnto that an hoope of foure fingers bꝛoade rounde about, and make a golden cꝛowne alſo to the hoope rounde about.

26 And make foꝛ it foure rynges of golde, and put the rynges in the coꝛners that are on the foure feete thereof.

27 Ouer againſt the hoope ſhal the ringes be, to put in barres to beare ẏ table withal.

28 And thou ſhalt make the barres of Sittim wood, and ouerlaye them with golde, that the table may be boꝛne with them.

29 And thou ſhalt make his diſhes and ſpoones, couerynges, and bowles to powꝛe out withal, of fyne gold ſhalt thou make them.

30 And thou ſhalt ſet vpon the table ſhewe bꝛead, befoꝛe me alway.

31 And thou ſhalt make a candleſtilke of pure golde, of a whole woꝛke ſhal the candleſticke be made, with his ſhafte, his bꝛanches, his bolles, his knoppes, and his flowꝛes proceedyng thereout.

32 Syxe bꝛanches alſo ſhal proceede out of the ſydes of it: thꝛee bꝛanches of the candleſticke out of the one ſyde, and thꝛee out of the other.

33 Thꝛee bolles lyke vnto almondes, with a knoppe, and a flowꝛe in one bꝛanche: and thꝛee bolles lyke almondes in the other bꝛanch: with a knoppe and a flowꝛe, accoꝛdyng to the ſyxe bꝛanches that proceede out of the candleſticke.

34 And in the candleſticke it ſelfe, (there ſhalbe) foure bolles lyke vnto almondes, with their knoppes and flowꝛes.

35 And there ſhalbe a knoppe vnder two bꝛanches of the ſame in thꝛee places, accoꝛding to the ſyxe bꝛanches that proceede out of the candleſticke.

36 Theyꝛ knoppes and their bꝛanches ſhalbe of it: and it ſhalbe one whole woꝛke of pure golde.

37 And thou ſhalt make the ſeuen lampes of it, and the ſeuen lampes thereof ſhalt thou put on hygh thereon, to geue lyght vnto the other ſyde that is ouer againſt it.

38 The ſnuffers, and the veſſelles of the ſnuffe, ſhalbe of pure golde.

39 Of a (c) talent of fine gold ſhal he make it, with al theſe veſſels.

40 Looke thereforꝛe that thou make them after the faſhion that was ſhewed thee in the mount.

(b) The Cherubims were winged images, and as the Hebrue interpreters do hold, they had the ſhapes of boyes. But as Joſephus writeth, they were fleeyng beaſtes, whiche had ſuch fygure, as of no man hath ben ſeene.

" oꝛ, beaten with hammer.

" oꝛ, teſtimonie.

(c) The talent of the temple is valued of ſome at 202. pounds, of others at 400 pounds.

The .xxvi. Chapter.

The fourme of the tabernacle and furniture thereof.

1 THou ſhalt make the tabernacle with ten curtaynes of whyte twyned Sylk, and blew Sylke, and Purple, & Scarlet: & in them thou ſhalt make Cherubims of bꝛodered woꝛke.

2 The length of one curtayne (ſhalbe) eyght and twentie cubites, and the bꝛeadth of one curtayne, foure cubites: and euery one of the curtaines ſhal haue one meaſure.

3 Fiue curtaynes (ſhalbe) coupled together one to another, and (other) fyue curtaynes ſhalbe coupled one to another.

4 And thou ſhalt make loopes of blewe Sylke along by the edge of the one curtayne (which is) in the ſelueage of the couplyng curtayne: and lykewyſe ſhalt thou make in the edge of the vttermoſte curtayne, in the ſeconde coupling.

5 Fyftie loopes ſhalt thou make in the one curtayne, and fiftie loopes ſhalt thou make in the edge of the curtaine that is to be coupled therewith on the other ſyde, that the loopes may take holde one of another.

6 And thou ſhalt make fiftie taches of gold, and couple the curtaynes togeather with the taches: and it ſhalbe one tabernacle.

7 And thou ſhalt make curtaynes of goates heare, to be a coueryng vpon the tabernacle, a leuen curtaynes ſhalt thou make.

8 The

8 The length of one curtayne (ſhalbe) thirtie cubites, and the breadth of one curtaine foure cubites: and the eleuen (ſhalbe) al of one meaſure:

9 And thou ſhalt couple fyue curtaynes by them ſelues, and ſixe curtaynes by them ſelues, and ſhalt double the ſixt curtayne in the forefrunt of the tabernacle.

10 And thou ſhalt make fiftie loopes in the edge of the vttermoſt curtayne on the one ſyde, in the edge of the coupling (curtayne) and fiftie loopes in the other curtayne of the ſeconde couplyng.

11 And thou ſhalt make fyftie taches of braſſe, and put them on the loopes, and couple the couerynge togeather, that it may be one.

12 And the remnant that reſteth in the curtaynes of the couerynge, the halfe curtayne that reſteth, ſhalbe leaft on the backſyde of the tabernacle:

13 That a cubite on the one ſyde, and a cubite on the other ſyde, which may remayne in the length of the curtaynes of the couering, may remayne on eyther ſyde of the tabernacle, to couer it withal.

C 14 And vpon the tabernacle, thou ſhalt make a couerynge of Rammes ſkinnes dyed red, and yet a couerynge aboue al of Taxus ſkynnes.

15 And thou ſhalt make boordes for the tabernacle, of Sittim wood, to ſtand vpright.

16 Ten cubites long ſhal euery boorde be, and a cubite and a halfe broade.

" handes. " or, againſt

17 Two "tenons ſhal there be in one boorde, ſet in order, as ladder ſtaues one " from a-ther: and thus ſhalt thou make for al the boordes of the tabernacle.

18 And thou ſhalt make boordes for the tabernacle, twentie boordes on the ſouth ſide, euen ſul ſouth.

19 And thou ſhalt make fourtie ſockettes of ſyluer vnder the twentie boordes: two ſockets vnder one boorde for his two tenons, and two ſockets vnder another boorde for his two tenons.

20 In like manner, in the ſeconde ſyde of the tabernacle towarde the north, (there ſhalbe) twentie boordes.

D 21 And fourtie ſockettes of ſyluer: two ſockettes vnder one boorde, and two ſockets vnder another boorde.

22 And in the weſt ende of the tabernacle, thou ſhalt make ſixe boordes.

23 And two boordes ſhalt thou make in the corners of the tabernacle, in the meetyng togeather of the two ſydes:

24 And they ſhalbe coupled togeather beneath, and likewiſe ſhalbe coupled aboue to a ring: & thus ſhal it be for the two boordes that are in the corners.

25 And they ſhalbe eight boordes, hauyng ſockets of ſyluer, euen ſixteene ſockets: (that there may be) two ſockets vnder one boorde, and two vnder another boorde.

26 And thou ſhalt make barres of Sittim wood, fiue for the boordes of the tabernacle in one ſyde,

27 And fiue barres for the boordes of the tabernacle on the other ſide, & fiue barres for the boordes of the tabernacle in the weſt ende.

28 And the middle barre ſhal goe along thorowe the middeſt of the boordes from the one ende to the other. E

29 And thou ſhalt couer the boordes with golde, and make theyr rynges of golde to put the barres through, and thou ſhalt couer the barres with golde alſo.

30 And thou ſhalt reare vp the tabernacle accordyng to the faſhion thereof, as it was ſhewed thee in the mount.

31 And thou ſhalt make a vayle of " blewe ſylke, of purple, ſcarlet, and whyte twyned ſylke: of brodered woorke with Cherubims ſhal ye make it. " or, violet.

32 And hang it vpon foure pyllers of Sittim wood couered with golde (whoſe head ſhalbe of golde) ſtandyng vpon foure ſockets of ſyluer.

33 And thou ſhalt hang vp the vayle on the taches, that thou mayeſt bryng in within the vayle the arke of witneſſe: & the vayle ſhal diuide vnto you (a) the holy (place) from the moſte holy (place.) (a) Wherein-to the hygh prieſt only entred once a yeere.

34 And thou ſhalt put the mercy ſeate vpon the arke of witneſſe, in the holyeſt place.

35 And thou ſhalt put the table without the vayle, and the candelſticke ouer againſt the table, on the ſouth ſyde of the tabernacle, and put the table on the north ſyde.

36 And thou ſhalt make an hangyng for the doore of the tabernacle, of blew ſylke, purple, ſcarlet, & white twined ſylke, wrought with needle woorke.

37 And thou ſhalt make for the hangyng, fiue pillers of Sittim wood, & couer them with golde, and theyr knoppes ſhalbe of golde: and thou ſhalt caſte fiue ſockets of braſſe for them.

The.xxvii. Chapter.

1. The fourme of the aulter of burnt ſacrifice. 9. The faſhion of the entrance of the tabernacle. 20. The oyle of the lampe.

1 AND thou ſhalt make an aulter of Sittim wood, fyue cubites long, and fyue cubites broade, it ſhalbe foure ſquare, A

and

and three cubites high.

2 And thou shalt make vnto it hornes in his foure corners: his hornes shalbe of (a) the same as it is of, and thou shalt couer it with brasse.

(a) Of the same peece of wood, and not ioyned or glued vnto it.

3 And make his asshpannes for his ashes, his beesomes, his basons, his fleashehookes, his fyrepannes: and al the vesselles thereof thou shalt make of brasse.

4 And thou shalt make vnto it a grediron also lyke a net of brasse, and vpon that net shalt thou make foure brasen ryngs in the foure corners thereof.

5 And thou shalt put it vnder the compasse of the aulter beneath, that the net may be in the middest of the aulter.

6 And thou shalt make two barres for the aulter, of Sittim wood, and couer them with brasse,

7 And let them be put in the ryngs, along by the sydes of the aulter, to beare it withal.

8 And make ỹ aulter holowe with boordes: as it was shewed thee in the mount, so shalt thou make it.

9 And thou shalt make the court of the tabernacle on the south syde, euen ful south: the curtaynes for the court shalbe of whyte twined silke, of an hundred cubites long, for one syde.

10 And twentie pillers thereof, with theyr twentie sockets of brasse: but the knoppes of the pyllers, and theyr hoopes, shalbe of syluer.

11 In likewise on the north side there shalbe curtaynes of an hundred cubites long, and twentie pillers, with their twentie sockets of brasse, and the knoppes and the hoopes of syluer.

12 And the breadth of the court whiche is westwarde, shal haue curtaynes of fiftie cubites, and the pyllers of them shalbe ten, and the sockets of them ten.

13 Fiftie cubites shalbe in the court eastwarde, euen ful east.

14 The curtaynes of one syde shalbe of fifteene cubites, the pillers of them three, and the sockets three. C

15 And likewise on the other syde shalbe curtaynes of fifteenee cubites, with theyr three pyllers and three sockets.

16 And in the gate of the courte shalbe a vaile of twentie cubites, of blew silke, purple, and scarlet, and white twined sylke, wrought with needle wooрke: and foure pyllers, with theyr foure sockettes.

17 Al the pyllers rounde about the court shalbe hooped with syluer, and their knops shalbe of syluer, and their sockets of brasse.

18 The length of the court shalbe an hundred cubites, and the breadth fiftie "on euery syde, and the heigth of the curtaynes shalbe fiue cubites, of white twined sylke, and theyr sockets of brasse.

19 Al the vesselles of the tabernacle in al manner of seruice, and the pinnes thereof, yea and al the pinnes also of the court, shalbe of brasse.

20 And thou shalt commaund the children of Israel, that they geue thee pure oile oliue beaten, for the lyght, that they may make the lampes to burne alwayes.

21 In the tabernacle (b) of the congregation, without the vayle whiche is before the witnesse, shal Aaron and his sonnes dresse the lampes both euenyng and morнyng, before the Lorde: and it shalbe a statute for euer, vnto the generations of the chyldren of Israel.

" In fiftie.

(b) In the tabernacle of the congregatiō, so called, because that Israel resorted and was geathered together there at a certayne and an appointed tyme, or because that god resorted thither to speake with Moses and his succeessours, as before in the 25. Chap. Some doo translate, In the tabernacle of couenant: but the olde interpreter, In the tabernacle of witnesse.

A B. The length of the court, a hundred cubites on the south syde, in whiche there are twentie pyllers of fiue cubites high, with their sockettes and heades, and curtaynes of twyned silke.

C D. The lyke length on the north syde.

B C. The west syde, fiftie cubites long, in whiche there are tenne pyllers of fiue cubites high, with theyr sockets and heades, and curtaynes of twined silke.

A D. The east syde is also fiftie cubites long.

E. The curtaynes of twyned silke of fiftie cubites long, and three pillers of fiue cubites high, with theyr heades and sockets.

F. Lyke curtaynes on the syde ouer agaynst it.

G. Curtaynes of twentie cubites long, beyng at the entrie of the court embrodered, with foure pyllers.

H. The stakes or pinnes to whiche the cordes of the tentes are fastened.

WEST
EPHRAIM
MANASSES
BENIAMIN
GERSONITE
B
C
GAD
DAN
CAHITES
MERARITAE
SOUTH
NORTH
SIMEON
ASER
RVBEN
NEPTHALI
G
E
F
H
A
MOYSES
AARON
ZABVLON
ISACHAR
IVDA
EAST

The.xxviii.Chapter.

1. The Lorde calleth Aaron and his ſonnes to the Prieſthood, 4. and the fourme of their garmentes is diſcribed.

AND take thou vnto thee Aaron thy brother, & his ſonnes with him, from among the chyldren of Iſrael, that Aaron may miniſter vnto me in the prieſtes office, Nadab, and Abihu, Eleazar, and Ithamar, Aarons ſonnes.

2 And thou ſhalt make holy rayment for Aaron thy brother, glorious and beautiful.

3 And thou ſhalt ſpeake vnto al that are wiſe harted, whom I haue fylled with the ſpirite of wiſedome, that they make Aarons rayment (a) to conſecrate him, that he may miniſter vnto me in the prieſtes office.

(a) Which is, to ſeparate hym from the reſt.

4 These are the garmentes whiche they ſhal make, a breſtlap and an ephod, a tunicle, a brodered coate, a mytre, and a girdle, theſe holy garmentes ſhal they make for Aaron thy brother & his ſonnes, that they may miniſter vnto me in the prieſtes office.

5 And let them take golde, blewe ſylke, purple, ſcarlet, and whyte twined ſylke,

6 They ſhal make the ephod of gold, blewe ſylke, purple, ſcarlet, and white twyned ſylke, with brodered worke.

7 The two ſydes ſhal comme togeather, and be cloſed vp in the two edges thereof.

8 And the girdle of the ephod ſhalbe of the ſame workmanſhip, and of the ſame ſtuffe, euen of golde, blewe ſylke, purple, ſcarlet, and whyte twined ſylke.

9 And thou ſhalt take two Onyr ſtones, and graue in them the names of the chyldren of Iſrael.

10 Sixe names of them in one ſtone, and the other fyre in the other ſtone, accordyng to their birth.

11 After the worke of a ſtone grauer and of him that graueth ſignets ſhalt thou graue the two ſtones, with the names of the chyldren of Iſrael, and ſhalt make them to be ſet in ouches of golde.

12 And thou ſhalt put the two ſtones vpon the two ſhoulders of the ephod (that they may be) (b) ſtones of remembrance vnto the chyldren of Iſrael: and Aaron ſhal beare their names before the Lorde vpon his two ſhoulders for a remembrance.

(b) That Aaron myght remember the Iſraelites to godward.

13 And thou ſhalt make ouches of golde:

14 And two chaynes of fyne golde of a certaine length, linke worke, & wreathed, and faſten the wreathed chaynes to the ouches.

15 And thou ſhalt make the (c) breſtlap of iudgement with brodered worke: euen after the worke of the ephod thou ſhalt make it (namely) of golde, blewe ſylke, purple, ſcarlet, and white twined ſylke.

(c) It was ſo called, becauſe the hygh prieſtes coulde not geue ſentẽce in iudgement without that on his breſt.

16 Foure ſquare it ſhalbe, & double: and an hande breadth long, and an hande breadth broade.

17 And thou ſhalt fyl it with foure rowes of ſtones: in the firſt rowe ſhalbe a Sardius, a Topas, and Smaragdus.

18 In the ſeconde rowe, a Rubi, a Saphir, and Diamonde.

19 In the third, a Lyncurius, an Achat, and an Amethyſt.

20 In the fourth, a Turcas, an Onyr, and a Jaſpis: and they ſhalbe ſet in golde in their incloſers.

21 And the ſtones ſhalbe grauen, as ſygnets be grauen, with the names of the chyldren of Iſrael, with twelue names, euery one with his name accordyng to the twelue tribes. D

22 And thou ſhalt make vpon the breſtlap two faſtening chaynes of pure golde, and wreathen worke.

23 And thou ſhalt make lykewiſe vpon the breſtlap two ringes of golde, and put them on the edges of the breſtlap.

24 And put the two wreathen chaynes of golde in the two rynges whiche are in the edges of the breſtlap.

25 And the other two endes of the chaynes thou ſhalt faſten in the two cloſe ouches, and put them vpon the ſhoulders of the ephod on the forefyde of it.

26 And thou ſhalt yet make two rynges of golde, whiche thou ſhalt put in the two edges of the breſtlap (euen) in the borders therof, toward the inſyde of the ephod ouer agaynſt it.

27 And yet two (other) ringes of gold thou ſhalt make, and put them on the two ſydes of the ephod beneath, ouer againſt the breſtlap, alow where the ſides are ioyned togeather, vpō the brodered girdle of the ephod.

28 And they ſhal bynde the breſtlap by his ringes, vnto the ringes of the ephod, with a laſe of blewe ſylke, that it may lye cloſe aboue the brodered girdle of the ephod, and that the breſtlap be not looſed from the ephod.

29 And Aaron ſhal (d) beare the names of the chyldren of Iſrael in the breſtlap of iudgement vpon his hart, when he goeth into the holy place, for a remembrance before the Lorde alway.

(d) Aaron ſhal not enter into the holy place in his owne name, but in the name of al the childrē of Iſrael.

30 And thou ſhalt put in the breſtlap of iudgement (e) the " Urim & the Thummim, and they ſhalbe (euen) vppon Aarons hart when he goeth in before the Lord: & Aaron ſhal beare the iudgement of the chyldren of Iſrael vpon his hart before the lord alway.

" Or. Aurim

(e) Vrim and Thummim ſignifie lyght and perfectneſſe, out of the which it pleaſed God to geue anſweres, oracles, and iudgement: but what they were, it doth not wel appeare vnto any writer. They were placed in the prieſtes breſt to admoniſh him that he ought to ſhine with doctrine, and to be perfect in conuerſation of lyfe.

31 And thou ſhalt make the tunicle vnto the

the Ephod, altogeather of blewe silke.

32 And there shalbe an hole for the head in the middes of it, hauyng a bande of wouen worke rounde about the coller of it, as it were the coller of a partlet, that it rent not.

33 And beneath vpon the hemme, thou shalt make pomegranates of blewe silke, and of purple, and of scarlet, rounde about the hemme, and belles of golde betweene them rounde about.

34 And let there be euer a golden bel and a pomegranate: a golden belle and a pomegranate rounde about vpon the hemme of the tunicle.

℣ 35 And Aaron shal haue it vppon him when he ministreth, and the sounde shal be heard when he goeth into the holy place before the Lorde, and when he commeth out: and he shal not (b) dye.

(b) As who shoulde say, he shoulde dye, yf he ministred not so appareled as god hath here appointed.

36 And thou shalt make a plate of pure gold, and graue thereon as signets are grauen, The holynesse of the Lorde.

37 And put it on a blewe silke lase to be vpon the mytre, euen vpon the forefront of it.

38 And it shalbe vpon Aarons forehead, that Aaron may (c) beare the sinne of the holy thinges whiche the children of Israel halowe in all their holy giftes: and it shalbe alwayes vpon his forehead, for the reconciling of them before the Lorde.

(c) Al the sinnes that might be committed in their offeringes, shal be pardoned through the chefe priest, which represented Iesus Christe.

39 And thou shalt make a coate of whyte silke, embrodered with knottes, and thou shalt make a mytre of white silke, and a girdle of needle worke.

40 And thou shalt make for Aarons sonnes also coates, and thou shalt make for them girdles, and bonnettes shalt thou make for them, glorious and beautiful.

(d) That is, consecrate them. For the ceremonie of consecrating priestes, was to put part of the sacrifices into the handes of them that shoulde be made priestes for to sacrifice and to offer.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him: and shalt annoynt them, & (d) fyl their hands, and sanctifye them, that they may minister vnto me in the priestes office.

42 And thou shalt make them linnen sloppes to couer their priuities: from the loynes vnto the thighes they shal reache.

43 And they shalbe vppon Aaron and his sonnes, when they comme into the tabernacle of the congregation, or when they come vnto the aulter to minister in holynesse: (e) that they beare not sinne, and there dye. And it shalbe a lawe for euer vnto Aaron and his seede after him.

(e) Lest yf they be otherwayes apparelled they synne, and therfore be punished with death.

The. xxix. Chapter.

I. The manner of the consecrating of priestes. 38. Of the two lambes of one yeere olde dayly to be offered.

1 THis thyng also shalt thou doo vnto them, when thou halowest them to be my priestes. Thou shalt take one young calfe, & two rammes that are without blemithe: A

2 And vnleauened bread, & cakes vnleauened tempered with oyle, and wafers vnleauened annoynted with oyle: of wheaten floure shalt thou make them.

3 And thou shalt put them in a maunde, and bryng them in the maunde with the calfe and the two rammes.

4 And bryng Aaron and his sonnes vnto the doore of the tabernacle of the congregation, and washe them with water.

5 And take the garmentes, and put vppon Aaron, the coate, the tunicle of the Ephod, and the Ephod it selfe, and the brestlap, and girde them to him with the brodered girdle whiche is in the Ephod.

6 And put the mytre vppon his head: and put the holy crowne vpon the mytre.

7 Then shalt thou take ỹ annoynting oyle, and powre it vpon his head, and annoynt him, B

8 And bryng his sonnes, and put coates vpon them:

9 And girde them with girdles, aswell Aaron as his sonnes, and put the bonettes on them, & the priestes office shalbe theirs, for a perpetual lawe: and thou shalt fyl the handes of Aaron, and the handes of his sonnes.

10 And thou shalt cause a calfe to be brought before the tabernacle of the congregation: and Aaron and his sonnes shal (a) put their handes vpon the head of the calfe.

(a) Signifying that the sacrifice was also offered for them, and that they did approue it.

11 And thou shalt kyl him before the Lorde, by the doore of the tabernacle of the congregation.

12 And take of the blood of the calfe, and put it vpon the hornes of the aulter with thy fynger: and powre all (the rest) of the blood beside the bottome of the aulter.

13 And take al the fatte that coureth the inwardes, and the kall (that is) on the lyuer, and the two kidneyes, and the fatte that is vpon them, and burne them vpon the aulter.

14 But the fleashe of the calfe, & his skinne, and his doung, shalt thou burne with fyre without the hoast: it is a synne offerynge. ℭ

15 Thou shalt also take one Ramme, and Aaron and his sonnes shal put their hands vpon the head of the Ramme.

16 And when thou hast slayne the Ramme, thou shalt take his blood, and sprinckle it rounde about vpon the aulter:

17 And cutte the Ramme in peeces, & washe the inwardes of him, and his legges, and

put them vnto the peeces, and vnto his head.

18 And then burne the whole Ramme vpon the aulter: (for) it is a whole burnt offering vnto the Lorde for a sweete sauour, a sacrifice made by fyre vnto the Lorde.

19 And take the other Ramme, and Aaron and his sonnes shal put their handes vppon his head.

D 20 Then shalt thou kille him, and take of his blood, and put it vppon the tippe of the ryght eare of Aaron, and vpon the tippe of the right eare of his sonnes, and vppon the thombe of their right handes, and vpon the great toe of their right foote, and sprinckle the blood vpon the aulter rounde about.

21 And thou shalt take of the blood that is vpon the aulter, and of the anoynting oyle, and sprinckle it vpon Aaron and his vestmentes, and vppon his sonnes, and vppon their garmentes with him, and he shalbe halowed and his clothes, and his sonnes and their clothes with him.

22 And thou shalt take ẏ fat of the Ramme, and his rumpe, and the fatte that coureth the inwardes, and the kall of the liuer, and the two kidneyes, and the fatte that is vpon them, and the ryght shoulder, for that Ramme is a (b) fulle offering:

(b) It is the Ramme that was offered at the fylling of the handes and consecration of the hygh priest.

23 And a simnel of bread, and a cake of oyled bread, and a wafer out of the basket of vnleuened bread that is before the Lorde.

24 And put all vppon the handes of Aaron, and on the handes of his sonnes, and * waue them for a (c) waue offering before the Lorde.

* or, moue.

(c) This sort of offering after the priest had lifted it vp, was mooued into euery side of al coastes, to signifie that god was lorde of al the earth.

25 And agayne, thou shalt take it from of their handes, and burne it vpon the aulter for a whole burnt offering, to be a sauour of sweetenesse before the Lorde: for it is a sacrifice by fyre vnto the Lorde.

26 And thou shalt take ẏ brest of the Ramme of Aarons consecration, and waue it for a waue offering before the Lorde, and it shal be thy part.

27 And thou shalt sanctifie the brest of the waue offering, and the shoulder of (d) the heaue offering, whiche is waued and heaued vp of the Ramme of the consecration for Aaron and for his sonnes.

(d) The heue offering was lyfted vpwarde and downeward, but not on the sides.

28 And it shalbe Aaron and his sonnes by a statute for (e) euer from the chyldren of Israel, for it is an heaue offering: and it shalbe an heaue offering from the childzen of Israel, of the sacrifice of their peace offeringes, euen their heaue offering (that it be) vnto the Lorde.

(e) Euer, vntil Christes comming.

29 And the holy garmentes of Aaron shalbe his sonnes after him, to be annoynted therin, and to * fylle theyr handes therein.

* or, consecrate.

30 And that sonne that is preest in his steede after him, shal put them on seuen dayes, when he commeth into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the Ramme of the consecration, and seethe his fleashe in the holy place. E

32 And Aaron and his sonnes shall eate the fleashe of the Ramme, and the bread that is in the basket, by the dooze of the tabernacle of the congregation.

33 And they shall eate them, because the attonement was made therewith, to fyl their handes, and to consecrate them: but a stranger shall not eate thereof, because they are holy.

34 And yf ought of the fleashe of the consecration, or of the bread, remayne vnto the mornyng, thou shalt burne it with fyre: and it shal not be eaten, because it is holy.

35 Therefore shalt thou doo vnto Aaron and his sonnes, accordyng to al thynges whiche I haue commaunded thee: seuen dayes shalt thou fylle their handes.

36 And thou shalt offer euery day a calfe for a sinne offering for (f) to reconsyle withal: & thou shalt cleanse the aulter when thou hast offered vpon it the sacrifyce of expiation, and thou shalt annoynt it, to sanctifie it.

(f) To appease gods wrath, that sinne may be pardoned,

37 Seuen dayes thou shalt reconcile the aulter, and sanctifie it, and it shalbe an aulter most holy: and what so euer toucheth the aulter, shalbe holy.

38 This is that whiche thou shalt * offer vpon the aulter, two lambes of one yeere olde day by day continually:

* or, present

39 The one thou shalt offer in the mornyng, and the other at euen.

40 And with the one lambe, a tenth deale of flowre mingled with the fourth part of an (g) hinne of beaten oyle: and the fourth part of an hinne of wine for a drinke offering. F

(g) A hin was a measure of liquid things conteynyng twelue logins, and one login was, so muche as woulde receaue sixe egges,

41 And the other lambe thou shalt offer at euen, and shalt doo thereto accordyng to the meate offering and drinke offering in the mornyng, to be an odour of a sweete sauour, and a sacrifice by fyre vnto the Lorde.

42 And let this be a continual whole burnt offering amongst your chyldren after you, before the dooze of the tabernacle of the congregation before the Lorde, where I wyl meete you, to speake there vnto thee.

43 There I wyl meete with the chyldren of Israel, and (the place) shalbe sanctified in my glory.

44 And I wyll sanctifie the tabernacle of the

the congregation and the aulter: and I wil sanctifie also both Aaron and his sonnes to be my prieſtes.

45 And I wyl dwel amongeſt the chyldren of Iſrael, and wyl be their God:

46 And they shal know that I am the Lord their GOD, that brought them out of the land of Egypt, for to dwel amongeſt them (euen) I the Lorde their God.

The.xxx. Chapter.

I. The fourme of the aulter of incenſe, 13. The ſumme that the Iſraelites ſhoulde pay to the tabernacle.

1 AND thou shalt make an aulter for ſweete incenſe: of Sittim wood shalt thou make it.

2 A cubite long, and a cubite broade, foure ſquare shal it be, and two cubites high: the hornes thereof shal proceede out (a) of it.

(a) Of the ſame wood and peece.

3 And thou shalt ouerlay it with fine golde, both the * ruffe and the walles rounde about, and his hornes alſo, and shalt make vnto it a crowne of golde rounde about.

* or, vpper part & ſydes.

4 And two golden ringes shalt thou make to it on eyther ſyde vnder the crowne, that they may be as places for the barres to beare it withal.

5 And thou shalt make the barres of Sittim wood, and couer them with golde.

6 And thou shalt put it before the vayle that is by the arke of * teſtimonie before the mercy ſeate, that is, vpon the teſtimonie where I wyl meete with thee.

* or, witnes B

(b) After any other ſort then is here preſcribed by Gods woorde.

7 And Aaron shal burne thereon ſweete incenſe euery morning, when he dreſſeth the lampes, then shal he burne it.

8 And lykewyſe at euen when he ſetteth vp the lampes, he shal burne incenſe, and this incenſyng shal be perpetually before the Lorde throughout your generations.

9 Ye shal offer no (b) ſtrange incenſe thereon, nor whole burnt ſacrifice, nor meate offeryng, neyther powre any drinke offeryng thereon.

10 And Aaron shal * reconcile vppon the hornes of it once in a yeere, with the blood of the ſinne offering of reconcilyng, euen once in the yeere shal he reconcile vpon it throughout your generations: it is moſt holy vnto the Lorde.

* Make reſconciliation.

11 And the Lorde ſpake vnto Moſes, ſayeing,

12 If thou takeſt the ſumme of the chyldren of Iſrael (c) after their number, they shal geue euery man * a reconciling of his ſoule vnto the Lorde when thou numbreſt them, that there be no plague amongſt them whē thou numbreſt them.

(c) After they be comme to twenty yeres of age, for vnder that age they were not to be numbred.

* or, redemptiō. For by that oblatiō they redeemed their liues, whom els God woulde kyl, as he dyd in Dauids dayes. 2. Re. 24. verſe. 1.

13 And thus much shal euery man geue that goeth into the number: halfe a ſycle after the ſycle of the ſanctuarie. A ſycle is twentie "gerahs: an halfe ſycle shalbe the heaue offeryng of the Lorde.

(*) For this woord ſicle, and talent, ſee Num. 3. verſe. 47.

"Gerah. C

14 All that are numbred from twentie yeres olde and aboue, shal geue a heaue offeryng vnto the Lorde.

15 The ryche shal not paſſe, and the poore shal not goe vnder halfe a ſycle, but ye shal geue an heaue offeryng vnto the Lorde, that he may haue mercy on your ſoules.

16 And thou shalt take the reconciling money of the chyldren of Iſrael, and shalt put it vnto the vſe of the tabernacle of the congregation, that it may be a memorial vnto the chyldren of Iſrael before the lord, that he may haue mercy vpon your ſoules.

17 And the Lorde ſpake vnto Moſes, ſayeing,

18 Thou shalt make a lauer of braſſe, and his foote alſo of braſſe, to waſhe withal, and shalt put it betweene the tabernacle of the congregation and the aulter, and put water therein.

19 For Aaron and his ſonnes shal (d) waſhe their handes and their feete therein.

(d) Signifiyng that al miniſters in the houſe of God, muſt be waſht from al ſinne and corruption. D

20 When they goe into the tabernacle of the congregation, or when they goe into the aulter to miniſter and to burne the Lordes offeryng, they shal waſhe them ſelues with water, leſt they dye.

21 Lykewyſe they shal waſhe their handes and their feete, leſt they dye: and it shalbe an ordinance vnto them for euer, both vnto him and his ſeede, throughout their generations.

22 And the Lorde ſpake vnto Moſes, ſayeing,

23 Take vnto thee principal ſpices, of the moſt pure Myrrhe fiue hundred (e) ſycles, of ſweete Synamome halfe ſo muche, euen two hundred and fyftie ſycles, of ſweete Calamus two hundred and fyftie ſycles.

(e) Not in value of money, but in waight.

24 Of Caſſia fyue hundred ſycles, after the waight of the ſanctuarie, and of oyle Olive an hin:

Exod. 29. verſe. 41.

25 And thou shalt make of the oyle an holy oyntment, an oyntment compounde after the crafte of the apoticarie:

26 It shalbe the oyle of holy oyntment, and thou shalt annoynt the tabernacle of the congregation therwith, and the arke of the teſtimonie,

27 And the table and al his apparel, and the candelſticke and al his veſſels, and the aulter of incenſe,

28 And the aulter of whole burnt ſacrifice with al his veſſels, and the lauer and his foote. E

29 And thou shalt sanctifie them, that they may be most holye: whatsoeuer toucheth them, shalbe sanctified.

30 And thou shalt annoynt Aaron and his sonnes, and consecrate them, that they may minister vnto me in the priestes office.

31 And thou shalt speake vnto the chyldren of Israel, sayeing, This shalbe an holy oynting oyle vnto me throughout your generations.

32 Upon mans fleash shal it not be powred, neyther shal ye make any other after the makyng of it: for it is holy, and shalbe holy vnto you.

33 Whosoeuer maketh lyke that, or whosoeuer putteth any of it vpon a stranger, shal perishe from amongst his people.

34 And the Lorde sayd vnto Moses, Take vnto thee sweete spices, Storte, Onycha, sweete Galbanum: these spices with pure Frankensence, of eche a lyke wayght:

35 And make of them sweete smellyng insence, after the craft of the appotecarie, mingled togeather, pure and holy,

36 And beate it to powder, and put of it before (the arke) of the testimonie in the tabernacle of the congregation, where I wyl meete with thee: it shalbe vnto you most holy.

37 And you shal not make to your selues, after the makyng of that incense whiche thou shalt make: it shalbe vnto you holy for the Lorde.

38 Whosoeuer shal make lyke vnto that to smel thereto, shal perishe from amongst his people.

The.xxxi.Chapter.

13. The Sabboth day is the signe of our sanctification.

A 1 AND the Lorde spake vnto Moses, sayeing,

2 Beholde, I haue called by name Besaleel the sonne of Uri, ỹ sonne of Hur, of the tribe of Juda,

(a) By this ye may geather that handy crafts be the gyftes of God.

3 And I haue fylled hym with the (a) spirit of God, in wysedome and vnderstandyng, in knowledge, and in al manner woorke,

4 To fynde out wittie deuises, ỹ to woorke in golde, syluer, and in brasse,

5 And in the craft to set stones, and to carue in tymber, and to woorke in al manner woorkemanship.

6 And beholde, I haue geuen him to be his companion Doliab the sonne of Achisemec, of the tribe of Dan: and in the hartes of al that are wyse harted I haue put wysdome, to make al that I haue commaunded thee.

7 The tabernacle of the congregation, the B arke of the testimonie, and the mercy seate that is thereupon, and al the "furniture of "Uessels. the tabernacle:

8 And the table and his furniture, and the pure candlesticke with al his furniture, and the aulter of incense:

9 And the aulter of whole burnt offeryng, and al his furniture, and the lauer with his foote,

10 The vestimentes to minister in, and the holy garmentes for Aaron the priest, & the garmentes of his sonnes to minister in:

11 And the annoyntyng oyle, and sweete incense for the sanctuary: according to al that I haue commaunded thee, shal they doo.

12 And the Lorde spake vnto Moses, sayeing,

13 Speake vnto the chyldren of Israel, and say, In any wyse see that ye (b) keepe my Sabbothes: for it is a sygne betweene me and you in your generations, for to knowe that I the Lorde am he that dooth sanctifie you.

(b) Though I commaunde these workes to be donne, yet wyl I not that you breake my Sabboth. C

14 Keepe my Sabboth therefore, for it is holy vnto you. He that defyleth it, shalbe put to death: for whosoeuer woorketh therin, the same soule shalbe rooted out from amongest his people.

15 Sixe dayes shal menne woorke, and in the seuenth day is the Sabboth of the holy rest of the Lorde: whosoeuer dooth anye woorke in the Sabboth day shal dye the death.

16 Wherfore let the children of Israel kepe the Sabboth, that they obserue the Sabboth throughout their generations: it is a perpetual couenant.

17 For it is a signe betweene me and the children of Israel for euer: for in syxe dayes the Lorde made heauen & earth, and in the seuenth day he rested, & (c) was refreshed.

(c) As man refresheth hym selfe after labour, euen so dorh the scripture speake of god that he dyd.

18 And when the Lorde had made an ende of communing with Moses vpō the mount Sinai, he gaue him two tables of witnes, euen tables of stone, written with the fynger of God.

The.xxxii.Chapter.

I. The Israelites woorshyp the golden calfe.
II. Moses prayeth for the sinne of the people.

1 AND when the people sawe that it was A lōg yer Moses came downe out of the mountayne, they geathered thē selues togeather * vnto Aaron, and sayde vnto him, Up, make vs gods to goe before vs: for we wote not what is become of this Moses, the man that brought vs out of the lande

* or, against

lande of Egypt.

(a) Thinking that they would rather forgoe idolatrie then to forsake their most precious iewels, " or, he cast it into a moulde.

2 And Aaron saide vnto them, (a) Plucke of the golden earinges whiche are in the eares of your wyues, of your sõnes, and of your daughters, and bring them vnto me.

3 And all the people plucked of the golden earinges whiche they had in their eares, and brought them vnto Aaron.

4 And he receiued them of their hands, and " fashioned it with a grauer, and made of it a (b) calfe of molten mettel: and they sayde, These be thy goddes, O Israel, which brought thee out of ẏ lande of Egypt.

(b) They smelled of the idolatrie of Egypt, where they sawe the image of calues, oxen, and serpents worshipped.

5 And when Aaron sawe that, he made an aulter before it, and Aaron made proclamation, sayeing, To morowe is the holy day of the Lorde.

6 And they rose vp in the morning, and offered whole burnt offeringes, and brought peace offeringes also: and the people sate them downe to eate and drinke, and rose vp agayne to play.

ℭ 7 And the Lorde sayde vnto Moses, Goe geat thee downe, thy people whiche thou broughtest out of the lande of Egypt hath marred all.

8 They are turned quickely out of the way which I commaunded them, for they haue made them a calfe of molten mettel, and haue worshipped it, and haue offred thervnto, sayeing, These be thy goddes, O Israel, whiche haue brought thee out of the lande of Egypt.

9 And the Lorde sayde vnto Moses, I haue seene this people, and beholde, it is a stiffenecked people.

(c) God sheweth that the prayers of the godly stayeth punishment.

10 And nowe (c) suffer me, that my wrath may waxe hotte agaynst them, and consume them: & I wyl make of thee a mighty people.

11 And Moses besought the Lorde his God, and sayde, O Lorde, why dooth thy wrath waxe hotte agaynst thy people which thou hast brought out of the lande of Egypt with great power, & with a myghty hand?

12 Wherefore shoulde the Egyptians speake and say, For a mischeefe did he bring them out, euen for to slay them in the mountaynes, and to consume them from the face of the earth? Turne from thy fierce wrath, and repent of this euyl agaynst thy people.

13 Remember Abraham, Isahac, and Israel thy seruantes, to whom thou swarest by thyne owne self, and sayedst vnto them, I wyl multiplie your seede as the starres of heauen, and all this lande that I haue spoken of wyl I geue vnto your seede, and they shal inherite it for euer.

14 And the Lorde refrayned him selfe from the euyl whiche he sayde he would doo vnto his people.

15 And Moses turned his backe and went ℭ downe from the hil, and the two tables of the testimonie were in his hande.

16 And the same tables were written in both the leaues, (euen) on the one syde and on the other were they written: And these tables were the worke of God, and the writing was the writing of God, grauen in the tables.

17 And when (d) Iosuah heard the noyse of ẏ people as they shooted, he said vnto Moses, (There is) a noyse of warre in ẏ hoast.

(d) Iosuah accompanyed Moses in the mount, although there was not like reuelation to him as to Moses.

18 And he answeared, It is not the crye of them that haue the maistrie, nor of them that haue the worse: (but) I doo heare the noyse of them that syng.

19 And as soone as he came nigh vnto the hoast, he sawe the calfe and the daunsing: and Moses wrath waxed hotte, and he cast the tables out of his handes, & brake them beneath the hill.

20 And he tooke the calfe whiche they had made, and burned it in the fyre, and stamped it into powder, and strawed it in the water, and made the chyldren of Israel (e) drinke of it.

(e) Partly to despite them of their idolatrie, and partly that they shoulde haue no occasion to remember it afterwarde.

21 And Moses sayde vnto Aaron, What dyd this people vnto thee, that thou hast brought so great a sinne vpon them?

22 And Aaron answeared, Let not ẏ wrath of my Lord waxe fierce: thou knowest the people that they are set on mischeefe.

23 For they saide vnto me, Make vs goddes to goe before vs, for we wote not what is become of Moses, the man that brought vs out of the lande of Egypt.

24 And I sayde vnto them, Let them that haue golde, plucke it of: And they brought it vnto me, and I dyd cast it into the fyre, and therof came out this calfe.

ℭ D

(f) That is, destitute of gods grace, wilde, licencious, and redy to falle in to al kinde of idolatrie, whereby they gaue their enimies an occasion to speake euyl of their god.

25 Moses therefore sawe that the people (f) were naked (& that Aaron had made them naked vnto their shame, amongst theyr enimies,)

26 And Moses stood in the gate of the hoast, and saide, Who (parteyneth) to the Lorde, (let him come) vnto me. And al the sonnes of Leui geathered them selues togeather vnto him.

27 And he sayde vnto them, Thus sayth the Lorde God of Israel, Put euery man his swoorde by his syde, and goe in and out from gate to gate throughout the hoast, (g) & slay euery man his brother, & euery man his cõpanyon, & euery man his neighbour.

(g) This fact did so please god, that he turned the curse of Iacob against Leui. Gen. xlix. verse. v. to a blessing. Deut. xxxiii. vearse. ix.

28 And the children of Leui dyd as Moses had sayde: And there fel of the people the same day about three thousande menne.

29 And Moses sayde, " Fylle your handes

" or, consecrate.

vnto the Lorde this day, euery man vppon his sonne, and vpon his brother, and that there may be geuen you a blessing this day.

30 And on the morowe Moses sayde vnto the people, Ye haue sinned a great sinne: And nowe I wyll goe vp vnto the Lorde, peradventure I may purchase an attonement for your sinne.

31 Moses therefore went agayne vnto the Lorde, and sayd, (h) Oh, this people hath sinned a great sinne, and haue made them goddes of golde.

32 And nowe forgeue them their sinne: or yf thou wylt not, wype me, I pray thee, out of thy (i) booke whiche thou hast written.

33 And the Lorde sayde vnto Moses, (k) I wyl put him out of my booke that hath synned against me.

34 And nowe goe thou, bring the people vnto the place whiche I sayde vnto thee, Beholde, myne angel shal goe before thee: Nertheless, in that day when I visite, I wyl visite their sinne vpon them.

35 And the Lorde plagued the people, because they made the calfe whiche Aaron made.

(h) Moses prostrate made his prayer fourtie dayes and nightes. Deut.ix.
(i) Out of the number of them that be elect and predestinated to lyfe euerlasting.
(k) I wyl make it knowen that he was neuer any of the elect.

The.xxxiii.Chapter.

2. The Lorde sendeth an angel before his people. 3. The people sorowe because the Lorde denieth to goe vp with them.

A 1 AND the Lorde sayde vnto Moses, Depart, & goe vp hence, thou and the people whiche thou hast brought out of the lande of Egypt, vnto the lande whiche I sware vnto Abraham, Isahac, and Iacob, sayeing, Vnto thy seede wyl I geue it:

2 And I wil send an angel before thee, (and I wyl cast out the Chanaanites, the Amorites, and the Hethites, the Pherezites, the Heuites, and the Iebusites:)

(a) By milke, vnderstande al necessary thinges: by hony, al delicates and pleasant thinges.

3 Vnto a lande that floweth with (a) mylke and hony. For I wyl not goe amongst you mee selfe: for ye are a stiffenecked people, lest I consume thee in the way.

4 And when the people heard this euyl tydynges, they sorowed: and no man dyd put on his best rayment.

5 And the Lorde spake vnto Moses, Saye vnto the chyldren of Israel, Ye are a stiffenecked people: I must come once sodaynely vpon you, & make an ende of you: Therefore nowe put thy goodly rayment from thee, that I may witte what to doo vnto thee.

6 And the children of Israel layed their goodly rayment from them, by the mount Horeb.

7 And Moses tooke the tabernacle, and pitched it without the hoast, a farre of from the hoast, and called it the tabernacle of the congregation: And (so it came to passe) that euery one which would pray vnto the Lorde, went out vnto the tabernacle of the congregation, which was without ỹ hoast.

B 8 And when Moses went out vnto the tabernacle, al the people rose vp, and stoode euery man at his tent doore, and looked after Moses, vntyl he was gonne into the tabernacle.

9 And as soone as Moses was entred into the tabernacle, the cloudy piller dessended, and stoode at the doore of the tabernacle, and he talked with Moses.

10 And al the people sawe the cloudie piller stande at the tabernacle doore, and they rose vp, and woorshipped euery man in his tent doore.

11 And the Lorde spake vnto Moses (b) face to face, as a man speaketh vnto his freend. And he turned agayne into the hoast: but the young man Iosuah his seruant ỹ sonne of Nun, departed not out of the tabernacle.

(b) More plainely and familierly then euer he dyd to any other. Num,xii. vearse.vii. for no man can see God in this lyfe, and lyue.

12 And Moses sayde vnto the Lorde, See, thou sayest vnto me, Leade this people foorth: and thou hast not shewed me whom thou wylt sende with me. And thou hast sayde moreouer, I knowe thee by name, and thou hast also found grace in my syght.

13 Nowe therefore, yf I haue founde fauour in thy syght, then, I pray thee, shewe mee thy (c) way, that I may knowe thee, and that I may fynde grace in thy syght, and consyder also that this nation is thy people.

(c) The meanes wherby thou wylt keepe and saue thy people out of so many perils, seeing thou wilt not goe with them.

14 And he sayde, My presence shal goe with thee, and I wyl geue thee rest.

15 He sayde vnto him, If thy presence goe not with me, cary vs not hence.

16 For howe shall it be knowen here that I and thy people haue founde fauour in thy syght, but in that thou goest with vs? If thou goest with vs, shall not I and thy people haue preheminence before al the people that are vpon the face of the earth?

17 And the Lorde sayde vnto Moses, I wyl doo this also that thou hast sayde, for thou hast founde grace in my syght, and I know thee by name.

(d) Hart and affection to this my people.

18 And he sayde, I beseeche thee shewe me thy glory.

(c) Passing by I wyl founde with a loude voyce my name Iehouah, whom thou canst not see. Cap.xxxiiii. vearse.lxvii.

19 Who answeared, I wyl make all my (d) good goe before thee, and I wyl (e) proclayme the name of the Lorde before thee: and wyl shew mercie to whom I wyl shew mercie, and wil haue compassion, on whom I wyl haue compassion.

20 And he sayde furthermore, Thou mayst not see my face: for there shal no man see me,

me, and lyne.

21 And the Lorde sayde, Beholde, there is a place by me, and thou shalt stande vppon a rocke.

22 And whyle my glory goeth forth, I wyl put thee in a clyft of the rocke, and wyl put my hande vpon thee, whyle I passe by.

23 And I wyl take away myne hande, and thou shalt see my backe partes: but my face shal not be seene.

The .xxxiiii. Chapter.

6. The description of God. 28. After the faste of fourtie dayes, Moses commeth downe from the mountayne, and speaketh to the people with a couered face.

A 1 AND the Lorde sayde vnto Moses, Hewe thee two tables of stone, like vnto the first, and I wyl wryte vpon these tables, the wordes that were in the first tables, whiche thou brakest.

2 And be ready in the morning, and come vp early vnto the mount of Sinai, and thou shalt * stande there for me in the top of the mount.

* or, wayt.

3 There shal no man comme vp with thee, neyther let any man be seene throughout al the mount, neyther let sheepe nor oxen feede before the hyl.

4 And Moses hewed two tables of stone, like vnto the firste, and rose vp early in the morning, and went vp vnto the mount Sinai as the Lorde had commaunded him, and tooke in his hande the two tables of stone.

5 And the Lorde descended in the cloude, and stoode with him there, and proclaymed the name of the Lorde.

6 And the Lorde passed by before him, and cryed, Lorde, Lorde * God mercyful and gratious, long sufferyng, and abundant in goodnesse and trueth,

* or, strong

B 7 And keeping mercie in store for thousandes, forgeuing wickednesse, transgression, and synne, and not * leauing one innocent, visityng the wickednesse of the fathers vpon the chyldren, and vppon the chyldrens chyldren, vnto the thirde and fourth generation:

* or, dooth pardon, and dooth not pardon.

8 And Moses made haste, and bowed hym selfe to the earth, and worshypped,

9 And sayde, If I haue founde grace in thy sight, O Lorde, then let my Lorde, I pray thee, goe in the myddest of vs: for it is a stifnecked people: and thou shalt haue mercy vpon our wickednesse, and our sinne, and shalt take vs for thine inheritance.

10 And he sayde, Beholde, I make a couenant before al thy people, and I wyl doo marueyles, such as haue not ben donne in al the worlde, neyther in al nations: and al the people amongst which thou art, shal see the worke of the Lorde: for it is a terrible thing that I wyl doo with thee.

11 Keepe diligently those thinges that I commaunde thee this day: Beholde, I cast out before thee, the Ammorites, Chanaanites, Hethites, Pherezites, Heuites, and Iebusites.

12 Take heede to thee selfe, lest thou make any compact with the inhabitours of the lande whyther thou goest, lest they be cause * of ruine amongst you:

* or, offence

13 But ouerthrowe their aulters, & breake their images, and cut downe their groues.

14 Thou shalt worship no strange God: for C the Lorde is called (b) ielous, because he is a ielous God.

(b) God is called ielous because he wyl not permit that any other gods shalbe worshipped with him: but he alone wyl be loued and worshipped for god.

15 Lest if thou make any agreement with the inhabitours of the lande, and they go a whoring after their gods, and doo sacrifice vnto their gods: they cal thee, and thou eate of their sacrifice.

16 And thou take of their daughters vnto thy sonnes, and their daughters goe a whoryng after their gods, and make thy sonnes goe a whoryng after their gods also.

17 Thou shalt make thee no gods of metal.

18 The feast of vnleauened bread shalt thou keepe: Seuen dayes thou shalt eate vnleauened bread, as I commaunded thee in the time of the moneth Abib: for in the moneth Abib thou camest out of Egypt.

19 Al that openeth the matrice, is myne, and al that breaketh the matrice amongst thy catayle, if it be male, whether it be oxe or sheepe.

20 But the first borne of the asse thou shalt buye out with a lambe: and if thou redeeme him not, thou shalt breake his necke. Al the firste borne of thy sonnes thou shalt redeeme: and see that no man appeare before me emptie.

21 Syxe dayes thou shalt worke, and in D the seuenth day thou shalt reast, both from earyng and reapyng.

22 Thou shalt obserue the feast of weekes, with thy first fruites of wheat haruest: and the feast of ingeatheryng at the yeeres end.

23 Thryse a yeere shal al your menne chyldren appeare before the almyghtie Lorde God of Israel.

24 For I wyl caste out the nations before thee, and enlarge thy coastes: neither shal any man desyre thy lande, when thou shalt goe vp to appeare before the Lord thy God thryse in a yeere.

25 Thou shalt not offer the blood of my sacrifice vpon leauen, neyther shal ought of the

the feast of passouer be leaft vnto the morꝛyng.

26 The firſt ripe frutes of thy lande, thou ſhalt bꝛing vnto the houſe of the Loꝛde thy God. Thou ſhalt not ſeeth a * kyd in his mothers mylke.

* Reade Chap. 23. verſe. 19.

27 And the Loꝛde ſaid vnto Moſes, Wꝛyte theſe wooꝛdes: foꝛ after the tenour of theſe wooꝛdes, I haue made a couenant with thee, and with Iſrael.

28 And he was there with the Loꝛde fourtie dayes and fourtie nightes, and did neither eate bꝛead, noꝛ dꝛynke water, and he wꝛote vppon the tables the wooꝛdes of the couenant, the ten * commaundementes.

* oꝛ, wooꝛds

29 And when Moſes came downe from mount Sinai, the two tables of teſtimonie were in Moſes hand: when he came downe from the mount, Moſes wiſt not that the ſkynne of his face ſhone, whyle he talked with * hym.

* That is, with God, oꝛ, whyle God talked with him.

30 And Aaron and al the chyldꝛen of Iſrael looked vpon Moſes, and beholde, the ſkynne of his face ſhone, and they were afrayde to comme nygh him.

31 And when Moſes had called them, Aaron and al the cheefe of the congregation, came vnto hym, and Moſes talked with them.

32 And afterwarde, al the chyldꝛen of Iſrael came nigh: and he gaue them in commaundement al that the Loꝛd had ſaid vnto him in mount Sinai.

33 And when Moſes had made an ende of communing with them: he put (a) a couerynge vpon his face.

(a) This couerynge ſignifieth the infirmitie of our nature, whereby when we heare or reade the lawe, we heare it not, nor vnderſtande it.

34 And agayne, when Moſes went in beꝛe the Loꝛde to ſpeake with him, he tooke the couering of, vntyl he came out: And he came out, and ſpake vnto the chyldꝛen of Iſrael, that whiche he was commaunded.

35 And the chyldꝛen of Iſrael ſawe the face of Moſes, that the ſkynne of Moſes face ſhone: and Moſes put the coueryng vppon his face agayne, vntyl he went in to commune with him.

The. xxxv. Chapter.

I. The Sabboth is commaunded to be keapt.

AND Moſes geathered al the congregation of the chyldꝛen of Iſrael togeather, and ſaide vnto them, Theſe are the wooꝛdes whiche the Loꝛde hath commaunded, that ye ſhould doo them.

(a) Therfore was he put to death that geathered ſtickes on that day. Num. xv.

2 Syxe dayes ye ſhal wꝛoꝛke: but the ſeuenth day ſhalbe vnto you the holy Sabboth of the Loꝛdes reaſt: whoſoeuer dooth anye wooꝛke therein, ſhal dye.

3 Ye ſhal kyndle (a) no fyꝛe thꝛoughout your habitations, vpon the Sabboth day.

4 And Moſes ſpake vnto al the congregation of the chyldꝛen of Iſrael, ſaying, This is the thyng which the Loꝛd commaunded, ſayeing,

5 Take from amongeſt you an heaue offering vnto the Loꝛde: Whoſoeuer is of a wylling harte, let hym bꝛyng that (heaue offeryng) to the Loꝛde, namely, golde, ſyluer, and bꝛaſſe,

6 And blewe ſylke, purple, ſcarlet, whyte ſylke, Goates heare,

7 And Rammes ſkynnes red, and Taxus ſkynnes, with Sittim wood.

8 Oyle foꝛ lyght, and ſpyces, foꝛ annoynting oyle, and foꝛ the ſweete incenſe:

9 And Onyx ſtones, and ſtones to be ſet in the Ephod, and in the bꝛeſtlappe.

10 And let al them that are wyſe harted among you, comme and make al that the Loꝛde hath commaunded,

11 The tabernacle and the tent thereof, and his couering, and his rynges, his booꝛdes, his barres, his pillers, and his ſockets.

12 The arke and the ſtaues therof, with the mercie ſeate, and the vayle that coureth it,

13 The table, and his barres, and al his veſſels, and the ſhewe bꝛead,

14 The candleſticke of lyght, and his furniture, and his lampes with the oyle foꝛ the lyght,

15 The incenſe aulter, and his barres, the annoyntyng oyle, and the ſweete incenſe, and the hangyng of the dooꝛe at the entring in of the tabernacle,

16 The aulter of whole burnt ſacrifice, with his bꝛaſen gꝛediron, his ſtaues, and al his veſſels, the lauer and his foote:

17 And the hanginges of the court, with his pillers, and theyꝛ ſockets, and the hanging in the dooꝛe of the court,

18 The pinnes of the tabernacle, and the pinnes of the court, with their coꝛdes.

19 The (b) miniſtring garmentes to miniſter in the holye place, and the holy veſtmentes foꝛ Aaron the pꝛieſte, and the veſtmentes of his ſonnes, that they may miniſter in the pꝛieſtes office.

(b) Suche as apparteyne to the ſeruice of the tabernacle.

20 And al the congregation of the chyldꝛen of Iſrael, departed from the pꝛeſence of Moſes.

21 And euery one came, as many as theyꝛ hartes encouraged them, and as many as their ſpirites made them wyllyng, and bꝛought an heaue offeryng foꝛ the Loꝛde, to the making of the tabernacle of the congregation, and foꝛ al his vſes, and foꝛ the holy veſtmentes.

22 And they came both menne and women, as many as were wyllyng harted, and bꝛought

brought bracelets and earerynges, ringes, and chaynes, whiche iewelles were al of golde: and al the men brought a waue offeryng of golde vnto the Lorde.

23 And euery man with whom was founde blewe silke, purple, scarlet, white silke, and goates heare, and red skinnes of rammes, and Taxus skinnes, brought them.

24 Al that did heaue vp an oblation of siluer and brasse, brought an heaue offering vnto the Lorde: and al menne with whom was founde Sittim wood for any manner woorke of the ministration, brought it.

25 And al the women that were wise harted, did spinne with theyr hands, & brought the spunne woorke, both of blew silke, purple, scarlet, and whyte sylke.

26 And al the women that excelled in wysdome of hart, spunne goates heare.

27 And the lordes brought Onyx stones, and stones to be set in the Ephod, and in the brestlap,

¶ 28 And spice, and oyle for light, and for the annoyntyng oyle, & for the sweete incense.

29 And the children of Israel brought a wylling offeryng vnto the Lorde, both men & women, as many as had wyllyng hartes, to bryng for al manner woorkes, whiche the Lorde had commaunded to be made (c) by the handes of Moses.

(c) Vsyng Moses as a minister thereof.

30 And Moses sayde vnto the children of Israel, Beholde, the Lorde hath called by name Bezaleel the sonne of Vrie, the sonne of Hur, of the tribe of Iuda,

31 And hath fylled hym with the spirite of god, in wisdome & vnderstanding, in knowledge, and in al manner woorke,

32 To finde out curious woorkes, whiche are made in golde, syluer, and brasse.

33 In the craft of stones to set them, and in caruyng of wood, to make any manner of subtile woorke.

34 And he hath put in his hart that he may teach, both he and Oliab the sonne of Achisemech, of the tribe of Dan.

35 Them hath he filled with wisdome of hart, to woorke al manner of grauen, and brodered, and needle woorke, in blew silke, and purple, in scarlet, and whyte sylke, and in weauyng, and to doo al manner of woorke, and wittie deuises.

The .xxxvi. Chapter.

3. The great readynesse of the people in offeryng towarde the buylding of the tabernacle.

¶ 1 AND Bezaleel wrought, and Oliab, and al wyse harted men, to whom the Lorde gaue wisdome and vnderstandyng to knowe howe to woorke al manner of woorke for the seruice of the sanctuarie, and al that the Lorde had commaunded.

2 And Moses called Bezaleel, Oliab, and al the wyse harted menne, and suche as the Lorde had geuen wisdome vnto, and as many as their hartes couraged to come vnto that woorke, to woorke it.

3 And they receiued of Moses al the heaue offeryng whiche the chyldren of Israel had brought for the woorke of the seruice of the sanctuarie, to make it withal. And beside that, they brought free offerynges vnto it euery day in the mornyng.

4 And al the wise men that wrought al the holy woorke, came euery man from his woorke whiche they made:

5 And they spake vnto Moses, saying, The (a) people bryng to muche, & more then ynough for the seruice and woorke which the Lorde hath commaunded to be made:

(a) A rare example and notable, to see the people to serue God with their goodes.

6 And then Moses gaue commaundement, & they caused it to be proclaymed throwout the host, sayeing, See that neither man nor woman prepare any more woorke for the heaue offeryng of the sanctuarie: and so the people were forbidden to bryng.

7 For the stuffe they had, was sufficient for ¶ al the woorke to make it, and to muche.

8 Al the wise harted men therefore, and they that wrought for the tabernacle, made ten curtaynes of white twined silke, blewe silke, purple, and scarlet, with Cherubims of brodered woorke made they them.

9 The length of one curtayne was twentie and eight cubites, and the breadth foure: and the curtaynes were al of one syse.

10 And he coupled fiue curtaynes by them selues, and other fiue by them selues.

11 And he made loopes of blew sylke along by the edge of one curtayne, euen in the seluedge of the couplyng curtayne: and lykewyse he made on the syde of the couplyng curtayne on the other syde.

12 Fiftie loopes made he in ỹ one curtayne, and fiftie in the edge of the couplyng curtaine on the other syde, and the loopes held one curtayne to another.

13 And he made fiftie taches of golde, and coupled the curtaynes one to another with the taches: (and so) was it made one tabernacle.

14 And he made eleuen curtaynes of goates ¶ heare, to be a tent ouer the tabernacle.

15 The length of one curtayne had thirtie cubites, and was foure cubites broade, and they al eleuen of one syse.

16 And he coupled fiue curtaynes by them selues, and sixe by them selues.

17 And he made fiftie loopes along by the border of the vttermost couplyng curtayne,

AND

and fiftie in the edge of the other coupling curtayne.

18 And he made fiftie taches of braſſe, to couple the tent togeather, that it myght be one.

19 And he made a couerynge vpon the tent of Rammes ſkinnes, red, and yet another of Taxus ſkinnes aboue that.

20 And he made ſtandynge boordes for the tabernacle, of Sittim wood.

D 21 The length of a boorde was ten cubites, the breadth one cubite and a halfe.

22 One boord had two tenons, wherby they were ioyned one to another: and thus made he for al the boordes of the tabernacle.

23 And he made twentie boordes for the ſouth ſyde of the tabernacle.

24 And fourtie ſockets of ſyluer vnder the twentie boordes: two ſockets vnder one boorde for his two tenons, and two ſockets vnder another boorde for his two tenons.

25 And for the other ſyde of the tabernacle which is toward the north, he made twentie boordes,

26 And their fourtie ſockets of ſyluer: two ſockets vnder one boorde, and two ſockets vnder the other boorde.

" The ſea. 27 And towarde the "weſt ende of the tabernacle, he made ſyxe boordes.

E 28 And two other boordes made he in the corners of the tabernacle, for eyther ſyde.

29 And they were ioyned cloſe beneath and aboue with a ryng: and thus they dyd to both the corners.

30 And there were eight boordes, and ſyxteene ſockets of ſyluer: vnder euery boorde two ſockets.

31 And he made barres of Sittim wood: fyue for the boordes of the tabernacle in the one ſyde,

32 And fyue for the boordes of the tabernacle in the other ſyde, and fyue barres for the boordes of the tabernacle in the weſt ende.

33 And he made the middeſt barre to ſhut through the boordes, from the one ende to the other.

34 And ouerlayde the boordes with golde, & made ringes of golde to thruſt the barres through, and couered the barres with gold.

F 35 And he made a vayle of blewe ſilke, purple, ſcarlet, and white twined ſilke: with Cherubims made he it of brodered worke.

36 And he made thereunto foure pyllers of Sittim wood, and ouerlayde them with golde: their knoppes were alſo of golde, and he caſt for them foure ſockettes of ſyluer.

37 And he made an hangyng for the tabernacle doore, of blewe ſylke, purple, ſcarlet, and white twined ſilke, of needle worke,

38 And the fiue pillers of it, with their knops: and ouerlaid the knops of them, and the boopes with golde: their fyue ſockets alſo were of braſſe.

The. xxxvii. Chapter.

The makyng and framyng of the arke of witneſſe.

1 AND Beſaleel made the arke of Sittim wood: two cubites and a halfe long, and a cubite and a halfe broade, and a cubite and a halfe hygh: A

2 And ouerlayde it with fine golde within and without, and made a crowne of golde to it rounde about.

3 And caſt for it foure rynges of golde for the foure corners of it: two rynges for the one ſyde, and two for the other,

4 And made barres of Sittim wood, and couered them with golde.

5 And put the barres in the rynges along by the ſyde of the arke, to beare the arke withal.

6 And he made the mercy ſeate of pure golde: two cubites & a halfe was the length therof, and one cubite and a halfe the breadth.

7 And he made two Cherubims of thicke golde, vpon the two endes of the mercy ſeate. B

8 One Cherub on the one end, and another Cherub on the other ende: of the mercy ſeate made he the Cherubims in the endes thereof.

9 And the Cherubims ſpread out their wings aboue on high, and couered the mercie ſeate therewith, and their faces were one to another, euen to the mercy ſeateward were the faces of the Cherubims.

10 And he made the table of Sittim wood: two cubites (was) the length thereof, and a cubite the breadth, and a cubite and a halfe the heigth of it.

11 And he ouerlaide it with fyne golde, and made thereunto a crowne of golde rounde about.

12 And made thereunto an hoope of an hande broade rounde about: & made vpon the hoope, a crowne of golde round about.

13 And he caſte for it foure rynges of golde, and put the ringes in the foure corners that were in the foure feete thereof.

14 Euen hard by the hoope were the ringes, C into the whiche the barres were put, to beare the table withal.

15 And he made the barres of Sittim wood, and couered them with golde, to beare the table withal.

16 And made the veſſelles for the table of pure golde, his diſhes, his (incenſe) cuppes,

cuppes, his couerynge, and his bowles to powre out withal.

17 And he made the candlestycke of pure golde, of a whole worke made he the candlestick: his staffe, his branches, his bolles, his knoppes, and his flowres were of one peece.

18 Syxe branches proceeding out of the sydes thereof: three branches of the candlesticke out of the one syde thereof, and three branches of the candlesticke out of the other side thereof.

19 And in one branche three bolles, made like vnto almondes, with a knoppe and a flowre: and in an other branche three bolles made like almondes, with a knoppe and a flowre: and so throughout the syxe branches that proceede out of the candlesticke.

D 20 And vppon the candlesticke it selfe, were foure bolles, after the fashion of almondes, with knoppes and flowres.

21 Under euery two branches, a knoppe of the same, and a knoppe vnder two branches of the same, and a knoppe vnder two branches of the same, accordyng to the syxe branches that proceede out of it.

22 And the knoppes and the branches proceeded out of it: and it was al one peece of pure thicke golde.

23 And he made his seuen lampes, with the snuffers, and vesselles for the snuffe, of pure golde,

24 Of a talent of pure golde made he it, with al the vessels thereof.

25 And he made the incense aulter of Sittim wood: the length of it was a cubite, and the breadth a cubite: for it was foure square, and two cubites hygh, with hornes proceedyng out of it.

26 And he couered it with pure golde, both the top and the sydes thereof round about, and the hornes of it: and made vnto it a crowne of golde rounde about.

27 And he made two rynges of golde for it vnder the crowne thereof, in the two corners of it, and in the two sides thereof, to put barres in for to beare it withal.

28 And he made the barres of Sittim wood, and ouerlayde them with golde.

29 And he made the holye annoyntyng oyle, and the sweete pure incense after the Apothecaries craft.

The. xxxviii. Chapter.

1, The aulter of the whole burnt offerings. 8. The brasen lauer. 24. The summe of that which the people offered.

1 AND he made the whole burnte offering aulter of Sittim wood: fiue cubites was the length therof, and fiue cubites breadth, foure square, and three cubites hygh. A

2 And he made vnto it hornes in the foure corners of it, proceeding out of it, and he ouerlayde it with brasse.

3 And he made al the vessels of the aulter, the ashpannes, and * besoms, and basons, fleashhookes, and fyre pannes: al the vessels thereof made he of brasse.

4 And he made a brasen gredyron of netwoorke vnto the aulter, round about alowe beneath, vnto the myddest of the aulter,

5 And caste foure ringes of brasse for the foure endes of the gredyron, to put barres in.

6 And he made the barres of Sittim wood, and couered them with brasse:

7 And put the barres into the rynges in the foure corners of the aulter, to beare it withal, and made the aulter holowe within the boordes.

8 And he made the lauer of brasse, and the foote of it also of brasse, of the (a) glasses of the women assemblyng, which came together at the doore of the tabernacle of the congregation.

9 And he made the court on the Southside, ful South: and the hangings of the court were of white twyned Sylke, hauing a hundred cubites.

10 Their pillers were twentie, & their brasen sockets twentie: but the knoppes of the pillers, and their hoopes were of Syluer.

11 And on the North side, the hangynges were an hundred cubites, their pillers were twentie, and their sockettes of brasse twentie: but the knoppes and the hoopes of the pillers were of Syluer.

12 On the Weast side were hangynges of fyftie cubites, tenne pyllers, and their ten sockettes: but the knoppes and the hoopes of the pyllers were of Syluer.

13 And towarde the East side, ful East, were hangynges of fyftie cubites. E

14 The hangynges of the one syde of the gate, were fyfteene cubites long, with three pillers, and three sockettes.

15 And of the other syde of the court gate, were hangynges also of fyfteene cubites long, with three pillers and three sockets.

16 Al the hangynges of the court rounde about, were of whyte twyned Sylke:

17 But the sockettes of the pillers were of brasse, and the knoppes and the hoopes were of Syluer, and the couerynge of the heades was of Syluer: and al the pillers of ỹ court were hooped about with Siluer.

* or, as some reade, (Forsipes) that is, tongues.

(a) Rabbi, Kimbi saith, that the women broughe their loking glasses, whiche were of brasse or fine mettal, and offered them to the vse of the tabernacle.

18 And

18 And the hangyng of the gate of the court was needle wooꝛke, of blewe Sylke, purple, Scarlet, and whyte twyned Sylke: twentie cubites long, and fyue in heyght and breadth, ouer againſt the hangynges of the court.

19 And theyr pyllers were foure, and theyr foure ſockettes of braſſe, and the knoppes of Syluer, and the heades ouerlayde with Syluer, and hooped about with Syluer.

(b) The curtaines of the tabernacle were faſtened with theſe pynnes to ſtay them that thei wer not dryuen with the wind hyther and thyther.

20 And al the (b) pynnes of ỹ tabernacle, and of the court round about were of braſſe.

(c) The particuler peeces by number, deliuered to the Leuites.

21 This is the (c) ſumme of the tabercle, (euen) of the tabernacle of witneſſe, as it was counted according to the commaundement of Moſes, for the office of the Leuites, by the hande of Ithamar, ſonne to Aaron the Prieſt.

22 And Beſaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Juda, made al that the Lord commaunded Moſes:

23 And with him was Aholiab, ſonne of Ahiſamach, of the tribe of Dan, a cunnyng wooꝛkeman, an Embꝛoderer, and a wooꝛker of Needle wooꝛke, in blew Silke, Purple, Scarlet, & whyte twined Sylke.

24 Al the golde that was occupyed for al the wooꝛke of the holy place, was the gold of the waue offeryng, twentie and nyne talents, and ſeuen hundꝛed and thirtie ſicles, after the ſicle of the ſanctuarie.

25 And the ſumme of Syluer of them that were numbꝛed in the congregation, was an hundꝛed talentes, and a thouſande, ſeuen hundꝛed, and thꝛee ſcoꝛe and fyfteene ſicles, after the ſicle of the ſanctuarie.

26 For euerye man an halfe waight, euen halfe a ſicle, after the ſicle of the ſanctuarie, for al them that went to be numbꝛed, from twentie yeeres olde, and aboue, euen for ſyxe hundꝛed thouſande and thꝛee thouſande, and fyue hundꝛed, and fyftie menne.

27 And of the hundꝛed talentes of Syluer, were caſte the ſockettes of the ſanctuarie, and the ſockettes of the vaile: an hundꝛed ſockettes of the hundꝛed talentes, a talent to euery ſocket.

28 And of the thouſande, ſeuen hundꝛed, ſeuentie and fyue ſicles, he made knoppes to the pillers, and ouerlaid the heades, and hooped them.

29 And the braſſe of the waue offeryng was thꝛee ſcoꝛe and ten talentes, and two thouſande and foure hundꝛed ſicles.

30 And therewith he made the ſockettes to the dooꝛe of the tabernacle of the congregation, and the braſen aulter, & the braſen gꝛediron for it, with al ỹ veſſels of the aulter,

31 And the ſockettes of the courte rounde about, and the ſockettes for the court gate, and al the pinnes of the tabernacle, and al the pinnes of the court rounde about.

The.xxxix.Chapter.

I. The apparel of Aaron and his ſonnes, al that the Lorde commaunded, was done and finiſhed. 43 Moſes bleſſeth the people.

1 AND of the blewe Sylke, Purple, and A Scarlet, they made veſtmentes of miniſtration, to doo ſeruice in the holye place: & made the holy garmentes for Aaron, as the Lord commaunded Moſes.

2 And he made the Ephod of golde, blewe Sylke, Purple, Scarlet, & whyte twyned Sylke.

3 And they dyd beate the golde into thinne plates, and cut it into wyers, to wooꝛke it in the blewe Sylke, Purple, Scarlet, and in the fyne whyte, with bꝛodered wooꝛke.

4 And they made two ſides for it, to cloſe them vp by the two edges.

5 And the bꝛodering of the girdle that was vppon it, was of the ſame ſtuffe, and after the ſame wooꝛke, of golde, blewe Sylke, purple, Scarlet, and twyned white Sylk, as the Lord commaunded Moſes.

6 And they wꝛought Onyx ſtones, cloſed in ouches of golde, and graued, as ſignettes are grauen, with the names of the chyldꝛen of Iſrael.

7 And he put them on the ſhoulders of the B Ephod, that they ſhoulde be ſtones for a remembꝛance of the childꝛen of Iſrael, as the Lord commaunded Moſes.

8 And he made the bꝛeaſtlappe of bꝛodered wooꝛke, lyke the wooꝛke of the Ephod, of golde, blewe Sylke, Purple, Scarlet, and twyned whyte Sylke.

9 It was foure ſquare, and they made the bꝛeaſtlappe double, an hand bꝛeadth long, and an hande bꝛeadth bꝛoade.

10 And they filled it with foure rowes of ſtones. The firſte rowe, a Sardius, a Topazius, and a Smaragdus.

11 The ſeconde rowe, a Rubie, a Saphire, and a Diamond.

12 In the thirde rowe, a Lyncurius, an Achates, and an Amathyſt.

13 In the fourth row, a Cureas, an Onyx, C and a Jaſpis: and they were cloſed in ouches of golde in theyr incloſers.

14 And the twelue ſtones were grauen as ſignettes, with the names of the chyldꝛen of Iſrael, euery ſtone with his name, accoꝛding to the twelue tribes.

15 And they made vppon the bꝛeaſtlap, two faſtening chaynes of wꝛeathen wooꝛke, of pure golde.

16 And they made two ouches of golde, and two golde rynges: and put the two ryngges

rynges in the two corners of the brestlap.
17 And they put the two chaynes of golde in the two rings in the corners of the brestlap.
18 And the two endes of the two chaynes, they fastened in the two ouches, and put them on the shoulders of the Ephod, vpon the forefront of it.
19 And they made two rynges of golde, and put them on the two corners of the brestlap, vpon the edge of it (whiche was) on the inside by the Ephod.
20 And they made two golden rynges, and put them on the two sides of the Ephod, beneath on the forside of it, & ouer against his felow, aboue vpon the broderyng of the Ephod.
D 21 And they strayned the brestlappe by his ringes vnto the ringes of the Ephod, with a lase of blewe silke, that it myght be vpon the broderyng of the Ephod, and that the brestlap shoulde not be loosed from of the Ephod, as the Lord commaunded Moses.
22 And he made the tunicle vnto the Ephod, of wouen worke, altogether of blew silke:
23 And there was a hole in the myddest of the tunicle, as the coller of a partlet, with a band round about the coller, that it should not rent.
24 And in the tunicle they made hemmes with pomgranates of blewe sylke, purple, scarlet, and white twined silke.
25 And they made litle belles of pure gold, and put them amongst the pomegranates rounde about vpon the edge of the tunicle.
26 A bel and a pomegranate, a bel and a pomegranate, rounde about the hemmes of the tunicle to minister in, as the Lord commaunded Moses.
27 And they made coates of fyne whyte silke of wouen worke, for Aaron and his sonnes.
E 28 And a mitre of fyne white sylke, and goodly bonnets of fyne white silke, and linnen sloppes of twined white silke.
29 And a gyrdle of twined white sylke, blewe, purple, and scarlet, euen of needle worke, as the Lord commaunded Moses.
30 And they made the plate of the holy crowne of fyne golde, and wrote vpon it with grauen worke as signets are grauen, The holynesse of the Lorde.
31 And he tyed vnto it a lase of blew silke, to fasten it an high vpon the mitre, as the lord commaunded Moses.
32 Thus was al the worke of the tabernacle (euen) of the tabernacle of ỳ congregation finished: And the children of Israel did accordyng to al that the Lorde commaunded Moses, so dyd they.
33 And they brought the tabernacle vnto Moses, (euen) the tabernacle, and al his furniture, his taches, his boordes, his barres, his pyllers, and his sockets,
34 The coueryng of rammes skinnes, red, and the couering of Taxus skynnes, and the hangyng vayle,
35 The arke of the testimonie, & the barres thereof, and the mercie seate, F
36 The table, and al the vesselles thereof, and the shewe bread,
37 The pure candelsticke, with the lampes thereof, euen with the lampes to be prepared, and al the vessels therof, and the oyle for lyght,
38 The golden aulter, and the annoynting oyle, and the sweete incense, and the hangyng of the tabernacle doore,
39 And the brasen aulter, with his grediron of brasse, his barres, and al his vesselles, the lauer, and his foote,
40 The curtaynes of the court, with his pillers & sockets, the hanging to the court gate, and his pynnes, and cordes, and al the vessels of the seruice of the tabernacle, euen of the tabernacle of the congregation.
41 The ministring vestimentes to serue in the holy place, and the holy vestimentes for Aaron the priest, and his sonnes raymentes to minister in, in the priestes office:
42 Accordyng to al that the Lorde commaunded Moses, so the children of Israel made al the worke.
43 And Moses dyd looke vpon al the worke: and beholde, they had donne it as the Lord had commaunded, euen so had they donne it: and Moses blessed them.

The. xl. Chapter.

2. The tabernacle is reared vp. 34. The glorie of the Lorde appeareth in a cloude, coueryng the tabernacle.

1 AND the Lorde spake vnto Moses, sayeing,
2 In the first day of the firste (a) moneth shalt thou set vp the tabernacle, euen the tabernacle of the congregation.
3 And put therin the arke of the testimonie, and couer the arke with the vayle: and thou shalt bryng in the table, and order it accordyng to the appoyntment thereof:
4 And thou shalt bryng in the candelsticke, and lyght his lampes,
5 And set the incense aulter of golde before the arke of the testimonie, & put the hangyng at the doore of the tabernacle.
6 And set the whole burnt offeryng aulter before the doore of the tabernacle (euen) of the tabernacle of the congregation:

A (a) In the seconde yeere of theyr commyng out of Egypt.

7 And

B 7 And set the lauer betweene the tabernacle of the congregation and the aulter, and put water therein,
8 And make the courte rounde about, and hang vp the hangyng at the court gate.
9 And thou shalt take the annoynting oyle, and annoynt the tabernacle, and al that is therein, and halowe it with al the vessels therof: and it shalbe holy.
10 And thou shalt annoynt the aulter of the whole burnt offeryng, and al his vesselles, and sanctifie the aulter: and it shalbe an aulter moste holy.
11 And thou shalt also annoynt the lauer and his foote, and sanctifie it.
12 And thou shalt bryng Aaron & his sonnes vnto the dooze of the tabernacle of the congregation, and washe them with water.
13 And thou shalt put vpon Aaron the holy vestmentes, and annoynt him, and sanctifie hym, that he may minister vnto me in the priestes office.
C 14 And thou shalt bryng his sonnes, and clothe them with garmentes,
15 And annoynt them, as thou diddest annoynt theyr father, that they may minister vnto me in the priestes office: For their annoyntyng shalbe an euerlastyng priesthood vnto them throughout al theyr generations.
16 And Moses did accordyng to al that the Lorde commaunded hym, so dyd he.
17 Thus was the tabernacle reared vp the first day in the firste moneth, in the (b) seconde yeere.
18 And Moses reared vp the tabernacle, and fastened his sockettes, and set vp the boordes therof, and put in the barres of it, and reared vp his pillers:
19 And spread abroade the tent ouer the tabernacle, and put the couerynge of the tent an high aboue it, as the Lord commaunded Moses.
20 And he tooke the (c) testimonie, and put it in the arke, & set the barres to the arke, and put the mercy seate an high vpon the arke.
D 21 And he brought the arke into the tabernacle, and hanged vp the vayle, and couered the arke of the testimonie, as the Lorde commaunded Moses.
22 And he put the table in the tabernacle of the congregation, in the north syde of the tabernacle, without the vayle,
23 And set the bread in order before the Lord, as the Lorde had commaunded Moses.
24 And he put the candelsticke in the tabernacle of the congregation, ouer against the table towarde the south syde of the tabernacle,
25 And set vp the lampes before the Lorde, as the Lorde commaunded Moses.
26 And he put the golden aulter in the tabernacle of the congregation before the vayle,
27 And burnt sweete incense theron, as the Lorde commaunded Moses.
28 And he hanged vp the hangyng at the E dooze of the tabernacle:
29 And set the whole burnt offering aulter by the entring in of the tabernacle (that is) the tabernacle of the congregation, and offered whole burnt offerynges, and meate offeringes thereon, as the Lord commaunded Moses.
30 And he set the lauer betweene the tabernacle of the congregation and the aulter, and powred water therin, to washe withal. Exod. 30. c.
31 And Moses, Aaron, and his sonnes, washed theyr handes and theyr feete thereat,
32 When they went into the tabernacle of the congregation, and when they went to the aulter they washed them selues, as the Lorde commaunded Moses.
33 And he reared vp the court rounde about the tabernacle, and the aulter, and set vp an hangyng at the court gate: and so Moses finished the woorke.
34 And the cloude couered the tabernacle of the congregation, and the glory of the Lord fylled the tabernacle. Num. 9. c.
35 And Moses coulde not enter into the tabernacle of the congregation, because the cloude abode thereon, and the glorie of the Lorde fylled the tabernacle.
36 And when the cloud was taken vp from of the tabernacle, the chyldren of Israel tooke theyr iourneyes throughout theyr armies:
37 And when the cloude was not taken vp, they iourneyed not til it was taken vp.
38 For the (d) cloude of the Lorde was vpon the tabernacle by day, and fyre by night, in the sight of al the house of Israel, throwout al theyr armies.

The ende of the seconde booke of Moses, called Exodus.

(b) Of the commyng of the children of Israel out of Egypt.

(c) That is, the tables of the lawe.

(d) Thus the presence of God preserued & guided them both day and night, tyl they came to the lande of promise.

The thirde booke of Moſes, called in the Hebrewe Vaicrah, and in the Latine Leuiticus.

This booke is ſo named, becauſe that in the ſame is cheefely entreated of the Leuitical ſacrifices, & other ceremonies of ỹ lawe, vnto the whiche the Leuites were committed, and ordeyned by the Lorde.

The firſt Chapter.

2. Of whole burnt offerynges for particuler perſons. 3. The manner to offer whole burnt offeringes aſwel of bullockes as of ſheepe and birdes.

(a) Moſes dooth euidently declare that theſe ſacrifices were inſtituted of God, & not of man.

1 AND the Lorde (a) called vnto Moſes, and ſpake vnto hym out of the tabernacle of the congregation, ſayeing,

(b) When any priuate man wyl offer for hym ſelfe a priuate ſacrifice.

(c) That the Leuitical ſacrifices were preachinges of the paſſion and death of Chriſte, & of his goſpel, which ſhuld afterward be publiſhed through al the worlde: menne hath not dreamed it, but the holy ghoſt hath taught it, and hath confirmed it by many teſtimonies aſwel of the old teſtamẽt as of the newe. As Pſal. 39. Eſa. 41. Iohn. 1. 1. Petr. 1. Heb. 10. &c.

2 Speake vnto the chyldren of Iſrael, and thou ſhalt ſay vnto them, Yf any (b) of you bryng a (c) ſacrifice vnto the Lorde, ye ſhal bryng your ſacrifice from among the cattel, euen from among the beeſes, and the (d) ſheepe.

(d) The Hebrue woorde ſignifie ſhepe or ſhe goates Exo. 29. 10.

3 If his ſacrifice be a whole burnt offering of beeſes, let him offer a male without blemiſhe, and bryng him of his owne voluntarie wyl vnto the dooze of the tabernacle of the congregation before the Lorde.

4 And he ſhal put his (e) hande vpon the head of the whole burnt ſacrifice, and it ſhalbe accepted for hym to be his attonement.

(e) Declaring that he did it voluntaryly, & al that he hath in his hands he receiued of god

5 And he ſhal kyl the bullocke before the Lorde: And the prieſtes Aarons ſonnes ſhal bryng the blood, and ſprinckle it round about vpon the aulter that is by the dooze of the tabernacle of the congregation.

6 And then ſhal he flay the whole burnt offering, and hewe him in peeces.

7 And the ſonnes of Aaron the prieſt ſhal put fyre vpon the aulter, and put wood vpon the fyre.

8 And the prieſtes Aarons ſonnes ſhal lay the partes, euen the head and the fat vpon the wood that is on the fyre in the aulter.

9 But the inwardes and the legges thereof ſhal he waſhe in water, and the prieſt ſhal burne al in the aulter, that they may be a whole burnt ſacrifice, an offerynge made by fyre for a ſweete odour vnto the Lorde.

10 And if his ſacrifice be of flockes, namely of the ſheepe or goates, let hym bryng a male without blemiſhe for a whole burnt offeryng:

11 And let him kyl it on the North ſyde of the aulter before the Lord: And the prieſtes Aarons ſonnes, ſhal ſprinckle the blood rounde about vpon the aulter.

12 And he ſhal cut it into his peeces, euen with his head and his fat: and the prieſt ſhal put them vpon the wood that lyeth vpon the fyre in the aulter.

13 But he ſhal waſhe the inwardes and the legges with water, and the prieſt ſhal bring altogeather, and burne it vpon the aulter for a whole burnt offeryng, an oblation made by fyre for a ſweete ſauour vnto the Lorde.

14 If the whole burnt offeryng for the ſacrifice of the Lorde be of fowles, he ſhal bryng his ſacrifice of turtle doues, or of the young pigeons.

15 And the prieſt ſhal bryng it vnto the aulter, and (f) wryng the necke a ſunder of it, and burne it on the aulter: but the blood thereof ſhalbe wrong out vpon the ſyde of the aulter.

(f) The Hebrue woorde ſignifieth, to be cut or pinched with a nayle of the fynger.

16 And he ſhal plucke awaye his croppe with his feathers, and caſt them beſyde the aulter on the Eaſt part in the place of aſhes.

17 And he ſhal breake the wynges of it, but plucke them not a ſunder: And the prieſt ſhal burne it vpon the aulter, euen vpon the wood that is vpon the fyre: that it may be a whole burnt offering, an oblation made by fyre for a ſweete ſauour vnto the Lorde.

The.ii. Chapter.

1. The order of meate offerynges. 13. Al meate offerynges muſt be ſeaſoned with ſalt.

1 THe ſoule that wyl offer a meate offeryng vnto the Lorde, his offeryng ſhalbe of fyne floure: and he ſhal powre oyle vpon it, and put frankenſence thereon:

2 And ſhal bryng it vnto Aarons ſonnes the prieſtes: And he ſhal take thereout his

handful of the flowre, and of the oyle, with al the frankensence, & the priest shal burne it for a memorial of him vpon the aulter, to be an offering made by fyre, for a sweete sauour vnto the Lorde.

3 And the remnant of the meate offering shalbe Aarons and his sonnes, a thing most (a) holy of the sacrifices of the Lorde, made by fyre.

4 If thou bring also a meate offering that is baken in the ouen, let it be an vnleauened cake of fyne flowre myngled with oyle, or an vnleauened wafer annoynted with oyle.

5 If thy meate offering be baken in the frying panne, it shalbe of vnleauened flowre myngled with oyle.

6 And thou shalt part it in peeces, & powre oyle thereon: that it may be a meate offering.

7 And if thy meate offering be a thing broyled vpon the grediron, let it be of flowre mingled with oyle.

8 And thou shalt bring the meate offering that is made of these thinges vnto the lord, and shalt deliuer it vnto the priest, that he may offer it vpon the aulter.

9 And the priest shal take from the meate offering a memorial thereof, and shal burne it vpon the aulter: that it may be a burnt offering for a sweete sauour vnto the Lorde.

10 And that whiche is left of the meate offering, shalbe Aarons and his sonnes: It is a thyng most holy of the offerynges of the Lorde made by fyre.

11 Al the meate offerynges whiche ye shal bring vnto the Lord, shalbe made without leauen: For ye shal neyther burne leauen nor (b) hony in any offering of the Lorde made by fyre.

12 In the oblation of the first fruites ye shal offer them vnto the Lorde: but they shal not be burnt vpon the aulter for a sweete sauour.

13 Al the meate offerynges also shalt thou season with salt, neyther shalt thou suffer the salt of the couenant of thy GOD to be lacking from thy meate offering: but vpon al thyne offerynges thou shalt bring (c) salt.

14 And if thou offer a meate offering of the first fruites vnto the Lorde, thou shalt offer for the meate offering of thy fyrste fruites, eares of corne dryed by the fyre, (euen) beaten wheate of ful eares.

15 And thou shalt put oyle vpon it, and lay frankensence theron, that it may be a meat offering.

16 And the priest shal burne part of the beaten corne, and part of that oyle with al the frankensence, for a remembrance: and it shalbe a sacrifice vnto the Lorde made by fyre.

(a) Because it dooth remayne of that whiche was burnt in the honour of God, and therefore myght not be eaten but of the holy, that is, the priestes.

(b) That is, al manner of fruite as sweete as hony: as figges, dates, & such like. Of these nothing might be burned, but keapt onely to be offered before God.

(c) By this ceremonie is the nature of Christe set forth, which is figured in al sacrifices. For Christ is the true and heauēly salt, by whom al that beleeue in hym be made sauourie and pleasant vnto god the father, so that they shal neuer so putrifie that they shal perishe.

The. iii. Chapter.

1. The order of peace offerynges. 6. Of sheepe. 7. Of lammes. 12. Of goates.

1 AND if his sacrifice be a (a) peace offeryng, and he take it from among the droues, whether it be a male or female, he shal bryng suche as is without blemishe before the Lorde,

2 And put his hande vpon the head of his offeryng, and kyl it at the dooze of the tabernacle of the congregation: And Aarons sonnes the priestes shal spinckle the blood vpon the aulter rounde about.

3 And he shal offer (b) somewhat of the peace offeryng, to be a sacrifice made by fyre vnto the Lorde: euen the fat that couereth the inwardes, and al the fat that is vpon the inwardes:

4 And the two kydneys, and the fat that is on them, and vpon the flankes, and the kal with the liuer shal he take away with the kydneys.

5 And Aarons sonnes shal burne them on the aulter with the whole burnt sacrifice which is vpon the wood that is on the fire, to be a burnt sacrifice made by fyre for a sweete sauour vnto the Lorde.

6 If he bryng a peace offeryng vnto the Lorde from of the flocke, let him offer male or female, but without blemish.

7 (And) if he offer a lamme for his sacrifice, he shal bring it before the Lorde,

8 And put his hande vpon his offerynges head, and kyl it before the dooze of the tabernacle of the congregation: and Aarons sonnes shal spinckle the blood thereof rounde about the aulter.

9 And of the peace offeryng let hym bryng a sacrifice made by fyre vnto the Lorde, the fat thereof, and the rumpe altogeather, whiche they shal take of harde by the backe bone: & the fat that couereth the inwardes, and al the fat that is vpon the inwardes,

10 And the two kidneys, and the fat that is vpon them, and vpon the flanckes, and the kal that is vpō the liuer shal he take away, with the kidneys.

11 And the priest shal burne them vpon the aulter, to be the foode of a sacrifice made by fire vnto the Lorde.

12 If his offeryng be a goate, he shal bryng it before the Lorde,

13 And put his hande vpon the head of it, and kyl it before the tabernacle of the congregation:

A

(a) That is, a sacrifice of thankesgeuyng offered for peace and prosperitie, eyther generally or particularly.

(b) One part was burnt, another appoynted to the priestes, and the third to hym that offered.

B

gregation: and the ſonnes of Aaron ſhall ſprinckle the blood thereof vpon the aulter rounde about.

14 And he ſhal bryng thereof his offering, euen (c) a ſacrifyce made by fyre vnto the Lord, the fatte that couereth the inwards, and al the fatte that is vpon the inwards.

(c) In the whole burnt offering al was conſumed, but in the offering made by fyre, only the inwardes were burnt.

15 And the two kidneyes, and the fatte that is vpon them, and vpon the flankes, and the kall vpon the liuer ſhall he take away with the kidneyes.

16 And the prieſt ſhall burne them vppon the aulter, for the foode of the ſacrifyce made by fyre, for a ſweete ſauour: Al the fatte is the Lordes.

17 Let it be a perpetual ſtatute for your generations throughout your dwellinges, that ye eate neyther fatte nor blood.

Gene. 9. a.

The. iiii. Chapter.

1. The offering for the ſinnes, 3. of the prieſt, 13. of the congregation, 22. the princes, 27, the priuate perſons ſinne donne by ignorance.

¶ 1 AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay, If a ſoule ſhal ſinne through ignorance in any of the commaundementes of the Lorde, whiche ought not to be donne, but ſhal doo contrary to any of them:

3 As yͤ prieſt that is annoynted, doo ſinne according to the (a) ſinne of the people, let him bring for his ſinne whiche he hath ſinned, a young bullocke without blemiſhe, vnto the Lorde for a ſinne offering.

(a) By conuerſation or doctrine to do any thing whereby the people ſinne, or els yf the people ſinne through the prieſts fault, their ſinne is required at his hands.

4 And he ſhall bryng the young bullocke vnto the doore of the tabernacle of the congregation before the Lorde, and ſhal put his hande vpon the young bullockes head, and (b) kyl the young bullocke before the Lorde.

(b) Hereby confeſſing that he deſerued the ſame puniſhment whiche the beaſt ſuffered.

5 And the prieſt that is annoynted, ſhall take of the young bullockes blood, and bring it into the tabernacle of the congregation.

6 And the prieſt ſhall dippe his fynger in the blood, and ſprinckle therof ſeuen times before the Lorde, before the vayle of the ſanctuarie.

7 And the prieſt ſhall put ſomme of the blood before the Lorde, vpon the hornes of the aulter of ſweete incenſe, whiche is in the tabernacle of the congregation, and ſhal powre all the blood of the young bullocke, vnto the bottome of the aulter of the whole burnt offering, whiche is at the doore of the tabernacle of the congregation.

8 And he ſhal take away all the fatte of the bullocke for the ſynne offering, the fatte that coureth the inwards, and al the fatte that is about the inwardes, B

9 And the two kidneyes, and the fatte that is vpon them, and vpon the flanckes, and the kall vppon the liuer ſhal he take away with the kidneyes,

10 As it was taken away in the bullocke of the peace offeringes: and let the prieſt burne them vpon the aulter of the whole burnt offering.

11 But the ſkinne of the young bullocke, and al his fleaſhe, with his head and his legges, with his inwardes and his donng, (ſhal he beare out,) Exod. 29. c.

12 And cary the whole bullocke altogeather out of the hoaſt vnto a cleane place, where the aſhes are powred out, and burne hym there on wood in the fyre: by yͤ place where the aſhes are caſt out ſhal he be burnt.

13 If the whole congregation of Iſrael ſinne through ignorance, and the thyng be hydde from the eyes of the multitude, and haue donne ſomewhat againſt any of the commaundementes of the Lorde, whiche ſhoulde not be donne, and haue offended: C

14 When the ſinne whiche they haue ſinned is knowen, the congregation ſhal bryng a young bullocke for the ſinne, and bryng him before the tabernacle of the congregation,

15 And the elders of the multitude ſhall put their handes vpon the head of the bullocke before the Lorde: and the bullocke ſhalbe ſlayne before the Lorde.

16 And the prieſt that is annoynted, ſhall bryng of the bullockes blood into the tabernacle of the congregation.

17 And the prieſt ſhal dippe his finger in the blood, and ſprinckle it ſeuen tymes before the Lorde, euen before the vayle,

18 And ſhal put of the blood vpon the hornes of the aulter whiche is before the Lorde, in the tabernacle of the congregation, and ſhal powre all the blood vnto the bottome of the aulter of the whole burnt offering, whiche is before the doore of the tabernacle of the congregation.

19 And he ſhal take his fatte from hym, and burne it vpon the aulter.

20 And ſhal doo with this bullocke as he did with the bullocke for ſinne, ſo ſhall he doo with this: And the prieſt ſhal make an attonement for them, and it ſhalbe forgeuen them.

21 And he ſhal bryng this bullocke without

the hoalk, and burne him as he burned the fyrst bullocke: For it is an oblation for the sinne of the congregation.

22 When a lorde sinneth, and committeth through ignorance any of these thinges whiche the Lorde his God hath forbidden to be donne in his commaundementes, and hath offended:

D 23 And yf his sinne be (b) shewed vnto him whiche he hath donne, he shal bring his offering (euen) an hee goate without blemish,

(b) Other by knowledging him selfe to haue sinned and confessing his fault, or some other hath reuealed it vnto him.

24 And lay his hande vpon the head of the hee goate, and kil it in the place where the whole burnt offering is vsed to be kylled before the Lord: For it is a sinne offering.

25 And let the priest take of the blood of the sinne offering with his fynger, and put it vppon the hornes of the whole burnt offering aulter, and powre his blood vnto the bottome of the whole burnt offering aulter,

26 And burne al his fatte vpon the aulter, as the fatte of the peace offeringes: And the priest shal make an attonement for him as concernyng his sinne, and it shalbe forgeuen him.

27 If one of the common people of the lande sinne through ignorance, and commit any of the thinges whiche the Lorde hath forbydden in his commaundementes to be donne, and so hath trespassed:

28 If his sinne whiche he hath sinned come to his knowledge, he shal bryng for his offering a shee goate from among the flockes without blemishe for his sinne whiche he hath sinned,

29 And shal lay his hande vppon the head of the sinne offering, & slay the sinne offering in the place of the whole burnt offeringes.

Leuit. 3. d. E 30 And the priest shal take of the blood therof with his fynger, and put it vppon the hornes of the whole burnt offering aulter, and powre all the blood vnto the bottome of the aulter,

31 And shal take away all his fatte, as the fatte of the peace offering is taken away: And the priest shall burne it vpon the aulter, that it may be a sweete sauour vnto the Lorde, and the priest shal make an attonement for him, and it shalbe forgeuen hym.

32 And if he bring a sheepe for a sinne offering, he shal bryng a female without blemishe,

33 And lay his hande vppon the head of the sinne offering, and slea it for a sinne offering, in the place where they kill the whole burnt offering.

34 And the priest shall take of the blood of the sinne offering with his fynger, & put it vpon the hornes of the whole burnt offering aulter, and shal powre the blood therof vnto the bottome of the aulter.

35 And he shall take away al the fatte therof, as the fatte of the sheepe of the peace offering is woont to be taken away: And the priest shal burne it vpon the aulter, that it may be the Lordes burnt sacrifice, and the priest shall make an attonement for his sinne that he hath committed, and it shalbe forgeuen hym.

The. v. Chapter.

1. Of othes. 2. The clensing of hym that toucheth vncleane thinges. 6. The purgation of an othe, 15. And of sinne donne by ignorance.

1 IF a soule sinne, and heare the voyce (a) of swearing, and is a witnesse whether he hath seene or knowen of it, yf he doo not vtter it, he shal beare his sinne.

(a) This is diuersly expounded, because the hebrewe worde hath a double signification: this is the sense as some thinketh. If a iudge dooth minister an othe to any priuate man, to declare the trueth of any thyng that he hath seene, & doo it not, he sinneth: other this. If any man see his neyghbour commit any sinne, which is by the law of god execrable or detestable, and dyd cõsele it, and not open it as much as in him dyd lye, he dyd sinne: some other taketh it thus. All suche as dyd heare any man curse, banne, and abuse the name of god, and dyd not open it vnto the magistrate, dyd sinne: the first sense is best liked.

2 Eyther yf a soule touche any vncleane thyng, whether it be the caryon of an vncleane beast, or a carion of vncleane catel, or a carion of vncleane creeping thinges, and is not ware of it: beholde, he is vncleane, and hath offended.

3 Eyther yf he touche any vncleannesse of man, what so euer vncleannesse it be that a man is woont to be defyled withal, and is not ware of it, & commeth to the knowledge of it, he hath trespassed.

4 Eyther yf a soule sweare, and pronounceth with his lippes to doo euyll or to doo good, what so euer it be that a man shall pronounce with an othe, and the thyng be hidde from him, & commeth to the knowledge of it, & hath offended in one of these:

5 When he hath sinned in one of these thinges, he shal confesse that he hath sinned in that thyng.

6 Therefore shal he bryng his trespasse offering vnto the Lorde for his sinne whiche he hath sinned, a female from the flocke, a lambe or a shee goate, for a sinne offering: And the priest shal make an attonement for hym concernyng his sinne.

7 And yf he be not hable to bryng a sheepe, he shall bryng for his trespasse whiche he hath sinned, two Turtle doues, or two young pigeons vnto the Lorde: one for a sinne offering, and the other for a whole burnt offering.

8 And he shall bryng them vnto the priest, whiche shall offer the sinne offering fyrst, and wring the necke a sunder of it, but plucke it not cleane of.

9 And he shal sprinckle of the blood of the sinne offering vpon the syde of the aulter, and the rest of the blood shal he powre by the

the bottome of the aulter: for it is a ſinne offeryng.

10 And he ſhal offer the ſeconde for a whole burnt offeryng as the maner is: and ſo ſhal the prieſt make an attonement for him for the ſinne whiche he hath ſinned, and it ſhalbe forgeuen hym.

11 And if he be not able to bryng two turtle doues, or two young pigeons, then he that hath ſinned, ſhal bryng for his offering the tenth part of an Epha of fyne floure for a ſinne offeryng: but put none oyle thereto, neyther put any frankenſence thereon: for it is a ſinne offeryng.

12 Then ſhal he bryng it to the prieſt, and the prieſt ſhal take his handful of it for a remembrance thereof, and burne it vpon the aulter, to be a ſacrifice for the Lorde made by fyre: for it is a ſinne offeryng.

13 And the prieſt ſhal make an attonement for hym as touchyng his ſinne that he hath ſinned in one of theſe, and it ſhalbe forgeuen hym: and the remnant ſhalbe the prieſtes, as a meate offeryng.

℣ 14 And the Lorde ſpake vnto Moſes, ſayeing,

15 If a ſoule treſpaſſe and ſinne thorowe ignorance in thinges that are conſecrated vnto the Lorde, let him bring for his treſpaſſe vnto the Lorde, ℣ Ramme without blemiſh out of the flockes, valued in money at two ſycles, after the ſycle of the ſanctuarie, that it may be for a treſpaſſe offeryng. Exod.30.

16 And he ſhal make amendes for the harme that he hath donne in the holy thyng, and let him put the fyfth part more thereto, and geue it vnto the prieſt: And the prieſt ſhal make an attonement for him with the Ramme that is for the treſpaſſe, and it ſhal be forgeuen hym.

17 If a ſoule ſinne, and commit any of theſe thinges whiche are forbydden to be donne by the commaundementes of the Lord, and (b) wiſt it not, and hath offended, ℣ beare his ſinne:

(b) And doth afterwarde knowledge hym ſelfe to haue offended, and thinketh him ſelfe to be gyltie of that ſinne.

18 Then ſhal he bryng a Ramme without blemiſhe out of the flocke, that is eſteemed to be worth a treſpaſſe offeryng, vnto the prieſt: And the prieſt ſhal make an attonement for him concernyng his ignorance, wherein he erred and was not ware: and it ſhalbe forgeuen hym.

19 This is a treſpaſſe offeryng, for the treſpaſſe committed againſt the Lorde.

The.vi. Chapter.

The offeryng for ſinnes, whiche are donne wyllyngly. 20. The offeryng of Aaron and his ſonnes.

1 AND the Lorde ſpake vnto Moſes, ſayeing, A

2 If a ſoule ſinne and treſpaſſe againſt the Lorde, and denye vnto his neyghbour that whiche was taken hym to keepe, or that was put into his handes, or dooth violent robberie or wrong vnto his neyghbour,

3 Or if he haue found that which was loſt, ℣ denieth it, and ſweareth falſely vpon whatſoeuer thing it be that a man dooth, and ſinneth therein:

4 If he haue ſo ſinned and treſpaſſed, he ſhal reſtore agayne that he tooke violently away, or the wrong which he did, or that whiche was deliuered hym to keepe, or the loſt thyng whiche he founde:

5 And al that about which he hath ſworne falſely, he ſhal reſtore it againe in the whole ſumme, and ſhal adde the fyfth part more thereto, and geue it vnto hym to whom it apparteyneth, the ſame day that he offereth for his treſpaſſe.

6 And let hym bryng for his treſpaſſe vnto the Lorde a Ramme without blemiſhe out of the flocke, that is eſteemed worthy a treſpaſſe offeryng vnto the prieſt.

7 And the prieſt ſhal make an attonement ℣ for him before the Lorde, and it ſhalbe forgeuen hym, whatſoeuer thyng it be that he hath donne and treſpaſſed therein.

8 And the Lorde ſpake vnto Moſes, ſayeing,

9 Commaunde Aaron and his ſonnes, ſayeing, This is the lawe of the whole burnt offering. (The whole burnt offering ſhalbe vpon the harth of the aulter al nyght vnto the morowyng, and the fyre ſhalbe kyndled on the aulter.) Exod.29.g.

10 And the prieſt ſhal put on his linnen garment, and his linnen breeches vpon his fleaſhe, and take away the aſſhes vpon the whiche the fyre conſumed the whole burnt ſacrifice in the aulter, and he ſhal put them beſyde the aulter, Exod.28.g.

11 And put of his rayment, and put on other, and carry the aſſhes out without the heſt vnto a cleane place.

12 The fyre vpon the aulter ſhal burne ſtyl, and neuer be put out: But the prieſt ſhal lay wood on it euery day in the morowyng, and put the whole burnt ſacrifice vpon it, and he ſhal burne thereon the fat of the peace offeringes.

13 (a) The fyre ſhal euer burne vpon the aulter, and neuer goe out.

14 This is the lawe of the meate offeryng, which Aarons ſonnes ſhal bryng before the Lorde, before the aulter:

15 And one of them ſhal take his handful of

(a) This prefigured Chriſt, for as it dooth purifie, heate, & conſume: ſo Chriſt by his death and paſſion purifieth ſinners, and conſumeth al ſinnes, and by his holy ſpirite heateth & warmeth al the faythful.

the floure of the meate offeryng, and of the oyle, & al the frankensence whiche is vpon the meate offeryng, and shal burne it vnto a remembrance vpon the aulter for a sweete sauoure, a memorial of it vnto the Lorde.

Num.15.a Leuit.2.a. 16 And of the rest thereof shal Aaron and his sonnes eate: vnleauened shal it be eaten in the holy place, in the court of the tabernacle of the congregation they shal eate it.

17 It shal not be baken with leauen: I haue geuen it vnto them for their portion of my sacrifices made by fyre: It is most holy, as is the sinne offeryng, and the trespasse offeryng.

18 Al the males among the chyldren of Aaron shal eate of it: It shalbe a statute for euer in your generations concernyng the sacrifice of the Lorde made by fyre: let euery one that toucheth it, be holy.

19 And the Lorde spake vnto Moses, sayeing,

20 This is the offeryng of Aaron, and of his sonnes, whiche they shal offer vnto the Lorde in the day when he is annoynted: The tenth part of an Epha of fyne floure for a meate offeryng perpetual, halfe of it in the morning, and halfe thereof at nyght.

D 21 In the frying panne it shalbe made with oyle, and when it is fryed, thou shalt bryng it in: and the baken peeces of the meate offeringes shalt thou offer for a sweete sauour vnto the Lorde.

22 And the priest amongest his sonnes that is annoynted in his steede, shal offer it: It is the Lordes ordinance for euer, it shalbe burnt altogeather.

23 For euery meate offeryng that is made for the priest, shalbe burnt altogether, and shal not be eaten.

24 And the Lorde spake vnto Moses, sayeing,

25 Speake vnto Aaron, & vnto his sonnes, and say, This is the lawe of the sinne offeryng: In the place where the whole burnt offeryng is kylled, shal the sinne offeryng be kylled before the Lorde, for it is most holy.

Osee.4.b. 26 The priest that offereth it, shal eate it: In the holy place shal it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoeuer shal touche the fleashe thereof, shalbe holy: and when there droppeth of the blood thereof vpon any garment, thou shalt washe that wheron it droppeth, in the holy place.

E 28 But the earthen pot that it is sodden in, Leuit.15.d shalbe broken: And if it be sodden in a brasen pot, it shalbe scoured, and rensed in water.

29 Al the males among the priestes shal eate thereof, for it is most holy.

30 And no sinne offeryng, whose blood is brought into the tabernacle of the congregatiō to reconcile withal in the holy place, shalbe eaten: but shalbe burnt in the fyre.

The.vii. Chapter.

I. Trespasse offerynges. Sinne offerynges. II. Of peace offeringes. 23. The fat and the blood may not be eaten.

1 LIkewyse this is the lawe (a) of the A trespasse offeryng: it is most holy.

(a) Because it was altogeather burnt with fire, or that the priestes onely dyd eate it.

2 In the place where they kylle the whole burnt offering, shal they kyl the trespasse offeryng also, & the blood thereof shal he sprinckle rounde about vpon the aulter.

3 Al the fat therof shal he offer, the rumpe, and the fat that couereth the inwardes,

4 And the two kydneys, and the fat that is on them, and vpon the flankes, and the kal that is on the liuer shalt thou take away with the kydneys.

5 And the priest shal burne them vpon the aulter, to be a sacrifice made by fyre vnto the Lorde: for it is a trespasse offeryng.

6 Al the males among the priestes shal eate thereof: it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offeryng is, so is the trespasse B offeryng, one lawe serueth for both: that wherwith the priest shal make attonement, shalbe his.

8 And the priest that offereth any mans whole burnt offeryng, shal haue the skinne of the whole burnt offering whiche he hath offered.

9 And al the meate offeryng that is baken in the ouen, & that is dressed in the panne, and in the frying panne, shalbe the priestes that offereth it.

10 And euery meate offeryng that is mingled with oyle, and that is drye, shal parteyne vnto al the sonnes of Aaron, and one shal haue as muche as another.

11 This is the lawe of the peace offeryng, whiche he shal offer vnto the Lorde.

12 If he offer it to geue thankes, he shal bryng vnto his (b) thanke offering vnleauened cakes mingled with oyle, and vnleauened wafers annointed with oyle, & cakes myngled with oyle of fyne floure fryed.

(b) The Hebrue woorde signifieth to prayse and geue thankes: this sacrifice they vsed when any man knowledged hym selfe to be a sinner, and confessed his sinnes vnto the Lorde, wylling to reconcile hym selfe vnto hym.

13 He shal bryng his offeryng, with cakes of vnleauened bread for his peace offeringes, to geue thankes:

14 And of al the sacrifice he shall offer one for an heaue offeryng vnto the Lorde, and

and it shalbe the priestes that sprinckled the blood of the peace offeringes.

15 And the fleashe of his peace offeringes for thankes geuing, shalbe eaten the same day that it is offered: And let him leaue nothyng of it vntil the morowe.

16 But yf the offering of his sacrifyce be a vowe, or of his owne free wyl, it shalbe eaten the same day that he offereth his sacrifyce: and yf ought remayne vntyl the morowe, it may be eaten.

17 But as muche of the offered fleashe as remayneth vnto the thirde day, shalbe burnt with fyre.

18 And yf any of the fleashe of his peace offeringes be eaten in the thirde day, then shal he that offereth it obteine no fauour, neither shal it be reckened vnto him, but shalbe an abomination: therfore the soule that eateth of it, shal beare his sinne.

19 And the fleashe that toucheth any vncleane thing, shal not be eaten, but burnt with fyre: and of this fleashe, al that be cleane, shal eate thereof.

20 But yf any soule eate of the fleashe of the peace offering that parteyneth vnto the Lorde, hauyng his vncleannesse vpon him: the same soule shalbe cut of from among his people.

Cap.15. vearse.v.

21 Moreouer, the soule that dooth touche any vncleane thing, that is of the vncleannesse of man, or of any vncleane beast, or any "abomination that is vncleane, and then eate of the flesh of the peace offering whiche parteyneth vnto the Lorde: that soule shalbe cut of from his people.

"or, vncleane creeping beast.

D

22 And the Lorde spake vnto Moses, sayeing,

Leuit.3.c.

23 Speake vnto the children of Israel, and say, Ye shal eate no manner fat of beeues, of sheepe, and of goates.

24 Neuertheless, the fat of the beast that dyeth alone, and the fat of that whiche is torne with wilde beastes, shalbe occupied in any manner of vse: but ye shal in no wyse eate of it.

25 For who so euer eateth the fat of the beast, of whiche menne vse to bryng an offering made by fyre vnto the lord: that soule that eateth it, shalbe cut of from his people.

Gene.9.a. Leuit.17.e. and.19.f. Deut.12.b. 1.Reg.14.a.

26 Moreouer, ye shall eate no manner of blood, whether it be of foule or of beast, in any your dwellynges.

27 What so euer soule it be that eateth any manner of blood, the same soule shalbe cut of from his people.

28 And the Lorde talked with Moses, sayeing,

29 Speake vnto the children of Israel, and say, He that bringeth his peace offeryng vnto the Lorde, let him bryng his gyft vnto the Lorde of his peace offering:

30 Let his owne handes bryng the offerings of the Lorde made by fyre: euen the fatte with the brest shal he bryng, that the brest may be waued for a waue offering before the Lorde.

31 And the priest shal burne the fat vpon the aulter, and the brest shalbe Aarons and his sonnes.

E

32 And the ryght shoulder shall ye geue vnto the priest for an heaue offering of your peace offeringes.

33 The same that offereth the blood of the peace offeringes and the fatte, among the sonnes of Aaron, shal haue the ryght shoulder for his part:

34 For the waue brest and the heaue shoulder haue I taken of the chyldren of Israel of their peace offeringes, and haue geuen them vnto Aaron the priest, and vnto his sonnes, by a statute for euer from among the children of Israel.

Num.18.e.

35 This is the annoynting of Aaron, and the annoynting of his sonnes concernyng the sacrifyces of the Lorde made by fyre, in the day when he offered them to be priestes vnto the Lorde:

36 And these be the (portions) whiche the Lorde commaunded to be geuen them in the day of their annoynting from among the children of Israel, by a statute for euer in their generations.

37 This is the lawe of the whole burnt offering, and of the meate offering, and of the sacrifyce for sinne and tresspasse, (c) for consecrations, and for the peace offering:

F

(c) Which sacrifyce was offred, when the priestes were consecrated. Exod.xxix. vearse xxii.

38 Whiche the Lorde commaunded Moses in the mount of Sinai, when he commaunded the chyldren of Israel to offer their sacrifyces vnto the Lorde in the wylderneſſe of Sinai.

The.viii.Chapter.

The consecration of Aaron and his sonnes, and of the annoyntyng of the tabernacle.

1 AND the Lorde spake vnto Moses, A sayeing,

2 Take Aaron and his sonnes with hym, and the vestures, and the annoynting oyle, and a bullocke for a sinne offering, and two Rammes, and a basket of vnleauened breade:

3 And geather thou al the congregation togeather, vnto the doore of the tabernacle of the congregation.

4 And Moses dyd as the Lorde commaunded him: & the people were geathered to-

geather vnto the dooze of the tabernacle of the congregation.

5 And Moſes ſaide vnto the congregation, This is the thing whiche the Lozde commaunded to be donne.

6 And Moſes brought Aaron and his ſonnes, and waſhed them with water,

B 7 And put vpon him the coate, and girded him with a girdle, and put vppon hym the robe, and put the Ephod thereon, whiche he girded with the brodered garde that was in the Ephod, and bounde it vnto him therewith.

8 And he put the breſtplate theron, and put in the breſtplate the Urim and the Thummim.

Exod.28. vearſe.30. Exod.30.d.

9 And he put the cappe of eſtate vppon his head, and put vppon the cappe, euen vppon the fozefront, the golden plate, (a) the holy crowne, as the Lozd commaunded Moſes.

(a) So called, becauſe this ſuperſcription (holynes to the Lord) was grauen in it.

10 And Moſes tooke the annoynting oyle, and annoynted the tabernacle and all that was therein, and ſanctifyed them,

11 And ſprinckled thereof vppon the aulter ſeuen times, and annoynted the aulter and all his veſſels, the lauer and his foote, to ſanctifye them.

12 And he powred of the annoyntyng oyle vpon Aarons head, and annoynted hym, to ſanctifye him.

13 And Moſes brought Aarons ſonnes, and put coates vppon them, and gyrded them with girdles, and put bonettes vpon their heades, as the Lozde commaunded Moſes.

14 And he brought the Bullocke foz the ſinne offering: and Aaron and his ſonnes put their handes vpon the head of the Bullocke foz the ſinne offering.

C Exod.29.a.

15 And Moſes (b) ſlewe him, and tooke the blood whiche he put vpon the hoznes of the aulter rounde about with his fynger, and purifyed the aulter, and powred the blood at the bottome of the aulter, and ſanctifyed it, to make reconſiliation vpon it.

(b) Moſes did this, becauſe that the prieſtes were not yet eſtabliſhed in theyr office.

16 And he tooke all the fatte that was vpon the inwardes, and the kall of the lyuer, and the two kydneyes, and their fatte, and Moſes burned it vpon the aulter.

17 But the Bullocke, and his hyde, his fleaſhe, and his doung he burnt with fyze without the hoaſt, as the Lozde commaunded Moſes.

18 And he brought the Ramme foz the whole burnt offering, and Aaron and his ſonnes put their handes vppon the headde of the Ramme,

19 Whiche Moſes killed, and ſprinckled the blood vpon the aulter rounde about.

20 And Moſes cut the Ramme into peeces, and burnt the head, the peeces, and the fat,

21 And waſhed the inwardes and the legges in water, and Moſes burnt the Ramme euery whit vpon the aulter: foz it was a whole burnt ſacrifyce foz a ſweete ſauour, and an offering made by fyze vnto the lozd, as the Lozde commaunded Moſes.

22 And he brought the other Ramme, the Ramme of conſecrations: and Aaron and his ſonnes put their handes vpon the head of the Ramme, D Exod.29.f.

23 Whiche Moſes ſlewe, and tooke of the blood of it, and put it vpon the typpe of Arons ryght eare, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote.

24 And Moſes brought Aarons ſonnes, and put of the blood on the tippe of the ryght eare of them, and vppon the thumbes of their ryght handes, and vppon the great toes of their right feete: and Moſes ſprinckled the blood vppon the aulter rounde about.

25 And he tooke the fatte, and the rumpe, and al the fat that was vpon the inwards, and the kall of the liuer, and the two kydneyes with their fatte, & the right ſhoulder. Exod.29.g

26 And out of the baſket of vnleauened bread that was before ỳ Lozd, he tooke one vnleauened cake, & a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the ryght ſhoulder:

27 And put altogeather vppon Aarons handes, and vpon his ſonnes handes, and waued it a waue offering before the Lozde.

28 And Moſes tooke them from of theyr handes, and burnt them vppon the aulter foz a whole burnt offering: Theſe were conſecrations foz a ſweete ſauour and ſacrifyce made by fyze vnto the Lozde. E

29 And Moſes tooke the breſt, and waued it foz a waue offering before the Lozde: foz of the Ramme of conſecration it was Moſes part, as the Lozd commaunded Moſes. Exod.29.g.

30 And Moſes tooke of the annoynting oyle, and of the blood whiche was vppon the aulter, and ſprinckled it vppon Aaron and vppon his garmentes, and vppon his ſonnes, and vppon his ſonnes garmentes with him: and ſanctifyed Aaron and his veſtures, and his ſonnes, and his ſonnes veſtures with him.

31 And Moſes ſayde vnto Aaron and his ſonnes, Boyle the fleaſhe at the dooze of the tabernacle of the congregation, and there eate it with the bread that is in the baſket of conſecration, as I commaunded, ſayeing, Aaron and his ſonnes ſhall eate it. Exod. 29.f.

32 And that which remayneth of the fleaſhe, and of the bread, ſhal ye burne with fyze.

33 And

33 And ye shal not departe from the dooze of the tabernacle of the congregation, seuen dayes, vntyl the dayes of your consecrations be at an ende: foz seuen dayes shal he * fyl your hande.

* or, consecrate you.

34 As he dyd this day, so the Lozde hath commaunded to doo, to make an attonement foz you.

35 Therefoze shal ye abyde at the dooze of the tabernacle of the congregation, day and nyght, seuen dayes long, and keepe the watche of the Lozd, and ye shal not dye: foz so I am commaunded.

36 And so Aaron and his sonnes, dyd al thynges which the Lozde commaunded by the " hande of Moses,

" Heb. Ministerie.

The.ix.Chapter.

8. The first offeryngs of Aaron. 22. Aaron blesseth the people. 23. The glory of the Lorde is shewed.

A 1 AND in the eyghth day, Moses called Aaron and his sonnes, and the elders of Israel.

2 And he sayde vnto Aaron, Take thee a young Calfe foz a synne offeryng, and a Ramme foz a whole burnt offeryng, both without blemishe, and bzyng them befoze the Lozde.

3 And vnto the chyldzen of Israel thou shalt speake, saying, Take ye an hee Goate foz a synne offeryng, and a Calfe, and a Lambe, both of a yeere olde, without blemishe, foz a whole burnt sacrifice.

4 Also, a Bullocke and a Ramme foz peace offerynges, to offer befoze the Lozde, and a meate offeryng myngled with oyle: foz to day the Lozde wyl appeare vnto you.

5 And they bzought that whiche Moses commaunded, befoze the tabernacle of the congregation: and al the congregation came and stoode befoze the Lozde.

6 And Moses sayde, This is the thyng whiche the Lozde commaunded, that ye shoulde doo, and the glozy of the Lozde shal appeare vnto you.

B 7 And Moses sayde vnto Aaron, Goe vnto the aulter, and offer the sacrifice foz thy synne, and thy whole burnt offeryng, and make an attonement foz thee and foz the people: and thou shalt offer the offeryng of the people, and make an attonement foz them, as the Lozde commaunded.

Hebze.5.a.

8 Aaron therfoze went vnto the aulter, and slue the Calfe of the synne offeryng, which was foz hym selfe.

9 And the sonnes of Aaron bzought the blood vnto hym, and he dypt his fynger in the blood, and put it vpon the hoznes of the aulter, and powred the blood at the bottome of the aulter.

10 But the fat, & the two kydneys, and the kal of the lyuer of the synne offeryng, he burnt vpon the aulter, as the Lozde commaunded Moses.

11 The fleathe and the hyde he burnt with fyze without the host.

12 And he slue the whole burnt offeryng, and Aarons sonnes bzought vnto hym the blood, whiche he spzynkled rounde about vpon the aulter. Leuit.2.a.

13 And they bzought the whole burnt offeryng vnto hym, with the peeces therof, and the head: and he burnt (them) vpon the aulter.

14 And he did washe the inwardes, and the legges, and burnt them vpon the whole burnt offeryng in the aulter. C

15 And then he bzought the peoples offeryng, takyng the Goate, whiche was the synne offeryng foz the people, and slue it, & offered it foz synne, as he did the first,

16 And bzought the whole burnt offering, and offered it as the manner was.

17 And he bzought the meate offering, and fylled his hande thereof, and burnt it vpon the aulter, beside the whole burnt sacrifice of the moznyng. Leuit.4.a.

18 He slue also the Bullocke & the Ramme, foz the peace offeryng whiche was foz the people: and Aarons sonnes bzought vnto hym the blood, whiche he spzynkled vppon the aulter rounde about:

19 And the fat of the Bullocke and of the Ramme, the rumpe and that couereth the inwardes, and the kydneyes, and the kall of the lyuer,

20 And they put the fat vpon the bzestes, and he burnt the fat vpon the aulter,

21 But the bzestes and the ryght shoulder Aaron waued foz a waue offering befoze the Lozd, as the Lozd cõmaunded Moses. D

22 And Aaron lyft vp his hande ouer the people, and blessed them, and came downe from offeryng of the synne offeryng, the whole burnt offeryng, & peace offerynges.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glozye of the Lozd appeared vnto al the people,

24 And there came (a) a fyze out from befoze the Lozde, and consumed vppon the aulter the whole burnt offeryng, and the fatte: Whiche when al the people sawe, they gaue thankes, and fel on their faces.

(a) This miracle was done to this purpose, to signifie that the Lord did alowe this kynde of sacrifices by Aaron.

The.x.Chapter.

1. Nadab and Abihu are slayne. 6. Israel mourneth for them. 9. The priestes are forbydden wyne.

1 And

A 1 AND Nadab and Abihu, the sonnes of Aaron, tooke eyther of them his censar, and put fyre therein, and put cense thereuppon, and offered (a) strange fyre before the Lord, which he commaunded them not.

Leuit. 16. a. Exod. 30. b.

(a) Not taken of the auter, whiche fyre was kyndled from heauen and endured to the captiuitie of Babylon. 2. Mach. 1.

2 And there went a fyre from the Lorde, and (b) consumed them, and they dyed before the Lorde.

(b) This terrible punishment dooth declare, that vnlawful seruice of God, though it seeme to be done of good deuotion, displeaseth god

3 Then Moses sayde vnto Aaron, This is it that the Lorde spake, sayeing, I wyl be sanctified in them that come nygh me, and before al the people I wyl be glorified. And Aaron held his peace.

4 And Moses called Misael and Elsaphan the sonnes of Oziel, the vnckle of Aaron, and sayde vnto them, Comme neare, carrie your brethren from before the sanctuarie, out of the host.

5 And they went to them, and carried them in their coates out of the host, as Moses had sayde.

6 And Moses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes, Uncouer not your heades, neyther rent your clothes, least ye dye, and least wrath comme vpon al the people: But let your brethren the whole house of Israel bewayle the burnyng whiche the Lorde hath kyndeled.

B 7 And goe not ye out from the doore of the tabernacle of the congregation, least ye dye: for the annoynting oyle of God is vpon you. And they dyd as Moses sayde.

8 And the Lorde spake vnto Aaron, saying,

(c) Somme thynke that Nadab and Abihu being ouercomme with drynke, dyd not their seruice lawfully, whereuppon they thynke that this lawe of forbydding of wyne and strong drinke to priestes was made.

9 Thou shalt not (c) drynke wyne nor strong drinke, thou, nor thy sonnes that are with thee, when ye goe into the tabernacle of the congregation, least ye dye: Let it be a lawe for euer throughout your generations:

10 And that ye may put difference betweene holy and vnholy, betweene vncleane and cleane:

11 And that ye may teache the children of Israel, al the statutes which the Lord hath spoken vnto them by the hande of Moses.

12 And Moses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes that were leaft, Take the meate offering that remayneth of the sacrifices of the Lorde made by fyre, and eate it without leauen beside the auter: for it is most holy.

13 Ye shal eate it in the holy place, because it is thy duetie, & thy sonnes duetie, of the sacrifices of the Lorde made by fyre, for so I am commaunded.

C 14 And the waue breast and heaue shoulder shal ye eate in a cleane place, thou, and thy sonnes, and thy daughters with thee: For they be thy duetie, & thy sonnes duetie, geuen out of the peace offerings of the children of Israel.

15 The heaue shoulder and the waue breast shal they bring in, with the sacrifices made by fire, of the fatte, to waue it for a waue offering before the Lorde: and it shal be thine and thy sonnes with thee, by a lawe for euer, as the Lorde hath commaunded.

16 And Moses sought the Goate that was offered for sinne, and see, it was burnt: And he was angry with Eleazar and Ithamar, the sonnes of Aaron, which were left aliue, sayeing,

17 Wherfore haue ye not eaten the sinne offering in the holy place? seeing it is moste holy, and God hath geuen it you, to beare the sinne of the congregation, to make agreement for them before the Lorde.

18 Behold, the blood of it was not brought in within the holy place: Ye shoulde haue eaten it in the holy place, as I cõmaunded.

19 And Aaron sayde vnto Moses, Behold, this day haue they offered their sinne offering, and their whole burnt offering before the Lorde: (d) and suche thinges are come vnto me, if I had eaten the sinne offering to day, should it haue beene accepted in the sight of the Lorde?

(d) I haue not leaft this vndone of anye contempt or negligence, but both my children be dead: & how coulde I be merry in such a woful and lamentable case of my chyldren.

20 And when Moses hearde that, he was content.

The. xi. Chapter.

I. Of beastes, fyshes, and byrdes: whiche be cleane, and whiche be vncleane.

A 1 AND the Lorde spake vnto Moses and Aaron, and sayde vnto them,

Gen. 7. a. Deut. 14. a. Actes. 10. c.

2 Speake vnto the chyldren of Israel, and say, These are the beastes which ye shal eate among al the beastes that are on the earth.

3 Whatsoeuer (a) parteth the hoofe, and is clouen footed, and chaweth cud among the beastes, that shal ye eate.

(a) Henoteth foure sortes of beastes, some chewe the cud only, and somme haue onely the foote clouen, others neither chew the cud, nor haue the foot clouen: the fourth, both chewe the cud, and haue the hoofe clouen. This last only may be eaten.

4 Neuertheles, these shal ye not eate of them that chawe the cud (onely) and of them that diuideth the hoofe (onely) as is the Camel, whiche chaweth cud, but he diuideth not the hoofe, therefore is he vncleane vnto you.

5 Euen so the Connie whiche chaweth the cud, but diuideth not the hoofe, he is vncleane vnto you.

6 And the hare, though he chaweth the cud, yet because he diuideth not the hoofe, he is therefore vncleane vnto you.

7 And agayne, the swyne, though he diuide the hoofe, and is clouen footed, yet he chaweth not the cud, he is vncleane to you.

8 Of their fleashe shal ye not eate, and their carcasse

carcasse shal ye not touche: but let them be vncleane to you.

9 These shal ye eate of al that are in the waters, whatsoeuer hath fynnes and scales in the waters, seas, and riuers, that shal ye eate.

10 And al that haue not fynnes nor scales in the sea and riuers, of al that moue and liue in the waters, let them be abomination vnto you.

11 They, I say, shalbe an abomination vnto you: ye shal not eate of their fleashe, but abhorre their carcasses.

12 Let al that haue no fynnes nor scales in the waters, be abominable vnto you.

13 These are they whiche ye shal abhorre among the foules, and that ought not to be eaten, for they are an abomination: The Eagle, the Goshauke, and the Ospray,

C 14 The Vulture, and the Kyte, after his kynde,

15 And al Rauens after their kynde,

16 The Estrich, ỹ night Crowe, the Cockowe, and the Hauke, after his kynde,

17 The Falcon, the Cormorant, the great Owle,

18 The Backe, the Pellicane, the Pye,

19 The Storke, the Iay, after his kynde, the Lapwyng, and the Swalowe.

20 Let al foules that creepe and goe vpon al foure, be an abomination vnto you.

21 Yet these may ye eate, of euery creepyng thing that hath wings, and goe vpon foure (feete:) euen those that haue not bowinges aboue vpon their feete, to leape withal vpon the earth.

D 22 Euen these of them ye may eate: the Arbe after his kinde, the Selaam after his kind, the Hargol after his kinde, and the Hagab after his kinde.

23 Al (other) foules that creepe, and haue foure feete, shalbe abomination vnto you.

24 In suche ye be vncleane: and whosoeuer toucheth the carcasse of them, shalbe vncleane vntyl the euen.

25 And whosoeuer beareth the carcasse of them, shal washe his clothes, and be vncleane vntyl the euen.

26 And euery beast that hath hoofe, and is not clouen footed, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27 And whatsoeuer goeth vpon his pawes, among al manner beastes that goe on al foure (feete) suche are vncleane vnto you: and who so dooth touch their carcasse, shalbe vncleane vntyl the euen. Leuit.5.e.

E 28 And he that beareth the carcasse of them, shal washe his clothes, and be vncleane vntil the euen: for such are vncleane vnto you.

29 And let these also be vncleane to you, among the thinges that creepe vpon the earth: the Weasel, and the Mouse, and the Toade, after their kynde.

30 The Hedhogge, the Stellio, the Lacert, the Snayle, and the Mole.

31 These are vncleane to you among al that creepe: whosoeuer dooth touch them when they be dead, shalbe vncleane vntyl the euen.

32 And whatsoeuer any of the dead carcasses of them doth fal vpon, shalbe vncleane, whether it be vessel of wood, or rayment, or skynne, or sacke, or whatsoeuer vessel it be that any woorke is wrought in: and it must be plunged in the water, and it shalbe vncleane vntyl the euen, and so shal it be cleansed.

33 Al manner of earthen vessel whereinto any of them falleth, shalbe vncleane, with al that therein is, and it shalbe broken.

34 Al manner meate also that is vsed to be eaten, yf any suche water come vpon it, shalbe vncleane: And al maner drinke that is vsed to be drunke in al manner such vessels, shalbe vncleane. Leuit.6.d.

F 35 And euery thing that their carcasse falleth vpon, shalbe vncleane, whether it be ouen, or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.

36 Neuertheless, yet the fountaynes and welles, and collections of waters, shalbe cleane styl: but that whiche toucheth their carcasses, shalbe vncleane.

37 If the dead carcasse of any such fal vpon any seede vsed to sowe, it shal yet be cleane styl:

38 But and yf any water be powred vpon the seede, and a dead carcasse fal thereon, it shalbe vncleane vnto you.

39 If any beaste of whiche ye may eate, dye, and any man touche the dead carcasse thereof, he shalbe vncleane vntyl the euen.

40 He that eateth of the dead carcasse of it, shal washe his clothes, and be vncleane vntyl the euen: And he also that beareth the carcasse of it, shal washe his clothes, and be vncleane vntyl the euen.

G 41 Let euery creepyng thyng that creepeth vpon the earth, be an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath mo feete among al creepyng thynges that creepe vpon the earth: of that see ye eate not, for they are abominable.

43 Ye shal not make your soules abominable with nothyng that creepeth, neyther make your selues vncleane with them, that ye shoulde be defiled thereby.

44 For

1.Pet.1. verse.15. 44 For I am the Lorde your God: Be sanctified therefore, and ye shalbe holy, for I am holy: and ye shal not defile your soules with any manner of creepyng thyng that creepeth vpon the earth:

45 For I am the Lorde that brought you out of the lande of Egypt to be your God: ye shalbe holy therefore, for I am holy.

Leuit.5.c. 46 This is the lawe of beastes and foules, and of euery liuing creature that mooueth in the waters, and of euery creature that creepeth vpon the earth,

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

The.xii.Chapter.

2. A lawe howe women shoulde be purged after theyr deliuerance.

A 1 AND the Lord spake vnto Moses, saying,

2 Speake vnto the chyldren of Israel, and say, If a woman hath conceiued seede, and borne a man chyld, she shalbe vncleane seuen dayes: accordyng to the dayes of the separation of her infirmitie shal she be vncleane.

Gen.17.b. Luke.2.d. 3 And in the eight day the fleashe of the childes foreskinne shalbe cut away.

4 And she shal then continue in the blood of her purifiyng three and thirtie dayes: She shal touche no halowed thyng, nor come into the sanctuarie, vntyl the tyme of her purifiyng be out.

5 If she beare a maide childe, she shalbe vncleane two weekes, accordyng as in her separation: and she shal continue in the blood of her purifiyng threescore and syxe dayes.

B 6 And when the dayes of her purifiyng are out, whether it be for a sonne or for a daughter, she shal bryng a lambe of one yeere olde for a whole burnt offering, and a young pigeon or a turtle done for a sinne offeryng, vnto the dooze of the tabernacle of the congregation, vnto the priest:

Luke.2.d

7 Which shal offer them before the Lord, and make an attonement for her, and she shalbe purged of the issue of her blood. And this is the lawe for her that hath borne a male or female.

Leuit.5.b. Luke.2.d.

8 But and if she be not able to bring a lambe, she shal bring two turtles, or two young pigeons, the one for the whole burnt offering, and the other for a sinne offering: And the priest shal make an attonement for her, and she shalbe cleane.

The.xiii.Chapter.

1. The priestes must haue a consyderation, and iudge who are lepers. 47. Of the leprous garmentes.

A 1 AND the Lorde spake vnto Moses and Aaron, saying,

2 The man that shal haue in ỹ skinne of his fleashe a swellyng, either a scabbe, or a glistering white, and the plague of leprosie be in the skinne of his fleashe, he shalbe brought vnto Aaron the priest, or vnto one of his sonnes the priestes.

3 And the priest shal looke on the soare in the skynne of his fleashe: and when the heare in the soare is turned to whyte, and the soare also seeme to be lower then the skinne of his fleashe, it is a plague of leprosie: and the priestes shal looke on hym, and iudge hym vncleane.

4 If there be a whyte spot in the skynne of his fleashe, & seeme not to be lower then the skinne, nor the heare thereof is turned vnto white, the priest shal shut vp (him that hath) the plague seuen dayes.

5 And the priest shal looke on hym agayne the seuenth day: and yf the plague seeme to hym to abyde styl, and the plague grow not in the skinne, the priest shal shut vp (hym that hath) the plague, seuen dayes mo.

6 And the priest shal looke on hym agayne the seuenth day: then if the plague be darker, and not growen in the skinne, the priest shal iudge him cleane, for it is but a scabbe: and he shal washe his clothes, and be cleane.

7 But if the scabbe growe in the skinne after that he is seene of the priest, and iudged cleane, he shalbe seene of the priest agayne.

B (a) As touching his bodyly disease, for his disease was not imputed to hym for sinne before God: yet it was the punishment, for sinne

8 If the priest see that the scabbe be growen abroade in the skinne, the priest shal pronounce hym (a) vncleane: (for) it is a leprosie.

9 When the plague of the leprosie is in a man, he shalbe brought vnto the priest,

10 And the priest shal see him: and if the swellyng be white in the skinne, and haue made the heare whyte, and there be rawe fleashe in the swellyng:

11 It is an olde leprosie in the skynne of his fleshe, and the priest shal pronounce him (b) vncleane, and shal not shut him vp, seeyng he is vncleane.

(b) not contagious lepre infectious but a kynde of scurfe, whiche maketh not the fleashe rawe as the leprosie doth.

12 If a leprosie breake out abroade in the skynne, & couer al the skinne from his head to his foote whereseuer the priest looketh:

13 Then the priest shal consyder: and yf the leprosie haue couered al his fleashe, he shal iudge the plague to be (b) cleane, because it is al turned into whitenesse, and he shalbe

C shalbe cleane.

14 But if there be raw fleash on hym when he is seene, he shalbe vncleane.

15 And the prieste shal see the rawe fleashe, and declare him to be vncleane: for the raw fleashe is vncleane, seeing it is a leprosie.

16 Or if the rawe fleashe turne agayne, and change vnto white, he shal comme vnto the prieste:

17 And the prieste shal see him, and behold, if the sore be changed vnto white, the priest shal iudge the plague cleane, and he shalbe cleane.

18 The fleashe also, in whose skynne there is a byle, and is healed,

19 And in the place of the byle, there appeare a white ryssyng, eyther a shynyng whyte, and somewhat reddishe, it shalbe seene of the prieste.

20 And if when the prieste seeth him it appeare lower then the skynne, and the heare thereof be changed vnto white, ỹ priest shal (c) iudge him vncleane: for it is a plague of leprosie broken out of the byle.

(c) None were exempted, but if the priest iudged him vncleane he was put out from among the people, as appeareth by Marie the prophetisse. Num. xii. verse, xiiii. and by king Ozias. 2. Chro. 26. verse. 20.

21 But if the prieste looke on it, and there be no white heares therein, and if it be not lower then the skynne, but be darker, the prieste shal shut him vp seuen dayes.

22 And if it spreade abroade in the skynne, the prieste shal pronounce him vncleane, seeyng it is a sore.

23 But if the spot stand stil, and growe not, it is a scarre of a byle, and therefore the prieste shal declare him to be cleane.

24 If there be any fleashe, in whose skynne there is a whotte burning, and the quicke fleashe that burneth haue a whyte spotte, somewhat reddishe, or whyte,

D 25 The prieste shal looke vpon it: and if the heare in that bright spotte be changed to white, & it appeare lower then the skynne, it is a leprosie broken out of the burnyng, and therefore the prieste shal iudge him vncleane, seeing it is the plague of leprosie.

26 But if the priest looke on it, & there be no white heare in the bright spot, & the place be no lower then the other skynne, but be darker, the priest shal shutte him vp seuen dayes.

27 And the prieste shal looke on him the seuenth day: and if it be growen abroade in the skynne, the prieste shal iudge him vncleane, seeyng it is the plague of leprosie.

28 And if the spotte stande stil in it, & grow not in the skynne, but is darke, it is a rising of the burning, and the prieste shal therfore declare him cleane, seeing it is a scarre of the burning.

29 If manne or woman hath a sore vppon the head or the beарde,

30 The prieste shal see the sore, and yf it appeare lower then the skinne, and there be in it a yealowe heare and thynne, the priest shal iudge him vncleane, seeing that the same fretting is a token of leprosie vppon the head or beарde.

31 And if the prieste looke on the sore of the fret, and it seeme not lower then the skinne, and that the heare is not blacke, the prieste shal shutte vp (hym that hath) the fretting sore, seuen dayes.

32 And in the seuenth day, the prieste shal looke on the sore: and if the fret be not growen, and there be in it no yealowe heare, & the fret seeme not lower then the skynne,

33 He shalbe shauen, butt the frette shal he not shaue: and the priest shal shut vp (hym that hath) the fret, seuen dayes moe.

34 And in the seuenth day the prieste shal F looke on the fret: and if the fret be not growen in the skinne, nor seeme lower then the other skynne, the prieste shal cleanse hym: and he shal wash his clothes, and be cleane.

34 But if the fret growe in the skinne after his cleansyng,

36 The prieste shal looke on him, and if the fret be growen in the skynne, the priest shal not seeke for yealowe heare, for he is vncleane.

37 But if he see the frette stande stil, and that there is blacke heare growen vp therein, the fret is healed, and he shalbe cleane, and the prieste shal declare hym to be cleane.

38 If there be many whyte spottes in the skinne, of the fleashe of man or woman.

39 The prieste shal looke vpon it: and if the spottes in the skinne of their fleashe be somwhat darke and whyte withal, it is a frekel growing in the skinne, therefore he is cleane.

40 And the manne whose heare is fallen of his head, he is baulde, yet cleane.

41 And he that hath his heare fallen of on the parte of his head, towarde his face, is forehead baulde, yet cleane.

42 If there be in the bauld head, or baulde forehead, a whyte reddishe sore, there is leprosie sprong vp in his baulde head, or baulde forehead.

43 And the prieste shal looke vpon him: and if the rising of the sore be whyte reddish in his baulde head, or baulde forehead, after the manner of leprosie, whiche is in the skinne of his fleashe,

44 Then he is a leprous man, & vncleane: G and the priest shal pronounce him vncleane, for the plague thereof is in his head.

45 The leper, in whom the plague is, shal haue his (d) clothes rent, and his head bare,

(d) In signe of sorow and lamentation.

bare, ſhal put a couering vpon his lippes, and ſhal crye, Uncleane, vncleane.

Num.5.a. 4.Reg.15.a

46 And as long as the diſeaſe laſteth vpon him, he ſhalbe defiled, and vncleane: he ſhal dwel alone, euen without the campe ſhal his habitation be.

47 The garment alſo, that the plague of leproſie is in, whether it be a woollen garment, or a lynnen garment,

48 Whether it be in the warpe or woofe of lynnen or of woollen, eyther in a ſkinne, or any thing made of ſkynne:

49 If the diſeaſe be lyght greene, or ſomewhat reddiſhe in the garment or ſkynne, whether it be in the warpe or woofe, or any thing that is made of ſkinne, then it is a plague of leproſie, and ſhalbe ſhewed vnto the prieſte.

F 50 The prieſte therfore ſhal ſee the plague, and ſhut it vp ſeuen dayes.

51 And he ſhal looke on the plague the ſeuenth day: whiche if it be encreaſed in the garment, whether it be in the warpe or woofe, or in a ſkynne, or in any thing that is made of ſkynne, it is the leproſie of a fretting ſore, it is vncleane.

52 And he ſhal burne that garment, eyther warpe or woofe, whether it be woollen or linnen, or any thing that is made of ſkinne, wherein the plague is, for it is a fretting leproſie, it ſhalbe burnt in the fyre.

53 If the prieſte ſee that the plague is not growen in the garment, eyther in the warp or woofe, or in whatſoeuer thing of ſkinne it be,

54 The prieſte ſhal commaunde them to waſhe the thing wherein the plague is, and he ſhal ſhut it vp ſeuen dayes moe.

55 And the prieſte ſhal looke on the plague agayne after that it is waſhed: and if the plague haue not changed his colour, and is ſpread no further abroade, it is vncleane, thou ſhalt burne it in the fyre, for it is fret inwarde, whether it be bare behinde or before.

56 And if the prieſte ſee that the plague is darker after that it is waſhed, he ſhal cut it out of the garment, or out of the ſkynne, or out of the warpe, or out of the woofe.

G 57 And if it appeare ſtyl in the garment, either in the warpe, or in the woofe, or in any thing made of ſkynne, it is a ſpreadyng plague, thou ſhalt burne that wherein the plague is, with fyre.

58 Moreouer, the garment, eyther warpe or woofe, or whatſoeuer thing of ſkinne it be, whiche thou haſt waſhed, if the plague be departed therefrom, it ſhalbe waſhed once agayne, and then it ſhalbe cleane.

59 This is the lawe of the plague of leproſie in a garment, whether it be woollen or lynnen, eyther in the warpe or woofe, or in any thing of ſkinnes, to declare it, cleane or vncleane.

The.xiiii.Chapter.

3. The cleanſyng of the leper. 34 and of the houſe that he is in.

1 AND the Lord ſpake vnto Moſes, ſaying, A

2 This is the lawe of the leper in the day of his cleanſyng: He ſhalbe brought vnto the prieſte, Mat.8.a. Mar.1.a.

3 And the prieſte ſhal goe out of the campe, and the prieſte ſhal looke vpon hym, and if the plague of leproſie be healed in the leper,

4 Then ſhal the prieſte commaund to take for him that is cleanſed, two lyue byrdes and cleane, and Cedar wood, and a ſcarlet (lace) and hyſope.

5 And the prieſte ſhal commaunde that one of the byrdes be kylled in an earthen veſſel, and vpon runnyng water.

6 And he ſhal take the lyuyng byrde, with the cedar wood, the ſcarlet (lace) and the hyſope, and ſhal dippe them and the lyuyng byrde in the blood of the ſlayne byrd vpon the runnyng water.

7 And he ſhal ſprynkle vpon him that muſt be cleanſed of his leproſie, ſeuen times, and cleanſe him, and ſhal let the lyuyng byrde goe free into the feelde. B

8 And he that is cleanſed, ſhal waſh his clothes, and ſhaue of al his heare, and waſhe hym ſelfe in water, that he may be cleane: And after that ſhal he come into the hoſt, and ſhal tarrie without his tent ſeuen dayes.

9 But in the ſeuenth day, he ſhal ſhaue of al his heare of his head, his beарde, and his browes, al his heare ſhalbe ſhaued of: And he ſhal waſhe his clothes, and alſo waſhe his fleaſhe in water, and he ſhalbe cleane.

10 In the eyghth day he ſhal take two hee lambes, without blemiſhe, and an ewe lambe of a yeere olde, without blemiſhe, and three tenth deales of fyne flowre for a meate offeryng, myngled with oyle, and a (a) logge of oyle.

(a) This meaſure in Hebrue called logge, is the quantitie of fyxe egges ful.

11 And the prieſte that maketh him cleane, ſhal bryng the manne that is to be made cleane, and thoſe thinges before the Lord, at the doore of the tabernacle of the congregation,

12 And the prieſte ſhal take one lambe, and offer him for a treſpaſſe offeryng, and the logge of oyle, and waue them for a waue offering before the Lorde.

13 And

13 And he ſhal ſlea the lamme in the place where the ſinne offering, & the whole burnt offeryng are ſlayne, in the holy place: for as the ſinne offeryng is the prieſtes, ſo is the treſpaſſe offring, ſeeyng it is moſt holy.

C 14 And the prieſt ſhal take of the blood of the treſpaſſe offeryng, and put it vpon the tippe of the ryght eare of him that is to be cleanſed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote.

15 The prieſt ſhal take of the logge of oyle, and powre it into the paulme of his leaft hande:

16 And he ſhal dyp his ryght fynger in the oyle that is in his leaft hand, and ſprinckle of the oyle with his fynger ſeuen tymes before the Lorde.

17 And of the reſt of the oyle that is in his hande, ſhal the prieſt put vpon the tip of the ryght eare of him that is for to be cleanſed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote, euen vpon the blood of the treſpaſſe offeryng.

18 And the remnant of the oyle that is in the prieſtes hande, he ſhal powre vpon the head of hym that is for to be cleanſed: and the prieſte ſhal make an attonement for hym before the Lorde.

19 And the prieſt ſhal offer the ſinne offring, and make an attonement for hym that is to be cleanſed from his vncleanneſſe, and then ſhal he kyl the whole burnt offeryng.

20 And the prieſt ſhal offer the whole burnt offeryng, and the meate offeryng vpon the aulter: and the prieſt ſhal make an attonement for hym, and he ſhalbe cleane.

D 21 If he be poore, and can not geat ſo muche, he ſhal take one lambe for a treſpaſſe offeryng, to waue it for his attonement, and a tenth deale of fyne flowre myngled with oyle, for a meate offeryng, & a logge of oyle,

Leuit. 5. b.

22 And two turtle doues, or two young pigeons, ſuche as he is able to geat: whereof the one ſhalbe for a ſinne offeryng, and the other for a whole burnt offeryng.

23 And he ſhal bring them the eight day for his cleanſyng vnto the prieſte before the dooze of the tabernacle of the congregation, before the Lorde.

24 And the prieſte ſhal take the lambe that is for the treſpaſſe offeryng, and the logge of oyle, and waue them for a waue offering before the Lorde.

25 And he ſhal kyl the lambe for the treſpaſſe offering, and the prieſt ſhal take of the blood of the treſpaſſe offeryng, and put it vpon the tip of his ryght eare that is to be cleanſed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote.

26 And the prieſt ſhal poure of the oyle into the paulme of his owne leaft hande,

27 And the prieſt ſhal with his ryght fynger, ſprynckle of the oyle that is in his leaft hande ſeuen tymes before the Lorde.

28 And the prieſt ſhal put of the oyle that is in his hande, vpon the tippe of the ryght eare of him that is to be cleanſed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote, in the place where the blood of the treſpaſſe offeryng was put. E

29 And the reaſt of the oyle that is in the prieſtes hande, he ſhal put vpon the head of hym that is to be cleanſed, that he may make an attonement for hym before the Lorde.

30 And he ſhal offer one of the turtle doues, or of the young pigeons, ſuche as he can geat:

31 Suche (I ſay) as he is able to geat, the one for a ſinne offeryng, and the other for a whole burnt offeryng, with the meate offeryng: And the prieſt ſhal make an attonement for him that is to be cleanſed, before the Lorde.

32 This is the lawe of him in whom is the plague of lepꝛoſie, & whoſe hand is not able to geat that which parteyneth to his cleanſyng.

33 And the Lorde ſpake vnto Moſes and Aaron, ſayeing,

34 When ye be come vnto the land of Chanaan, whiche I geue you in poſſeſſion, and yf I put the plague of lepꝛoſie in a houſe of the lande of your poſſeſſion:

35 He that oweth the houſe ſhal come, and tel the prieſt, ſaying, Me thynke that there is as it were a plague in the houſe. F

36 Then the prieſte ſhal commaunde them to emptie the houſe, before the prieſt goe into it to ſee the plague, that al that is in the houſe be not made vncleane: and then muſt the prieſt goe in, to ſee the houſe.

37 And he ſhal ſee the plague: and yf the plague be in the walles of the houſe, and that there be holowe ſtrakes, greenyſhe or reddyſhe, whiche ſeeme to be lower then the wal it ſelfe.

38 Then the prieſt ſhal goe out of the houſe, to the dooze of the houſe, and ſhut vp the houſe ſeuen dayes,

30 And the prieſt ſhal come agayne the ſeuenth day, and yf he ſee that the plague be increaſed in the walles of the houſe,

40 Then the prieſt ſhal commaunde them to take away the ſtones in which ẏ plague is, and let them caſt them into a foule place without

without the citie,

41 And he shal commaunde the house to be scraped within rounde about, and powre out the dust that they scrape of, without the citie into a foule place,

42 And they shal take other stones, and put them in the place of those stones, and other morter to plaster the house withal.

43 And yf the plague come agayne, and breake out in the house, after that he hath taken away the stones, & scraped the house, and after that he hath plastered the house,

44 Then the priest shal come and see it: and yf that the plague hath growen further in the house, it is a frettyng leprosie in the house, it is therfore vncleane.

45 And he shal breake downe the house, and the stones of it, and the tymber therof, and al the morter of the house: and he shal cary them out of the citie into a foule place.

46 Moreouer, he that goeth into the house al the while that it is shutte vp, shalbe vncleane vntyl the euen.

47 He also that sleepeth in the house, shal washe his clothes: he likewise that eateth in the house, shal washe his clothes.

48 And yf the priest come and see that the plague hath spread no further in the house, after that it is newe plastered: the priest shal iudge that house cleane, because the plague is healed.

49 And let him take to cleanse the house withal two birdes, Cedar wood, & a scarlet (lase) and hysope.

50 And he shal kyl one of the byrdes in an earthen vessel, and vpon runnyng water,

51 And take the Cedar wood, & the hysope, and the scarlet (lase) with the liuing birde, and dyppe them in the blood of the slayne birde, & in the running water, and sprinkle the house seuen tymes.

52 And he shal cleanse the house with the blood of the byrde, and with the runnyng water, with the liuing birde, with the Cedar wood, and the hysope, and the scarlet (lase.) Hebr. 9. Pearse. 19.

53 But he shal let the liuing birde flee out of the towne into the broade feeldes, and so make an attonement for the house, and it shalbe cleane.

54 This is the lawe for al manner plague of leprosie and fret,

55 And of the leprosie of garment and house,

56 For a swellyng, for a scabbe, and for a shynyng whyte,

57 To teache when it is vncleane, & cleane: this is the lawe of leprosie.

The. xv. Chapter.

2. 19. The manner of purging the vncleannesse both of men and women.

1 AND the Lorde spake vnto Moses and Aaron, sayeing,

2 Speake vnto the chyldren of Israel, and say vnto them, Whosoeuer hath a runnyng issue out of his fleashe, is vncleane by reason of that issue.

3 And this shalbe his vncleanesse in his issue: yf his fleashe runne, or yf his fleashe be stopped from his issue, then it is vncleanesse.

4 Euery bed wheron he lyeth that hath the issue, is vncleane: and euery thyng whereon he sitteth, is vncleane.

5 Whosoeuer toucheth his bed, shal washe his clothes, and bathe him selfe in water, and be vncleane vntyl the euen.

6 And he that sitteth on any thyng wheron he sate that hath the issue, shal washe his clothes, and bathe hym selfe in water, and be vncleane vntyl the euen.

7 He that toucheth the fleashe of hym that hath the issue, shal washe his clothes, and bathe hym selfe in water, and be vncleane vntyl the euen.

8 If he also that hath the issue, spytte vpon hym that is cleane, he shal washe his clothes, and bathe hym selfe in water, and be vncleane vntyl the euen.

9 And what saddle soeuer he rydeth vpon that hath the issue, shalbe vncleane.

10 And whosoeuer toucheth any thing that was vnder hym, shalbe vncleane vnto the euen: And he that beareth any suche thynges, shal washe his clothes, and bathe hym selfe in water, and be vncleane vntyl the euen.

11 And whomsoeuer he toucheth that hath the issue, and haue not washed his handes in water, shal washe his clothes, and bathe hym selfe in water, and be vncleane vntyl the euen. Leuit. 6.

12 The vessel of earth that he toucheth whiche hath the issue, shalbe broken: and al vesselles of wood shalbe rensed in water.

13 When he also that hath an issue is cleansed of his issue, he shal number hym seuen dayes for his cleansyng, and washe his clothes, and bathe his fleashe in runnyng water, and so shal he be cleane.

14 And the eight day he shal take to hym two turtle doues, or two young pigeons, and come before the Lorde vnto the doore of the tabernacle of the congregation, and geue them vnto the priest:

15 And the priest shal offer them, the one for a sinne offeryng, and the other for a whole burnt offeryng, and the priest shal make an attonement for hym before the Lorde, as concernyng his issue.

16 If any mans seede depart from hym in his

his fleepe, he shal washe al his fleashe in water, and be vncleane vntyl the euen.

17 And euery garment, and euery skinne, wherein is suche seede of fleepe, shalbe washed with water, and be vncleane vntyl the euen.

18 And if he that hath such an issue of seede, doo lye with a woman, they shal both wash them selues with water, and be vncleane vntyl the euen.

19 Also if a woman shal haue an issue, (and) her issue in her fleashe shalbe blood, she shalbe put apart seuen dayes: whosoeuer toucheth her, shalbe vncleane vntyl the euen.

20 And al that she lyeth vpon in the tyme of her separation shalbe vncleane: lyke as euery thyng also that she sytteth vpon is vncleane.

D 21 Whosoeuer toucheth her bedde, shal washe his clothes, and bath hym selfe with water, and be vncleane vntyl the euen.

22 And whosoeuer toucheth any thyng that she sate vpon, shal washe his clothes, and bath hym selfe in water, and be vncleane vntyl the euen.

23 So that whether he touche her bedde, or any vessel whereon she hath sytten, he shalbe vncleane vntyl the euenyng.

Leuit.18.c. 24 And if any man lye with her, and her separation comme vpon hym, he shalbe vncleane seuen dayes: and al the bedde whereon he lyeth shalbe vncleane.

25 Also if a woman haue an issue of her blood many dayes out of the tyme of her separation, or yf it runne beyonde her separation, let al the daies of the issue of her vncleannesse, be euen as the dayes of her separation: (for) she is vncleane.

26 Euery bedde whereon she lyeth as long as her issue lasteth, shalbe vnto her as the bedde of her separation: and whatsoeuer she sytteth vpon, shalbe vncleane as the vncleannesse of her separation.

27 And whosoeuer toucheth any of these shalbe vncleane, and shal wash his clothes, and bath hym selfe in water, & be vncleane vntyl the euen.

E 28 But if she be cleansed of her issue, she shal count her seuen dayes: and after that she shalbe cleane.

29 And in the eyght day she shal take vnto her two turtles, or two young pigeons, and bryng them vnto the priest, before the doore of the tabernacle of the congregation.

30 And the priest shal offer the one for a sinne offeryng, and the other for a whole burnt offeryng, and make an attonement for her before the Lorde, as concernyng the issue of her vncleannesse.

31 Thus shal ye separate the chyldren of Israel frō their vncleannesse, that they dye not in their vncleannesse: yf they defyle my tabernacle that is among them.

32 This is the lawe of hym that hath an issue, and of him whose seede runneth from him in his sleepe, and is defyled therein:

33 Also of her that for her separation is put apart, & of whosoeuer hath a running issue, whether it be man or woman, and of hym that lyeth with her whiche is vncleane.

The.xvi.Chapter.

2. What Aaron must doo. 8. Of the scape goate. 14. The clensing of the sanctuarie.

1 AND the Lorde spake vnto Moses after the death of the two sonnes of Aaron, when they offered before the lord, and dyed. A Leuit.10.a

2 And the Lorde sayd vnto Moses, Speake vnto Aaron thy brother, that he comme not at al tymes into the holy place within the vayle before the mercy seate which is vpon the arke, that he dye not: For I wil appeare in the cloude vpon the mercy seate.

3 But with this thing shal Aaron comme into the holye place: euen with a young bullocke for a sinne offeryng, and with a ramme for a whole burnt offeryng. 3.Reg.8.b

4 He shal put the holy linnen coate vpon hym, and shal haue linnen breeches vpon his fleashe, and shalbe girded with a linnen girdle, and with a linnen cappe shal he be attyred. These are holy garments: therfore shal he washe his fleashe in water when he dooth put them on.

5 And he shal take of the congregation of the chyldren of Israel, two hee goates for a sinne offeryng, and a ramme for a whole burnt offeryng.

6 And Aaron shal offer his bullocke for his sinne offeryng, and make an attonement for him, and for his house.

7 And he shal take the two hee goates, and present them before the Lorde at the doore of the tabernacle of the congregation.

8 And Aaron shal cast lottes ouer the two goates: one lot shalbe for the Lorde, and the other for the (a) scape goate.

9 And Aaron shal bryng the goate vppon whiche the Lordes lot felle, and offer hym for a sinne offeryng.

10 But the goate on whiche the lot fel to be the scape goate, shalbe set alyue before the Lorde to reconcile with, and to let him goe as a scaps goate into the wyldernesse.

11 And Aaron shall bring the bullocke for his sinne offeryng, and reconcile for hym

(a) In Hebrue it is called Azazel, whiche some say is a mountayne neare Sinai, whither this goate was sent, but rather it is called the scape goate, because he was not offered, but sent into the desart, as verse. 22.

ſelfe and for his houſe, and ſhal kyl the bullocke for his ſinne offering.

12 And he ſhal take a cenſer ful of burning coales from of the aulter before the Lorde, and ſhal fyl his hande ful of ſweete incenſe beaten ſmal, and bryng them within the vayle,

13 And put the incenſe vpon the fyre before the Lorde, that the cloude of the incenſe may couer the mercy ſeate that is vpon the witneſſe, and he ſhal not dye.

℣ 14 And he ſhal take of the blood of the bullocke, and ſprinckle it with his finger vpon the mercy ſeate eaſtwarde: and before the mercye ſeate ſhal he ſprinckle of the blood with his fynger ſeuen tymes.

Hebr. 9. b. and. 10. a

15 Then ſhal he kyl the goate that is the peoples ſinne offeryng, and bring his blood within the vayle, and doo with that blood as he dyd with the blood of the bullocke, ſprincklyng it vpon the mercy ſeate, and before the mercy ſeate.

16 And he ſhal reconcile the holy place from the vncleanneſſe of the chyldren of Iſrael, and from their treſpaſſes in al their ſinnes: and ſo ſhal he doo for the tabernacle of the congregation that is ſet among them, euen among their vncleanneſſe.

Luke. 1. a. 17 And let there be no body in the tabernacle of the congregation, when he goeth in to make an attonement in the holy place, vntyl he comme out, and haue made an attonement for him ſelf, and for his houſhold, and for al the congregation of Iſrael.

18 And he ſhal goe out vnto the aulter that is before the Lorde, and reconcile vpon it, and ſhal take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the aulter rounde about.

19 So ſhal he ſprinckle of the blood vpon it with his fynger ſeuen tymes, and cleanſe it, and halowe it from the vncleanneſſe of the chyldren of Iſrael.

20 And when he hath made an ende of reconcilyng the holy place, and the tabernacle of the congregation, and the aulter, he ſhal bryng the lyue goate,

℣ 21 And Aaron ſhal put both his hands vpon the head of the lyue goate, and confeſſe ouer hym al the miſdeedes of the chyldren of Iſrael, & al their treſpaſſes in al their ſinnes, putting them vpō the (b) head of the goate, and ſende hym away by the hande of a conuenient man into the wylderneſſe.

(b) Here in this goate is a true ſigne of Ieſus Chriſt, who beareth the ſinnes of the people. Eſai. 53. verſe. 5.

22 And the goate ſhal beare vpon hym al their miſdeedes vnto the lande of ſeparation, and he ſhal let the goate goe into the wylderneſſe.

23 After, Aaron ſhal comme into the tabernacle of the congregation, and put of the linnen clothes whiche he put on when he went in into the holye place, and leaue them there.

24 And let hym waſhe his fleaſhe with water in the holy place, and put on his owne rainent, and then comme out, and offer his whole burnt offeryng, and the whole burnt offeryng of the people, and make an attonement for hym ſelfe, and for the people.

25 And the fat of the ſinne offeryng ſhal he burne vpon the aulter.

26 And he that caryed foorth the goate for the ſcape goate, ſhal waſhe his clothes, and bath his fleaſhe in water, and then comme into the hoſt.

27 And the bullocke for the ſinne offeryng, and the goate for the ſinne offeryng, whoſe blood was brought in to cleanſe the holy place, ſhal one cary out without the hoſt, to be burnt in the fyre, with their ſkinnes, their fleaſhe, and their doung.

28 And he that burneth them ſhal waſh his clothes, and bath his fleaſhe in water, and then comme into the hoſt. ℣

29 And this ſhalbe an ordinance for euer vnto you: that in the tenth day of the ſeuēth moneth ye humble your ſoules, and doo no wooꝛke at al, whether it be one of your owne countrey, or a ſtranger that ſoiourneth among you.

30 For that day ſhal the prieſt make an attonement for you, to cleanſe you, & that ye may be cleane from al your ſinnes before the Lorde.

31 Let it be a Sabboth of reſt vnto you, and ye ſhal humble your ſoules by an ordinance for euer.

32 And the prieſt whom he ſhal annoynt, and whom he ſhal conſecrate to miniſter in his fathers ſteade, ſhal make the attonement, and ſhal put on the linnen clothes, and holy veſtimentes:

33 And ſhal reconcile the holy ſanctuarie, and the tabernacle of the congregation, and ſhal cleanſe the aulter, and make an attonement, for the prieſtes, and for al the people of the congregation.

34 And this ſhalbe an euerlaſtyng ordinance vnto you, to make an attonement for the children of Iſrael, for al their ſinnes once a yeere. And he dyd as the Lorde commaunded Moſes. Exod. 30. b.

The. xvii. Chapter.

4. Al ſacrifice muſt be brought to the doore of the tabernacle. 7. To deuyls may they not offer. 10. They may not eate blood.

1 And

A 1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto Aaron, and vnto his sonnes, and vnto all the children of Israel, and say vnto them, This is the thyng whiche the Lorde hath charged, saying,
3 What man so euer of the house of Israel killeth an oxe, or lambe, or goate, in the hoast, or that killeth it out of the hoast,
4 And bringeth it not vnto the doore of the tabernacle of the congregation, to offer an offering vnto the Lorde before the dwelling place of the Lorde, (a) blood shalbe impured vnto that man, he hath shedde blood, and that man shalbe cut of from among his people.
5 Wherefore, when the children of Israel bryng their offeringes that they offer (b) in the wylde feelde, they shal bryng them vnto the Lorde, euen vnto the doore of the tabernacle of the congregation by ỹ priest, to offer them for peace offeringes vnto the Lorde.
6 And the priest shall sprinckle the blood vpon the aulter of the Lorde, whiche is before the doore of the tabernacle of the congregation, and burne the fat for a sweete sauour vnto the Lorde.
7 And let them no more offer their offeringes (c) vnto deuils, after whom they haue gonne (d) a whoring: This shalbe an ordinance for euer vnto them in their generations.
8 And thou shalt say vnto them, What so euer man it be of the house of Israel, or of the strangers whiche soiourne among you, that offereth a whole burnt offering or sacrifyce,
9 And bringeth it not vnto the (e) doore of the tabernacle of the congregation, to offer it vnto the Lorde: that man shalbe cut of from among his people.
10 And what so euer man it be of the house of Israel, or of the strangers that soiourne among you, that eateth any manner of blood, I wyl set (f) my face against that soule that eateth blood, and wyll cut hym of from among his people:
11 For the lyfe of the fleashe is in the blood, and I haue geuen it vnto you vpon the aulter to make an attonement for your soules: for this blood shal make an attonement for the soule.
12 Therefore I sayde vnto the children of Israel, Let no soule of you eate blood, nyther let any stranger that soiourneth among you eate blood.
13 And what so euer man it be of the children of Israel, or of the strangers that soiourne among you, which hunteth and catcheth any beast or foule that may be eaten, let him powre out the blood thereof, and couer it with dust.
14 For the lyfe of the fleashe is the blood of it (ioyned) with his lyfe: therefore I sayde vnto the children of Israel, ye shal eate the blood of no manner of fleashe, for the lyfe of al fleashe is the blood thereof: who so euer eateth it, shalbe cut of.
15 And euery soule that eateth it whiche dyed alone, or that whiche was torne with wylde beastes, whether it be one of your owne countrey, or a stranger, he shal washe his clothes, and bathe him selfe in water, and be vncleane vnto the euen: and then shal he be cleane. C
16 If he wash them not, nor bathe his fleash, he shal beare his sinne.

(a) That man shalbe charged with as muche as yf he had killed a man. as Esai. lxvi. vearse. iii.
(b) That whiche they offered before of deuotion in the feelde, must nowe by the lawe be brought to the doore of the tabernacle.
(c) That is saide to be offered vnto deuils, which is not donne to the true God. i. Cor. x. vearse. xx. Psalm. xcv. vearse. v.
(d) Idolatrie is spiritual whordome, because faith towards god is broken.
(e) That they might haue no occasion to commit idolatrie, or to swarue from the lawe of god.
(f) That is, I wyl be angry and declare my wrath by taking vengeance on him as Cap. xx. vearse. iii.

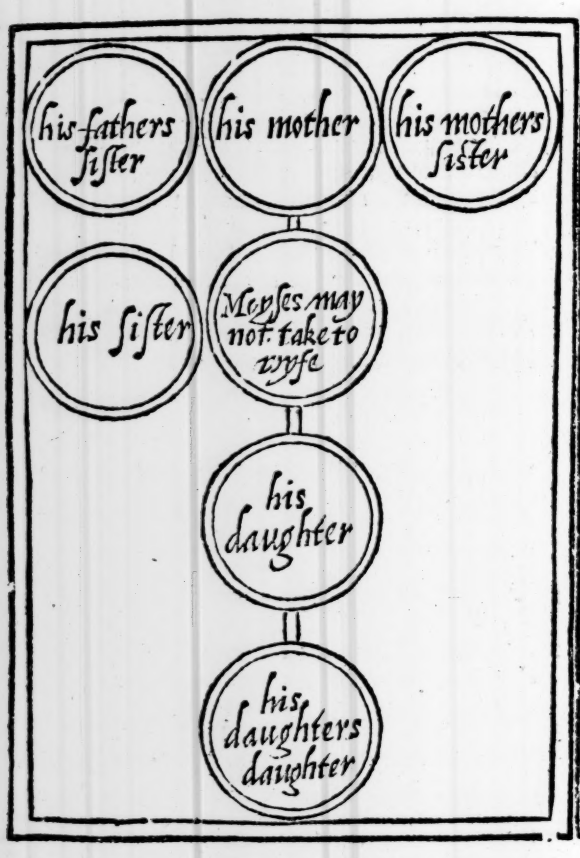
The. xviii. Chapter.

3. The Israelites may not walke after the manner of the Egyptians nor Chanaanites.
6. What degrees of kinrede may marry togeather.

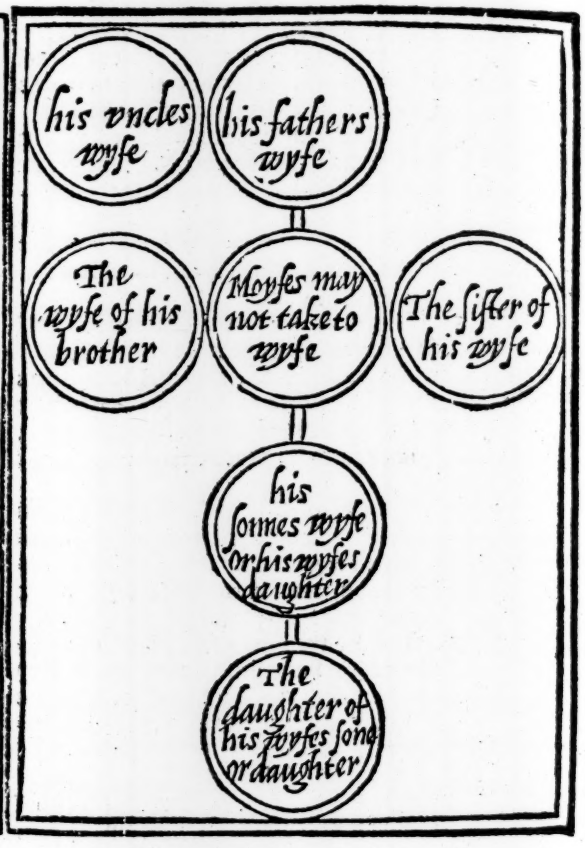
A 1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto the chyldren of Israel, and say vnto them, I am the Lord your God:
3 After the dooinges of the land of Egypt, wherein ye dwelt, shal ye not doo: and after the dooynges of the lande of Chanaan whyther I wyl bryng you, shal ye not doo: neither walke in their ordinances.
4 But doo after my iudgementes, & keepe myne ordinances, to walke therein: I am the Lorde your God.
5 Ye shal keepe therefore myne ordinances and my iudgementes: which if a man doo, he shal line in them: I am the Lorde.
6 None shal approche to any kinrede of his fleashe, for to vncouer their "nakednesse: I am the Lorde.
7 The nakednesse of thy father, and the nakednesse of thy mother, shalt thou not vncouer: for she is thy mother, therefore shalt thou not discouer her nakednesse.
8 The nakednesse of thy fathers wyfe shalt thou not discouer: for it is thy fathers nakednesse.
9 Thou shalt not discouer the nakednesse of thy syster, the daughter of thy father, or daughter of thy mother, whether she be borne at (a) home, or without.
10 Thou shalt not vncouer the nakednesse of thy sonnes daughter, or thy daughters daughter, for that is thyne owne nakednesse.

Rom. 10. a. Galat. 3. b. Ezech. 20. b
"or, shame. Gene. 19. g. Ezech. 22. c Deut. 22. d.
(a) That is, it is not lawful for any man to vncouer the nakednesse of his sister borne both by one father and mother, nor his sister the daughter of his father, nor his syster the daughter of his mother in matrimonie or otherwyse.

Degrees of kinrede, whiche let matrimonie, as it is set foorth in the .xviii. of Leuiticus.



Degrees of affinitie or aliance whiche let matrimonie, as it is set foorth in the .xviii. of Leuiticus.



Therefore as Moses may not marry with women that are of his kinrede or aliance, accordyng to that which is here aboue conteyned: Likewyse Mary Moses sister may not marry with the menne which are of her kinrede and aliance. And it is to be noted, that besydes the persons here specifyed, are comprised the assending and dessending of the same degrees, eyther of kinred or aliance.

11 The nakednesse of thy fathers wyues daughter begotten of thy father, whiche is thy syster, thou shalt not discouer her nakednesse.

12 Thou shalt not vncouer the nakednesse of thy fathers syster: for she is thy fathers kinswoman.

13 Thou shalt not discouer the nakednesse of thy mothers syster: for she is thy mothers kinswoman.

¶ 14 Thou shalt not vncouer the nakednesse of thy fathers brother, that is, thou shalt not goe in vnto his wyfe, which is thyne aunt.

15 Thou shalt not discouer the nakednesse of thy daughter in lawe: for she is thy sonnes wyfe, therefore shalt thou not vncouer her nakednesse.

16 Thou shalt not vncouer the nakednesse of thy brothers wyfe, for that is thy brothers nakednesse. Leuit.20.c. Mat.14.a.

17 Thou shalt not discouer the nakednesse of the wyfe and her daughter, neither shalt thou take her sonnes daughter, or her daughters daughter, to vncouer their nakednesse: For they are her kinswomen, and it were wickednesse.

18 Thou shalt not take a wyfe and her sister also, to vexe her, that thou wouldest vncouer her nakednesse vppon her in her lyfe (tyme.) Gen.29.c.

19 Thou shalt also not goe vnto a woman to vncouer her nakednesse as long as she is put apart for her vncleannesse. Leuit.15.c. Ezech.22.c

20 Moreouer, thou shalt not lye with thy neyghbours wyfe, Leuit.20.b 2.Reg.11.a.

neyghbours wyfe, to defyle her with ſeede.

D 21 Thou ſhalt alſo not gene of thy (b) ſeede to offer it vnto Moloch, neyther ſhalt thou defyle the name of thy GOD: I am the Lorde.

(b) Seede is here put for chyldren.

Leuit.20.b. Rom.1.d. 22 Thou ſhalt not lye with mankynde, as with womankynde, for it is abomination.

Leuit.20.b. Deut.27.c 23 Thou ſhalt lye with no maner of beaſt, to defyle thee ſelfe therewith: neyther ſhal any woman ſtande before a beaſt to lye downe thereto, for it is abomination.

24 Ye ſhal not defyle your ſelues in any of theſe thynges: for in al theſe, the nations are defyled whiche I caſt out before you,

25 Wherethrough the lande is defyled, and I wyl viſite the wickednesſe thereof vppon it, yea and the lande it ſelfe hath vomited out her inhabitantes.

Leuit.20.d. 26 Ye ſhal keepe therfore myne ordinances and my iudgementes, and commit none of theſe abominations, neyther any of your owne nation, nor any ſtranger that ſoiourneth among you:

27 (For al theſe abominations haue the menne of the lande donne whiche were before you, and the lande is defyled.)

E 28 Shal not the lande ſpewe you out alſo yf ye defyle it, as it ſpewed out the nations that were before you?

29 For whoſoeuer ſhal commit any of theſe abominations, the ſame ſoules that commit them, ſhal be cut of from among their people.

30 Therfore ſhal ye kepe myne ordinances, that ye commit not one of theſe abominable cuſtomes whiche were committed before you, and that ye defyle not your ſelues therein: I am the Lorde your God.

The.xix. Chapter.

1. A repetition of ſundry lawes and ordinances.
9. A conſyderation of the poore.

A 1 AND the Lorde ſpake vnto Moſes, ſaying,

Leuit.11.g. 1.Pet.1.c. 2 Speake vnto al the congregation of the chyldren of Iſrael, and ſay vnto them, Ye ſhalbe holy, for I the Lorde your God am holy.

3 Ye ſhal feare euery man his mother and his father, and keepe my Sabbothes: I am the Lorde your God.

4 Ye ſhal not turne vnto idols, nor make you moulten gods: I am the Lorde your God.

"or, that it may be accepted. Leuit.7.d. 5 If ye offer a peace offering vnto the Lord, ye ſhal offer it "wyllyngly.

6 It ſhalbe eaten the ſame day ye offer it, and on the morowe: and if ought remayne vntyl the thirde day, it ſhalbe burnt in the fyre.

7 And if it be eaten the thirde day, it is vncleane, and not accepted. B

8 Therefore he that eateth it, ſhal beare his ſinne, becauſe he hath defyled the halowed thyng of the Lorde, and that ſoule ſhalbe cut of from among his people.

9 When ye reape the harueſt of your lande, thou ſhalt not thorowly reape the corners of the feelde, neyther ſhalt thou geather the gleanynges of thy haruest.

10 Thou ſhalt not geather thy vineyarde cleane, neyther returne to geather the grapes left in the vineyarde, but thou ſhalt leaue them for the poore and ſtranger: I am the Lorde your God.

11 Ye ſhal not ſteale, neyther deale falſely, neyther lye one to another. Epheſ.4.e. Zach.8.c. Mat.5.f.

12 Ye ſhal not ſweare by my name falſely, neyther ſhalt thou defyle the name of thy God: I am the Lorde. Exod.20.b. Deut.5.a.

13 Thou ſhal not doo thy neyghbour wrong, neyther rob hym, neyther ſhal the wooркemans hyre abyde with thee vntyl the morning. Deut.27.b. Tob.4.c.

14 Thou ſhalt not curſe the deafe, neyther put a ſtumblyng blocke before the blynde, but ſhalt feare thy God: I am the Lorde. Deut.27.c. C

15 Ye ſhal doo no vnrighteouſneſſe in iudgement, thou ſhalt not fauoure the perſon of the poore, nor honour the myghtie, but in ryghteouſneſſe ſhalt thou iudge thy neyghbour. Deut.1.c. Iacob.2.b

16 Thou ſhalt not goe vp and downe with tales among thy people, neyther ſhalt thou ſtande (a) agaynſt the blood of thy neyghbour: I am the Lorde.

(a) That is, not be the occaſion of thy neyghbours death. 1.Iohn.2.b.

17 Thou ſhalt not hate thy brother in thyne hart, but ſhalt in any wyſe rebuke thy neyghbour, and ſuffer not ſinne vpon hym. Mat.18.a.

18 Thou ſhalt not auenge, nor wayte to doo diſpleaſure agaynſt the chyldren of thy people, but ſhalt loue thy neyghbour as thee ſelfe: I am the Lorde. Eccle.19.b. Mat.5.g. Mat.22. Mark.12.c. Rom.13.d. Galat.5.c. Iacob.2.b

19 Ye ſhal keepe myne ordinances. Thou ſhalt not let thy cattel gender with a contrary kynde, neyther ſowe thy feelde with myngled ſeede, neyther ſhalt thou put on any myngled garment of linnen and wollen.

20 Whoſoeuer lyeth and medleth with a woman that is a bondmayde, bethrothed to a huſband, but not redeemed, nor fredome geuen her, "ſhe ſhalbe ſcourged, (but) they ſhal not dye, becauſe ſhe was not free. "or, they.

21 And he ſhal bryng for his treſpaſſe vnto the Lord, before the doore of the tabernacle D

of the congregation, a Ramme for a treſpaſſe offeryng.

22 And the prieſt ſhal make an attonement for hym with the Ramme, whiche is for the treſpaſſe before the Lorde, concernyng his ſinne whiche he hath donne: and the ſinne which he hath donne ſhalbe forgeuen hym.

23 When ye comme to the lande, and haue planted al manner of trees conuenient to be eaten of, ye ſhal count the fruite thereof as vncircumciſed: three yeeres ſhal they be (b) vncircumciſed vnto you, and ſhal not be eaten of.

(b) That is, vncleane, for the ſpace of the firſt three yeeres.

24 But in the fourth yeere, al the fruite of them ſhalbe holy, and commendable to the Lorde.

25 In the fyfth yeere ſhal ye eate of the fruite thereof, that it may yeelde vnto you the increaſe thereof: I am the Lorde your God.

Leuit. 12.d. Leuit. 21.a. Ezech. 44.c

26 Ye ſhal not eate (fleſhe) with blood, neyther ſhal ye vſe witchcraft, nor obſerue tymes.

27 Ye ſhal not rounde the corners of your heades, neyther ſhalt thou marre the tuftes of thy beard.

E

28 Ye ſhal not rent your fleſhe for any * ſoules ſake, nor print any markes vpō you: I am the Lorde.

* or, dead.

29 Thou ſhalt not make thy daughter common, that thou wouldeſt cauſe her to be a whoore, leſt the lande alſo fal to whoredome, and become ful of wickedneſſe.

30 Ye ſhal keepe my Sabbothes, and * feare my ſanctuarie: I am the Lorde.

* or, reuerence.

1. Reg. 28.a.

31 Ye ſhal not regarde them that woorke with ſpirites, neyther ſeeke after ſoothſayers to be defyled by them: I am the Lorde your God.

Eccle. 8.a 1. Tim. 5.a

32 Thou ſhalt ryſe vp before the hore head, and reuerence the face of the olde man, and dread thy God: I am the Lorde.

Exod. 22.c.

33 If a ſtranger ſoiourne with thee in your lande, ye ſhal not vexe hym.

34 But the ſtranger that dwelleth with you, ſhalbe as one of your owne nation, and thou ſhalt loue hym as thee ſelfe, for ye were ſtrangers in the lande of Egypt: I am the Lorde your God.

35 Ye ſhal doo no vnryghteouſneſſe in iudgement, in metyarde, in wayght, or in meaſure.

F

36 True balances, true "wayghtes, a true Epha, and a true Hin ſhal ye haue: I am the Lorde your God which brought you out of the lande of Egypt.

"Heb. ſtones of iuſtice, becauſe they vſed ſtones for their wayghtes.

37 Therfore ſhal ye obſerue al my ordinances, and al my iudgementes, and doo them: I am the Lorde.

The. xx. Chapter.

2. They that geue of their ſeede to Moloch muſt dye. 6. againſt ſuche as ſeeke after ſorcerers.

1 AND the Lorde ſpake vnto Moſes, ſaye. A ing,

2 This ſhalt thou ſay to the chyldren of Iſrael: whoſoeuer he be of the chyldren of Iſrael, or of the ſtrangers that dwelle in Iſrael, that geueth of his chyldren vnto Moloch, let him be ſlayne: the people of the lande ſhal ouerwhelme him with ſtones.

Leuit. 18.c.

3 And I wyl (a) ſet my face againſt that man, and wyl cut him of from among his people, becauſe he hath geuen his chyldren vnto Moloch, for to defyle my ſanctuarie, and to pollute my holy name.

(a) That is, I wyl bende myne anger againſt that man.

4 And though that the people of the lande hyde their eyes from the man that geueth his chyldren vnto Moloch, and kylle hym not:

5 I wyl put my face againſt that man, and againſt his kynred, and wyl cut hym of, and al that goe a whoorying after him to commit whoordome with Moloch, from among their people.

6 If a ſoule turne him ſelfe after ſuche as woorke with ſpirites, & after ſoothſayers, to goe a whoorying after them, I wyl put my face againſt that ſoule, and wyl cut him of from among his people.

7 Sanctifie your ſelues therfore, and be holy: for I am the Lorde your God.

B

Leuit. 19.a

8 Keepe ye myne ordinances, and doo them: I am the Lorde whiche ſanctifie you.

9 Whoſoeuer he be that curſeth his father or his mother, let him dye: for that he hath curſed his father and mother, his blood be vpon him.

Mat. 15.a Prou. 20.c Exod. 21.b

10 And the man that breaketh wedlocke with another mans wife, euen he that breaketh wedlocke with his neyghbours wyfe, let both the adulterer and the adultreſſe be ſlayne.

Deut. 22.a. 2. Reg. 11.a.

11 And the man that lyeth with his fathers wyfe, and vncouereth his fathers nakedneſſe, let them both dye, their blood be vpon them.

Leuit. 18.a Deut. 17.c.

12 If a man lye with his daughter in law, let them dye both of them: they haue wrought abomination, their blood be vpon them.

Leuit. 18.a

13 If a man alſo lye with mankinde, after the manner as with women kynde, they haue both committed an abomination: let them dye, their blood be vpon them.

Leuit. 17.c Rom. 1.d.

14 And if a man take a wyfe, and her mother alſo, it is wickednes: They ſhal burne with fyre both hym and them, that there

C

be

be no wickednesse among you.

15 And if a man lye with a beast, let him die, and ye shal slea the beast also.

Leuit.18.c.

16 If a woman goe vnto any beast, and lye downe thereto, thou shalt kil the woman and the beast also: let them die, their blood be vpon them.

17 If a man take his sister, his fathers daughter, or his mothers daughter, and see her nakednesse, and she his nakednesse, it is a wicked thing, they shalbe cut of in the syght of their people: he hath vncouered his sisters nakednesse, he shal beare his sinne.

Leuit.18.e. Mat.14.a.

18 If a man lye with a woman hauing her natural disease, and vncouer her nakednesse, and open her fountayne, and she also open the fountayne of her blood, they shall both be cut of from among their people.

Leuit.18.b.

Leuit.18.d.

19 Thou shalt not vncouer the nakednesse of thy mothers sister, nor of thy fathers sister: for he that dooth so, hath vncouered his next kinne, they shall beare their misdooing.

20 If a man lye with his vncles wyfe, and vncouer his vncles nakednesse, they shall beare their sinne, and shal dye childlesse.

21 If a man take his brothers wyfe, it is an vncleane thing: he hath vncouered his brothers nakednesse, they shalbe childlesse.

D

Leuit.18.d.

22 Ye shal keepe therefore al myne ordinances, and al my iudgementes, and doo them: that the lande, whyther I bryng you to dwelle therein, spewe you not out.

23 Ye shal not walke in the manners of this nation, whiche I cast out before you: For they committed al these thinges, and therfore I abhorre them.

Deut.9.a.

24 But I haue sayde vnto you, ye shall inherite their lande, and I wyl geue it vnto you to possesse it, a lande that floweth with milke and hony: I am the Lord your God whiche haue separated you from other nations.

25 And therefore shal ye put difference betweene cleane beastes and vncleane, betweene vncleane foules and cleane: Ye shal not defyle your soules in beastes & foules, and in all manner creeping thinges that the grounde bringeth foorth, which I haue separated from you as vncleane.

26 Therefore shal ye be holy vnto me: for I the Lorde am holy, and haue seuered you from other nations, that ye shoulde be myne.

27 If there be a man or woman that woorketh with a spirite, or that is a soothsayer, let them dye: Wenne shal ouerwhelme them with stones, their blood be vppon them.

Deut.18.b. 1.Reg.28.a

The.xxi. Chapter.

1. At what funeralles the priestes may be present. 6. Howe pure the priestes ought to be, touching them selues and their families.

1 AND the Lorde saide vnto Moses, Speake vnto the priestes the sonnes of Aaron, and say vnto them, Let none (a) be defyled by the dead among theyr people:

A

(a) By touching the dead, lamenting for the, or being at their burial.

2 But by his kinseman that is nygh vnto him, (that is) by his mother and his father, by his sonne and his daughter, and his brother,

3 And by his sister a mayde that is (b) nigh vnto him, whom no man hath knowen: for her shal he " be defyled.

(b) both of one father and mother. " or, lamēt.

4 But he shal not be defyled vppon hym that hath aucthoritie among his people, to pollute him selfe.

5 Let them not make baldnesse vppon theyr head, nor shaue of ỹ lockes of their bearde, nor make any cuttinges in their fleashe.

Leuit.19.f.

6 They shalbe holy vnto their God, & not pollute the name of their God, for the sacrifyces of the Lorde made by fyre, (and) the bread of their God they doo offer, therfore they shalbe holy.

7 Let them not take a wyfe that is a whore, or (c) polluted, nor put from her husband: for suche a one is holy vnto his God.

B

1.Tim.2.b.

(c) Whiche hath an euyl name, or is defamed.

8 Thou shalt sanctifye him therefore, for he offereth vp the bread of thy God: he shall therefore be holy vnto thee, for I the Lord whiche sanctifye you, am holy.

9 If a priestes daughter falle to play the whore, she polluteth her father, therefore must she be brent with fyre.

10 He that is the high priest among his brethren, vppon whose head the annoyntyng oyle was powred, and that consecrated his hand to put on the vestmentes, shal not (d) vncouer his head, nor rent his clothes:

Luke.9.f.

(d) He shal vse no suche ceremonies as the mourners vsed.

11 Neither goe to any dead body, nor make him selfe vncleane by his father or his mother,

12 Neither shal goe out of the sanctuarie, nor pollute the holy place of his God, for the crowne of the annoynting oyle of his God is vpon him: I am the Lorde.

13 He shal take a virgin vnto his wyfe.

14 But a wydowe, a deuorsed woman, or a polluted, or a harlot, these shal he not marry: but shal take a virgin of his owne people to wyfe.

Ezech.14.f

C

15 Neither shal he defyle his seede among his people: for I am the Lorde whiche sanctifye hym.

16 And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Who so euer of thy seede in their generations hath any blemishe, let him not preasle for to offer bread vnto his God:

18 For who so euer hath any blemishe, shall not come neare: as yf he be blinde or lame, or that hath a " bruysed nose, or that hath any misshapen member:

" or, flatte.

19 Or is broken footed, or broken handed,

20 Or is crooke backt, or blere eyed, or haue a webbe or other blemishe in his eyes, or be skuruie, or skabbed, or hath his stones broken:

D 21 No man that hath a blemishe, and is of the seede of Aaron the preist, shal comme nigh to offer the sacrifyces of the Lorde made by fyre: When he hath a blemishe, let him not preasle to offer the bread of his God.

22 Let him eate the bread of his God, both of the most holy, and of the holy:

23 Only let him not goe in vnto the vayle, nor come nigh the aulter, because he is defourmed, that he pollute not my sanctuary: for I am the Lorde that sanctifye them.

24 And Moses tolde it vnto Aaron, and to his sonnes, and vnto al the children of Israel.

The. xxii. Chapter.

3. Who ought to abstayne from eatyng the thinges that were offered. 19. How, what, and when they shoulde be offered.

¶ 1 AND the Lorde spake vnto Moses, sayeing,

2 Speake vnto Aaron and his sonnes, that they be separated from the holy thynges of the chyldren of Israel, and that they pollute not my holy name in those thinges which they halowe vnto me: I am ỳ lorde.

3 Say vnto them, Who so euer he be of all your seede among your generations after you, that goeth vnto the holy thinges whiche the children of Israel halowe vnto the Lorde, hauyng his vncleannesse vpon him, that soule shalbe cut of from out of my syght: I am the Lorde.

Leuit. 15. a. 4 What man so euer of the seede of Aaron is a Leper, or hath a runnyng issue, he shall not eate of the holy thinges, vntyll he be cleane: And who so toucheth any man that is vncleane (by reason) of a dead body, or a man whose seede runneth from him in his sleepe,

5 Or who so euer toucheth any creepyng thyng, whereby he may be made vncleane, or a man of whom he may take vncleanesse, what so euer vncleannesse he hath:

6 The same soule that hath touched any suche, shalbe vncleane vntill euen, and shal not eate of the holy thinges, vntil he haue washed his fleashe with water.

7 And when the sunne is downe, he shalbe cleane, and shal afterwarde eate of the holy thinges, for as muche as it is his foode. B

8 Of a beast that dyeth alone, or is rent with wilde beastes, whereby he may be defyled, he shal not eate: I am the Lorde. Exod. 22. 4.

9 Let them keepe therfore myne ordinance, lest they for ỳ same lade sinne vpon them, and dye for it, yf they defyle it: I the Lorde sanctifye them.

10 There shal no stranger eate of the holy thyng, neither a (a) ghest of the priestes, neither shal an hyred seruant eate of the holy thing. (a) Some thinke it was his seruant, whiche had his eare bored, and would not goe out free, Exod. xxi. vearse. vi.

11 But yf the priest buye any soule with money, he shal eate of it, like as he that is borne in his house: they shal eate of his meate.

12 If the priestes daughter also be maryed vnto a stranger, she may not eate of the halowed heaue offeringes:

13 Notwithstandyng, yf the priestes daughter be a wydowe, or deuorsed, and haue no chylde, but is returned vnto her fathers house agayne, she shal eate of her fathers meate, as wel as she dyd in her youth: but there shal no stranger eate thereof.

14 If a man eate of the holy thyng vnwyttyngly, he shal put the fifth part therevnto, and geue it vnto the priest, with the halowed thyng. C

15 And the priestes shal not defyle the holy thynges of the children of Israel, whiche they offer vnto the Lorde:

16 To lade them selues with misdooing and trespasse, whyle they eate their holy thinges: For I the Lorde doo halowe them.

17 And the Lorde spake vnto Moses, sayeing,

18 Speake vnto Aaron and his sonnes, and vnto al the chyldren of Israel, and say vnto them, What so euer he be of the house of Israel, or stranger in Israel, that wyll offer his sacrifyce for al his vowes, and for al his freewyl offeringes, whiche they wyll offer vnto the Lorde for a whole burnt offering:

19 (Ye shal offer) " wyllyngly a male without blemishe, of the beefes, of the sheepe, or of the goates.

" or, that it may be accepted.

20 But what so euer hath a blemishe, that shal ye not offer: for it shal not be acceptable for you. D

21 And who so euer hyreth a peace offeryng vnto the Lorde, to accomplishe his vowe, or a freewyl offering in beefes or sheepe, it shalbe perfyte to be accepted: there shalbe also no blemishe therein. Malac. 1.

22 Blind,

22 Blynde, or broken, or lame, or hauing a wen, or scuruie, or scabbed, ye shal not offer suche vnto the Lorde, nor make an offering by fyre of any suche vppon the aulter vnto the Lorde.

23 A Bullocke or a Sheepe that hath anye member superfluous or lacking, mayest thou offer for a free wyl offeryng: but for a vowe it shal not be accepted.

24 Ye shal not offer vnto the Lorde that which is bruysed, or crushed, or broken, or cut away, neyther shal you make anye offeryng thereof in your lande.

25 Neyther of a strangers hand shal ye offer the bread of your God of any suche, because their corruption is in them, and they haue deformitie in them selues: and therfore shal they not be accepted for you.

26 And the Lorde spake vnto Moses, saying,

27 When a Bullocke, or a Sheepe, or a Goate, is brought forth, it shalbe seuen dayes vnder the dammе, and from the eyghth day and thencefoorth, it shalbe accepted for a burnt sacrifice vnto the Lorde.

28 And whether it be Cowe or Ewe, ye shal not kyl it & her young both in one day.

29 When ye wyl offer a thanke offeryng vnto the Lorde, offer * it wyllyngly:

* or, that it may be accepted.

30 And the same day it must be eaten vp, so that ye leaue none of it vntyl the morow: I am the Lorde.

31 Therfore shal ye keepe my commaundementes, and doo them: I am the Lorde.

32 Neyther shal ye pollute my name, but I wyl be halowed among the children of Israel: I am the Lorde whiche halowe you,

Leuit. 10. verse. 3.

33 And that brought you out of the lande of Egypt to be your God, I am the Lorde.

The. xxiii. Chapter.

2. Of the holy dayes. 3. Of the Sabboth. 5. The Passeouer. 6. The feast of vnleauened bread.

23 1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord whiche ye shal cal holy conuocations, euen these are my feastes.

Exod. 23. b. 3 Syxe dayes ye shal worke, but the seuenth day is the Sabboth of reast, an holy conuocation, so that ye doo no worke therin: it is the Sabboth of the Lord in al your dwellynges.

4 These are the feastes of the Lorde, euen holy conuocations, whiche ye shal proclayme in their seasons.

Exod. 12. c. Num. 18. c. 5 In the fourteenth day of the first moneth at euen, is the Lordes Passeouer.

6 And on the fyfteenth day of the same moneth, is the feast of vnleauened bread vnto the Lorde: seuen dayes ye must eate vnleauened bread.

7 In the firste day ye shal haue an holy conuocation: ye shal doo no seruile worke therein. B Exod. 12. b.

8 But ye shal offer sacrifices made by fyre vnto the lord throughout these seuen dayes: and in the seuenth day is an holy conuocation, ye shal doo no seruile worke therein.

9 And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be comme into the lande whiche I geue vnto you, and reape downe the haruest thereof, ye shal bring a sheafe of the fyrste fruites of your haruest vnto the priest: Num. 15. a.

11 Whiche shal waue the sheafe before the Lorde to be accepted for you: and the morowe after the Sabboth the priest shal waue it.

12 And ye shal offer that day, when ye waue the sheafe, an hee lambe without blemishe, of a yeere olde, for a whole burnt offeryng vnto the Lorde:

13 And the meate offering thereof shalbe made of two tenth deales of fyne flowre, myngled with oyle, to be a sacrifice made by fyre vnto the Lorde for a sweete sauour: and the drynke offeryng thereof shalbe of wyne, the fourth deale of an hin.

14 And ye shal eate neyther bread, nor parched corne, nor greene eares, vntyl the selfe same day that ye haue brought an offering vnto your God: Let this be a lawe for euer in your generations, and in al your dwellynges. C

15 And ye shal count vnto you from the morowe after the Sabboth, from the day that ye brought the sheafe of the waue offering, seuen Sabbothes, they shalbe complet:

16 Euen vnto the morow after the seuenth Sabboth shal ye number fyftie dayes, and ye shal bring a newe meate offering vnto the Lorde.

17 And ye shal bring out of your habitations two waue loaues, made of two tenth deales of fyne flowre, and that are made with leauen, for fyrst fruites vnto the Lord. Num. 28. d.

18 And ye shal bring with the bread, seuen lambes without deformitie, of one yeere of age, and one young Bullocke, and two Rammes, whiche shal serue for a whole burnt offering vnto the Lorde, with their meate offeringes and their drynke offeringes, to be a sacrifice made by fyre, for a sweete sauour vnto the Lord.

19 Then

19 Then ye shal prepare an hee Goate for a
sinne offering, and two lambes of one yeere
olde for peace offerynges.
20 And the priest shal waue them with the
bread of the firste fruites, for a waue offe-
ring before the Lord, with the two lambes:
they shalbe holy to the Lord for the priestes.
D 21 And ye shal proclayme the same day,
that it may be an holy conuocation vnto
you: ye shal doo no seruile woorke therein,
let it be a lawe for euer in al your dwel-
linges throughout your generations.
Leuit.19.b. 22 And when ye reape downe the harueſt
Deut.24.b. of your lande, thou shalt not make cleane
riddance of the corners of thy feelde when
thou reapest, neyther shalt thou make anye
aftergeathering of thy harueſt, but shalt
leaue them vnto the poore, and the stran-
ger: I am the Lorde your God.
23 And the Lorde spake vnto Moses, say-
ing,
24 Speake vnto the children of Israel, and
say, In the seuenth moneth, in the first day
of the moneth shal ye haue Sabboth, euen
the remembrance of blowing of trumpets,
Num.19.a. an holy conuocation.
25 Ye shal doo no seruile woorke therein,
but offer sacrifice made by fyre vnto the
Lorde.
26 And the Lorde spake vnto Moses, saye-
ing,
Leuit.15.k. 27 The tenth day of the selfe seuenth
moneth, is a day of reconcilyng, therefore
shal it be an holy conuocation vnto you,
* That is, and ye shal * humble your soules, and offer
you shal fast sacrifices made by fyre vnto the Lorde.
E 28 Ye shal doo no woorke the same day, for
it is a day of reconcilyng, to make an at-
tonement for you before the lord your God.
29 For whatsoeuer soule it be that hum-
bleth not him selfe that day, he shalbe cut of
from among his people.
30 And whatsoeuer soule doo any woorke
that day, the same soule wil I destroy from
among his people.
31 Ye shal doo no maner of woorke, therfore
let it be a lawe for euer in your generations,
and in al your dwellinges.
32 Let it be vnto you a Sabboth of reast, &
ye shal humble your soules in the nynth
day of the moneth at euen: from euen to
euen shal ye celebrate your Sabboth.
33 And the Lorde spake vnto Moses, saye-
ing,
F 34 Speake vnto the children of Israel, and
Num.29.b. say, The fyfteenth day of the same seuenth
2.Esd.5.e. moneth, is the feaste of tabernacles, seuen
2.Mach.1.c dayes vnto the Lorde.
35 The first day is an holy conuocation, ye
shal doo no seruile woorke.
36 Seuen dayes ye shal offer sacrifice made
by fyre vnto the Lorde, and in the eyghth
day shalbe an holy conuocation vnto you,
and ye shal offer sacrifices made by fyre vn-
to the Lorde: It is the solempne assem-
blie, and ye shal doo no seruile woorke ther-
in.
37 These are the feastes of the Lord which
ye shal cal holy conuocations, for to offer
sacrifice made by fyre vnto the Lord, whole
burnt offering, meate offering, " sacrifi- " or, peace
ces, and drynke offeringes, euery thing vp- offeringes.
on his day,
38 Beside the Sabbothes of the Lorde, and
beside your gyftes, beside al your vowes,
and al your free offerynges whiche ye gene
vnto the Lorde.
39 Moreouer, in the fyfteenth day of the se-
uenth moneth, when ye haue geathered in
the fruite of the lande, ye shal keepe holy
day vnto the Lorde seuen dayes. The firste
day shalbe a Sabboth, lykewyse in the
eyghth day shalbe a Sabboth.
40 And ye shal take you in the firste day the
fruites of goodly trees, branches of palme
trees, and the boughes of thicke trees, and
wyllowes of the brooke, and shal reioyce
before the Lorde your God seuen dayes.
41 And ye shal kepe this feast vnto the Lord G
seuen dayes " in the yeere: It shalbe a law " or, yerely.
for euer in your generations, that ye keepe
it in the seuenth moneth.
42 Ye shal dwel in " boothes seuen dayes: " or, tentes.
euen al that are Israelites borne, shal dwel
in boothes:
43 That your children after you may know
howe that I made the children of Israel
to dwel in boothes, when I brought them
out of the lande of Egypt: I am the Lorde
your God.
44 And Moses declared vnto the children
of Israel the feastes of the Lorde.

The.xxiiii.Chapter.

1. The oyle for the lampes. 15. He that blasphemeth must be stoned. 17. He that kylleth, shalbe kylled.

1 AND the Lorde spake vnto Moses, A
saying, Exod.27.b.
2 Commaunde the children of Israel
that they bring vnto thee pure oyle olyue,
beaten for the light, to cause the lampes to
burne continually,
3 Without the vayle of witnesse, in the ta-
bernacle of the congregation, shal Aaron
dresse them, both euenyng and morenyng be-
fore the Lorde alwayes: Let it be a lawe for
euer in your generations.
4 He shal dresse the lampes vppon the pure
candle-

candelsticke before the Lorde perpetually.
5 And thou shalt take fine flowre, and bake twelue cakes therof, two tenth deales shalbe in one cake.
6 And thou shalt set them in two rowes: sixe on a rowe vpon the pure table before the Lorde.
7 And put pure frankencense vpon the rowes, that they may be bread of remembrance, and an offeryng made by fyre vnto the Lorde.
8 Euery Sabboth he shal put them in rowes before the Lorde euermore, of the chyldren of Israel (that they be offered) for an euerlastyng couenant.
9 And they shalbe Aarons and his sonnes, whiche shal eate them in the holy place: For they are moste holy vnto him, of the offeringes of the lord made by fyre, by a perpetual statute.
10 And the sonne of an Israelitishe wyfe, whose father was an Egyptian, went out among the chyldren of Israel: and this sonne of the Israelitishe wyfe, and a man of Israel stroue together in the host.
11 And the Israelitishe womans sonne blasphemed the name of the Lord, and cursed, and they brought him vnto Moses: His mothers name was Selomith, whiche was the daughter of Dibri, of the tribe of Dan.
12 And they put him in ward, that the mind of the Lorde myght be shewed them.
13 And the Lord spake vnto Moses, saying,
14 Bryng the cursed speaker without the host, and let al that hearde hym, put theyr handes vpon his head, and let al the multitude stone hym.
15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shal beare his sinne.
16 And he that blasphemeth the name of the Lord, let hym be slayne, and al the multitude shal stone hym to death: Whether he be borne in the lande, or a stranger, when he blasphemeth the name of the Lorde, let hym be slayne.
17 And he that killeth any man, let hym dye the death.
Exod.21.b. 18 And he that killeth a beast, let him make hym good, beast for beast.
19 And yf a man cause a blemishe in his neighbour: as he hath donne, so shal it be donne to hym.
Mat.5.f. Exod.21.c 20 Breache for breache, eye for eye, & toothe for toothe: euen as he hath blemished a man, so shal he be blemished agayne.
21 And he that killeth a beast, let him restore it, and he that killeth a man, let hym dye.
22 Ye shal haue one manner of lawe, euen for the stranger, as wel as for one of your owne countrey: for I am the Lorde your God.
23 And Moses tolde the children of Israel, and they brought hym that had cursed, out of the host, and stoned him with stones: and the chyldren of Israel dyd as the Lorde commaunded Moses.

The.xxv.Chapter.

2. The Sabboth of the seuenth yeere, 8. and the yeere of Iubilee.

1 AND the Lorde spake vnto Moses in mount Sinai, saying,
2 Speake vnto the children of Israel, and say vnto them, When ye come into the lande whiche I gene you, the lande shal reast and keepe Sabboth vnto the Lorde.
3 Sixe yeeres thou shalt sowe thy feelde, and sixe yeeres thou shalt cut thy vineyard, and geather in the fruite therof.
4 But the seuenth yeere shalbe a sabboth of reast vnto the lande, the Lordes sabboth it shalbe: thou shalt neyther sowe thy feelde, nor cut thy vineyarde. Deut.15.a.
5 That which groweth of the owne accord of thy haruest, thou shalt not reape, neither geather the grapes that thou hast leaft behinde: for it is a yeere of rest vnto the land.
6 And the reast of the land shalbe meate for you, euen for thee, for thy seruant, and for thy mayde, for thy hyred seruant, and for the stranger that sojourneth with thee:
7 And for thy cattel, and for the beastes that are in thy lande, shal al the increase therof be meate.
8 And thou shalt number seuen sabbothes of yeeres vnto thee, euen seuen tymes seuen yeeres, and the space of the seuen sabbothes of yeeres, wil be vnto thee fourtie and nine yeeres.
9 And then thou shalt cause to blowe the trumpette of the (a) Jubilee in the tenth day of the seuenth moneth, euen in the day of attonement, shal ye make the trumpe blowe throughout al your lande.
(a) It was so called, the ioyful tydinges of libertie was publiquely proclaymed by the sound of a trumpet.
10 And ye shal halowe that yeere, euen the fiftieth yeere, and proclayme libertie throwout al the lande, vnto al the inhabiters therof: for it shalbe a Jubilee vnto you, and ye shal returne euery man vnto his possession, and euery man vnto his kynrede agayne.
11 A yeere of Jubilee shal that fiftieth yeere be vnto you: Ye shal not sowe, neyther reape that whiche groweth of it selfe, neyther geather the grapes that are leaft.
12 For that yeere of Jubilee shalbe holy vnto you: but ye shal eate of the increase therof out of the feelde.

13 In the yeere of this Iubilee ye shal returne euery man vnto his possession againe.

C 14 If thou sellest ought vnto thy neyghbour, or buyest ought of thy neyghbours hande, ye shal not oppresse one another.

15 But according to the number of yeeres after the Iubilee yeere, thou shalt buye of thy neighbour: & according vnto the number of yeeres of the fruites he shal sel vnto thee.

16 According to the multitude of yeeres, he shal encrease the price thereof, and according to the fewnesse of yeeres, he shal minishe the price of it: for the (b) number of fruites dooth he sel vnto thee.

(b) Only he selleth vnto thee the profite whiche may ryse of the grou̇d al those yeeres vntyl the yeere of Iubilee.

17 Oppresse not ye therefore euery man his neighbour, but thou shalt feare thy God: For I am the Lorde your God.

18 Wherefore, ye shal doo after mine ordinances, and keepe my lawes, and doo them, and ye shal dwel in the lande in safetie.

19 And the lande shal geue her fruite, and ye shal eate your fyl, and dwel therein in safetie.

20 And yf ye shal say, What shal we eate the seuenth yeere? for we shal not sowe, nor geather in our increase:

D 21 I wyl sende my blessing vpon you in the sixth yeere, and it shal bryng foorth fruite for three yeeres.

22 And ye shal sowe the eight yeere, and eate yet of old fruite vntil the ninth yeere: vntil her fruites come, ye shal eate of olde stoare.

(c) That is, they may not be quite put frō the possessour, but restored in the yeere of Iubilee.

23 The lande shal not be solde to (c) waste: for the lande is mine, and ye be but strangers, and soiourners with me.

24 In al the lande of your possession, ye shal (d) graunt a redemption for the lande.

(d) That the seller may redeeme it agayne.

25 If thy brother be wared poore, and hath solde away of his possession, and yf any of his kinne come to redeeme it, let him buye out that whiche his brother solde.

26 And if he haue no man to redeeme it, and his hande hath gotten and founde as much as may be sufficient to buye it out againe:

27 Then let him count howe long it hath ben sold, and deliuer the reast vnto the man to whom he solde it, that he may returne to his possession agayne.

E 28 But and if his hande can not geat sufficient to restoare to the other agayne, then that whiche is solde, shal remayne in the hande of him that hath bought it, vntyl the yeere of Iubilee: and in the Iubilee it shal come out, and he shal returne vnto his possession agayne.

29 And if a man sel a dwelling house in a walled citie, he may buye it out agayne within a whole yeere after it is sold: within a yeere may he redeeme it.

30 But and if he buye it not out againe within the space of a ful yeere, then the house that is in the walled citie, shalbe stablished, as translated to him that bought it, and his successours after him, and shal not goe out in the Iubilee:

31 But the houses of villages, whiche haue no walles rounde about them, are counted as the feelde of the countrey: and therefore they may be bought out agayne, and shal goe out in the Iubilee.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at al seasons.

33 And yf a man purchase of the Leuites: the house that was solde, and the citie of their possession, shal goe out in the yeere of Iubilee: for the houses of the cities of the Leuites, are their possession among the chyldren of Israel.

34 But the feelde of the suburbes of their cities may not be solde, for it is their perpetual possession.

F 35 If thy brother be waxen poore, and fallen in decay with thee, thou shalt releeue him as a stranger or a soiourner, that he may liue with thee.

36 And thou shalt take no vsurie of him, or vantage: but thou shalt feare thy God, that thy brother may lyue with thee. Exod. 22.d. Deut. 23.b. Ezech. 22.c

37 Thou shalt not geue him thy money vpon vsurie, nor lende him thy victualles for increase.

38 I am the Lord your God, which brought you out of the lande of Egypt, to geue you the lande of Chanaan, and to be your God.

39 If thy brother that dwelleth by thee, be waxen poore, and be solde vnto thee, thou shalt not compel him to serue as a bonde seruant: Exod. 21.a. Deut. 15.c.

40 But as an hyred seruant, and as a soiourner he shalbe with thee, and shal serue thee vnto the yeere of Iubilee.

41 And then shal he depart from thee, both he and his children with him, and shal returne vnto his owne kynrede agayne, and vnto the possession of his fathers shal he returne. G

42 For they are my seruantes, whiche I brought out of the lande of Egypt: and shal not therefore be solde as bondemen.

43 Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant, and thy bondmaide, whiche thou shalt haue, shalbe of the heathen that are rounde about you: of them shal ye purchase seruantes and maydes.

45 Moreouer, of the chyldren of the strangers that are soiourners among you, of them

of them shal ye buye, and of their families that are with you, whiche they begate in your lande: these shalbe your possession.

46 And ye shal take them as inheritance for your chyldren after you, to possesse them for an inheritance, they shalbe your bondmenne for euer, but ouer your brethren the chyldren of Israel, ye shal not rule one ouer another cruelly.

G 47 If a soiourner or stranger waxe rich by thee, and thy brother that dwelleth by him waxe poore, & sel him selfe vnto the stranger or soiourner by thee, or to the stocke of the strangers kynne:

48 After that he is solde, he maye be redeemed agayne: one of his brethren maye redeeme him:

49 Eyther his vncle or his vncles sonne may buye him out, or any that is nygh of kinne vnto him of his kinred, may redeeme him: eyther if his hande can geat so much, he may be bought out.

50 And he shal recken with him that bought hym, from the yeere that he was solde in, vnto the yeere of Iubilee, and the price of his "buying, shalbe accordyng vnto the number of yeeres, accordyng to the tyme of an hyred seruant shal he be with him.

" Sale.

51 If there be yet many yeeres behynde, accordyng vnto them, let him geue agayne for his delyuerance, of the money that he was bought for.

52 If there remayne but fewe yeeres vnto the yeere of Iubilee, let him count with him againe, and accordyng vnto his yeeres, geue him agayne for his redemption.

53 And he shalbe with him yeere by yeere as an hired seruant: and the other shal not rule cruelly ouer him in thy syght.

54 If he be not redeemed thus, he shal goe out in the yeere of Iubilee, both he and his chyldren with him.

55 For vnto me the chyldren of Israel are seruantes, they are my seruantes which I broughtout of the land of Egypt: I am the Lorde your God.

The.xxvi.Chapter.

3. They are blessed that keepe the commaundementns of God. 14. And cursed are they that keepe them not.

A 1 YE shal make you no idols nor grauen image, neyther reare you vp a pyller, neither shal ye set vp any image of stone in your lande to bowe downe vnto it: for I am the Lorde your God.

2 Ye shal keepe my Sabbothes, and reuerence my sanctuarie: for I am the Lorde.

3 If ye walke in my ordinances, and keepe my commaundementes, and doo them,

4 I wyl sende you rayne in due season, and the lande shal yeelde her increase, and the trees of the feelde shal geue their fruite:

5 And your (a) threashyng shal reach vnto the vintage, and the vintage shal reache vnto the sowing time: and ye shal eate your bread in plenteousnesse, and dwel in your lande safely.

(a) There shalbe such plenty, that corne haruest canne scarcely be inned before wyne haruest, & wyne haruest scarsly ended before sowyng tyme.

6 And I wyl sende peace in the lande, and ye shal sleepe, & none shal make you afraid: and I wil ridde euyl beastes out of the lande, and there shal no swoorde go throughout your lande.

7 And ye shal chase your enimies, and they shal fal before you vpon the swoorde.

8 And fiue of you shal chase an hundred, and an hundred of you shal put ten thousand to flight: and your enimies shal fal before you vpon the swoorde. Iosuah.23. B

9 For I wyl haue respect vnto you, and make you increase, and multiplie you, and set vp my couenant with you.

10 And ye shal eate olde store, and cary out olde, because of the newe.

11 And I wyl make my dwellyng place amongest you, & my soule shal not lothe you. 2. Cor.6.a

12 I wyl walke among you, and wyl be your God, and ye shalbe my people.

13 I am the Lorde your GOD whiche brought you out of the lande of Egypt, that ye shoulde not be their bondmenne, and I haue broken the chaynes of your yoke, and made you goe vpright.

14 But and if ye wyl not hearken vnto me, nor wyl not doo after these commaundementes: C Deut.28.b. Malac.2.a.

15 And if ye shal despise myne ordinances, eyther yf your soule abhorre my lawes, so that ye wyl not doo al my commaundementes, but breake my couenant:

16 I also wyl do this vnto you, I wyl bring vpon you fearefulnesse, consumption, & the burnyng ague, to consume your eyes, & gender sorowe of hart: and ye shal sowe your seede in vaine, for your enimies shal eate it.

17 And I wyl set my face agaynst you, and ye shal fal before your enimies: they that hate you shal raigne ouer you, and ye shal flee when no man followeth you. Prou.28.a

18 And yf ye wyl not yet for al this hearken vnto me, then wyl I pounishe you seuen times more for your synnes:

19 And wyl breake the pride of your power, and I wyl make your heauen as iron, and your earth as brasse.

20 And your labour shalbe spent in vaine: D for your lande shal not geue her increase, neyther shal the trees of the land geue their fruites.

21 And

21 And yf ye walke contrary vnto me, and wyl not hearken vnto me, I wyl bryng ſeuen times mo plagues vpon you, accoꝛding to your ſinnes.

22 I wyl alſo ſende in wylde beaſtes vpon you, whiche ſhal robbe you of your chyldꝛen, and deſtroy your catayle, and make you fewe in number, and cauſe your hygh wayes tobe deſolate.

23 And if ye may not be reformed by theſe thinges, but ſhal walke contrary vnto me:

24 Then wyl I alſo walke contrary vnto you, and wyl pounyſhe you yet ſeuen tymes foꝛ your ſinnes.

25 And I wyl ſend a ſwoꝛd vpon you, that ſhal auenge my couenant: and when ye are geathered togeather within your cities, I wyl ſende the peſtilence among you, and ye ſhalbe deliuered into the hande of the enimie.

Ezech. 4. verſe. 16. (b) He ſpeaketh thus, becauſe that man is ſuſteyned and ſtrengthned by the bread that he eateth, like as a perſon is ſuſteyned by the ſtaffe that he leaneth vnto.

26 And when I haue bꝛoken the (b) ſtaffe of your bꝛead, (c) ten wyues ſhal bake your bꝛead in one ouen, and they ſhal deliuer you your bꝛead agayne by wayght: ye ſhal eate, and not be ſatiſfied:

(c) The ſcarſitie ſhalbe ſo great, that one little ouen ſhal ſerue for ten houſholdes,

27 And if ye wyl not yet foꝛ al this hearken vnto me, but walke agaynſt me:

28 I wyl walke contrary vnto you alſo in indignation, and wyl chaſtiſe you ſeuen times moꝛe foꝛ your ſinnes.

29 And ye ſhal eate the fleaſhe of your ſonnes, and the fleaſh of your daughters ſhal ye deuoure.

30 I wyl deſtroy your high places, and cut a[illegible]y your images, and caſt your carkaſſes vpon the bodies of your idols, and my ſoule ſhal ab[illegible]oꝛre you.

31 And I wyl make your cities deſolate, and bꝛyng your ſanctuarie vnto nought, and wyl not ſmel the ſauour of your ſweete odours.

32 I wyl bꝛing the lande vnto a wyldernеſſe, and your enimies whiche dwel therin ſhal woonder at it.

33 And I wyl ſtrowe you among the heathen, and wyl dꝛawe out a ſwoꝛde after you: and your lande ſhalbe waſte, and your cities deſolate.

F 34 Then ſhal the land enioy her Sabbothes as long as it lyeth voyde, and ye ſhalbe in your enimies lande, euen then ſhal the land reaſt and enioy her Sabbothes.

35 As long as it lyeth voyde, it ſhal reaſt: becauſe it did not reaſt in your Sabbothes when ye dwelt vppon it.

36 And vppon them that are leaft aliue of you, I wil ſende a fayntneſſe into theyꝛ hartes in the landes of theyꝛ enimies, and the ſounde of a ſhakyng leafe ſhal chaſe them, and they ſhal flee, as fleeing from a ſwoꝛde: they ſhal fal, no man folowyng vpon them.

37 They ſhal fal one vppon another as it were befoꝛe a ſwoꝛd, no man folowing vpon them: and ye ſhal haue no power to ſtande befoꝛe your enimies.

38 And ye ſhal periſhe among the heathen, and the lande of your enimies ſhal eate you vp.

39 And they that are leafte of you ſhal pyne away in their vnrighteouſneſſe in your enimies landes, and in the miſdeedes of their fathers ſhal they conſume with them.

40 And they ſhal confeſſe their miſdeedes, and the miſdeedes of their fathers, foꝛ their treſpaſſe whiche they haue treſpaſſed againſt me, and foꝛ that alſo that they haue walked contrary vnto me.

41 Therefoꝛe I alſo wyl walke contrary vnto them, and wyl bꝛing them into the lande of their enimies: and then at the leaſt way their vncircumciſed hartes ſhalbe tamed, and they ſhal wyllingly accept their (d) ſinne.

(d) That is, the puniſhment for their ſinne.

42 Then I wyl remember my couenant with Jacob, and my couenant with Iſahac, and my couenant with Abꝛaham wyl I remember, and wyl thinke on the land.

43 The lande alſo ſhalbe leaft of them, and ſhal enioy her Sabbothes while ſhe lyeth waſte without them: and they ſhal willingly accept their * ſinne, becauſe they deſpiſed my lawes, and becauſe their ſoule abhoꝛred mine oꝛdinances.

* oꝛ, the puniſhment foꝛ their ſinne.

44 And yet foꝛ al that, when they be in the land of their enimies, I wyl not caſte them away, neyther wyl I abhoꝛre thē, to deſtroy them vtterly, and to breake my couenant with them: foꝛ I am the Loꝛd their God. Deut. 3. 6.

45 I wyl foꝛ their (e) ſakes remember the couenant of olde, when I bꝛought them out of the lande of Egypte in the ſight of the heathen, that I might be their God: I am the Loꝛde.

(e) God thinketh on his mercy in the middeſt of his anger.

46 Theſe are the oꝛdinances, and iudgementes, and lawes, whiche the Loꝛd made betwrene him & the chyldꝛen of Iſrael in mount Sinai, by the hande of Moſes.

The. xxvii. Chapter.

1. Of diuers vowes, and redemption of the ſame. 31. Al tythes are due to the Lorde.

1 AND the Loꝛd ſpake vnto Moſes, ſaying,

2 Speake vnto the chyldꝛen of Iſrael, & ſay vnto them, If any man wyl make a (a) ſinguler vowe of a perſon vnto the Loꝛd,

(a) As of his ſonne or his daughter.

Lorde, by thy estimation:

Num.3.8. 3 Then thy estimation shalbe (thus,) Of the male, from twentie yeeres olde vnto sixtie, shalbe by thy estimation fiftie sicles of syluer, after the sicle of the sanctuarie:

4 And yf it be a female, then thy valuation shalbe thirtie sicles.

5 And from fiue yeeres to twentie, thy valuation shalbe of the male twentie sicles, and of the female ten sicles.

B 6 And from a (b) moneth vnto fiue yeeres, thy estimation shalbe of the male, at fyue sicles of syluer, and of the female, at three sicles of syluer.

(b) He speaketh of those vowes whereby their fathers dedicated their children to god, which were not of suche force that they might be redeemed from them.

7 And from sixtie yeeres olde and aboue, yf he be a male, then thy price shalbe fifteene sicles, and for the female, ten sicles.

8 But yf he be poorer then thou hast esteemed hym, he shal present hym selfe before the priest, and the priest shal value hym: according as the hand of him that vowed is able to geat, euen so shal ỹ priest value him.

9 If it be a beast of whiche men bryng an offeryng vnto the Lorde, al that any man geueth of suche vnto the Lorde shalbe holy.

10 He shal not alter it, nor change it, a good for a bad, or a bad for a good: And yf he change beast for beast, then both the same beast, and it also wherewith it was changed, shalbe (c) holy.

(c) That is, consecrate to the Lorde.

11 If it be any manner of vncleane beast, of whiche men do not offer a sacrifice vnto the Lorde, he shal set the beast before the priest:

12 And the priest shal value it, whether it be good or bad: and as the priest setteth it, so shal it be.

13 But yf he wyl buye it agayne, he shal geue the fifth part more aboue that it was set at.

C 14 If any man dedicate his house to be holy vnto the Lorde, the priest shal set it, whether it be good or bad: and as the priest hath set it, so shal it stande.

15 And when he that sanctified it, wyl redeeme his house, let him geue the fifth part of the money that it was iudged at therto, and it shalbe his.

16 If a man halowe a peece of his inherited lande vnto the Lorde, thou shalt value it accordyng to the seede thereof: An Homer of Barley seede shalbe set at fiftie sicles of syluer.

17 If he halowe his feelde immediatly from the yeere of Jubilee, it shalbe worth according as thou doost esteeme it.

18 But and if he halowe his feelde after the Jubilee, the priest shal recken vnto hym the money, according to the number of the yeeres that remaine, vnto the yeeres of Jubilee folowyng, and it shalbe abated by thy estimation.

19 If he that consecrated the feelde, wyl redeeme it agayne, let him put the fifth parte of the price that thou diddest value it at thereunto, and it shalbe his.

20 And yf he wyl not redeeme the feelde, but selleth the feelde to another man, he (that vowed) may redeeme it no more:

21 But when the feeld goeth out in the yeere of Jubilee, it shalbe holy vnto the Lorde, as a feelde separate from common vse, and it shalbe the priestes possession. D

22 If a man sanctifie vnto the Lord a feeld whiche he hath bought, and is not of the grounde of his inheritance:

23 The priest shal recken vnto hym what it is worth vnto the yeere of Jubilee, and he shal geue the price that it is set at the same day, as a thing consecrate vnto the Lorde.

24 And in the yeere of Jubilee the feeld shal returne vnto him of whom it was bought, Exod.30.b.
to hym whose inheritance of lande it was.

25 And al thy valuation shalbe according to Deut.15.d.
the sicle of the sanctuarie: One sicle conteyneth twentie Gerahs.

26 But the first borne of the beastes that is the Lordes first borne, may no man sanctifie, whether it be oxe or sheepe, for it is the Lordes already.

27 If it be an vncleane beast, he shal redeeme it as thou shalt set it at, and geue the fifth part more therto: Or if it be not redeemed, it shalbe solde according to thy estimation.

28 Notwithstanding, nothing separate from E
the common vse, that a man dooth separate vnto the Lorde of al that he hath, whether it be man or beast, or lande of his inheritance, may be solde or redeemed: for euery thyng separate from the common vse, is most holy vnto the Lorde.

29 Nothyng separate from the common vse, which shalbe separate from man, shalbe redeemed, but dye the death.

30 Euery tithe of the lande also, both of the seede of the land, & of the fruite of the trees, is the Lordes, & is sanctified vnto the Lord.

31 And yf a man wyl redeeme ought of his tithes, let hym adde the fifth part thereto.

32 And euery tithe of oxe and of sheepe, and of euery beast that goeth vnder the (d) rod, euen euery tenth, shalbe holy vnto the lord.

(d) That is, euery tenth as it riseth by tale, whether it be male or female, without acceptiō or respect.

33 He shal not looke if it be good or bad, nor change it: els yf he change it, both it, and that it was changed withal, shalbe halowed, and may not be redeemed.

34 These are the commaundements which the Lord commaunded by Moses, vnto the children of Israel in mount Sinai.

The ende of the thirde booke of Moses, called Leuiticus.

The fourth booke of Moses, called in the Hebrue Vaiedabbar, and in the Latine Numeri.

This fourth booke of Moses is called the booke of Numbers: because in the begynnyng of it, Moses and Aaron dyd number the children of Israel, and that by their tribes.

The first Chapter.

Moses and Aaron, with the twelue princes of the tribes, are commaunded of the Lorde to number them that are meete for warre. 49. The Leuites are exempted for the seruice of the tabernacle.

1 AND the Lord spake vnto Moses in the wylderneſſe of Sinai, in the tabernacle of the congregation, the firſte day of the ſeconde moneth, in the ſecond yere after they were come out of the lande of Egypt, ſayeing,

2 Take ye the ſumme of al the multitude of the children of Iſrael, after their kinredes and houſholdes of their fathers, with the number of their names, al that are males, "head by head,

Exod. 30. b. Num. 26. a. 2. Reg. 24. a. " or, man by man.

3 From twentie yeeres olde and aboue, al that goe fooꝛth to the warre in Iſrael: thou and Aaron ſhalt number them throughout their armies.

4 And with you ſhalbe men of euery tribe, ſuche (as are) the heades of the houſes of their fathers.

5 And theſe are the names of the men that ſhal (a) ſtande with you: of (the tribe of) Ruben, Elizur the ſonne of Sedeur.

(a) That is, aſſiſte you when you number the people.

6 Of Simeon, Selumiel the ſonne of Suriſaddai.

7 Of Iuda, Nahelſon the ſonne of Aminadab.

8 Of Iſachar, Nathaniel the ſonne of Zuar.

9 Of Zabulon, Eliab the ſonne of Helon.

10 Among the children of Joſeph: of Ephraim, Eliſama the ſonne of Amihud: of Manaſſe, Gamaliel the ſonne of Pedazur.

11 Of Beniamin, Abidan the ſonne of Gedeon.

12 Of Dan, Ahiezer the ſonne of Ammiſaddai.

13 Of Aſer, Pagiel the ſonne of Ocran.

14 Of Gad, Eliaſaph the ſonne of Duel.

15 Of Nephthali, Ahira the ſonne of Enan.

16 Theſe were of great fame in the congregation, princes of the tribes of their fathers, & heades ouer thouſands in Iſrael.

17 And Moſes and Aaron tooke theſe men whiche are expreſſed by their names.

18 And they called al the congregation togeather, the firſt day of the ſecond moneth, and they were reckened throughout their kynredes, & houſes of their fathers, accoꝛdyng to the number of their names, from twentie yeeres olde & aboue, head by head.

19 As the Lorde commaunded Moſes, ſo he numbꝛed them in the wilderneſſe of Sinai.

20 So were the chyldꝛen of Ruben Iſraels eldeſt ſonne throughout their generations, and their kynredes, and houſes of their fathers, accoꝛdyng to the number of their names, head by head, al males from twentie yeeres olde and aboue, as many as dyd goe fooꝛth to the warre:

21 The number of them that were of the tribe of Ruben, was fourtie and ſixe thouſande, and fiue hundꝛed.

22 Of the chyldꝛen of Simeon throughout their generations, and their kynredes, and houſes of their fathers, the ſumme of them in the number of names head by head, al the males from twentie yeeres and aboue, whoſoeuer might goe fooꝛth to the warre:

23 The ſumme of them that were of the tribe of Simeon, fiftie and nine thouſande and three hundꝛed.

24 Of the chyldꝛen of Gad throughout their generations, and their kinredes, and houſholdes of their fathers, the number of the names from twentie yeeres and aboue, al that went fooꝛth to the warre:

25 The number of them that were of the tribe of Gad, was fourtie and fiue thouſande, ſixe hundꝛed and fiftie.

26 Of the chyldꝛen of Iuda throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres and aboue, al that were able to goe fooꝛth to the warre:

27 The number of them that were of the tribe of Iuda, was threeſcoꝛe and foureteene thouſande, and ſixe hundꝛed.

28 Of the chyldꝛen of Iſachar throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres & aboue, whiche went al fooꝛth to the warre:

29 The number of them that were of the tribe

tribe of Iſachar, was fiftie and foure thouſande and foure hundred.

30 Of the chyldren of Zabulon throughout their generations, and their kinredes, and houſes of their fathers, the number of names from twentie yeeres and aboue, al whiche were able to goe foorth in the hoſt:

31 The number of them that were of the tribe of Zabulon, was fiftie and ſeuen thouſande and foure hundred.

32 Of the chyldren of Joſeph (namely) of the chyldren of Ephraim throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres & aboue, al that went out to the warre:

33 The number of them that were of the tribe of Ephraim, was fourtie thouſande and fyue hundred.

34 Of the chyldren of Manaſſe throughout their generations, and their kinredes, and houſes of their fathers, the number of names from twentie yeeres old and aboue, al that went out to the warre:

F 35 The number of them that were of the tribe of Manaſſe, was thirtie and two thouſande and two hundred.

36 Of the chyldren of Beniamin throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres and aboue, al that went foorth to the warre:

37 The number of them that were of the tribe of Beniamin, was thirtie and fyue thouſande and foure hundred.

38 Of the chyldren of Dan throughout their generations, and kynredes, and houſes of their fathers, the number of names from twentie yeeres old and aboue, al that went foorth to the warre:

39 The number of them that were of the tribe of Dan, was threeſcore and two thouſande and ſeuen hundred.

40 Of the chyldren of Aſer throughout their generations, and their kynredes, and houſes of their fathers, the number of the names from twentie yeeres and aboue, al that went out to the warre:

41 The number of them that were of the tribe of Aſer, was fourtie and one thouſand and fyue hundred.

42 Of the chyldren of Nephthali throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres and aboue, al that might goe foorth to the warre:

43 The number of them that were of the tribe of Nephthali, was fyftie and three thouſande and foure hundred.

44 Theſe are the ſummes whiche Moſes and Aaron numbred, and the princes of Iſrael, thoſe twelue menne which were euery one for the houſe of their fathers.

45 So were al the numbers of the children of Iſrael throughout the houſes of their fathers, from twentie yeeres and aboue, al that went foorth to the warre in Iſrael:

46 Al they I ſay, were in number ſixe hundred thouſande, and three thouſande, fyue hundred and fyftie. Exod.12.f Num.11.f 6

47 But the Leuites after the tribes of their fathers were not numbred among them.

48 For the Lorde ſpake vnto Moſes, ſayeing,

49 Onely thou ſhalt not number the tribe of Leui, neither take the ſumme of them among the chyldren of Iſrael.

50 But thou ſhalt appoint the Leuites ouer the tabernacle of witneſſe, and ouer al the veſſels therof, and ouer al thynges that are in it: Yea, they ſhal beare the tabernacle, and al the veſſels thereof, and they ſhal miniſter in it, and ſhal dwel rounde about the tabernacle.

51 And when the tabernacle goeth foorth, the Leuites ſhal take it downe: and when the tabernacle is to be pitched, the Leuites ſhal ſet it vp: and if any (b) ſtranger commeth nygh, he ſhal dye. (b) He is a ſtranger that is not of the tribe of Leui

52 And the chyldren of Iſrael ſhal pitche their tentes, euery man in his owne campe, and euery man vnder his owne ſtanderd throughout their hoſtes.

53 But the Leuites ſhal pitche round about the tabernacle of witneſſe, that there be no wrath vpon the congregation of the chyldren of Iſrael: and the Leuites ſhal keepe the watche of the tabernacle of witneſſe.

54 And the chyldren of Iſrael dyd accordyng to al that the Lorde commaunded Moſes, ſo dyd they.

The. ii. Chapter.

2. The order of the tentes. The heades of the kinredes of Iſrael.

1 AND the Lorde ſpake vnto Moſes and Aaron, ſayeing, (a) In the twelue tribes were foure principal ſtanderdes, ſo that euery three tribes had their ſtanderd.

2 (a) Euery man of the chyldren of Iſrael ſhal pitche vnder his owne ſtanderd, and vnder the enſigne of their fathers houſes: farre of about the tabernacle of the congregation ſhal they pitche.

3 (b) On the Eaſt ſyde towarde the ryſyng of the ſunne, ſhal they of the ſtanderd of the hoſt of Iuda pitche, throughout their armies: And Nahaſſon the ſonne of Aminadab ſhalbe captayne of the ſonnes of Iuda. (b) Iuda, Iſachar, and Zabulon, the ſonnes of Lea, were of the firſt ſtanderd.

4 And his hoſt and the number them, three-
ſcore and fourteene thouſand and fyue hun-
dred.

5 Next vnto hym ſhal they that be of the
tribe of Iſachar pitche: and Nathanael the
ſonne of Zuar, ſhalbe captayne of the chyl-
dren of Iſachar.

6 His hoſt and the number thereof, fyftie
and foure thouſande and foure hundred.

B 7 And then the tribe of Zabulon, and Eliab,
the ſonne of Helon, ſhalbe captayne ouer
the chyldren of Zabulon.

8 And his hoſt, and the number of them,
fyftie and ſeuen thouſande and foure hun-
dred.

9 So that the whole number of the whole
hoſt of Iuda, are an hundred thouſande,
foure ſcore and fyue thouſande, and foure
hundred, throughout their armies: & theſe
ſhal firſt moue.

(c) Ruben & Simeon the ſonnes of Lea, and Gad the ſonne of Silpha her mayde, were of the ſecond ſtanderd.

10 (c) On the South ſyde ſhalbe the ſtan-
derd of the hoſt of Ruben, accordyng to
their armies: and the captayne ouer the
ſonnes of Ruben ſhalbe Elizur the ſonne
of Sedeur.

11 And his hoſt and the number of them,
fourtie and fyue thouſande & fyue hundred.

12 And faſt by hym ſhal the tribe of Sime-
on pitche, and the captayne ouer the ſonnes
of Simeon, ſhalbe Salumiel the ſonne of
Zuriſaddai.

13 And his hoſt and the number of them,
fyftie and nyene thouſande and three hun-
dred.

E 14 And the tribe of Gad alſo, and the cap-
tayne ouer the ſonnes of Gad, ſhalbe Elia-
ſaph the ſonne Duel.

15 And his hoſt and the number of them,
fourtie and fyue thouſande, fyue hundred
and fyftie.

16 Al that were numbred with the campe
of Ruben, an hundred thouſande, fyftie
and one thouſande, foure hundred and fyf-
tie, throughout their armies: and they ſhal
ſet forth in the ſeconde place.

17 And the tabernacle of the congregation
ſhal goe with the hoſt of the Leuites in the
middes of the campe: And as they lye in
their tentes, ſo ſhal they proceede in the
iourney, euery man in his degree, and vn-
der their owne ſtanderdes.

(d) Ephraim, Manaſſes, & Beniamin, make the thirde ſtan-derd.

18 On the (d) Weſt ſyde ſhalbe the ſtanderd
of the campe of Ephraim, accordyng to
their armies, and the captayne ouer the
ſonnes of Ephraim, ſhalbe Eliſama the
ſonne of Ammihud.

19 His hoſt and the number of them, fourtie
thouſande and fyue hundred.

20 And faſt by him, ſhalbe the tribe of Ma-
naſſe: and the captayne ouer the ſonnes of
Manaſſe, ſhalbe Gamaliel the ſonne of
Pedazur.

21 His hoſt and the number of them, thirtie
and two thouſande, and two hundred. D

22 And the tribe of Beniamin alſo: and the
captayne ouer the ſonnes of Beniamin,
ſhalbe Abidan the ſonne of Gedeon.

23 His hoſt and the number of them, thirtie
and fyue thouſande, and foure hundred.

24 Al the number of the campe of Ephraim,
were an hundred thouſande, eyght thou-
ſande, and an hundred, throughout their ar-
mies: and they ſhal goe in the thirde place.

25 (e) The ſtanderd of the hoſt of Dan ſhal
keepe the North ſyde, with their armies;
and the captayne ouer the chyldren of Dan,
ſhalbe Ahiezer the ſonne of Ammi Sad-
dai.

(e) Dan, Nephthali, and Aſer, make the fourth ſtan-derde.

26 His hoſt and the number of them, three
ſcore and two thouſande, and ſeuen hun-
dred.

27 And faſt by hym ſhal the tribe of Aſer
pitche: and the captayne ouer the ſonnes
of Aſer, ſhalbe Pagiel the ſonne of Ocran.

28 His hoſt and the number of them, four-
tie and one thouſande and fyue hundred.

29 And the tribe of Nephthali: and the
captayne ouer the chyldren of Nephthali,
ſhalbe Ahira the ſonne of Enan.

30 His hoſt and the number of them, fyftie
and three thouſande and foure hundred.

31 Al they that were numbred with the hoſt
of Dan, were an hundred thouſande, fyftie
and ſeuen thouſande, and fyre hundred:
and they ſhal goe hindmoſt with their ſtan-
derdes.

32 Theſe are the ſummes of the chyldren
of Iſrael throughout the houſes of their fa-
thers, euen al the numbers that pitched
throughout their hoſtes, fyre hundred thou-
ſande, three thouſande, fyue hundred and
fyftie.

33 But the Leuites were not numbred a-
mong the chyldren of Iſrael, as the Lorde
commaunded Moſes.

34 And the chyldren of Iſrael dyd accor-
dyng to al that the Lorde commaunded
Moſes, ſo they pitched with their ſtan-
derdes, and ſo they iourneyed euery one
throughout their kynredes, accordyng to
the houſholdes of their fathers.

The. iii. Chapter.

5. The Leuites goe not to battayle, but mini-
ſter in the ſanctuarie, 21. they pitche their
tentes next to the habitation.

1 THeſe alſo are the generations of Aaron A
and Moſes, in the day that the Lorde
ſpake with Moſes in mount Sinai.

2 And

2 And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron whiche were priestes annoynted, and whose hande was consecrated to minister.

Num.16.g. Leuit.8.a.

4 And Nadab and Abihu dyed before the Lorde, when they offered strange fyre before the Lorde in the wylderneſſe of Sinai, and had no children: and Eleazar and Ithamar ministred in the syght of Aaron their father.

5 And the Lorde spake vnto Moses, saying,

(a) Aaron his sonnes the priestes serued in the sanctuarie in praying for the people and offering sacrifyce, and the Leuites serued for the inferiour vses of the same.

6 Bring the (a) tribe of Leui, and set them before Aaron the priest, that they may serue hym:

7 And take the charge with him, the charge of the whole congregation, before the tabernacle of the congregation, to doo the seruice of the tabernacle.

8 They shal keepe all the instrumentes of the tabernacle of the congregation, and haue the charge of the children of Israel, to doo the seruice of the tabernacle.

9 And thou shalt geue the Leuites vnto Aaron and to his sonnes: for they are geuen and deliuered vnto him of the children of Israel. B

10 And thou shalt appoynt Aaron and his sonnes to wayte on their priestes office: and the stranger that commeth nygh, shalbe slayne.

Exod.13.a. Num.8.c.

11 And the Lorde spake vnto Moses, saying,

12 Beholde, I haue taken the Leuites from among the children of Israel for all the fyrst borne that openeth the matrice among the children of Israel, and the Leuites shalbe myne.

13 Because all the fyrst borne are myne: for the same day that I smote al the first borne in the lande of Egypt, I halowed vnto me al the fyrst borne in Israel both man and beast, and myne they shalbe: I am the Lorde.

C 14 And the Lorde spake vnto Moses in the wylderneſſe of Sinai, saying,

15 Number the children of Leui after the houses of their fathers in their kinredes: al that are males from a moneth olde and aboue, shalt thou number.

16 And Moses numbred them according to the worde of the Lorde, as he was commaunded.

17 And these were the children of Leui in their names: Gerson, and Caath, and Merari.

18 And these are ỹ names of the children of Gerson in their kinredes: Libni, & Semei.

19 The sonnes of Caath in their kinredes: Amram, Iesaar, Hebron, and Oziel.

20 And the sonnes of Merari in their kynredes: Maheli, and Musi. These are the kinredes of the Leuites, according to the houses of their fathers.

21 Of Gerson came the kinrede of the Libnites, and the kinrede of the Semeites. These are the kinredes of the Gersonites.

22 And the summe of them after the number of al the males from a moneth olde and aboue, was counted seuen thousand and fyue hundred. D

23 And the kinredes of the Gersonites shal pitche behinde the tabernacle westward,

24 The captayne and most auncient of the house of the Gersonites, shalbe Eliasaph the sonne of Lael.

25 And the charge of the children of Gerson in the tabernacle of the congregation, shalbe the tabernacle and the pauilion, the couering thereof, and the vayle of the dooze of the tabernacle of the congregation:

26 And the hangynges of the court, and the curtayne of the dooze of the court, whiche is rounde about the tabernacle, and the aulter, and the cordes of it, for al the seruice thereof.

27 And of Caath, came the kinrede of the Amramites, and the kinrede of the Izeharites, the kinrede of the Hebronites, and the kinrede of the Ozielites: These are the kinredes of the Caathites.

28 And the number of al the males from a moneth olde and aboue, was eyght thousande and sixe hundred, hauyng the charge of the sanctuarie. E

29 And the kinrede of the children of Caath, shal pitche on the south syde of the tabernacle.

30 The captayne and most auncient of the house of the kinrede of the Caathites, shalbe Elisaphan the sonne of Oziel.

31 And their charge shalbe the arke, the table, the candelsticke, and the aulters, and the vessels of the sanctuarie that they minister in, and the vayle, and what so euer belongeth to the ministration thereof.

32 And Eleazar the sonne of Aaron the priest, shalbe captayne ouer all the captaines of the Leuites, and haue the ouersyght of them that wayte vpon the sanctuarie.

33 And of Merari came the kynrede of the Mahelites, and the kinrede of the Musites: These are the kynredes of Merari.

34 And the summe of them according to the number of all the males from a moneth olde and aboue, was sixe thousande & two

hundred.

35 The captayne and the moſt auncient of their houſe that were of the kinred of Merari, was Zuriel the ſonne of Abihael: and theſe ſhal pitche on the north ſyde of the tabernacle.

36 And vnder the cuſtody and charge of the ſonnes of Merari, ſhalbe the boordes of the tabernacle, and the barres, pillers, and ſockettes thereof, and al the veſſels therof, and al that ſerueth thereto:

37 And the pillers of the court round about, with their ſockets, their pinnes, and their cordes.

38 But on the forefront of the tabernacle towarde the eaſt, before the tabernacle of the congregation eaſtwarde, ſhal Moſes and Aaron and his ſonnes pitche, & wayte to keepe the ſanctuarie, and to keepe the chyldren of Iſrael: and the ſtranger that commeth nygh, ſhalbe ſlayne.

39 And the whole ſumme of the Leuites whiche Moſes and Aaron numbred at the commaundement of the Lorde throughout their kinredes, euen al the males from a moneth olde and aboue, was twentie and two thouſande.

40 And the Lorde ſayde vnto Moſes, Number al the firſt borne that are males among the children of Iſrael, from a moneth olde and aboue, and take the number of their names.

41 And thou ſhalt appoynt the Leuites to me (for I am the Lorde) for al the firſt borne of the chyldren of Iſrael, and the catel of the Leuites, for al the firſt borne of the catel of the children of Iſrael.

42 And Moſes numbred, as the Lorde commaunded him, al the firſt borne of the children of Iſrael.

43 And al the firſt borne males, rehearſed by their names, from a moneth olde and aboue, accordyng to their number, were twentie and two thouſande, two hundred, and threeſcore and thirteene.

44 And the Lorde ſpake vnto Moſes, ſayeing,

45 Take the Leuites for al the firſt borne of the chyldren of Iſrael, and the catel of the Leuites for their catel, and the Leuites ſhalbe myne: I am the Lorde.

46 And for the redeeming of the two hundred & threeſcore and thirteene, whiche are mo then the Leuites, in the firſt borne of the chyldren of Iſrael,

47 (a) Take fyue ſicles of euery head, after the wayght of the ſanctuarie, the ſicle conteyning twentie gerahs,

48 And geue the money, wherewith the odde number of them is redeemed, vnto Aaron and his ſonnes.

49 And Moſes tooke the redemption money, of them that were redeemed, beyng mo then the Leuites:

50 Of the firſt borne of the chyldren of Iſrael tooke he this money, a thouſand three hundred and three ſcore and fyue ſicles, after the ſicle of the ſanctuarie.

51 And Moſes gaue the money of them that were redeemed vnto Aaron & his ſonnes, accordyng to the worde of the Lorde, as the Lorde commaunded Moſes.

(a) Sicles were of two ſortes: the one cómon, the other belonging to the ſanctuarie, and that of the ſanctuarie was double the wayght of the common. The common ſicle wayed two grotes, and the ſanctuarie ſicle foure. The ſcripture in this place, & in the thirtie of Exodus, & Ezechiel fourtie and fiue, ſayth, that the ſanctuarie ſicle dooth waye twentie Gerahs, whiche the Gretians doo cal Obolus, and we in engliſhe, an halfpeny, when eyght grotes of our money was an ounce: and the Hebrues doo thinke that Obolus doth waye the wayght of ſixteene barlye cornes.

The. iiii. Chapter.

5. The offices of the Leuites.

1 AND the Lorde ſpake vnto Moſes and Aaron, ſayeing,

2 Take the ſumme of the chyldren of Caath, from among the ſonnes of Leui, after their kinredes and houſes of their fathers,

3 From thirtie yeeres & aboue, vntil fyftie, al that enter into the hoaſt, for to doo the woorke in ỹ tabernacle of the congregatiõ.

4 This ſhalbe the office of the children of Caath in the tabernacle of the congregation, (about) the moſt holy.

5 And when the hoaſt remooueth, Aaron and his ſonnes ſhal come and take downe the coueryng vayle, and wrappe the arke of witneſſe in it:

6 And ſhal put thereon a couering of Badgers ſkinnes, and ſhal ſpreade vppon it a cloth, that is altogeather of blewe ſylke, and put in the barres thereof.

7 And vpon the ſhew table they ſhal ſpreade abrode a cloth of blewe ſylke, and put thereon the diſhes, (incenſe) cuppes, and goblettes, and pottes to powre with: and there ſhalbe bread thereon continually.

8 And they ſhall ſpreade vpon them a couering of ſcarlet, and couer the ſame with a couering of Badgers ſkinnes, and put in the barres thereof.

9 And they ſhal take a cloth of blewe ſylke, and couer the candelſticke of light, with his lampes, ſnuffers, and cenſers, and all ỹ oyle veſſels which they occupie about it.

10 And they ſhall put both it and al the veſſels thereof within a couering of Badgers ſkinnes, and put it vpon a barre.

11 And vppon the golden aulter they ſhall ſpreade a cloth of blewe ſylke, and couer it with a couering of Badgers ſkinnes, and put to the barres thereof.

12 And they ſhall take al the inſtrumentes wherwith they miniſter in the ſanctuarie, and put a cloth of blewe ſylke vpon them, & couer them with a couering of Badgers ſkinnes,

skinnes, and put them on a barre.

13 And they shal take away the asshes from the aulter, & spreade a purple cloth theron,

C 14 And put vpon it al the vessels thereof that they minister withal, euen the * cole pannes, the fleashe hookes, the fyre shouels, the basons, and the other vessels of the aulter: & they shal spreade vpon it a couering of Badgers skinnes, and put to the barres of it.

* or, censers

15 And when Aaron and his sonnes haue made an ende of coueryng the sanctuarie, and al the vessels of the sanctuarie, agaynst that the host remooue, then the sonnes of Caath shal comme in for to beare: but they shal not touche any holy thyng, lest they dye. And this is the charge of the sonnes of Caath in the tabernacle of the congregation.

16 And to the office of Eleazar the sonne of Aaron the priest, parteyneth the oyle for the lyght, the sweete incense, the dayly meate offeryng, and the annoyntyng oyle, and the ouersight of al the tabernacle, and of al that therein is, both in the sanctuarie, and in al the vessels thereof.

17 And the Lorde spake vnto Moses and Aaron, sayeing,

18 Ye shal not cut of the tribe of the kynred of the Caathites from among the Leuites:

19 But thus doo vnto them, that they may lyue and not dye: when they goe vnto the most holy thyngs, let Aaron and his sonnes goe in, and appoynt them euery one to his office, and to his charge.

20 But let them not goe in to see when the holy thinges are folden vp, lest they dye.

D 21 And the Lorde spake vnto Moses, sayeing,

22 Take also the summe of the chyldren of Gerson throughout the houses of their fathers, and throughout their kinredes:

23 From thirtie yeeres olde and aboue, vntyl fyftie yeeres shalt thou number them, al that enter into the assembly for to doo seruice in ỹ tabernacle of the congregation.

24 And this is the seruice of the kinrede of the Gersonites, to serue, and to beare,

25 They shal beare the curtaynes of the tabernacle, and the tabernacle of the congregation, his couering, and the couering of the Badgers skinnes that is an hygh vpon it, and the vayle of the dooze of the tabernacle of the congregation:

26 And the curtaynes of the court, and the vayle that is in the entring in of the gate of the court, whiche is neare the tabernacle, and neare the aulter round about, with the sordes, and al the instrumentes that serue vnto them, and al that is made for them, and so shal they serue.

27 At the mouth of Aaron and his sonnes shal al the seruice of the chyldē of the Gersonites be donne, in al their charges, and in al their seruice: and ye shal appoynt vnto them al their burdens to keepe.

28 And this is the seruice of the kynrede of E the chyldren of Gerson in the tabernacle of the congregation, and their watche shalbe vnder the hande of Ithamar the sonne of Aaron the priest.

29 And thou shalt number the sonnes of Merari after their kynredes, and after the houses of their fathers:

30 From thirtie yeeres old and aboue, vnto fiftie yeeres, shalt thou number them, euery one that enter into the assembly to doo the seruice of ỹ tabernacle of the congregation.

31 And this is the office and charge, accordyng to al their seruice in the tabernacle of the congregation, the boordes of the tabernacle, with the barres, pyllers, and sockets thereof.

32 And the pyllers that are rounde about the court, with their sockets, pynnes, and cordes, and with al the instrumentes of it, for al their seruice: And by name ye shal recken the instrumentes of their office and charge.

33 This is the seruice of the kynredes of the sonnes of Merari, according to al their office in the tabernacle of the congregatiō, vnder the hande of Ithamar the sonne of Aaron the priest.

34 And Moses and Aaron, and the princes of the multitude, numbred the sonnes of the Caathites, after their kinredes and houses of their fathers,

35 From thirtie yeeres old and aboue, vnto F fyftie yeeres, al that enter into the assembly to doo seruice in the tabernacle of the congregation.

36 And the number of them throughout their kinredes, were two thousande, seuen hundred, and fyftie.

37 This is the number of the kynredes of Caath (namely) al that myght doo seruice in the tabernacle of the congregation, whiche Moses and Aaron dyd number according to the commaundement of the Lorde, by the hande of Moses.

38 Also the numbers of the sonnes of Gerson, throughout their kinredes and houses of their fathers:

39 From thirtie yeeres olde and aboue, vnto fyftie yeeres, al that enter into the assembly for to doo seruice in the tabernacle of the congregation:

40 And the numbers of them throughout

their kinredes, and houses of their fathers, were two thousand, fyue hundred & thirtie.

41 This is the number of the kinredes of the sonnes of Gerson, of al that dyd seruice in the tabernacle of the congregation, whiche moses and Aaron dyd number, according to the commaundement of the Lorde.

42 And the numbers of the kynredes of the sonnes of Merari throughout their kinredes, and houses of their fathers:

43 From thirtie yeeres olde and vp, vnto fyftie yeeres, al that enter into the assembly for the seruice of the tabernacle of the congregation:

6 44 And the numbers of them after their kynredes, were three thousande and two hundred.

45 These be the summes of the kynredes of the sonnes of Merari, which Moses and Aaron numbred according to the woord of the Lorde by the hande of Moses.

46 And so al the numbers of the Leuites, which Moses, Aaron, and the lordes of Israel numbred, after their kinredes & housholdes of their fathers:

47 From thirtie yeeres olde and vp, vnto fyftie yeeres, euery one that came to doo his duetie, office, seruice, and charge in the tabernacle of the congregation: So the numbers of them were eyght thousande, fyue hundred and fourescore.

48 According to the woorde of the Lorde dyd (Aaron) number them by the hande of Moses, euery one according to their seruice and charge: Thus (were) they of that tribe numbred, as the Lorde commaunded Moses.

The. v. Chapter.

2. The leprous and polluted persons shalbe put out of the tentes. 6. The satisfaction for sinne. 12. The Lawe of gelousie.

(a) There were three sortes of tētes among the Hebrues. The tent of the Lorde, that is, the tabernacle, the tent of the Leuites, and the tent of Israel. The lepers were excluded frō them al: the impure by an issue, frō the two first, and the defyled by the dead, onelye from the tabernacle of the congregation.

1 AND the Lorde spake vnto Moses, saying,

2 Commaunde the chyldren of Israel that they put out of the host euery leper, and euery one that hath an issue, and whosoeuer is defyled by the dead:

3 Both male and female shal ye put out, euen out of the host shal ye put them, that they defyle not their (a) tentes among whiche I dwel.

4 And the chyldren of Israel dyd so, and put them out of the host: as the Lord spake vnto Moses, so dyd the chyldren of Israel.

5 And the Lorde spake vnto Moses, saying,

6 Speake vnto the childrē of Israel: When a man or a woman shal commit any sinne that menne commit, and trespasse agaynst the Lorde: when that person shal trespasse,

7 Then they shal knowledge their sinne whiche they haue donne, and let hym restore agayne the hurt that he hath donne, with his principal, and put the fyfth part of it more thereto, and geue it vnto hym whom he hath trespassed agaynst. B

8 But if the man haue no kynseman to restore the hurt vnto, let the trespasse be made good vnto the Lord, and it shalbe the priestes, besyde the Ramme of the attonement whereby an attonement shalbe made for hym.

9 And euery heaue offeryng that is made of the holy thynges of the chyldren of Israel, whiche they bryng vnto the priest, shalbe his.

10 And euery mans halowed thinges shalbe his: whatsoeuer any man geueth the priest, it shalbe his.

11 And the Lorde spake vnto Moses, saying,

12 Speake vnto the chyldren of Israel, and say vnto them, If any mans wife goe aside, and trespasse againste hym,

13 So that another man lye with her fleashly, and it be hid from the eyes of her husband, and is keapt close that she is defyled, and there is no witnesse againste her, neither she taken with the manner,

14 And the spirite of gelousie commeth vpon hym, so that he is gelous ouer his wyfe which is defyled: or if the spirite of gelousie comme vpon hym, so that he is gelous ouer his wyfe whiche is yet vndefyled:

15 Then let the man bryng his wyfe vnto the priest, and bring her offeryng with her, the tenth parte of an (b) Epha of barly meale: but let hym put no oyle vpon it, nor put frankensence thereon, for it is an offeryng of gelousie, an offeryng for a remembrance, causyng the sinne to be thought vpon.

16 And the priest shal bryng her, and set her before the Lorde.

17 And the priest shal take holy water in an earthen vessel, and of the dust that is in the floore of the tabernacle, the priest shal take it, and put it into the water:

18 And let the priest set the woman before the Lorde, and vncouer the womans head, and put the offeryng of memorial in her handes, which is the gelousie offeryng: and the priest shal haue bitter and cursed water in his hande.

19 And the priest shal charge her by an othe,

(b) Epha conteineth three bussheles. The tenth deale of an Epha conteineth only so muche as fourtie egge shelles can comprise. An Hin is a measure of thynges liquid conteynyng as muche as twelue logs, eche logge holdeth as much as sixe egge shelles can holde. But Omer, or Gomer, whiche is also called Corus in Latine, conteyneth the measure of three Ephaes, that is as much as a thousande two hundred fourescore and ten egge shelles can conteyne.

othe, and say vnto the woman, If no man haue lyen with thee, neither hast gonne a-syde to vncleanneſſe without thy husband, then haue thou no harme of this bitter and cursed waters.

20 But and yf thou hast gonne a-syde from thyne husbande, and art defyled, and some man hath lyen with thee beside thyne husbande:

21 (Then the priest shal charge the woman with an othe of cursing, and the priest shal say vnto the woman) The Lorde make thee accursed and detestable for the othe among thy people, when the Lorde dooth make thy thigh to rot, and thy belly swell.

D 22 These cursed waters goe into thy bowels of thee, that they may make thy belly swel, and thy thigh to rotte. And let the woman say, Amen, Amen.

23 And let the priest write these curses in a booke, and he shall blot them out with the bitter waters:

24 And geue the woman those bitter and cursed waters to drinke, that those cursed and bitter waters may enter into her.

25 And then the priest shal take the gelousie offering out of the womans hande, & waue it before the Lorde, and bring it vnto the aulter.

26 And the priest shal take (an handful) of the offering for a memorial, and burne it vpon the aulter, and then make the woman drinke the waters:

27 And when he hath made the woman drinke the waters, yf she be defyled and haue trespassed agaynst her husbande, then shal the cursed and bitter waters goe into her, and her belly shal swell, and her thygh shal rotte: and the woman shalbe a curse a-

E mong her people.

28 And yf the woman be not defyled, but is cleane, she shal haue no harme, but shal conceaue and beare.

29 This is the lawe of gelousie when a wyfe goeth a syde from her husbande, and is defyled:

30 Or when the spirite of gelousie commeth vppon a man, and he being gelous ouer his wyfe, dooth bryng her before the Lorde, and the priest shal doo to her accordyng vnto al this lawe:

31 And the man shalbe giltlesse, and this woman shal beare her sinne.

The. vi. Chapter.

2. The lawe of consecration of the Nazarites.
24. Howe the priestes shal blesse the people.

A 1 AND the Lorde spake vnto Moses, sayeing,

2 Speake vnto the children of Israel, and say vnto them, When eyther man or woman dooth separate them selues to powe a powe of (a) a Nazarite, to separate them selues vnto the Lorde:

3 He shal separate him selfe from wine and strong drinke, and shal drinke no vineger of wine or of strong drinke, nor shal drinke what so euer is pressed out of grapes, and shal eate no freashe grapes, neither yet dryed.

4 As long as his abstinence endureth, shal he eate nothyng that is made of the vine tree, or of the cornels, or of the huske of the grape.

5 And as long as he poweth and is separated, there shal no rasor come vpon his head, vntil his dayes be out in the whiche he separateth him selfe vnto the Lorde, he shalbe holy, and shal let the lockes of his heare growe.

6 As long as he separateth him selfe vnto the Lord, he shal come at no dead body.

7 He shal not make him selfe vncleane at B the death of his father, mother, brother, or sister: because that the consecration of his God is vpon his head.

8 Al the dayes of his separation he is holy vnto the Lorde.

9 And yf any man dye sodenly before hym or he be ware, the head of his consecration Acte.18.d. shalbe defyled: and he shal shaue his head the day of his clensing, the seuenth day shal he shaue it.

10 And the eyght day he shal bryng two turtles or two young pigeons to the priest, before the doore of the tabernacle of the congregation.

11 And the priest shal offer the one for a sinne offering, and the other for a whole burnt offering: and make an attonement for him as concernyng that he sinned by the dead, and shal halowe his head the same day.

12 And he shal consecrate vnto the Lorde the tyme of his separation, and shal bryng a lambe of a yeere olde for a trespasse offering: but the dayes that were before are lost, because his consecration was defyled.

13 This is the lawe of the Nazarite: when the tyme of his consecration is out, he shalbe brought vnto the doore of the tabernacle of the congregation:

14 And he shal bring his offering vnto the Lorde, an hee lambe of a yeere olde with- C out blemishe for a whole burnt offering, and a shee lambe of a yeere olde without blemishe for a sinne offering, and a ramme without blemishe also for peace offeringes,

15 And a basket of vnleauened bread, cakes of fyne flowre mingled with oyle, and wa-

(a) The Lord hath left free this vowe to the discretiō & wyl of persons, without limiting any certayne tyme for the obseruation of it. The Hebrewe woorde Nazir, whereof the woorde of Nazarees cōmeth, signifyeth separate.

fers of vnleauened bread annoynted with oyle, with their meate offeringes, & drinke offeringes.

16 And the priest shal bryng them before the Lorde, and offer his sinne offering, and his whole burnt offering,

17 And shal prepare the ramme for a peace offering vnto the Lorde, with the basket of vnleauened bread: and the priest shal make also his meate offering, and his drinke offering.

18 And the Nazarite shal shaue the head of his consecration, at the doore of the tabernacle of the congregation, and shal take the heare of the head of his consecration, and put it in the fyre whiche is vnder the peace offering,

19 And the priest shal take the sodden shoulder of the ramme, & one vnleauened cake out of the basket, & one vnleauened wafer also, and put them vpon the handes of the Nazarite after he hath shauen his consecration.

20 And the priest shal waue them before the Lorde: And these holy thinges shall be the priestes, with the waue brest and the heaue shoulder: & then the Nazarite may drinke wine.

21 This is the lawe of the Nazarite, whiche hath vowed his offering vnto the Lorde for his consecration, beside those thinges that his hande can geat: according to the vowe whiche he vowed, so he must doo after the lawe of his consecration.

D 22 And the Lorde spake vnto Moses, saying,

23 Speake vnto Aaron and his sonnes, saying, On this wyse ye shal blesse the children of Israel, and say vnto them,

24 The Lorde blesse thee, and keepe thee.

25 The Lorde make his face shine vppon thee, and be mercyful vnto thee:

26 The Lorde lyft vp his countenance vpon thee, and geue thee peace.

27 And they shal put my name vpon the children of Israel, and I wyl blesse them.

The.vii. Chapter.

2. The offering of the heades and princes of Israel in the dedication of the tabernacle and the aulter. 89. The Lorde speaketh to Moses out of the mercie seate.

A 1 AND when Moses had ful set vp the
Exod. 40.b tabernacle, and annoynted and sanctifyed it, and al the instrumentes therof, the aulter also and al the vessels therof, and had annoynted them and sanctifyed them:

2 Then the princes of Israel, heades ouer the houses of their fathers (whiche were the Lordes of the tribes, and ouer them that were numbred) offered,

3 And brought their sacrifyce before the Lorde, sixe couered charettes, and twelue oxen: one charet for two Lordes, and for euery one an oxe, and they brought them before the tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take it of them, that they may be to doo the seruice of the tabernacle of the congregation, & thou shalt geue them vnto the Leuites, to euery man according to his office.

6 And Moses tooke the charettes and the oxen, and gaue them vnto the Leuites.

7 Two charets and foure oxen he gaue vn- B
to the sonnes of Gerson, according vnto their office.

8 And foure charets and eyght oxen he gaue vnto the sonnes of Merari, according vnto their offices, vnder the hande of Ithamar the sonne of Aaron the priest.

9 But vnto the sonnes of Caath he gaue Num. 4.b,
none: because the charge of the sanctuarie belonged vnto them, whiche they dyd beare vpon shoulders.

10 And the princes offered for the dedicating of the aulter in the day that it was annoynted, and brought their sacrifyces before the aulter.

11 And the Lorde sayde vnto Moses, The princes shal bring their offeringes, euery day one prince for the dedicating of the aulter.

12 And so on the fyrst day dyd Nahasson the sonne of Aminadab, of the tribe of Iuda, offer his sacrifyce.

13 And his offering was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the wayght of the sanctuarie, and they were both ful of fyne flowre mingled with oyle for a meate offering:

14 An (incense) cuppe of tenne sicles of gold, ful of incense:

15 A young bullocke, a ramme, a lambe of C
one yeere olde for a whole burnt offering:

16 An hee goate for a sinne offering:

17 And for a peace offering two oxen, fyue rammes, fyue hee goates, and fyue lambes of one yeere olde. This was the gyft of Nahasson the sonne of Aminadab.

18 The seconde day Nathanael the sonne of Zuar captayne ouer Isachar dyd offer:

19 And he offered for his gyft a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fyne flowre mingled with oyle, for a meate offering:

20 An (incense) cuppe of golde of ten sicles, ful of incense:

21 One

D 21 One yonng Bullocke, a Ramme, a Lambe of one yeere olde, for a whole burnt offeryng:
22 And an hee Goate for a sinne offeryng:
23 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Nathanael the sonne of Zuar.
24 The thirde day Eliab the sonne of Helon, captayne of the chyldren of Zabulon dyd offer:
25 And his gyft was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, and both were ful of fyne flowre mingled with oyle, for a meate offeryng:
26 A golden (incense) cup of ten sicles, ful of incense:
27 A young Bullocke, a Ramme, a Lambe of one yeere old for a whole burnt offering,
28 An hee Goate for a sinne offering:
29 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offeryng of Eliab the sonne of Helon.
30 The fourth day, Elizur the sonne of Sedeur, captayne of the children of Ruben did offer.
E 31 And his gyfte was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, and they were both ful of fine flowre mingled with oyle for a meate offeryng.
32 A golden (incense) cup of ten sicles, ful of incense:
33 A young Bullocke, a Ramme, a Lambe of one yeere old for a whole burnt offeryng,
34 An hee Goate for a sinne offeryng:
35 And for a peace offeryng, two Oxen, fiue Rammes, fiue hee Goates, & fiue Lambes of one yeere olde. This was the offering of Elizur the sonne of Sedeur.
36 The fyfth day, Selumiel, the sonne of Zurisaddai, captayne of the chyldren of Simeon, offered:
37 His gift was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, and they were both ful of fine flowre mingled with oyle for a meate offeryng:
38 A golden (incense) cup of ten sicles, ful of incense:
39 A young Bullocke, a Ramme, a Lambe of one yeere old for a whole burnt offering,
40 An hee Goate for a sinne offering:
41 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Selumiel the sonne of Zurisaddai.
42 The sixth day, Eliasaph the sonne of Duel, captayne of the children of Gad, offered:
43 His gyft was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fine flowre mingled with oyle for a meate offering,
44 A golden (incense) cup of ten sicles, ful of incense:
45 A young Bullocke, a Ramme, a Lambe of one yeere old for a whole burnt offering,
46 An hee Goate for a sinne offering:
47 And for a peace offering, two Oxen, fiue F Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Eliasaph the sonne of Duel.
48 The seuenth day, Elisama the sonne of Ammiud, captayne of the children of Ephraim, offered:
49 And his sacrifice was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fyne flowre myngled with oyle for a meate offering:
50 A golden (incense) cup of ten sicles, ful of incense:
51 A young Bullocke, a Ramme, a Lambe of one yere old, for a whole burnt offering,
52 An hee Goate for a sinne offering:
53 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Elisama the sonne of Ammiud.
54 The eyghth day, offered Gamaliel the sonne of Pedazur, the captayne of the children of Manasses.
55 And his offeryng was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fine flowre myngled with oyle for a meate offering:
56 A golden (incense) cup of ten sicles, ful G of incense:
57 A young Bullocke, a Ramme, a Lambe of one yeere old for a whole burnt offering,
58 An hee Goate for a sinne offering:
59 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Gamaliel the sonne of Pedazur.
60 The nynth day, Abidan the sonne of Gedeon, captayne of the chyldren of Beniamin offered.
61 And his gifte was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fine flowre mingled with oyle for a meate offering:
62 A golden (incense) cup of ten sicles, ful of incense:

63 A young

63 A young Bullocke, a Ramme, a Lambe of one yeere olde for a whole burnt offering:
64 An hee Goate for a sinne offering:
65 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Abidan the sonne of Gedeon.
66 The tenth day, Ahiezer the sonne of Ammisaddai, captayne of the children of Dan, offered.
67 And his offering was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fyne flowre mingled with oyle for a meate offering:
68 A golden (incense) cup of ten sicles, ful of incense:
69 A young Bullocke, a Ramme, a Lambe of one yeere olde for a whole burnt offering:
70 An hee goate for a sinne offeryng:
71 And for a peace offeryng, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Ahiezer the sonne of Ammisaddai.
72 The eleuenth day, Pagiel the sonne of Ocran, captayne of the children of Aser, offered.
73 And his offering was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fyne flowre mingled with oyle, for a meate offering:
74 A golden (incense) cup of ten sicles, ful of incense:
75 A young Bullocke, a Ramme, a Lambe of one yeere old, for a whole burnt offering:
76 An hee Goate for a sinne offering:
77 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Pagiel the sonne of Ocran.
78 The twelfth day, Ahira the sonne of Enan, captayne of the children of Nepthali, offered.
79 And his offeryng was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fine flowre mingled with oyle for a meate offering:
80 A golden (incense) cup of ten sicles, ful of incense:
81 A young Bullocke, a Ramme, a Lambe of one yere olde for a whole burnt offeryng:
82 An hee goate for a sinne offeryng:
83 And for a peace offeryng, two oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yere olde. This was the offeryng of Ahira, the sonne of Enan.
84 This was the dedication of the aulter in the day when it was annoynted by the princes of Israel: twelue chargers of syluer, twelue siluer boules, twelue (incense) cuppes of golde.
85 Euery charger conteyning an hundred and thirtie sicles of siluer, euery boule seuentie: and al the syluer vessels conteyned two thousande and foure hundred sicles, after the sicle of the sanctuarie.
86 And the golden (incense) cuppes were twelue, ful of incense, conteyning ten sicles a peece, after the sicle of the sanctuarie: so that al the golde of the (incense) cuppes, was an hundred and twentie sicles.
87 Al the Bullockes for the whole burnt offering, were twelue, the Rammes, twelue, the Lambes of a yeere old, twelue, with their meate offeringes: and the hee Goates for sinne offering, twelue,
88 And al the Oxen for the peace offeringes, were twentie and foure, the Rammes, syxtie, the hee Goates, syxtie, the Lambes of a yeere olde, syxtie. This was the dedication of the aulter, after that it was annoynted.
89 And when Moses was gonne into the tabernacle of the congregation, to speake with him, he heard the voyce of one speaking vnto him from of the mercy seate, that was vppon the arke of witnesse, betweene the two Cherubims, & he talked with him.

The. viii. Chapter.

2. The order of the lampes. 4. The fourme of the candlestickes. 6. The cleansyng and offeryng of the Leuites.

1 AND the Lorde spake vnto Moses, saying, A Exod. 25. B.
2 Speake vnto Aaron, and say vnto him, When thou settest vp the lampes, the seuen lampes shal geue lyght towarde the forefront of the candlesticke.
3 And Aaron dyd so, and lyghted the lampes thereof toward the forefront of the candlestick, as the Lord commaunded Moses.
4 And this was the woorke of the candlesticke, euen of golde, beaten out with the hammer, both the shafte and the flowres thereof was beaten out with the hammer: accordyng vnto the paterne whiche the Lorde had shewed Moses, so he made the candlesticke.
5 And the Lord spake vnto Moses, saying,
6 Take the Leuites from among the chyldren of Israel, and cleanse them.
7 And thus shalt thou doo vnto them, when thou cleansest them, Sprinkle (a) water of purifyeing vppon them, and let them shaue

(a) In Hebrue it is called synne water, because it is made to purge synne. Num. 19 verse. 9.

al

al their fleashe, & let them washe their clothes, and so make them selues cleane.

8 Then let them take a yong bullocke with his meate offering (euen) fine floure myngled with oyle, and another young bullocke shalt thou take for a sinne offeryng.

9 And thou shalt bryng the Leuites before the tabernacle of the congregation, thou shalt geather the whole multitude of the chyldren of Israel togeather,

10 And bryng the Leuites before the Lord, and the chyldren of Israel shal put theyr handes vpon the Leuites.

11 And Aaron shal waue the Leuites before the Lorde for a waue offering of the chyldren of Israel, that they may execute the ministration of the seruice of the Lorde.

12 And the Leuites shal put theyr handes vpon the heades of the bullockes: and thou shalt offer the one for a sinne offeryng, and the other for a whole burnt offering vnto the Lord, that thou mayest make an attonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and his sonnes, and waue them for a waue offeryng vnto the Lorde.

C 14 And thus thou shalt separate the Leuites from among the chyldren of Israel, and the Leuites shalbe mine.

15 After that, shal the Leuites goe in, to doo the seruice of the tabernacle of the congregation: and thou shalt clense them, & waue them for a waue offeryng:

16 For they are geuen and deliuered vnto me from among the chyldren of Israel, for suche as open euery wombe, for the fyrste borne of al the children of Israel haue I taken them vnto me.

Exod.13.a. Luke.2.d. 17 For al the firste borne of the chyldren of Israel are myne, both man and beast: since the day that I smote euery firste borne in the lande of Egypt, I sanctified them for mee selfe.

18 And I haue taken the Leuites for al the firste borne of the chyldren of Israel,

19 And haue geuen the Leuites as a gyft to Aaron and his sonnes, from among the children of Israel, to doo the seruice of the children of Israel in the tabernacle of the congregation, and to make an attonement for the chyldren of Israel: that there be no plague among the chyldren of Israel, if the children of Israel come nigh vnto the sanctuarie.

20 And Moses, and Aaron, and al the congregation of the childrē of Israel, did with the Leuites, accordyng vnto al that the lord commaunded Moses concerning ỹ Leuites, so dyd the children of Israel vnto them.

D 21 And the Leuites were purified and washed theyr clothes: And Aaron waued them as a waue offeryng before the lord, & made an attonement for them, to cleanse them.

22 After that, went the Leuites in, to doo theyr seruice in the tabernacle of the congregation before Aaron and his sonnes: as the Lord had commaunded Moses concernyng the Leuites, so they dyd vnto them.

23 And the Lorde spake vnto Moses, sayeing,

24 This is it that (belongeth) vnto the Leuites: From twentie and fyue yeeres olde, and vpward, they shal goe in to wayte vpon the seruice of the tabernacle of the congregation.

25 And from the age of (b) fiftie yeeres, they shal ceasse waytyng vpon the seruice thereof, and shal serue no more:

26 But shal minister with theyr brethren in the tabernacle of the congregation, to keepe thynges committed to theyr charge: but shal doo no more seruice. Thus therefore shalt thou doo vnto the Leuites, touchyng theyr charge.

(b) The Leuites after they were fiftie yeeres olde were discharged of al payneful offices, as to beare burdens, & such like: & were after appointed to syng Psalmes, to instruct, to geue counsel, to admonishe, and to keepe things in order.

The.ix. Chapter.

2. What time the cleane, and what time the vncleane ought to keepe the passouer.
15. The cloude couering the tabernacle, leadeth the Israelites through the wildernesse.

1 AND the Lorde spake vnto Moses in the wildernesse of Sinai, in the first moneth of the second yere after they were come out of ỹ land of Egypt, saying, A Exod. 12.a. Leuit. 23.a. Num. 28.c. Deut. 6.a.

2 Let the children of Israel celebrate the passouer, at the tyme appoynted thereunto.

3 In the fourteenth day of this moneth at euen, ye shal keepe it in his season: accordyng to al the rites of it, and according to al the ceremonies therof, shal ye keepe it.

4 And Moses spake vnto the chyldren of Israel, that they shoulde celebrate the passouer.

5 And they kept the passouer the fourteenth day of the first moneth at euen, in the wyldernesse of Sinai: accordyng to al that the Lord commaunded Moses, so did the children of Israel.

6 And certayne men were defiled by a dead man, that they might not keepe the passouer the same day, and they came before Moses and Aaron the same day,

7 And those men sayde vnto hym, We are defiled by a dead man: wherefore are we keapt backe, that we may not offer an offeryng vnto the Lorde in due season, among the chyldren of Israel? B

8 And Moses sayde vnto them, Stande styl, and I wyl heare what the Lorde wyl com-

commaunde concernyng you.

9 And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any man of you, or of your posteritie, shalbe vncleane by the reason of a coarse, or be in a way farre distant from you, and from your generations, he shal keepe the passouer vnto the Lorde.

Exod. 12.g. Iohn. 19.f. 11 The fourteenth day of the second moneth at euen let them keepe it, and eate it with vnleauened bread, and sowre hearbes.

12 Let them leaue none of it vnto the morning, nor breake any bone of it: But according vnto al the ordinance of the passouer let them keepe it.

13 But the man that is cleane, and is not in a iourney, and yet was negligent to keepe the passouer, the same soule shalbe cut of from his people, because he brought not the offering of the Lord in his due season: that man shal beare his sinne.

¶ 14 And yf a stranger dwel among you, and wyl keepe the passouer vnto the Lorde: according to the ordinance of the passouer, and manner thereof, so shal he doo. Ye shal haue one lawe both for the stranger, and for him that was borne in the same lande.

Exod. 40.c. 3. Reg. 8.b. 15 And the same day that the tabernacle was reared vp, a cloude couered the tabernacle, (namely) the tabernacle of the testimonie: and at euen there was vpon the tabernacle as it were the appearance of fyre, vntil the morning.

16 So it was alway: the cloud couered it by day, and the appearance of fyre by night.

17 And when the cloude was taken vp from the tabernacle, then the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pytched theyr tentes.

* or, worde. 18 At the * mouth of the Lorde the children of Israel iourneyed, and at the mouth of the Lord they pitched: and as long as the cloude abode vpon the tabernacle, they lay styl:

19 And when the cloude taryed styl vpon the tabernacle long tyme, the children of Israel (a) kept the watche of the Lorde, and iourneyed not.

(a) They watched diligently to obserue al those thinges whiche God had cõmaunded to be keapt by his seruant Moses.

20 And when the cloude abode a fewe dayes vpon the tabernacle, they abode in theyr tentes according to the commaundement of the Lorde: and they iourneyed also at the commaundement of the Lorde.

21 And when the cloude abode vpon the tabernacle from euen vnto the morning, and was taken vp in the morning, then they iourneyed: Whether it was by day or by nyght that the cloude was taken vp, they iourneyed.

22 Or yf the cloude taryed two dayes, or a moneth, or a yeere vpon the tabernacle, and remayned thereon, the children of Israel remayned styl, and iourneyed not: and as soone as the cloude was taken vp, they iourneyed.

23 At the mouth of the Lord they reasted in the tentes, and at the commanndement of the Lord they iourneyed, kepping the watch of the Lord at the commaundement of the Lorde, by the hande of Moses.

The. x. Chapter.

2. The trumpettes of syluer, and theyr vse,
30. Obab refuseth to goe with Moses.

A

1 AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of syluer: of an whole peece shalt thou make them, that thou mayest vse them, to cal the congregation togeather, and when the campe shal iourney.

3 And when they shal blowe with them, al the multitude shal resort to thee, before the doore of the tabernacle of ỹ congregation.

4 And yf they blowe but one trumpet, then the princes which are heades ouer the thousandes of Israel shal come vnto thee.

5 But if ye blow an alarme, the hostes that lye on the east partes shal goe forwarde.

6 And if ye blowe the alarme the seconde tyme, the host that lyeth on the south syde shal take theyr iourney, for they shal blowe an alarme when they take theyr iourneyes.

B 7 But when the congregation is to be gathered togeather, they shal blowe without an alarme.

8 And the sonnes of Aaron the priestes shal blowe with theyr trumpettes, and ye shal haue them as a lawe for euer in your generations.

9 And if ye goe to warre in your land against your enimies that vexe you, ye shal blowe an alarme with the trumpettes, and ye shalbe remembred before the Lorde your God, to be saued from your enimies.

10 Also in the day of your gladnesse, and in your feast dayes, and in the begynnyng of your monethes, ye shal blowe the trumpets ouer your whole burnt sacrifices, and peace offerynges, that they may be a remembrance for you before your God: I am the Lorde your God.

11 And it came to passe the twentieth day of the seconde moneth, in the seconde yeere, that the cloude was taken vp from of the tabernacle of the testimonie.

12 And the children of Israel tooke theyr iourney

iourney out of the desart of Sinai, and the cloude reasted in the wylderneſſe of Pharan.

13 And they first tooke their iourney at the mouth of the Lord by the hande of Moses.

14 In the firſte place went the standerde of the hoſt of the childzen of Juda, accozdyng to their armies, whoſe captayne was Nahaſſon the ſonne of Aminadab.

15 And ouer the hoſt of the tribe of the childzen of Iſachar, was Nathanael the ſonne of Zuar.

16 And ouer the hoſt of the tribe of the childzen of Zabulon, was Eliab the ſonne of Helon.

17 And the tabernacle was taken downe, and the ſonnes of Gerſon & Merari went foozth, bearing the tabernacle.

18 And the hoſt of Ruben went foozth with their ſtanderd and armies, whoſe captaine was Elizur the ſonne of Sedeur.

19 And ouer the hoſt of the tribe of the childzen of Simeon, was Salamiel the ſonne of Suriſaddai.

20 And ouer the hoſt of the tribe of the childzen of Gad, was Eliaſaph the ſonne of Duel.

21 The Caathites alſo went fozewarde, and bare the ſanctuarie, and the other dyd ſet vp the tabernacle agaynſt they came.

22 And the ſtanderde of the hoſt of the childzen of Ephraim went foozth accozding to their armies, whoſe captayne was Eliſama the ſonne of Ammiud.

23 And ouer the hoſt of the tribe of the ſonnes of Manaſſe, was Gamaliel the ſonne of Pedazur.

24 And ouer the hoſt of the tribe of the ſonnes of Beniamin, was Abidan the ſonne of Gedeon.

25 And the ſtanderde of the hoſt of the childzen of Dan came foozth (geatheryng al the hoſt togeather) thzoughout their armies, whoſe captayne was Ahiezer the ſonne of Ammiſaddai.

26 And ouer the hoſt of the tribe of the childzen of Aſer, was Pagiel the ſonne of Dchzan.

27 And ouer the hoſt of the tribe of the childzen of Nepthali, was Ahira the ſonne of Enan.

28 These are the iourneyes of the childzen of Iſrael thzoughout their armies, and thus the hoſtes remooued,

29 And Moſes ſaide vnto Hobab the ſonne of Raguel the Madianite, whiche was Moſes " father in lawe: We goe vnto the place of whiche the Lozde ſayd, I wil geue it you. Comme thou therefoze with vs, and we wyl doo thee good: foz the Lozde hath promiſed good vnto Iſrael.

30 And he anſweared him, I wyl not goe, but wyl departe to myne owne lande, and to my kynred.

31 He ſayde, Oh nay, leaue vs not: foz thou knoweſt our manſions in the wylderneſſe, and thou mayſt be to vs in ſteede of " eyes.

32 And if thou goe with vs, looke what goodneſſe the Lozde ſheweth vnto vs, the ſame wyl we ſhewe vnto thee.

33 And they departed from the mount of the Lozde three dayes iourney, and the arke of the couenant of the Lozde went befoze them in the three dayes iourney, to ſearche out a reaſting place foz them.

34 And the cloude of the Lozde was vppon them by day, when they went out of the campe.

35 And when the arke went foozth, Moſes ſayde, Ryſe vp Lozd, and let thine enimies be ſcattered, and let them that hate thee, flee befoze thee. Pſal. 67. a.

36 And when the arke reaſted, he ſayd, Returne, O Lozde, vnto the many thouſandes of Iſrael.

* oz, a guide

The. xi. Chapter.

1. The people murmureth. 4. They deſyre fleaſhe. 6. They lothe Manna. 31. It trayneth quayles. 33. The fleaſh raueners are pouniſhed.

1 AND when the people " did impatiently, it was a diſpleaſure in the eares of the Lozde: And when the Lozd heard it, his countenance was pzouoked to wzath, and the fire of the Lozd burnt among them, and conſumed them that were the vttermoſt of the hoſt.

" oz, murmured.

2 And the people cryed vnto Moſes: and when Moſes made interceſſion vnto the Lozde, the fyze quenched.

3 And he called the name of the place Taberah: becauſe the fyze of the Lozde burnt among them.

4 And a number of people that was among (a) them, fel a luſtyng, and turned them ſelues, and wept (as did alſo the childzen of Iſrael) and ſayde, Who ſhal geue vs fleaſhe to eate?

5 We remember the fiſhe whiche we dyd eate in Egypt freelye, and the cucumbers, and melones, leekes, onyons, and garlike.

6 But now our ſoule is dzyed away: foz we can ſee nothing els but Manna.

7 And Manna was as coziander ſeede, and to ſee to like (b) Bedellion.

8 And the people went about, and geathered it, and grounde it in mylles, oz beate it in mozters, and baked it in pannes, and made

(a) Whiche were of thoſe ſtrangers that came out of Egypt with them. Exod. 12. verſe. 38. Exod. 16. g.

(b) Somme calleth it a white precious ſtone, & ſome a white pearle.

made cakes of it: and the taste of it was lyke vnto the taste of a freshe oyle (cake.)

9 And when the deawe fel downe vpon the hoste in the nyght, Manna fel * vpon it.

* or, with it

10 And when Moses heard the people weepe throughout their housholdes, euery man in the doore of his tent, the wrath of the Lorde was kindeled exceedingly, and it grieued Moses also.

11 And Moses saide vnto the Lorde, Wherfore hast thou troubled thy seruant? And wherefore haue I not founde fauour in thy sight, seeing that thou puttest the wayght of al this people vpon me.

12 Haue I conceiued al this people, or haue I begotte them, that thou shouldest say vnto me, Cary them in thy bosome as a nurse beareth the sucking chylde, vnto the lande whiche thou swarest vnto their fathers?

13 Where should I haue fleashe to geue vnto al this people whiche weepe before me, sayeing, Geue vs fleashe that we may eate.

C 14 I am not able to beare al this people alone, seeing it is to heauie for me.

15 If thou deale thus with me, kyl me, I pray thee, if I haue founde fauour in thy sight, that I see not my wretchednesse.

Exech.8.d. 16 And the Lorde sayde vnto Moses, Gather vnto me three score and ten menne, of the elders of Israel, whiche thou knowest that they are the elders of the people and officers ouer them: and thou shalt bring them vnto the tabernacle of the congregation, that they may stande there with thee:

(b) That is, I wil distribute my spirite among them as I haue done to thee Exod.16.c.

17 And I wyl come downe and talke with thee there, & (b) take of the spirite whiche is vpon thee, & put vpon them, and they shal beare the burden of the people with thee, least thou be constrayned to beare it alone.

18 And say thou vnto the people, Be halowed against to morowe, & ye shal eate fleash: for your whyning is in the eares of the Lorde, seeyng ye sayde, Who shal geue vs fleashe to eate? we were wel in Egypt: therefore the Lord wyl geue you fleash, and ye shal eate.

19 Ye shal not eate one day, nor two, nor fiue dayes, neyther ten, nor twentie dayes:

20 But a whole moneth, vntil it comme out at the nosthyrels of you, & it shalbe lothsome vnto you, because that ye haue caste the Lord aside whiche is among you, and haue wept before him, sayeing, Why came we thus out of Egypt?

D 21 And Moses sayde, Syxe hundred thousande footemenne are there of the people among which I am: & thou hast said, I wyl geue them fleashe, that they may eate a whole moneth.

Exod.12.f.

22 Shal the sheepe and the oxen be slayne for them, to finde them? eyther shal al the fishe of the sea be geathered togeather for them, to suffise them?

23 And the Lorde sayd vnto Moses, Is the Lordes hande waxed short? Thou shalt see nowe whether my woorde shal comme to passe vnto thee, or not.

Esai.50.a. and.59.a.

24 And Moses went out, and told the people the sayeing of the Lorde, and geathered the three score and ten elders of the people, and set them rounde about the tabernacle.

25 And the Lorde came downe in a cloude, and spake vnto him, and toke of the spirite that was vppon him, and gaue it vnto the three score and ten elders: And when the spirite reasted vpon them, (c) they prophesied, and dyd not ceasse.

(c) The Hebrues doo expounde this woorde prophesie to sing psalmes and geue praises. 1.Sam.10.

26 But there remayned two of the men in the hoste, the name of the one was Eldad, & the name of the other, Medad: and the spirite reasted vppon them (and they were of them that were wrytten, and went not out vnto the tabernacle) and they prophesied in the hoste.

27 And there ranne a young man, and tolde Moses, and sayde, Eldad and Medad doo prophesie in the hoste.

28 And Josuah the sonne of Nun the seruant of Moses, one of his young menne, answeared, and sayde, My Lorde Moses, forbyd them.

E Luke.9.g. Joel.2.g. 1.Cor.14.a.

29 And Moses sayde vnto hym, Enuyest thou for my sake? Woulde God that al the Lordes people coulde prophesie, and that the Lord would put his spirite vpon them.

30 And Moses gate hym into the hoste, he, and the elders of Israel.

31 And there went foorth a wynde from the Lorde, and brought quayles from the sea, and let them fal about the hoste, euen a dayes iourney rounde about on euery syde of the hoste, and (they dyd flee in the ayre) as it were two cubites hygh ouer the earth.

Exod.16.d.

32 And the people stood vp al that day, and al that nyght, and al the next day, and they geathered quayles: And he that geathered little, geathered ten Homers ful: and they spread them abroade for their vse round about the hoste.

33 And while the fleashe was yet betweene their teeth, and yer it was chewed vp, the wrath of the Lorde was kyndeled agaynst the people, and the Lorde smote the people with an exceeding great plague.

Psal.78.d.

34 And he called the name of the place, The graues of lust: because they buryed the people that lusted there.

Psal.78.d.

35 And the people tooke their iourney from the graues of lust, vnto Hazeroth, and abode at Hazeroth.

Num.33.c.

The

The.xii. Chapter.

1. Aaron and Mari grudge againſt Moſes. 10. Mari is ſtriken with leproſie, and healed at the prayer of Moſes.

A 1 AND * Mari & Aaron ſpake againſt Moſes, becauſe of the woman of Ethiopia whiche he had taken: for he had taken (a) to wyfe one of Ethiopia.

* or, Miriam.

2 And they ſayde, Hath the Lorde in deede ſpoken only through Moſes? Hath he not ſpoken alſo by vs? And the Lorde hearde it.

(a) Deut. 24. b. Zippora was a Madianite, & becauſe Midian bordered on Ethiopia, it is ſometyme in the ſcripture comprehended vnder this name.

3 (But Moſes was a very meeke man, aboue al the men of the earth.)

4 And the Lord ſpake at once vnto Moſes, vnto Aaron, and to Mari, Come out ye three vnto the tabernacle of the congregation. And they came out al three.

Eccle. 45. a. Exod. 29. g. Pſal. 99. b.

5 And the Lorde came downe in the pyller of the cloude, and ſtoode in the doore of the tabernacle, and called Aaron and Mari: and they went out both of them.

Exod. 29. g.

6 And he ſayde, Heare my woordes: If there be a prophete of the Lorde among you, I wyl be knowen of hym in a viſion, and wyl ſpeake vnto hym in a dreame.

B 7 My ſeruant Moſes is not ſo, whiche is faythful in al myne houſe.

8 Vnto hym wyl I ſpeake mouth to mouth in a viſion, not in darke ſpeaches and ſimilitudes of the Lorde ſhal he ſee: Wherefore then were ye not afrayde to ſpeake againſt my ſeruant Moſes?

Exod. 33. b.

9 And the Lorde was mooued vnto wrath againſt them, and he went his way.

10 And the cloude departed from the tabernacle, and beholde Mari was become leprous as it were ſnowe: And Aaron looked vpon Mari, and beholde, ſhe was leprous.

2. Par. 26. d

11 And Aaron ſayde vnto Moſes, Alas my Lorde, I beſeeche thee put not the ſinne vpon vs, which we haue foolihly committed and ſinned.

C

12 Oh, let her not be as one dead, of whom the fleaſhe is halfe conſumed when he commeth out of his mothers wombe.

(b) If her father vpon diſpleaſure ſhoulde ſpyt in her face, ſhe may not preſume to come into his preſence by the ſpace of ſeuen dayes: howe muche more ſhal ſhe not preſume to come vnto me?

13 And Moſes cryed vnto the Lorde, ſayeing, Heale her nowe, O God, I beſeeche thee.

14 And the Lorde ſayd vnto Moſes, If her father had (b) ſpyt in her face, ſhoulde ſhe not be aſhamed ſeuen dayes? Let her be ſhut out of the hoſt ſeuen dayes, and after that let her be receiued in agayne.

15 And Mari was ſhut out of the hoſt ſeuen dayes: and the people remooued not til Mari was brought in agayne.

16 And afterwarde the people remooued from Haſeroth, and pitched in the wylderneſſe of Pharan.

The.xiii. Chapter.

1. Certaine men are ſent to ſearche the lande of Chanaan. 24. They bring of the fruite of the lande.

1 AND the Lorde ſpake vnto Moſes, A ſayeing,

2 Sende men out to ſearche the lande of Chanaan, which I geue vnto the children of Iſrael: of euery tribe of their fathers ſhal ye ſende a man, and let them al be ſuche as are rulers among them.

3 And Moſes at the commaundement of the Lorde, ſent foorth out of the wylderneſſe of Pharan, ſuch men as were al heades of the children of Iſrael.

4 Their names are theſe. Of the tribe of Ruben, Sammua the ſonne of Zacur.

5 Of the tribe of Simeon, Saphat the ſonne of Hori.

6 Of the tribe of Iuda, Caleb the ſonne of Iephune.

7 Of the tribe of Iſachar, Igal the ſonne B of Ioſeph.

8 Of the tribe of Ephraim, Oſea the ſonne of Nun.

9 Of the tribe of Beniamin, Palti the ſonne of Raphu.

10 Of the tribe of Zabulon, Gaddiel the ſonne of Sodi.

11 Of the tribe of Ioſeph, namely, of the tribe of Manaſſe, Gaddi the ſonne of Suſi.

12 Of the tribe of Dan, Amiel the ſonne of Gemalli.

13 Of the tribe of Aſer, Sethur the ſonne of Michael.

14 Of the tribe of Nephthali, Nahabi the ſonne of Vaphſi.

15 Of the tribe of Gad, Guel the ſonne of C Machi.

16 Theſe are the names of the men whiche Moſes ſent to ſpye out the land: And Moſes called the name of Oſea the ſonne of Nun, Ioſuah.

17 And Moſes ſent them foorth to ſpye out the lande of Chanan, and ſayd vnto them, Geat you vp this way ſouthwarde, that ye may goe vp into the high countrey,

18 And ſee the lande what manner thing it is, and the people that dwelleth therein, whether they be ſtrong or weake, eyther fewe or many:

19 And what the lande is that they dwel in, whether it be good or bad, and what manner of cities they be that they dwel in, whether they dwel in tentes, or walled townes:

20 And what manner of lande that is, whether

ther it be fat or leane, and whether there be trees therin, or not. Be of good courage, and bryng of the fruite of the lande: And it was about the tyme that grapes are firſt type.

D 21 And ſo they went vp, and ſearched out the lande, from the wilderneſſe of Zin, vnto Rehob, as men come to Hemath.

22 And they aſſended vnto the ſouth, and came vnto Hebron, where Ahiman was, and Seſai, and Thalmai, the ſonnes of Anac. Hebron was built ſeuen yeeres before Zoan in Egypt.

23 And they came vnto the riuer of Eſcol, and cutte downe there a branche with one cluſter of grapes, and twayne bare it vpon a ſtaffe: and (they brought) alſo of the pomegranates, and of the fygges.

24 And the place was called the riuer Eſcol, becauſe of the cluſter of grapes whiche the children of Iſrael cut downe thence.

25 And they turned backe agayne from ſearchyng of the lande after fourtie dayes.

26 And they went, and came to Moſes and Aaron, and vnto al the multitude of the chyldren of Iſrael in the wylderneſſe of Pharan, to Cades, & brought them woord, and alſo vnto al the congregation, and ſhewed them the fruite of the lande.

27 And they tolde hym, and ſayde, We came vnto the lande whither thou ſendedſt vs, and ſurely it floweth with mylke and hony, and here is of the fruite of it.

E 28 Neuertheleſſe, the people be ſtrong that dwel in the land, and the cities are walled and exceedyng great: and moreouer, we ſawe the chyldren of Anac there.

29 The Amalechites dwel in the ſouth countrey: and the Hethites, and the Jebuſites, and the Amorites dwel in the mountaynes: and the Chanaanites dwel by the ſea, and by the coaſt of Jordane.

30 And Caleb ſtylled the people before Moſes, ſayeing, Let vs goe vp at once, and poſſeſſe it, for we be able to ouercome it.

31 But the men that went vp with him, ſayde, We be not able to goe vp againſt the people, for they are ſtronger then we.

32 And they brought vp an euil report of the lande whiche they had ſearched, ſaying vnto the children of Iſrael, The land whiche we haue gonne through to ſearche it out, is a lande that (a) eateth vp the inhabitours thereof, and the people that we ſawe in it, are men of a great ſtature.

(a) The Giantes were ſo cruel, that they ſpoyled & killed one another, and thoſe that came vnto them.

33 And there we ſawe alſo Giantes, the children of Anac, (whiche come) of the Giantes: and we ſeemed in our ſyght as it were graſhoppers, and ſo we dyd in theyr ſyght.

The. xiiii. Chapter.

2. The people murmure againſt Moſes and Aaron. 10. They woulde haue ſtoned Caleb and Ioſuah.

1 AND al the multitude of the people cryed out, and weapt throughout that nyght. A

2 And al the chyldren of Iſrael murmured againſt Moſes and Aaron: and the whole congregation ſaid vnto them, Would God that we had died in the lande of Egypt, either that we had dyed in this wylderneſſe.

3 Wherefore hath the Lord brought vs vnto this lande to fal vpon the ſwoorde, and that our wiues and our children ſhoulde be a pray? Were it not better that we returne vnto Egypt agayne?

4 And they ſayde one to another, Let vs make a captayne, and returne vnto Egypt agayne.

5 Then Moſes and Aaron (a) fel on theyr faces, before al the aſſemblie of the congregation of the chyldren of Iſrael. (a) Lamenting the people, & prayyng for them.

6 And Joſuah the ſonne of Nun, and Caleb the ſonne of Jephune (whiche were) of them that ſearched the lande, rent theyr clothes:

7 And ſpake vnto al the company of the chyldren of Iſrael, ſaying, The lande whiche we walked through to ſearche it, is a very good lande. B

8 If the Lorde haue a loue to vs, he wyl bryng vs into this lande, and geue it vs, whiche is ſuche a lande, as floweth with mylke and hony.

9 But in any wyſe rebel not ye againſt the Lord, neyther feare the people of the lande, for they are but (b) bread for vs: Theyr ſhielde is departed from them, & the Lorde is with vs: feare them not therefore. Deut. 20. a. (b) We ſhal eaſily ouercome them.

10 But al the congregation bade ſtone them with ſtones: and the glory of the Lord appeared in the tabernacle of the congregation, before al the children of Iſrael.

11 And the Lord ſayde vnto Moſes, Howe long doo this people prouoke me, and howe long wyl it be yer they beleeue me, for al the ſignes whiche I haue ſhewed among them?

12 I wyl ſmite them with the peſtilence, and deſtroy them, and wyl make of thee a greater nation, and mightier then they.

13 And Moſes ſayd vnto the Lorde, Then the Egyptians ſhal heare it, (for thou broughteſt this people in thy might from among them.)

14 And it wil be tolde to the inhabiters of this lande alſo: for they haue hearde lykewiſe, that thou Lorde art among this people, C

ple, and that thou Lorde art seene face to face, & that thy cloude standeth ouer them, and that thou goest before them by daye tyme in a pyller of a cloude, and in a pyller of fyre by nyght.

15 If thou shalt kylle al this people, as they were but one man, then the nations which haue heard the fame of thee, wyl say,

16 Because the Lorde is not able to bryng in this people into the land which he sware vnto them, therfore he hath slayne them in the wylderneſſe.

17 And now, I beseeche thee, let the power of my Lord be great, according as thou hast spoken, sayeing,

18 The Lorde is long yer he be angry, and of great mercy, and forgeueth iniquitie and sinne, and "leaueth no man innocent, and visiteth the vnryghteousnesse of the fathers vpon the chyldren in the thirde and fourth generation.

"or, dooth pardon, and dooth not pardon. Exod. 34. verse. 7.

19 Be mercyful, I beseeche thee, vnto the sinne of this people, according vnto thy great mercye, as thou hast forgeuen this people from Egypt, euen vntyl nowe.

20 And the Lorde sayd, I haue forgeuen it, according to thy request.

D 21 But as truely as I lyue, al the earth shalbe fylled with the glorye of the Lorde.

22 But al those menne whiche haue seene my glory, and my miracles whiche I dyd in Egypt, and in the wylderneſſe, and haue tempted me nowe this tenne tymes, and haue not hearkened vnto my voyce:

23 Shal not see the lande whiche I sware vnto their fathers, neyther shal any of them that prouoked me see it.

Iosu. 13. b. 24 But my seruant Caleb, because he had another manner of spirite, (and because he hath folowed me vnto the vtmost) hym wil I bryng into the lande which he hath walked in, and his seede shal inherite it.

25 And also the Amalachites, and Chanaanites remaine in the valley: To morowe turne you, and get you into the wylderness, by the way of the red sea.

26 And the Lorde spake vnto Moses and Aaron, sayeing,

27 Howe long dooth this euyl multitude murmure agaynst me? I haue heard the murmurynges of the chyldren of Israel with the whiche they murmure agaynst me.

E 28 Tel them therfore, As truely as I lyue, sayth the Lorde, I wyl doo vnto you as ye haue spoken in myne eares:

29 Your carkasses shal falle in the wylderneſſe, and al you that were told throughout your numbers from twentie yeeres and aboue, whiche haue murmured agaynst me,

30 Shal not comme into the lande, ouer whiche I lyfted vp myne hande to make you dwel therein, saue Caleb the sonne of Iephune, and Iosuah the sonne of Nun.

31 But your chyldren whiche ye sayde shoulde be a pray, them wyl I bryng in, and they shal knowe the lande whiche ye haue refused.

32 And your carkalles shal fal in this wylderneſſe.

33 And your chyldren shal wander in the wylderneſſe fourtie yeeres, and suffer for your (c) whoredome, vntyl your carkalles be wasted in the wylderneſſe.

(c) That is, their infidelitie and disobedience agaynst God. Ezech. 4. b

34 After the number of the dayes in whiche ye searched out the lande, euen fourtie dayes, (euery day for a yeere) shal ye beare your vnryghteousnesse, euen fourtie yeeres, and ye shal knowe (d) my breache of promise.

(d) You shal vnderstande whether my promise be true or no.

35 I the Lorde haue sayde that I wyl doo it vnto al this euyl congregation, that are geathered together agaynst me: For in this wylderneſſe they shalbe consumed, & there they shal dye.

36 And the menne whiche Moses sent to F searche the lande, and whiche (when they came agayne) made al the people to murmure agaynst him, and brought vp a slander vpon the lande:

37 Euen those menne that dydde bryng vp that slander vpon it, as though it had benne euyl, dyed in a great plague before the Lorde. 1. Cor. 10. d.

38 But Iosuah the sonne of Nun, and Caleb the sonne of Iephune, whiche were of the menne that went to searche the lande, lyued styl.

39 And Moses tolde these sayeinges vnto al the children of Israel, & the people tooke great sorowe.

40 And they rose vp early in the morowyng, and gate them vp into the top of the mountayne, sayeing, Lo, we be here, and wyl goe vp vnto the place of which the Lorde sayd: (e) For we haue sinned.

Deut. 1. f. (e) They confesse they sinned by rebelling agaynst God, but consyder not they offende in goesyng vp without Gods commaunment.

41 And Moses sayd, Wherfore transgresse ye thus the woorde of the Lorde? it wyl not comme wel to passe.

42 Goe not vp therfore, for the Lorde is not among you: that ye be not slaine before your enimies.

43 For the Amalechites and the Chanaanites (f) are there before you, and ye wyl fal vpon the swoorde, because ye are turned away from the Lorde, and the Lorde wyl not be with you.

(f) Be redy to comme agaynst you.

44 But they presumed obstinatly to goe vp into the hyl top: Neuertheleſſe, the arke of the couenant of the Lorde, and Moses, de-

parted not out of the hoſt.

45 Then the Amalechites and the Chanaanites whiche dwelt in that hylle, came downe, and ſmote them, and conſumed them vnto Horma.

The.xv.Chapter.

2. What manner of offerynges the Iſraelites ſhoulde offer when they enter into the lande of promiſe. 36. The man ſtoned.

¶ 1 AND the Lorde ſpake vnto Moſes, ſayeing,

Leuit.23.b 2 Speake vnto the chyldren of Iſrael, and ſay vnto them, When ye be comme into the lande of your habitations, whiche I geue vnto you:

3 And wyl make an offeryng by fyre vnto the Lorde, namely a whole burnt offeryng, or a ſacrifice to fulfyl a vowe, or a free offering, or in your principal feaſtes, to make a ſweete ſauour vnto the Lorde of the heard, or of the flocke:

Leuit.2.a. 4 Then let hym that offereth his offeryng vnto the Lorde, bring alſo a meate offering of a tenth deale of floure, mingled with the fourth part of an hin of oyle.

5 And the fourth part of an hin of wine for a drinke offeryng ſhalt thou prepare, with the whole burnt offering, or any other offering, for one lamme.

6 Or if it be a ramme, thou ſhalt prepare for a meat offering two tenth deales of floure, myngled with the thirde part of an hin of oyle.

ℬ 7 And for a drinke offeryng, thou ſhalt offer the third part of an hin of wine for a ſweete ſauour vnto the Lorde.

8 And when thou prepareſt a bullocke for a whole burnt offering, or for a ſacrifice, to fulfyl a vowe or peace offering vnto the Lorde:

9 Let him bring with a bullocke a meate offering of three tenth deales of floure, mingled with halfe an hin of oyle.

10 And thou ſhalt bring for a drinke offering halfe an hin of wine, for an offeryng made by fyre of a ſweete ſauour vnto the Lorde.

11 After this manner ſhal it be donne for a bullocke, or for a ramme, or for a lamme, or a kidde,

12 Accordyng to the number that ye ſhal prepare, ſo ſhal ye doo to euery one, accordyng to their number.

13 All that are borne of the countrey, ſhal do theſe thinges after this manner, to offer an offering made by fyre of a ſweete ſauour vnto the Lorde.

℄ 14 And if a ſtranger ſoiourne with you, or whoſoeuer be among you in your generations, and wyl offer an offering made by fyre of a ſweete ſauour vnto the Lorde: as ye doo, ſo he ſhal doo.

15 One ordinance ſhalbe both for you of the congregation, and alſo for the ſtranger that dwelleth (with you:) It ſhalbe an ordinance for euer in your generations: as ye are, ſo ſhal the ſtranger be before the Lorde.

16 One lawe, and one manner ſhal ſerue both for you, and for the ſtranger that ſoiourneth with you.

17 And the Lorde ſpake vnto Moſes, ſayeing,

18 Speake vnto the children of Iſrael, and Deut.8.e.
ſay vnto them, When ye be comme into the lande to the whiche I bring you,

19 Then when ye wyl eate of the bread of the lande, ye ſhal offer vp an heaue offering vnto the Lorde.

20 Ye ſhal offer vp a take of the fyrſte of Leuit.23.b
your dowe for an heaue offeryng: as ye doo the heaue offering of the barne, ſo ye ſhal heaue it.

21 Of the firſte of your dowe ye ſhal geue ℬ
vnto the Lorde an heaue offering in your generations.

22 And if ye haue erred, and obſerue not all theſe commaundementes whiche the Lorde hath ſpoken vnto Moſes,

23 Euen all that the Lorde hath commaunded you by the hande of Moſes, from the (fyrſt) day that the Lorde commaunded Moſes, and henceforwarde, among your generations:

24 If ought be committed ignorantlye of the congregation, all the multitude ſhal offer a bullocke for a whole burnt offeryng, to be a ſweete ſauour vnto the Lorde, with the meate offeryng & drinke offering thereto, accordyng to the manner, & an hee goate for a ſinne offeryng.

25 And the prieſt ſhal make an attonement for all the multitude of the chyldren of Iſrael, and it ſhalbe forgeuen them, for it is ignorance: And they ſhal bring their offering, a ſacrifice made by fyre vnto the lord, and their ſinne offeryng before the Lord for their ignorance.

26 And it ſhalbe forgeuen vnto all the congregation of the chyldren of Iſrael, and vnto the ſtranger that dwelleth amõg you, ſeeyng all the people were in ignorance.

27 If any one ſoule ſinne through igno- Leuit.4.f.
rance, he ſhal bryng a ſhee goate of a yeere olde for a ſinne offeryng.

28 And the prieſt ſhal make an attonement ℭ
for the ſoule that ſinneth ignorantly, when he ſinneth by ignorance before the Lorde, to reconcile him, & that it may be forgeuẽ him.

29 And both thou that art borne of the children

chyldren of Iſrael, and the ſtranger that dwelleth among you, ſhal haue one lawe, who ſo dooth ſinne through ignorance.

30 But the ſoule that dooth ought (a) preſumptuouſly, whether he be borne in the lande, or a ſtranger, the ſame blaſphemeth the Lorde: and that ſoule ſhalbe cut of from among his people.

(a) The Hebrewe, by an high hande, that is, boldly, arrogantly, and contemptuouſly

31 Becauſe he hath deſpiſed the woorde of the Lorde, and hath broken his commaundement, that ſoule therefore ſhalbe vtterly cut of, and his (b) ſinne ſhalbe vpon hym.

(b) That is, he ſhal ſuffer for his iniquitie.

32 And whyle the chyldren of Iſrael were in the wylderneſſe, they founde a man that geathered ſtickes vpon the Sabboth day.

Exod. 21. c. F

33 And they that founde him geathering ſtickes, brought hym vnto Moſes and Aaron, and vnto al the congregatio.

34 And they put him in warde, ſeeing it was not declared what ſhoulde be donne to him.

35 And the Lorde ſayde vnto Moſes, Let the man dye, and let al the multitude ſtone him with ſtones without the hoaſt.

36 And al the multitude brought him without the hoaſt, and ſtoned him with ſtones, and he dyed, as the Lorde commaunded Moſes.

37 And the Lorde ſpake vnto Moſes, ſayeing,

Deut. 22. d.

38 Speake vnto the chyldren of Iſrael, and byd them that they make them fringes in the borders of their garmentes throughout their generations, and put vpon the fringe of the borders a ribande of blewe ſilke.

39 And the fringe ſhalbe vnto you to looke vpon, that ye may remember al the commaundementes of the Lord, and doo them: and that ye ſeeke not after your owne hart, or your owne eyes, after the whiche ye vſe to goe a whooryng.

40 But ye ſhal remember rather, and doo al my commaundementes, and be holy vnto your God.

41 I am the Lord your God, whiche brought you out of the land of Egypt, for to be your God: I am the Lorde your God.

The. xvi. Chapter.

30. The rebellion of Corah, Dathan, and Abiram, whom the earth ſwallowed vp quicke.

1 AND Corah the ſonne of Iſaar, the ſonne of Caath, the ſonne of Leui, went apart with Dathan and Abiram the ſonnes of Eliab, and On the ſonne of Peleth, the ſonne of Ruben:

A Eccle. 45. c.

2 And they roſe vp before Moſes, with certaine of the chyldren of Iſrael, two hundred and fyftie, whiche were captaynes of the multitude, famous in the congregation, and menne of great renowme.

3 And they geathered them ſelues togeather againſt Moſes and Aaron, and ſayde vnto them, Ye take to muche vppon you, ſeeing (a) al the multitude are holy euery one of them, and the Lorde is among them: Why lyft you your ſelues vp aboue the congregation of the Lorde?

(a) Al are a like holy, therfore none ought to be preferred aboue other: thus the wicked, as Anabaptiſtes and ſuche lyke, reaſon againſt gods ordinance.

4 And when Moſes heard it, he felle vpon his face,

5 And ſpake vnto Corah and vnto al his company, ſayeing, To morowe the Lorde wyl ſhewe who are his, who (b) is holy, and who ought to approche nigh vnto him: and whom he hath choſen, he wyl cauſe to come neare vnto him.

(b) Who is the high prieſt, that he may cauſe him to come vnto him.

6 This doo therefore: Take you fyre pannes, both Corah and al his company,

7 And put fyre therein, and put incenſe in them before the Lorde to morowe: And the man whom the Lorde dooth chooſe, the ſame ſhalbe holy: Ye take to muche vppon you, ye ſonnes of Leui.

* or, cenſers.

8 And Moſes ſayde vnto Corah, Heare, I pray you, ye ſonnes of Leui.

9 Seemeth it but a ſmal thyng vnto you, that the God of Iſrael hath ſeparated you from the multitude of Iſrael, and brought you to him ſelfe, to doo the ſeruice of the tabernacle of the Lorde, and to ſtand before the multitude, and to miniſter vnto them?

B Num. 3. b.

10 He hath taken thee to him, and al thy brethren the ſonnes of Leui with thee: and ſeeke ye the office of the prieſt alſo?

11 For whiche cauſe both thou and al thy company are geathered togeather againſt the Lorde: And what is Aaron, that ye murmure againſt him?

12 And Moſes ſent, and called Dathan and Abiram the ſonnes of Eliab: which ſayd, We wyl not come vp.

13 Is it a ſmal thing that thou haſt brought vs out of the land that flowerth with milke and hony, to kil vs in the wylderneſſe: except thou make thee ſelfe lorde and ruler ouer vs alſo?

14 Moreouer, thou haſt not brought vs vnto a land that floweth with milke and hony, neither geuen vs inheritance of feeldes and vineyardes: Wylt thou (c) put out the eyes of theſe men? We wyl not come vp.

C

(c) Wilt thou make them that ſearched the lande beleeue that they ſaw not that whiche they ſawe.

15 And Moſes waxed very angry, and ſayde vnto the Lorde, Turne not thou vnto their offering: I haue not taken ſo muche as an aſſe from them, neyther haue I hurt any of them.

16 And Moſes ſaide vnto Corah, Be thou and al thy company before the Lorde, both thou, they, and Aaron, to morowe.
17 And take euery man his cenſer, and put incenſe in them, and bring ye before the Lorde euery man his cenſer, two hundred and fyftie cenſers: thou alſo and Aaron, euery one his cenſer.
18 And they tooke euery man his cenſer, and put fyre in them, and layde incenſe theron, and ſtoode in the doore of the tabernacle of the congregation with Moſes and Aaron.
19 And Corah gathered al the congregation againſt them, vnto the doore of the tabernacle of the congregation: and the glory of the Lorde appeared vnto al the congregation.
20 And the Lorde ſpake vnto Moſes and Aaron, ſayeing,
21 Separate your ſelues from among this congregation, that I may conſume them at once.
22 And they felle vpon their faces, and ſaid, D O God, the God of ſpirites of al fleaſhe, hath not one man ſinned? Wylt thou be wroth with al the multitude?
Num. 17.a.
23 And the Lorde ſpake vnto Moſes, ſayeing,
24 Speake vnto the congregation, and ſay, Geat you away from about the tabernacle of Corah, Dathan, and Abiram.
25 And Moſes roſe vp, and went vnto Dathan and Abiram: and the elders of Iſrael folowed him.
26 And he ſpake vnto the congregation, ſayeing, Depart, I pray you, from the tentes of theſe wicked men, and touche nothyng of theirs, leſt ye periſhe in al their ſinnes.
27 And ſo they gate them from the tabernacle of Corah, Dathan, and Abiram, on euery ſide: And Dathan and Abiram came out, and ſtoode in the doore of their tentes, with their wyues, their ſonnes, and their litle chyldren.
E 28 And Moſes ſayde, Hereby ye ſhal knowe that the Lorde hath ſent me to doo al theſe woorkes: for I haue not donne them of myne owne mynde.
29 If theſe menne dye the common death of al menne, or yf they be viſited after the viſitation of al menne, then the Lorde hath not ſent me:
(d) That is, yf the Lorde doo a thyng not ſeene before.
30 But and yf the Lorde make a (d) newe thyng, and the earth open her mouth, and ſwalowe them vp, with al that they haue, and they goe downe quicke into the pit: then ye ſhal vnderſtande that theſe menne haue prouoked the Lorde.
Deut. 11.a. Num. 26.b. Pſalm. 21.c
31 And aſ ſoone as he had made an ende of ſpeakyng al theſe woordes, the grounde cloue a ſunder that was vnder them:
32 And the earth opened her mouth, and ſwalowed them vp, and their houſes, and al the men that were with Corah, and al their goodes.
33 And they, & al that they had, went downe aliue vnto the pit, and the earth cloſed vpon them: and they periſhed from among the congregation.
34 And al Iſrael that were about them, fled at the crye of them: and they ſayd, Leſt the earth ſwalowe vs vp alſo.
35 And there came out a fyre from the Lord, and conſumed the two hundred and fiftie menne that offered incenſe.
36 And the Lorde ſpake vnto Moſes, ſayeing,
37 Speake vnto Eleazar the ſonne of Aaron the prieſt, that he take vp the cenſers out of the burnyng, and ſcatter the fyre here and there, for they are halowed. F
38 The cenſers of theſe ſinners (e) againſt their owne ſoules: let them make of them broade plates for a couering of the aulter: For they offered them before the Lord, and therefore they are halowed, and they ſhal be a ſigne vnto the chyldren of Iſrael.
(e) That haue deſtroyed them ſelues by their owne ſinnes, beyng the cauſers of their own deathes.
39 And Eleazar the prieſt tooke the braſen cenſers, whiche they that were burnt had offered, and made broade plates, for a (f) couering of the aulter,
(f) To be a remembrãce vnto the children of Iſrael, of gods mighty hand againſt rebellion.
40 To be a remembrance vnto the chyldren of Iſrael, that no ſtranger, whiche is not of the ſeede of Aaron, comme neare to offer incenſe before the Lorde, that he be not like vnto Corah and his company, as the Lord ſayde to hym by the hande of Moſes.
41 But on the morowe, al the multitude of the chyldren of Iſrael murmured againſt Moſes and Aaron, ſayeing, Ye haue killed the people of the Lorde.
42 And when the multitude was gathered againſt Moſes and Aaron, they looked towarde the tabernacle of the congregation: and beholde, the cloude couered it, and the glory of the Lorde appeared.
43 And Moſes and Aaron came before the tabernacle of the congregation.
44 And the Lorde ſpake vnto Moſes, ſayeing,
45 Geat you from among this congregation, G that I may conſume them quickely. And they felle vpon their faces.
46 And Moſes ſayde vnto Aaron, Take a cenſer, & put fyre therein out of the aulter, and powre on incenſe, and goe quickely vnto the congregation, and make an attonement for them: for there is wrath gone out from the Lorde, and there is a plague begunne.

begunne.

47 And Aaron tooke as Moſes commaunded hym, and ranne into the middes of the congregation: and beholde, the plague was begunne among the people, and he put on incenſe, and made an attonement for the people.

48 And when he ſtoode betweene the dead, and them that were alyue, the plague was ſtayed.

49 They that died in ỹ plague, were fourteene thouſande and ſeuen hundred, beſyde them that dyed about the conſpiracie of Corah.

50 And Aaron went agayne vnto Moſes before the dooze of the tabernacle of the congregation, and the plague was ſtayed.

The.xvii.Chapter.

9. Aarons rodde budderh, and beareth bloſſomes, whereby his prieſthood is confirmed agaynſt the rebellious people.

A 1 AND the Lozde ſpake vnto Moſes, ſayeing,

2 Speake vnto the chyldzen of Iſrael, and take of euery one of them a rodde after the houſes of their fathers, of al their pzinces, accozding to the familie of their fathers, euen twelue roddes: and wzite euery mans name vpon his rodde.

3 And wzite Aarons name vpon the rodde of Leui: foz euery rodde ſhalbe foz the head of the houſe of their fathers.

4 And put them in the tabernacle of the cõgregation before (the arke of) the teſtimonie, where I wil declare mee ſelf vnto you.

5 And the mans rodde whom I chooſe, ſhal bloſſome: & I wyl make ceaſſe from me the grudgyns of the chyldzen of Iſrael, whereby they grudge agaynſt you.

6 And Moſes ſpake vnto the chyldzen of Iſrael, and al the pzinces gaue hym a rod, one rod foz euery pzince accozdyng to their fathers houſes, euen twelue roddes: and the rod of Aaron was among their roddes.

B 7 And Moſes put the roddes before the Lozde in the tabernacle of witneſſe.

Heb.9.a. 8 And on the mozowe Moſes went into the tabernacle of witneſſe, and beholde the rodde of Aaron foz the houſe of Leui was budded, and bzought foozth buddes, bare bloſſomes, and rype almondes.

9 And Moſes bzought out al the roddes from before the Lozde vnto al the chyldzen of Iſrael: and they looked vpon them, and tooke euery man his rodde.

10 And the Lozde ſayd vnto Moſes, Bzing Aarons rodde agayne before the witneſſe, to be keapt foz a token to the rebellious chyldzen, and that their murmuring may ceaſſe from me, and that they dye not.

11 And Moſes dyd as the Lozde commaunded hym, ſo dyd he.

12 And the chyldzen of Iſrael ſpake vnto Moſes, ſayeing, Beholde, we are waſted away, & periſhed, we al comme to nought.

13 Whoſoeuer commeth nygh, oz approcheth to the tabernacle of the lozd, ſhal dye: Shal we vtterlye conſume away, and dye?

The.xviii.Chapter.

1. The office of the Leuites. 8. The tythes and fyrſt fruites muſt be geuen them. 20. Aarons heritage.

1 AND the Lozde ſayd vnto Aaron, Thou and thy ſonnes, and thy fathers houſe with thee, ſhal (a) beare the iniquitie of the ſanctuarie: and thou and thy ſonnes with thee ſhal beare the iniquitie of your prieſtes office.

(a) That is, if ye treſpaſſe in any thyng concernyng the ceremonies of the ſanctuarie or your office, ye ſhalbe pounished. Num.4.b.

2 And thy bzethzen of the tribe of Leui, and of thy fathers houſholde thou ſhalt bzyng with thee, that they may be ioyned vnto thee, and miniſter vnto thee: but thou and thy ſonnes with thee (ſhal miniſter) before the tabernacle of witneſſe.

3 They ſhal keepe thy charge, the charge of al the tabernacle: only let them not comme nygh the veſſels of the ſanctuarie and the aulter, that they and ye alſo dye not.

4 And they ſhalbe ioyned with thee, and keepe the charge of the tabernacle of the cõgregation foz al the ſeruice of the tabernacle: & let no ſtranger comme nygh vnto you.

5 Therefoze ſhal ye keepe the charge of the ſanctuarie, and the charge of the aulter, that there fal no moze wzath vpon the chyldzen of Iſrael.

6 Beholde, I haue taken your bzethzen the Leuites from among the chyldzen of Iſrael, whiche as a gyft of yours are geuen vnto the Lozde, to doo the ſeruice of the tabernacle of the congregation.

7 Therefoze ſhalt thou and thy ſonnes with thee, keepe your prieſtes office foz al thyngs that parteyne vnto the aulter, and within the vayle: and ye ſhal ſerue, foz I haue geuen your prieſtes office vnto you as a gyft, and therefoze the ſtranger that commeth nygh, muſt be ſlayne. B

8 And the Lozd ſpake vnto Aaron, Behold, I haue geuen thee the keepyng of myne heaue offerynges, of al the halowed thinges of the chyldzen of Iſrael, (euen) vnto thee I haue geuẽ them foz the annoyntyng, and to thy ſonnes foz an ordinance foz euer.

9 This shalbe thine, of the most holy things (reserued) from the fyre (of the aulter:) al their sacrifices for al their meate offerings, sinne offerynges, or tresspasse offerynges, which they bring vnto me, that shalbe most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eate it, and al that are males shal eate of it: let it be holy vnto thee.

Leuit.6.d 11 And this also is thyne: the heaue offerynges of their gyftes, throughout al the waue offerynges of the chyldren of Israel: I haue geuen them vnto thee, & thy sonnes and thy daughters with thee, to be a duetie for euer: and al that are cleane in thy house shal eate of it.

(b) That is, the cheefest and the best. 12 Al the (b) fat of the oyle, and al the fat of the wine, and of the wheate, whiche they shal offer vnto the Lord for fyrst fruites, the same haue I geuen vnto thee.

13 And whatsoeuer is fyrst rype in their lande, whiche they bring vnto the Lorde, shalbe thyne, and al that are cleane in thine house, shal eate of it.

℄ 14 Al thynges separate from the common vse in Israel, shalbe thyne.

15 Al that breaketh the matrice in al fleash that men bring vnto the Lorde, whether it be of menne or beastes, shalbe thyne: Neuertheles, the fyrst borne of man shalt thou redeeme, and the fyrst borne of vncleane beastes shalt thou redeeme.

16 Those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thyne estimation, for the money of fyue sycles after the sycle of the sanctuarie, whiche is twentie gerahs.

17 But the fyrst borne of a cowe, sheepe, and goate, shalt thou not redeeme, for they are holy: therefore thou shalt sprinckle their blood vpon the aulter, and shalt burne their fat as a sacrifice made by fyre for a sweete sauour vnto the Lorde.

Leuit.7.d 18 And the fleashe of them is thyne, as the waue breast, and the right shoulder: these are thyne.

19 Al the heaue offerynges of holy thynges, whiche the chyldren of Israel offer vnto the Lorde, haue I geuen thee, and thy sonnes and thy daughters with thee, to be a duetie for euer: let it be a (c) salted couenant for euer before the Lorde, both vnto thee, and to thy seede with thee.

(c) Lyke as salt dooth preserue fleashe from corruption, so this couenant shoulde be sure, stable, and incorruptible.

20 And the Lord spake vnto Aaron, Thou shalt haue no inheritance in their lande, neyther shalt thou haue any part among them: I am thy part, and thyne inheritance among the chyldren of Israel.

Deut.18.a Eccle.43.g. 21 Beholde, I haue geuen the chyldren of Leui al the tenth in Israel to inherite, for the seruice whiche they serue in the tabernacle of the congregation.

22 Neyther must the chyldren of Israel hencefoorth comme nygh the tabernacle of the congregation, lest they beare sinne, and dye. D

23 But the Leuites shal doo the seruice in the tabernacle of the congregation, & beare their sinne: It shalbe a lawe for euer in your generations, that among the chyldren of Israel they possesse no inheritance.

24 But the tithes of the chyldren of Israel, whiche they pay as an heaue offeryng vnto the Lorde, I haue geuen the Leuites to inherite: and therefore I haue sayde vnto them, Among the children of Israel ye shal possesse no inheritance.

25 And the lord spake vnto Moses, sayeing,

26 Speake vnto the Leuites, and say vnto them, When ye take of the chyldren of Israel the tithes whiche I haue geuen you of them for your inheritance, ye shal take an heaue offeryng of that same for the Lorde, euen the tenth part of that tithe.

27 And this your heaue offeryng shalbe reckened vnto you, as though it were of the corne of the barne, or as the fulnesse of the wyne presse.

28 Of this manner ye shal therefore offer an heaue offering vnto the Lorde of al your tithes which ye receiue of the children of Israel, and ye shal geue thereof the Lordes heaue offeryng to Aaron the priest. E

29 Of al your gyftes ye shal offer al the Lordes heaue offering, euen al the fat of the same, (to wit) the holy thynges thereof.

30 Therefore thou shalt say vnto them, When ye haue taken away the fat of it frō it, it shalbe counted vnto the Leuites, as yf it were the increase of the corne floore, or the increase of the wynepresse.

31 And ye shal eate it in al places, both ye and your housholdes: for it is your reward for your seruice in the tabernacle of the congregation.

32 And ye shal beare no sinne by the reason of it, when ye haue offered from it the fat of it: neyther shal ye pollute the holy things of the chyldren of Israel, lest ye dye.

The.xix. Chapter.

2. Of the asshes of the redde Cowe. The water of expiation is made to washe away diuers vncleanesse.

1 AND the Lorde spake vnto Moses and Aaron, sayeing, A

2 This is the ordinance of the lawe, which the Lord hath commaunded, saying, Speake vnto the chyldren of Israel, that they

they bring thee a red Cowe without spot, and wherein is no blemishe, and vpon whiche neuer came yoke.

Hebr. 13. c. 3 And ye shal geue her vnto Eleazar the priest, that he may bring her without the hoast, & cause her to be slaine before his face:

4 And let Eleazar the priest take of her blood with his synger, and sprinckle it directly before the tabernacle of the congregation seuen tymes,

5 And cause the Cowe to be burnt in his syght, with her skinne, fleashe, and blood: and the doung of her shal he burne also.

6 And let the priest take Cedar wood, and hysope, and scarlet (lase) and cast it in the middes of the burning of the Cowe.

7 Then let the priest washe his clothes, and he shal bathe his fleashe in water, and then comme into the hoast, and the priest shalbe vncleane vntil the euen.

8 And he that burneth her, shal washe his clothes in water, and bathe his fleashe in water, and be vncleane vntil the euen.

9 And a man that is cleane, shal geather vp the ashes of the Cowe, and lay them without the hoast in a cleane place, and it shalbe kept for the multitude of the chyldren of Israel for a water of (a) separation: it is a sinne offering.

(a) Because they that were separated for theyr vncleanesse, were sprinckled therewith & made cleane. Chap viii. verse. vii it is also called holy water, because it was ordayned to an holy vse. Chap. v. vearie. xvii.

10 Therefore he that geathereth the ashes of the Cowe, shal washe his clothes, and remaine vncleane vntil euen: and it shalbe vnto the chyldren of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shalbe vncleane seuen dayes.

12 And he shall purifye him selfe with this water the thirde day, and the seuenth day he shalbe cleane: but yf he purifye not him selfe the thirde day, then the seuenth day he shal not be cleane.

(b) So that he shoulde not be esteemed to be of the holy people, but as a polluted and excommunicated person.

13 Who so euer toucheth the dead coarse of any man that is dead, and pourgeth not him selfe, defyleth the tabernacle of the Lorde, and that soule shalbe cut of from (b) Israel, because the water of separation was not sprinckled vppon him: he shalbe therefore vncleane, his vncleanesse is yet vppon him.

14 This is the lawe of a man that dyeth in a tent: Al that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.

15 And al the vessels that be open, whiche hath no couerynge bounde vpon them, shalbe vncleane.

16 And who so euer toucheth one that is slayne with a swoorde in the feeldes, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore, for an vncleane person they shal take of the burnt asshes of the sinne offering, and runnyng water shal be put thereto in a vessel.

18 And let a cleane person take hysope, and dippe it in the water, and sprinckle it vppon the tent, and vpon al the vessels, and on the persons that were therein, and vpon him that touched a bone, or a slayne person, or a dead body, or a graue. Psalm. 51. b

19 And the cleane person shal sprinckle vppon the vncleane the thirde day and the seuenth day: and the seuenth day he shal purifye him selfe, and washe his clothes, and bathe him selfe in water, and shalbe cleane at euen.

20 But the man that is vncleane, and purifyeth not him selfe, the same soule shalbe cut of from among the congregation: because he hath defyled the sanctuarie of the Lorde, and the water of separation hath not ben sprinckled vpon him, therefore shal he remayne vncleane.

21 And it shalbe a perpetual law vnto them, that he that sprinckleth the water of separation, shal washe his clothes: and he that toucheth the water of separation, shalbe vncleane vntyl euen.

22 And what so euer the vncleane person toucheth, shalbe vncleane: and the soule that toucheth (the thing that was touched of the vncleane person) shalbe vncleane vntyl euen.

The. xx. Chapter.

1. Marie the sister of Moses and Aaron dyeth.
12. Moses and Aaron shal not enter into the lande of promise.

1 AND the chyldren of Israel came with the whole multitude into the desart of Zin, in the fyrst moneth, and the people abode at Cades: and there dyed Marie, and was buryed there. Numm. 33. b

2 But there was no water for the multitude: and they geathered them selues together against Moses and Aaron.

3 And the people chode with Moses, and spake, sayeing, Woulde God that we had perished when our brethren dyed before the Lorde.

4 Why haue ye brought the congregation of the Lorde into this wylderneſſe, that both we and our catayle should dye in it?

5 Wherefore haue ye made vs to come out of Egypt, to bring vs to this euyl place, Exod. 17. a. whiche is no place of seede, nor of fygges, nor vines, nor pomegranates, neyther is there any water to drinke?

6 And Moses and Aaron went from the presence of ỹ congregation, vnto the doore

of the tabernacle of the congregation, and fell vpon their faces, and the glory of the Lorde appeared vnto them.

7 And the Lord spake vnto Moses, saying,

B 8 Take the rodde, and geather thou and thy brother Aaron ỹ congregation togeather, & speake vnto the rocke before their eyes, and it shal gene foorth his water, and thou shalt bring them water out of the rocke, to gene the company drinke, and their beastes also.

9 And Moses tooke the rodde from before the Lorde, as he commaunded hym.

Exod. 17. c.

10 And Moses & Aaron geathered the congregation togeather before the rocke, and (Moses) sayde vnto them, Heare ye rebels, must we fetch you water out of this rocke?

11 And Moses lyft vp his hande, and with his rodde he smote the rocke two tymes, & the water came out abundantly, and the multitude dranke, and their beastes also.

Psal. 78. d.

12 And the Lorde spake vnto Moses and Aaron, Because ye beleeued me not, to sanctifye me in the eyes of the children of Israel, therefore ye shal not bring this congregation into the lande whiche I haue genen them.

13 This is the water of strife, because the children of Israel strone with the Lorde, and he was sanctifyed in them.

C 14 And Moses sent messengers from Cades vnto the kyng of Edom, thus sayth thy brother Israel, Thou knowest al the trauayle that we haue had.

Iud. 11. c.

15 Our fathers went downe into Egypt, & we haue dwelt in Egypt a long tyme: and the Egyptians vexed vs and our fathers.

16 And when we cryed vnto the Lorde, he hearde our voyce, and sent an angel, and hath fet vs out of Egypt: and beholde, we are in Cades, in the vttermost citie of thy border.

17 Let vs passe, I pray thee, through thy countrey, but we wil not goe through the fieldes or vineyardes, neither wil we drinke of the water of the fountaynes: we wyl goe by the kinges high way, and neither turne vnto the ryght hande nor to the left, vntil we be past thy borders.

Num. 21. c.

18 And Edom answered him, Thou shalt not goe by me, lest I come out agaynst thee with the swoorde.

19 The children of Israel sayde vnto hym, We wyl goe by the beaten way: and yf I and my catel drinke of thy water, I wyl pay for it: I wyl but only (without any harme) goe through on my feete.

20 He answered, thou shalt not goe thorowe. And Edom came out agaynst hym with muche people, and with a myghty power.

21 And thus Edom denyed to gene Israel passage through his countrey: wherefore Israel turned away from hym.

22 And the children of Israel departed from Cades, and came vnto mount Hor, with al the congregation. D

23 And the Lorde spake vnto Moses and Aaron in mount Hor, harde by the coaste of the lande of Edom, sayeing,

24 Aaron shalbe geathered vnto his people: for he shal not come into the lande whiche I haue genen vnto the children of Israel, because ye disobeyed my mouth at the water of strife.

25 Take Aaron and Eleazar his sonne, and bring them vp into mount Hor.

26 And cause Aaron to put of his garments, and put them vpon Eleazar his sonne: and Aaron shalbe geathered vnto his people, and shal dye there.

27 And Moses dyd as the Lorde commaunded: and they went vp into mount Hor in the sight of al the multitude.

28 And Moses tooke of Aarons clothes, and put them vpon Eleazar his sonne, and Aaron dyed there in the toppe of the mount: and Moses and Eleazar came downe out of the mount.

Deut. 10. b.

29 When al the multitude sawe that Aaron was dead, they mourned for Aaron thirtie dayes al the household of Israel. E

The. xxi. Chapter.

1. Israel vanquisheth king Arad a Chanaanite. 6. The fyrie serpentes are sent to sting the murmuring people.

1 AND when king Arad the Chanaanite whiche dwelt toward the south, heard tel that Israel came by the way that the spyes had founde out, he fought against Israel, and tooke some of them prisoners. A

Num. 23. d.

2 And Israel vowed a vowe vnto the Lord, and sayde, yf thou wylt deliuer this people into my hande, I wyl vtterly destroy their cities.

3 And the Lorde hearde the voyce of Israel, and deliuered them the Chanaanites: and they destroyed them and their cities, and called the name of the place Horma.

4 And they departed from mount Hor, by the way of the redde sea, to compasse the lande of Edom: and the soule of the people was soare greeued, because of the way.

Iud. 1. f. Deut. 2. d.

5 And the people spake agaynst God, and agaynst Moses, Wherefore haue ye brought vs out of Egypt, for to dye in the wyldernesse? for here is neither bread nor water, & our soule lotheth this lyght bread.

Num. 11. d.

6 Wherefore

1.Cor.10.a. Sapi.16.a.

6 Wherefore the Lorde sent fyerie serpentes among the people, whiche stong them, and muche people of Israel dyed.

7 Therfore the people came to Moses, and sayde, We haue synned, for we haue spoken agaynst the Lorde, and agaynst thee: make intercession to the Lord, that he take away the serpentes from vs.

Exod.8.b. 3.Reg.13.b. Actes.8.d.

8 And the Lorde sayde vnto Moses, Make thee a * fyerie (a) serpent, and set it vp vpon a pole: that as many as are bitten, may looke vppon it, and lyue.

* or, brasen serpent.

(a) They were called fyery serpentes, because they whiche were stong therewith, were enflamed with heate, that they dyed thereof.

9 And Moses made a serpent of brasse, and set it vppon a pole, and when a serpent had bytten any man, he beheld the serpent of brasse, and lyued.

10 And the chyldren of Israel departed thence, and pitched in Oboth.

11 And they departed from Oboth, and pitched at the heapes of Abarim, in the wyldernes, which is before Moab, on the East syde.

12 And they remooued thence, and pitched vpon the ryuer of Zared.

13 And they departed thence, and pitched on the other syde of Arnon, whith is in the wyldernesse, and commeth out of the coastes of the Amorites: for Arnon is the border of Moab, betweene Moab and the Amorites.

℣ 14 Wherefore it shalbe spoken in the booke of the warres of the Lorde, what thyng he dyd in the red sea, and in the ryuers of Arnon,

15 And at the streame of the ryuers that goeth downe to the dwellyng of Ar, and lyeth vpon the border of Moab.

16 From thence (they returned) vnto Beer: the same is the wel whereof the Lord spake vnto Moses, Gather the people togeather, and I wyl geue them water.

17 Then Israel sang this song, Spryng vp wel, syng ye vnto it:

18 The princes dygged this wel, the captaynes of the people dygged it with the law geuer, and with theyr staues, and from the wyldernesse they went to Mathana:

19 And from Mathana, to Nahaliel, and from Nahaliel, to Bamoth,

℣ 20 And from Bamoth of the valley that is in the feelde of Moab, vnto the top of * the hyl that looketh towarde Jesmon.

* or, Pisgah.

Num.20.c. Deut.2.c.

21 And Israel sent messengers vnto Sehon kyng of the Amorites, sayeing,

22 Let me passe through thy lande, we wyl not turne into the feeldes, or vineyardes, neither dryncke of the waters of the wel: but we wyl goe along by the kinges high way, vntyl we be past thy countrey.

Deut.29.b. 23 But Sehon wouldе geue Israel no license to passe through his countrey: but geathered al his people togeather, and went out agaynst Israel into the wyldernesse: and he came to Jaza, and fought agaynst Israel.

24 And Israel smote him in the edge of the swoorde, and conquered his land from Arnon vnto Jaboc, vnto the children of Ammon: For the border of the children of Ammon was strong. Deut.1.a. Josuah.4.a.

25 And Israel tooke al these cities, & dwelt in al the cities of the Amorites in Hesbon, and in al the townes that long thereto. Deut.2.d.

26 For Hesbon was the citie of Sehon the kyng of the Amorites, whiche fought before agaynst the kyng of the Moabites, and tooke al his lande out of his hand, vnto Arnon.

27 Wherefore, they that speake in prouerbes, say, Comme to Hesbon, and let the citie of Sehon be buylt and repayred.

28 For there is a fyre gonne out of Hesbon, and a flambe from the citie of Sehon, and hath consumed Ar in Moab, and the lordes of Bamoth in Arnon. ℣

29 Woe to thee Moab, O people of (b) Chamos ye be vndonne: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie vnto Sehon the king of the Amorites.

(b) An idol of the Moabites. 1.Reg.11. verse.33.

30 Their empire is lost from Hesbon vnto Dibon, and we made a wyldernesse vnto Nopha, whiche reacheth vnto Medaba.

31 And thus Israel dwelt in the lande of the Amorites.

32 And Moses sent to searche out Jaezer, and they tooke the townes belonging therto, and rooted out the Amorites that were therein.

33 And they turned, and went vp towarde Basan: and Og the kyng of Basan came out agaynst them, he, and al his people, to fyght at Edrai. Deut.3.a. and.29.b.

34 And the Lorde saide vnto Moses, Feare hym not: for I haue delyuered hym into thy hand, and al his people, and his lande, and thou shalt doo to hym as thou diddest vnto Sehon the kyng of the Amorites, whiche dwelt at Hesbon.

35 They smote hym therefore, and his sonnes, and al his people, vntyl there was not hyng leaft hym, and they conquered his lande. ℣

The.xxii.Chapter.

5. Kyng Balac sendeth twyse for Balaam to curse the Israelites. 12. The Lord forbyddeth hym to goe. 21. The angel rebuketh hym. 28. And Balaams Asse speaketh.

The

A 1 AND the childzen of Israel departed, & pitched in the feeldes of Moab, on
Iosua.24.b the other syde of Iozdane frō Iericho.
2 And Balac the sonne of Ziphoz, saw al that Israel had donne to the Amozites.
3 And the Moabites were soare afrayde of the people, because they were many, and they were stricken with feare of the childzen of Israel.
4 And Moab sayde vnto the elders of Madian, Nowe shal this companie "licke vp al that are rounde about vs, as an Oxe licketh vp the grasse of the feelde. And Balac the sonne of Ziphoz, was kyng of the Moabites at that tyme.
" Heb. with lirkyng to escape away
5 He sent messengers therefoze vnto Balaam the sonne of Beoz, to Pethoz, which is by the ryuer of the lande of the childzen of his folke, to cal hym, sayeing, Beholde, there is a people comme out of Egypt, and beholde, they couer the face of the earth, and dwel (a) ouer agaynst me.
Deut.23. 2.Pet.2.c.
(a) Not farre frō me, euen harde by me.
6 Comme nowe therefoze, I pray thee, and curse me this people, foz they are to mighty foz me, so it may be I shal be able to smyte them, & to dryue them out of the land: Foz I wote that he whō thou blessest, is blessed.
B and he whom thou cursest, is cursed.
7 And the elders of Moab, and the elders of Madian departed, hauyng the (reward) of the soothsaying in theyz hande: And they came vnto Balaam, and tolde hym the wooydes of Balac.
8 He answeared them, Tarrye here this nyght, and I wyl bzyng you wooyde as the Lozde shal say vnto me: And the lozdes of Moab abode with Balaam.
9 And God came vnto Balaam, and sayde, What menne are these with thee?
10 And Balaam sayd vnto God, Balac the sonne of Ziphoz, kyng of Moab, hath sent vnto me, (sayeing,)
11 Beholde, there is a people comme out of Egypt, and couereth the face of the earth: comme nowe therefoze, and curse them foz my sake, so it may be that I shalbe able to ouercomme them in batayle, and to dryue them out.
12 And God sayde vnto Balaam, Goe not thou with them, neyther curse the people: foz they are blessed.
13 And Balaam rose vp in the mozning, and sayde vnto the Lozdes of Balac, Geat you vnto your lande, foz the Lozde wyl not (b) suffer me to goe with you.
(b) Balaam was so blynded with couetousnesse, that he was willing to go if god had not forbidden hym.
14 And the Lozdes of Moab rose vp, and went vnto Balac, and said, Balaam would not comme with vs.
15 And Balac sent againe a greater companie of lozdes, & moze honourable then they.
16 Which came to Balaam, and told him, Thus sayth Balac the sonne of Ziphoz, Oh let nothing let thee, but comme vnto me:
17 Foz I wyl greatly promote thee vnto great honour, and wyl doo whatsoeuer thou sayest vnto me: comme I pray thee, curse this people foz my sake.
18 And Balaam answeared, and sayd vnto the seruantes of Balac, If Balac wouldе geue me his house ful of syluer and golde, I can not goe beyonde the wooyd of the Lozd my God, to doo lesse oz moze:
19 Nowe therefoze, I pray thee, tarrye ye here this night, that I may wyt (c) what the Lozde wyl say vnto me moze.
(c) Because he tempted god contrary to his former commaundement, his petition was graunted, but it turned to his own condemnation.
20 And God came vnto Balaam by night, and sayde vnto him, If the menne comme to cal thee, ryse vp, and goe with them: but looke what I say vnto thee, that shalt thou doo.
21 And Balaam rose vp early, & sadled his Asse, & (d) went with the lozdes of Moab.
(d) He went more for his hyre & lucre sake, then for any affection he had to obey god, as after in the xxxii. vearse
22 And the wzath of God was kindled, because he went: and the angel of the Lozde stoode in the way to be agaynst hym, as he rode vpon his Asse, and his two seruantes were with him.
23 And when the asse sawe the angel of the Lozde stande in the way, and hauyng his swoozde dzawen in his hande, the asse turned asyde out of the way, and went out into the feelde: And Balaam smote the Asse, to turne her into the way.
24 But ỳ angel of the Lozd stoode in a path betwene the vineyardes, & there was a wal on the one syde, and another on the other.
25 And when the Asse sawe the angel of the Lozde, she thrust her selfe vnto the wal, and crusht Balaams foote against the wal: and he smote her agayne.
26 And the angel of the Lozde went further, and stoode in a narowe place, where was no way to turne eyther to the ryght hande oz to the leaft.
27 And when the Asse sawe the angel of the Lozde, she fel downe vnder Balaam: and Balaam was wzoth, and smote the Asse with a staffe.
28 And the Lozde opened the mouth of the E Asse, and she sayde vnto Balaam, What haue I done vnto thee, that thou hast smitten me nowe thzee tymes?
29 And Balaam sayde vnto the Asse, Because thou hast mocked me: I woulde also there were a swoozde in myne hande, foz euen nowe woulde I kyl thee.
30 And the Asse said vnto Balaam, Am not I thine Asse, which thou hast ridden vpon since the first tyme, vnto this day? Was I euer wont to do so vnto thee? He said, Nay.
31 And

31 And the Lorde opened the eyes of Balaam, and he sawe the angel of the Lord standyng in the way, hauyng his swoorde drawen in his hand: he bowed him selfe therefore, and fel flat on his face.

32 And the angel of the Lord sayd vnto him, Wherefore hast thou smytten thyne asse these three tymes? Beholde, I came out to withstande thee, because (thine hart) hath declined out of the way before me.

33 And the asse sawe me, and turned from me nowe three times: or els yf she had not turned fro me, I had surely slaine thee, and saued her alyue.

34 Balaam sayd vnto the angel of the lord, I haue sinned, for I wist not that thou stoodest in the way agaynst me: Nowe therefore yf it displease thee, I wyl turne
F home agayne.

35 The angel of the Lord said vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. And so Balaam went with the lordes of Balac.

36 And when Balac hearde that Balaam was come, he went out to meete hym, vnto a citie of Moab, whiche is in the border of Arnon, in the vtmost coast.

37 And Balac sayde vnto Balaam, Dyd I not sende for thee to cal thee: and wherefore camest thou not vnto me? Am I not able in deede to promote thee vnto honour?

38 And Balaam made answeare vnto Balac, Loe, I am come vnto thee: and can I now say any thing at al? The woorde that God putteth in my mouth, that shal I speake.

Num. 23. c. (e) So called, because it was ful of people.

39 And Balaam went with Balac, and they came vnto a citie of (e) streetes.

40 And Balac offered oxen and sheepe, and sent (hereof) to Balaam, and to the lordes that were with hym.

41 And on the morowe Balac tooke Balaam, and brought him vp into the high places of Baal, that thence he might see the vtmost part of the people.

The. xxiii. Chapter.

I. Balaam causeth seuen aulters to be builte. 5. God teacheth him what to answeare. 8. In steade of cursing, he blesseth the Israelites.

A 1 AND Balaam said vnto Balac, Builde me here seuen aulters, and prepare me here seuen oxen and seuen rammes.

(a) Among the gentiles the kynges often tymes vsed to sacrifice, as dyd the priestes.

2 And Balac dyd as Balaam sayde, and (a) Balac and Balaam offered on euery aulter an oxe and a ramme.

3 And Balaam sayd vnto Balac, Stand by thy whole burnt sacrifice, and I wyl goe, yf so be that the Lorde wil meete me: and whatsoeuer he sheweth me, I wil tel thee. And he went * vp hygher.

* or, foorth alone, or, speedily.

4 But God met Balaam, and (Balaam) said vnto him, I haue prepared seuen aulters, and haue offered vpon euery aulter an oxe and a ramme.

5 And the Lorde put a sayeing in Balaams mouth, and sayd, Goe againe to Balac, and say on this wyse.

6 And when he went agayne vnto him, loe, he stoode by his whole burnt sacrifice, he, and al the lordes of Moab.

7 And he tooke vp his parable, and sayde, Balac the kyng of Moab hath brought me from Mesopotamia, out of the mountaines of the east, (saying,) Come, curse Jacob for my sake, come and defye Israel.

B Num. 22. a.

8 Howe shal I curse hym, whom God hath not cursed? or howe shal I defie him, whom the Lorde hath not defied?

9 For from the top of the rockes I see him, and from the hylles I beholde hym: loe, the people shal dwel by them selues, and shal not be reckened among the nations.

10 Who can tel the (b) dust of Jacob, and the number of the fourth part of Israel? I pray God that my soule may dye the death of the ryghteous, and that my last end may be lyke his.

(b) That is, the multitude of the children of Israel.

11 And Balac sayde vnto Balaam, What hast thou donne vnto me? I tooke thee to curse mine enimies, and beholde, thou hast blessed them altogeather.

12 He answeared and said, Must I not take heede to speake that which the Lorde hath put in my mouth?

13 And Balac sayde vnto hym, Come, I pray thee, with me, vnto another place, whence thou mayest see them, & thou shalt see but the vtmost part of them, and shalt not see them al: curse them out of that place for my sake.

14 And he brought him into a feelde, where men might see farre of, to the top of "an hyl, and built seuen aulters, and offered an oxe and a ramme on euery aulter.

C "Pisgah.

15 And he sayde vnto Balac, Stande here by thy whole burnt sacrifice, whyle I meete (the Lorde) yonder.

16 And the Lorde met Balaam, and put a woorde in his mouth, and sayde, Goe agayne vnto Balac, and say thus.

Num. 22. f.

17 And when he came to hym, beholde, he stoode by his whole burnt sacrifice, and the lordes of Moab with hym. And Balac said vnto him, What hath the Lord sayde?

18 And he tooke vp his parable, and answeared, Rise vp Balac, and heare, & hearken vnto me thou sonne of Ziphor.

19 God is not a man, that he should lye, neyther ỳ sonne of a man, that he should repent:

1. Cor. 1. b.

shoulde

shoulde he say, and not doo? or shoulde he speake, and not make it good?

20 Beholde, I haue taken vpon me to blesse: for he hath blessed, and it is not in my power to alter it.

D 21 He beholde no vanitie in Jacob, nor sawe transgression in Israel: the Lorde his God is with hym, and the ioyful sute of a kyng is among them.

Num. 24.b. 22 God brought them out of Egypt, they haue strength as an Unicorne.

23 For there is no sorcerie in Jacob, nor soothsaying in Israel, (c) according to this tyme it shalbe sayde of Jacob and Israel, What hath God wrought!

(c) As it is spoken at this tyme what wonderous workes the Lorde hath donne for Israel, so shal it be in time to come

24 Beholde, the people shal ryse vp as a Lion, and heaue vp him selfe as a young Lion: he shal not lye downe (d) vntil he eate of the pray, and drynke the blood of them that are slayne.

(d) Vntil he hath taken the spoyle from his enimies, and ouercome them.

25 And Balac sayd vnto Balaam, Neither curse them, nor bleese them at al.

26 But Balaam answeared, and sayd vnto Balac, Tolde not I thee, saying, Al that the Lorde speaketh, that I must doo?

27 And Balac sayd vnto Balaam, Come, I pray thee, and I wyl bryng thee yet vnto another place, yf at al it wil please God that thou mayest thence curse them for my sake.

28 And Balac brought Balaam vnto the top of Peor, that looketh toward Jesimon.

29 And Balaam sayde vnto Balac, Make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes.

30 And Balac dyd as Balaam had said, and offred an oxe and a ramme on euery aulter.

The .xxiiii. Chapter.

3. Balaam prophecieth prosperously of the kyngdome of Israel, and of the commyng of Christe.

(a) Hereof may be gathered that heretofore Ballaam sought for soothsaying vnder the name of god, but the lorde was alway agaynst hym, & hindered his soothsayyng, that he might haue taken holde of Gods true worde, in the steade of soothsaying.

1 AND when Balaam saw that it pleased the Lord that he shoulde bleese Israel, he went not as he dyd twise before to seeke (a) for soothsayeing: but set his face towarde the wyldernesse,

2 And Balaam lift vp his eyes, and looked vpon Israel as he lay according to his tribes: and the spirite of God came vpon him.

3 And he tooke vp his parable, and sayde, Balaam the sonne of Beor hath sayde, and the man (b) whose eyes is open, hath sayd,

4 He hath said which heareth the woordes of God, and seeth the visions of the almightie, and falleth downe with open eyes,

5 Howe goodly are thy tentes, O Jacob, and thyne habitations, O Israel!

6 As the valleyes are they layde abroade, and as gardens by the riuers syde, as the "tentes which the Lorde hath "pitched, and as Cedar trees besyde the waters.

" or, Aloe trees.

" or, planted.

7 The water droppeth out of his bucket, and (c) his seede shalbe in many waters, and his kyng shalbe hygher then (d) Agag, and his kyngdome shalbe exalted.

(c) They shalbe very fruiteful, as trees and gardens that be watered.

(d) Al the Romane Emperours toke theyr names of Cæsar, as the most noblest Emperour: so the kinges of the Amalekites tooke theyr names of Agag, as the most valiant and renowmed prince.

8 God brought him out of Egypt, his strength is as the Unicorne: He shal eate the nations his enimies, and "gnaw theyr bones, and pearce them through with his arrowes.

" or, bruise.

9 He couched hym selfe, and lay downe as a Lion, and as a Lioneesse: who shal stirre hym vp? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balac was wroth with Balaam, and smote his handes together, and Balac sayd vnto Balaam, I sent for thee to curse myne enimies, and beholde, thou hast blessed them this three tymes.

11 Therefore nowe, geat thee quickly vnto thy place: I thought that I would promote thee vnto honour, but loe, the Lorde hath keapt thee backe from woorshyp.

12 Balaam answeared vnto Balac, Tolde I not thy messengers whiche thou sendedst vnto me, saying,

13 If Balac would geue me his house ful of syluer and golde, I can not passe the woorde of the Lorde, to doo either good or bad of myne owne mynde: But what the Lorde sayth, that wyl I speake.

14 And nowe beholde, I goe vnto my people: Come therefore, and I wil aduertise thee what this people shal doo to thy folke in the latter dayes.

15 And he tooke vp his parable, and sayde, Balaam the sonne of Beor hath sayde, the man whose eyes is open, hath sayde:

16 He hath sayd that heareth the woordes of god, and hath the knowledge of the most high, & beholdeth the vision of the almyghtie, and that falleth, and his eyes are opened,

17 I shal (c) see him, but not nowe: I shal beholde him, but not nigh: There shal come a starre of Jacob, and rise a scepter of Israel, and shal smite the cottes of Moab, and vndermine al the chyldren of Seth.

Mat. 2.c. 2. Reg. 8.a. 2. Reg. 15.d.

(e) Here he dooth prophesie of Christe.

18 And Edom shalbe possessed, and Seir shal fal to the possession of theyr enimies, and Israel shal doo manfully.

19 Out of Jacob shal come he that shal haue dominion, and shal destroy the remnant of the citie.

Exod. 17.d. 1. Reg. 15.a.

20 And when he looked on Amalec, he tooke vp his parable, and sayde, Amalec is the first of the nations, but his latter ende shal perishe vtterly.

21 And

(b) He meaneth not the corporal eye, but the eye of the mynde.

D 21 And he looked on the Kenites, and toke vp his parable, and sayde, Strong is thy dwellyng place, and thou puttest thy neast in a rocke.

22 Neuertheless, the Kenite shalbe rooted out, vntyl Assur take thee prisoner.

23 And he tooke vp his parable, and sayde, Alas, who shal lyue when God dooth this?

24 The shippes also shal comme out of the (f) cost of Chittim, and subdue Assur, and subdue Eber, and he him selfe shal perishe at the last.

(f) These are the Romans whiche shal come out of Italie, and vanquishe the Syrians, and afterward the Israelites, and last shalbe destroyed them selues.

25 And Balaam rose vp, and went and returned to his place: and Balac also went his way.

The.xxv.Chapter.

1. For the fornication of the people committed with the daughters of Moab, God commaundeth the cheefe rulers to be hanged.
8. Phinehes kylleth Zamrie and Cozbie.

A 1 AND Israel abode in Sittim, and the people began to commit whooredome with the daughters of Moab,

2 Whiche called the people vnto the sacrifice of their gods: and the people did eate, and bowed downe to their gods.

3 And Israel coupled him selfe vnto Baal (a) Peor, and the indignation of the Lorde was kyndeled agaynst Israel.

(a) A fylthie idol of the Madianites, the Hebrue woord Paar, doth signifie to open and vncouer: And Baal is a common name vnto euery idol.

4 And the Lorde sayde vnto Moses, Take al the heades of the people, and hang them vp before the Lorde agaynst the (b) sunne, that the wrath of the Lordes countenance may be turned away from Israel.

(b) Openly.

5 And Moses sayde vnto the iudges of Israel, Euery (c) one slaye his menne that were ioyned vnto Baal Peor.

(c) Suche as be vnder his charge.

6 And behold, one of the children of Israel came, and brought vnto his brethren a Madianitishe woman, in the syght of Moses, and in the syght of al the multitude of the children of Israel that (d) wept before the doore of the tabernacle of the congregation.

(d) Repentyng that they had offended God.

7 And when Phinees the sonne of Eleazar the sonne of Aaron the priestе, sawe it, he rose vp out of the middes of the companie, and tooke a Iauelin in his hande,

1.Mach.2.c

8 And went after ỳ man of Israel into the tent, & thrust them through, both the man of Israel, & also the woman, euen through the belly of her: and the plague ceassed from the children of Israel.

1.Cor.10.a.

9 And there dyed in the plague, twentie and foure thousande.

10 And the Lorde spake vnto Moses, sayeing,

Eccle.45.c. 1.Mac.2.f.

11 Phinees the sonne of Eleazar, the sonne of Aaron the priestе, hath turned myne anger away from the childrē of Israel, while he was zelous for my sake among them, that I had not consumed the children of Israel in my ielousie.

12 Wherefore say, Beholde, I geue vnto him my couenant of peace. Mala.2.a.

13 And he shal haue it, and his seede after him, euen the couenant of the priestes office for euer, because he was zelous for his gods sake, and made an attonement for the children of Israel.

14 The name of the Israelite thus killed, whiche was slayne with the Madianitishe woman, was Zamri, the sonne of Salu, a lorde of an house and kynred of Simeon. C

15 And the name of the Madianitishe woman that was slayne, was Cozbie, the daughter of Zur, a head ouer the people of his fathers house in Madian.

16 And the Lord spake vnto Moses, saying,

17 Vexe the Madianites, and smyte them:

18 For they trouble you with their (e) wyles, whiche haue beguyled you by deceite in the cause of Peor, & in the cause of their sister Cozbie, the daughter of a lorde of the Madianites, whiche was slayne in the day of the plague, for Peors sake. Num.31.a.

(e) Causyng you to commit both corporal and spiritual fornication.

Cap.31. verse.16. Apoca.2. verse.14.

The.xxvi.Chapter.

2. The chyldren of Israel are numbred in the playne of Moab, from twentie yeeres and vpwarde.

1 AND after the plague, the Lorde spake vnto Moses, and vnto Eleazar the sonne of Aaron the priest, sayeing, A

2 Take the number of al the multitude of the children of Israel, from twentie yeeres olde and aboue, throughout their fathers houses, al that are able to goe to warre in Israel. Num.1.a.

3 And Moses and Eleazar the priest, spake vnto them in the feeldes of Moab, by Iordane (ouer agaynst) Iericho, sayeing,

4 (Ye shal number the people) from twentie yeeres and aboue, as the Lorde commaunded Moses, and the children of Israel, when they were comme out of Egypt.

5 Ruben the eldest sonne of Israel. The children of Ruben, Hanoch, of whom commeth the kynred of the Hanochites: and Pallu, of whom commeth the kinred of the Palluites. Gen 46.b. 1.Par.5.a.

6 Of Hesron, commeth the kynred of the Hesronites: of Charmi, commeth the kynred of the Charmites.

7 These are the kynredes of the Rubenites, and they were in number fourtie and three thousand, seuen hundred and thirtie, B

8 And the sonnes of Pallu, Eliab.

9 And

9 And the ſonnes of Eliab, Nemuel, Dathan, and Abiram. This is that Dathan and Abiram, whiche were famous in the congregation, and ſtroue agaynſt Moſes and Aaron in the company of Corah, when they ſtroue agaynſt the Lorde.

Num.16.a.

10 And the earth opened her mouth, and ſwallowed them vp: Corah alſo was in the death of that multitude, what time the fire conſumed two hundred and fyftie menne: and they became a (a) ſigne.

Num.16.c.

(a) That is, for an example that other ſhoulde not murmur and rebel agaynſt Gods miniſters.

11 Notwithſtandyng, the chyldren of Corah dyed not.

12 And the children of Simeon after their kinreds, were Nemuel, of whom commeth the kynrede of the Nemuelites: Jamin, of whom commeth the kynred of the Jaminites: Jachin, of whom commeth the kynred of the Jachinites.

13 Of Zareh, commeth the kinred of the Zarhites: and of Saul, commeth the kinred of the Saulites.

℣ 14 Theſe are the kynredes of Simeon, twentie and two thouſand, & two hundred.

15 The children of Gad after their kinreds, were Zephon, of whom commeth the kynred of the Zephonites: Haggi, of whom commeth the kynred of the Haggites: Suni, of whom commeth the kynred of the Sunites.

16 Of Ozni, commeth the kynrede of the Oznites: and of Eri, commeth the kynred of the Erites.

17 Of Arod, commeth the kynred of the Arodites: Of Ariel, commeth the kynred of the Arielites.

18 Theſe are the kynredes of the children of Gad, accoȝding to their numbers, fourtie thouſande and fyue hundred.

Gen.38.a.

19 The children of Juda, Er and Onan, & Er & Onan dyed in the lande of Chanaan.

℣ 20 But the children of Juda after their kynredes, were Sela, of whom commeth the kynred of the Selanites: Phares, of whom commeth the kynred of the Pharezites, Zareh, of whom commeth the kynred of the Zarehites.

21 And the chyldren of Phares, were Heſron, of whom commeth the kynred of the Heſronites: Hamul, of whom commeth the kynred of the Hamulites.

22 Theſe are the kynredes of Juda after their numbers, three ſcore and ſyxteene thouſande, and fyue hundred.

23 The children of Iſachar after their kinredes, were Thola, of whom commeth the kynred of the Tholaites: Phua, of whom commeth the kynred of the Phunites.

24 Of Iaſub, commeth the kynrede of the Iaſubites: of Simron, commeth the kynred of the Simronits.

25 Theſe are the kinredes of Iſachar, after their numbers, three ſcore and foure thouſande, and three hundred.

26 The children of Zabulon after theyr kynreds, were Sered, of whom commeth the kynred of the Seredites: Elon, of whom commeth the kynred of the Elonites: Jaheliel, of whom commeth the kynred of the Jahelelites.

27 Theſe are the kinreds of the Zabulonites after their numbers, three ſcore thouſande and fyue hundred.

28 The childrē of Ioſeph throughout their kynredes, were Manaſſe and Ephraim. ℣

29 The children of Manaſſe, Machir, of whom commeth the kynred of the Machirites: And Machir begat Gilead, & of Gilead commeth the kinred of the Gileadites. Ioſue.17.a.

30 And theſe are the children of Gilead, Hiezer, of whom commeth the kynrede of the Hiezerites: Helech, of whom commeth the kynred of the Helechites.

31 And Aſriel, of whom commeth the kinred of the Aſrielites: & Sechem, of whom commeth the kynred of the Sechemites.

32 Semida, of whom commeth the kynred of the Semidites: and Hepher, of whom commeth the kynred of the Hepherites.

33 And Zalphaad the ſonne of Hepher had no ſonnes, but daughters: and the names of the daughters of Zalphaad, were Mahela, Noa, Hagla, Melcha, and Thirza. Ioſue.17.a.

34 Theſe are the kinredes of Manaſſe, and the number of them, fyftie and two thouſande, and ſeuen hundred.

35 Theſe are the children of Ephraim after theyr kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Thahen, of whom commeth the kynred of the Thahenites. ℣

36 And theſe are the chyldren of Suthelah: Eran, of whom commeth the kynrede of the Eranites.

37 Theſe are the kynredes of the children of Ephraim, after theyr numbers, thirtie and two thouſande, and fyue hundred. And theſe are the chyldren of Ioſeph after their kynredes.

38 Theſe are the children of Beniamin after their kynreds: Bela, of whom commeth the kinred of the Belaites: Aſbel, of whom commeth the kynred of the Aſbelites: Ahiram, of whom commeth the kynred of the Ahiramites:

39 Suphan, of whom commeth the kynred of the Suphamites: Huphan, of whom commeth the kynred of the Huphamites.

40 And the children of Bela, were Ard, and

and Naaman, from whence commeth the kinrede of the Ardites, and of Naaman the kynrede of the Naamites.

41 These are the childzen of Beniamin after their kinredes, & after theyr numbers, fourtie and fiue thouſand, and sixe hundzed.

42 These are the childzen of Dan after theyr kynredes: Suham, of whom commeth the kinrede of the Suhamites. These are the houſholdes of Dan after their kinredes.

43 Al the kynredes of the Suhamites, were after theyr numbers threeſcoze and foure thouſande, and foure hundzed.

44 The chyldzen of Aſer after theyr kynredes, were Ienna, of whom commeth the kynrede of the Iennites: Iesui, of whom commeth the kinrede of the Ieſuites: Bzia, of whom commeth the kinrede of the Bzites.

45 The chyldzen of Bzia, were Heber, of whom commeth the kinrede of the Heberites: Malchiel, of whom came the kynrede of the Malchzielites.

46 And the daughter of Aſer, was called Sarah.

47 These are the kynredes of Aſer after theyr numbers, fiftie and three thouſande and foure hundzed.

48 The chyldzen of Nephthali after theyr kynredes, were Jaheziel, of whom came the kynrede of the Jahezielites: Guni, of whom came the kynrede of the Gunites.

49 Iezer, of whom came the kynrede of the Iezerites: Sellem, of whom came the kinrede of the Sellemites.

50 These are the kynredes of Nephthali accozding to their houſholdes, whoſe number is fourtie and fiue thouſande, and foure hundzed.

51 These are the numbers of the childzen of Iſrael, sixe hundzed thouſande, and a thouſande, seuen hundzed, and thirtie.

52 And the Lozde ſpake vnto Moſes, saying,

53 Vnto these the land ſhalbe diuided to inherite, accozdyng to the number of names.

Num. 33. g. Ioſue. 11. d.

54 To many thou ſhalt geue the moze inheritance, & to fewe the leſſe: to euery (tribe) ſhal the inheritance be geuen, accozdyng to the number thereof.

55 Notwithſtandyng, the land ſhalbe diuided by lot, & accozding to the names of the tribes of theyr fathers, they ſhal inherite.

56 Accozdyng to the lot ſhal the poſſeſſion thereof be diuided betweene many and fewe.

57 These are the numbers of the Leuites after theyr kynredes: Gerſon, of whō came the kynrede of the Gerſonites: Caath, of whom came the kynrede of the Caathites: Merari, of whom came the kynrede of the Merarites.

58 These are the kinredes of the Leuites, the kinrede of the Libnites, the kinrede of the Hebzonites, the kinrede of the Mahelites, the kinrede of the Muſites, the kinrede of the Cozathites, and Caath begat Amram.

59 And Amrams wyfe was called Iochebed a daughter of Leui, which was bozne vnto Leui in Egypt: And ſhe bare vnto Amram Aaron, Moſes, and Mari theyr ſiſter. Exod. 6. a

60 And vnto Aaron were bozne Nadab and Abihu, Eleazar, and Ithamar. Num. 3. e.

61 And Nadab and Abihu dyed, when they offered ſtrange fyze befoze the Lozde. Num. 3. f.

62 And after theyr numbers, they were twentie and three thouſand, al males from a moneth olde, and aboue: Foz they were not numbzed among the childzen of Iſrael, becauſe there was no inheritance geuen them among the chyldzen of Iſrael.

63 These are the numbers when Moſes and Eleazar the pzieſt numbzed the chyldzen of Iſrael in the playne of Moab, faſt by Jozdane (ouer agaynſt) Iericho.

64 And among theſe there was not a man of them whom Moſes & Aaron numbzed, when they tolde the chyldzen of Iſrael in the wyldernesſe of Sinai.

65 Foz the Lozde ſayde of them, They ſhal dye in the wyldernesſe: And there was not leaft a man of them, ſaue Caleb the ſonne of Iephune, and Ioſuah the ſonne of Nun.

The. xxvii. Chapter.

1. The lawe of the heritage of the daughters of Zalphaad. 16. Moſes prayeth for a gouernour of the people, and Ioſuah is appoynted.

1 THen came the daughters of Zalphaad the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſe, of the kynrede of Manaſſe, the ſonne of Joſeph: whoſe names were Maala, Noha, Hagla, Melcha, & Thirza, A Num. 26. a. Ioſue. 16. a.

2 And ſtoode befoze Moſes and Eleazar the pzieſt, and befoze the lozdes, and al the multitude, by the dooze of the tabernacle of the congregation, ſayeing,

3 Our father dyed in the wilderneſſe, and was not in the company of them that geathered them ſelues togeather agaynſt the Lozde in the congregation of Cozah: but (a) dyed in his owne ſinne, and had no ſonnes.

4 Wherefoze then is the name of our father

(a) As al men dye for that they are ſinners, ſome reade, dyed for his ſinne, & expounde it thus: not for any particuler ſinne that he had done, but for that general ſinne that the people of the Iewes had committed, in murmuring againſt Moſes, for whiche they entred not into the lande of promiſe.

ther taken away from among his kinrede, because he hath no sonne? Geue vnto vs therefore a possession among the (b) brethren of our father.

(b) Brethren are here take for kinsmen.

5 And Moses brought their (c) cause before the Lorde.

(c) That is, their matter to be iudged, to knowe what he should determine, as he did al weighty matters.

6 And the Lorde spake vnto Moses, saying,

7 The daughters of Zalphaad speake right: thou shalt geue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 And thou shalt speake vnto the children of Israel, saying, If a man dye, and haue no sonne, ye shal turne his inheritance vnto his daughter.

9 If he haue no daughter, ye shal geue his inheritance vnto his brethren.

10 If he haue also no brethren, ye shal geue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shal geue his inheritance vnto hym, that is next to him of his kinrede, and he shal possesse it: And this shalbe vnto the children of Israel (d) a lawe of iudgement, as the Lorde hath commaunded Moses.

(d) Meaning an ordinance to iudge by. "Heb. And thou shalt see it.

12 And the Lorde sayde vnto Moses, Get thee vp into this mount Abarim, and beholde the lande whiche I haue geuen vnto the children of Israel:

13 And "when thou hast seene it, thou shalt be (e) gathered vnto thy people also, as Aaron thy brother was gathered.

(e) Thou shalt dye in the lande of Moab. Deut. xxxiii.

14 For ye were disobedient vnto my mouth in the desart of Zin, in the strife of the congregation, neither did ye sanctifie me in the (f) waters before their eyes: that is, the water of strife in Cades, in the wildernesse of Zin.

(f) You dyd not exalt & magnifie my power and omnipotencie before the children of Israel, when they desired water.

15 And Moses spake vnto the Lorde, saying,

16 Let the Lorde God of the spirites of al flesh, set a man ouer the congregation,

17 Whiche may goe (g) out and in before them, and leade them out and in, that the congregation of the Lorde be not as sheepe whiche haue no shepheard.

(g) To rule and gouerne thē, to leade them foorth to battayle, and to bring them backe.

18 And the Lorde sayde vnto Moses, Take thee Iosuah the sonne of Nun, a man in whom is the spirite, and put thyne handes vpon hym,

19 And set hym before Eleazer the priest, and before al the congregation: and geue hym a charge in their syght.

20 And put thy (h) honour vpon him, that al the company of the children of Israel may be obedient.

(h) Of thy auctoritie, or thy dignitie, that the people may haue him in the greater reuerence, & yeelde them selues more to his obedience.

21 And he shal stande before Eleazar the priest, whiche shal aske counsel for hym after the (i) iudgement of Urim before the Lorde: And according vnto his word shal they goe out and in, both he, and al the children of Israel with him, and al the congregation.

(i) That is, as god doth instruct & lighten the hart of the priest, so the priest must declare and shewe foorth the wyl of God to others.

22 And Moses did as the Lord commaunded him: and he tooke Iosuah, and set him before Eleazar the priest, and before al the congregation,

23 And put his handes vpon hym, and gaue hym a charge, as the Lorde commaunded through the hande of Moses.

The .xxviii. Chapter.

2. What must be offered on euery feast day.

1 AND the Lorde spake vnto Moses, saying,

2 Commaunde the children of Israel, and say vnto them, My offering, and my bread for my sacrifices, whiche are made by fyre for a sweete sauour, shal ye obserue, to offer vnto me in their due season.

3 And thou shalt say vnto them, This is the offering made by fyre, whiche ye shal offer vnto the Lorde: two (a) lambes of a yeere olde without spot day by day, for a continual whole burnt offering.

(a) The Iewes doo say, that by the beast that is sacrificed, the sinner is vnderstoode. For whē the beast is led to be killed, the trespasser ought (say they) to thinke as though he for his offence were led vnto the same, & thus to confesse, O Lorde, I am guiltie of death, I haue deserued to be stoned for this trespas, and not this beast, or to be strangled for this trāsgressiō, or to be burnt for this cryme. But these sacrifices do by shadow signifie Christe the true lam of God, who would afterward cleanse our sinnes, & pay the price for them.

4 One lambe shalt thou prepare in the morning, and the other at euen,

5 And thereto the tenth part of an Epha of flowre for a meate offering, mingled with the fourth part of an Hin of beaten oyle.

6 It is a dayly whole burnt offering, suche as was ordeyned in the mount Sinai for a sweete sauour, a sacrifice made by fyre vnto the Lorde.

7 And let the drynke offering of the same, be the fourth part of an Hin for one lambe, and in the holy place shalt thou commaund the wine to be powred vnto the Lorde:

8 And the other lambe shalt thou offer at euen, after the maner of the meate offring, and the drynke offering of the morning, a sacrifice made by fire shalt thou offer for a sweete sauour vnto the Lorde.

9 And on the sabboth day, two lambes of a yeere olde without spot, and two tenth deales of floure for a meate offering mingled with oyle, & the drinke offring thereto.

10 This is the whole burnt offering of euery sabboth, beside the dayly whole burnt offering, and his drynke offering.

11 And

Howe greeuous therfore shoulde we acknowledge & confesse our sinnes to be, for the which no beast, but the innocent sonne of god hath died? For the father sparyng vs, hath yeelded his sonne vnto death.

11 And in the begynning of your monethes, ye shal offer a whole burnt offeryng vnto the Lorde: two young bullockes, and a ramme, and seuen lambes of a yeere olde without spot,

12 And three tenth deales of floure for a meate offeryng, myngled with oyle for one bullocke, and two tenth deales of floure for a meate offering, myngled with oyle for one ramme:

13 And a tenth deale of floure mingled with oyle for a meate offeryng vnto one lambe, for a whole burnt offering of a sweete sauour, and a sacrifice made by fyre vnto the Lorde.

℣ 14 And their drinke offeringes shalbe halfe an Hin of wyne vnto one bullocke, and the thirde part of an Hin of wine vnto a ramme, and the fourth part of an Hin vnto a lambe: This is the whole burnt offering of euery moneth, throughout the monethes of the yeere.

15 And one hee goate for a sinne offeryng vnto the Lorde shalbe offered, besydes the dayly whole burnt offeryng, and his drinke offeryng.

16 And the foureteenth day of the fyrst moneth, is the Passeouer of the Lorde.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes long shal vnleauened bread be eaten.

Leuit.23.b. 18 In the fyrst day shalbe an holy conuocation, ye shal do no manner of seruile worke therein.

19 But ye shal offer a sacrifice made by fyre for a whole burnt offering vnto the Lorde, two young bullockes, one ramme, & seuen lambes of a yeere old, let them be without spot.

20 And let their meate offering be of floure mingled with oyle: three tenth deales also shal ye offer for a bullocke, and two tenth deales for a ramme,

21 One tenth deale shalt thou offer for euery lambe, of the seuen lambes,

22 And an hee goate for a sinne offeryng, to make attonement for you.

℣ 23 Ye shal offer these besyde the whole burnt offering in the morning, whiche is a continual whole burnt sacrifice.

24 After this manner ye shal offer throughout the seuen dayes, the fleashe of the sacrifice made by fyre for a sweete sauoure vnto the Lorde: and it shalbe donne besyde the dayly whole burnt offering, and his drinke offeryng.

25 And in the seuenth day ye shal haue an holy conuocation, (wherin) ye shal do no seruile woorke.

26 Also in the day of your first fruites when ye bryng a newe meate offeryng vnto the Lorde, according to your (b) weekes, ye shal haue an holy conuocation, and ye shal doo no seruile woorke in it.

(b) Accomting seuen weekes betweene Easter & Whitsontide, as Leuit. 23.

27 But offer the whole burnt offeryng for a sweete sauoure vnto the Lord, two young bullockes, a ramme, and seuen lambes of a yeere olde,

28 With their meate offeringes of floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto a lambe, throwout the seuen lambes,

30 And an hee goate to make an attonement for you.

31 This ye shal doo, besydes the continual whole burnt offeryng, and his meate offering, (and they shalbe vnto you without spot) with their drinke offerynges.

The.xxix. Chapter.

1. What must be offered the eyght fyrst dayes of the seuenth moneth.

1 AND in the fyrst day of the (a) seuenth moneth, ye shal haue an holy conuocation, ye shal doo then no seruile worke: For it is a day of blowyng the trumpettes vnto you.

A (a) Conteynyng part of September and part of October. Leuit. 23.d

2 And ye shal offer a whole burnt offeryng for a sweete sauoure vnto the Lorde, one young bullocke, one ramme, and seuen lambes of a yeere olde without blemishe:

3 And their meate offeryng shalbe made of floure, mingled with oyle, three (b) tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

(b) Of the measure Epha.

4 And one tenth deale vnto one lambe, throughout the seuen lambes:

5 And an hee goate for a sinne offering, to make an attonement for you:

6 Besyde the whole burnt offering of the (c) moneth, and his meate offeryng, and besyde the dayly whole burnt offeryng, and his meate offeryng, & the drinke offeringes of the same, which must be donne according vnto the manner of them, for a sauour of sweetenesse, it is a sacrifice made by fyre vnto the Lorde.

(c) Offered in the newe moone, or beginning of euery moneth.

7 And ye shal haue the tenth day of this seuenth moneth an holy (d) conuocation, and ye shal humble your soules, and shal doo no manner woorke (therein.)

B Leuit. 23.f (d) Namely, the feast of reconciliatiō

8 But ye shal offer a whole burnt offering vnto the Lorde for a sweete sauour, one young bullocke, a ramme, & seuen lambes of a yeere old, which shalbe vnto you without blemishe.

9 Their meate offeryng shalbe of floure, mingled with oyle, three tenth deales to a

bullocke, and two tenth deales to a ramme:
10 And a tenth deale vnto euery lambe, throwout the seuen lambes:
11 And an hee goate for a sinne offering, besyde the sinne offeryng of attonement, and dayly whole burnt offering, and the meate and drinke offerings that long to the same.
12 And in the fyfteenth day of the seuenth moneth, ye shal haue an holy conuocation, and doo then no seruile woorke, and ye shal keepe a feast vnto the Lorde seuen dayes.
13 And ye shal offer a whole burnt offering for a sacrifice made by fyre, for a sweete sauour vnto the Lorde, thirteene young bullockes, two rammes, & foureteene lambes of a yeere olde, whiche shalbe without blemishe.
C 14 And their meate offeryng shalbe of floure mingled with oyle, three tenth deales vnto euery one of the thirteene bullockes, two tenth deales to eyther of the two rammes,
15 And one tenth deale vnto eche of the foourteene lambes:
16 And one hee goate for a sinne offeryng, besyde the daylye whole burnt offeryng, with his meate and drinke offeryng.
(e) Of the feast of tabernacles.
17 And the (e) second day ye shal offer twelue young bullockes, two rammes, fourteene yeereling lambes without spot.
18 And let their meate offeringes & drinke offeringes vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the manner:
19 And an hee goate for a sinne offering, besyde the dayly whole burnt offering, and his meate and drinke offeryng.
20 And the thirde day ye shal offer aleuen bullockes, two rammes, and foureteene yeerelyng lambes without spot:
D 21 And let their meate and drinke offerings vnto the bullockes, rammes, and lambes, be after the number of them, and according to the manner.
22 And there shalbe offered an hee goate for a sinne offering, besyde the dayly whole burnt offeryng, and his meate and drinke offering.
23 In the fourth day ye shal offer tenne bullockes, two rammes, and fourteene yeereling lammes without blemishe.
24 Let their meate and drinke offerynges vnto the bullockes, rammes, and lambes, be according to the number of them, and after the manner:
25 And an hee goate for a sinne offering, besyde the dayly whole burnt offering, and his meate and drinke offering.
26 In the fyfth day ye shal offer niene bullockes, two rammes, and fourteene lambes of one yeere olde without spot:
27 And let their meate and drinke offerings vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the manner:
28 And an hee goate for a sinne offeryng, E besyde the dayly whole burnt offering, and his meate and drinke offering.
29 And in the syxth day, ye shal offer eyght bullockes, two rammes, and foureteene yeereling lambes without spot.
30 And let their meate and drinke offerings vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the manner:
31 And an hee goate for a sinne offering, besyde the dayly whole burnt offering, and his meate and drinke offering.
32 In the seuenth day, ye shal offer seuen bullockes, two rammes, and foureteene lambes, that are yeerelinges without blemishe.
33 And let their meate and drinke offerings vnto the bullockes, rammes, and lambes, be accordyng to their number, and after the manner:
34 And an hee goate for a sinne offeryng, besyde the dayly whole burnt offering, and his meate and drinke offering.
35 In the eyght day, ye shal haue a solemne F assembly, and ye shal doo no seruile woorke therein:
36 But ye shal offer a whole burnt offering, a sacrifice made by fyre, for a sweete sauour vnto the Lorde, one bullocke, one ramme, and seuen yeereling lambes without spot.
37 Let their meate and drinke offeringes vnto the bullocke, ramme, and lambes, be accordyng to the number, and accordyng to the manner:
38 And an hee goate for a sinne offering, besyde the dayly whole burnt offering, and his meate and drinke offering.
39 These thinges ye shal doo vnto the Lord in your feastes, besyde (f) your vowes and freewyl offerynges, your whole burnt offeringes, meate offeringes, drinke offerings, and peace offeringes.
(f) Your voluntarie sacrifices.
40 And Moses told the chyldren of Israel al that the Lorde commaunded hym.

The.xxx. Chapter.

2. Of vowes, when they shalbe keapt, and when not.

1 AND Moses spake vnto the heades of A the tribes, concerning the chyldren of Israel, sayeing, This is the thing whiche the Lorde hath commaunded.
2 If a man vowe a vowe vnto the Lorde, or Deut.22.d. sweare an othe to bynde his soule: he shal not

not goe backe with his woorde, but shal fulfyl al that is proceded out of his mouth.

3 If a woman also vowe a vowe vnto the Lorde, and binde her selfe being in her fathers house in the time of her youth:

4 And her father heare her vowe & bonde whiche she hath made vpon her soule, and holde his peace thereto: then al her vowes and bondes whiche she hath made vppon her soule, shal stande in effect.

5 But yf her father disalowe her the same day that he heareth al her vowes & bondes whiche she hath made vpon her soule: they shal not be of value, and the Lorde shal forgeue her, because her father (a) disalowed her.

(a) Agreed not to her vowe.

6 If she had an husbande when she vowed or pronounced ought out of her lippes, wherewith she bounde her soule:

7 And her husbande hearde it, and helde his peace thereat the same day he heard it: then her vowes shal stande, and her bondes wherewith she bounde her soule, shal stand in effect.

B

8 And yf her husbande disalowe her the same day that he hearde it, then he shal make her vowe whiche she hath vpon her, and the opening of her lippes wherewith she bounde her soule, of none effect, and the Lorde shal forgeue her.

9 But euery vowe of a wydowe, and of her that is diuorced, that they haue bounde their soule withal, shal stand in effect with them.

10 If she vowed in her (b) husbandes house, or bounde her soule with an othe:

(b) Her husband liuing, or before she be diuorced.

11 And her husbande hearde it, and helde his peace concernyng her, and disalowed her not: then al her vowes shal stande, and euery bonde wherewith she bounde her soule, shal stande.

12 But yf her husbande disanulled them the same day that he heard them: then nothyng that proceedeth out of her lippes in vowes and bondes wherewith she bounde her soule, shal stande in effect: for her husbande hath disanulled them, and the Lorde shal forgeue her.

(c) Through mortifycation, by abstinence or bodily exercise.

13 All vowes and othes that bynde to (c) humble the soule, may her husbande stablishe or breake.

(d) Not disanulling her vowe the same day that he heareth it.

14 But yf her husband holde his peace from (d) one day to another, then he stablisheth al her vowes & bondes whiche she had vpon her: he confyrmeth them, because he helde his peace concernyng her the same day that he hearde them.

(e) Any day after the first day that he heard them.

15 But (e) yf he breake them, after that he hath hearde them, he shal beare her sinne himselfe.

16 These are the ordinances which the Lord commaunded Moses betweene a man and his wyfe, and betweene the father and his daughter, being yet a damsel in her fathers house.

The.xxxi.Chapter.

8. The Madianites are slayne, and their cities burnt, Balaam also is slayne. 18. Onlye the virgins are reserued aliue.

1 AND the Lorde spake vnto Moses, saying, A Num.25.b.

2 Auenge the chyldren of Israel of the Madianites, and afterwarde shalt thou be geathered vnto thy people.

3 And Moses spake vnto the folke, saying, Harnesse some of you vnto warre, and let them go vpon the Madianites, and auenge the Lorde of the Madianites.

4 Of euery tribe a thousande, throughout al the tribes of Israel, shall ye sende to the warre.

5 And there were deliuered out of the thousandes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousande.

6 And Moses sent them to the warre, a thousande of euery tribe, and with them Phinees the sonne of Eleazar the priest to the warre, and the holy vessels, and the trumpets to blowe were in his hande. B

7 And they warred agaynst the Madianites, as the Lorde commaunded Moses, and slue al the males. Num.10.a.

8 And they slue the kinges of Madian among other that were slayne: Namely Eui, and Rekem, Zur, and Hur, and Reba: fiue kynges of Madian, with (a) Balaam the sonne of Beor, whom they slue with the swoorde.

(a) Because that false prophete gaue counsel how to cause the Israelites to offende God.

9 And the chyldren of Israel tooke all the women of Madian prisoners, and their chyldren, and spoyled al their catel, and al their flockes, and al their goodes.

10 And they burnt al their cities wherein they dwelt, and al their goodly dwellinges with fyre:

11 And they tooke al the spoyle, and all the bootie, both of men and beastes.

12 And they brought the captiues, and that whiche they had taken, and the spoyle, vnto Moses and Eleazar the priest, and vnto the company of the children of Israel, euen vnto the hoast that were in the feeldes of Moab by Iordane, ouer agaynst Iericho:

13 And Moses and Eleazar the priest, and al the lordes of the congregation, went out of the hoast to meete them. C

14 And Moses was angry with the officers of the hoast, with the captaynes ouer

thouſandes, and ouer hundredes, whiche came from the warre and batayle.

C 15 And Moſes ſayde vnto them, Haue ye ſaued al the (b) women aliue?

(b) As who woulde ſay, ye ſhoulde haue leaft none aliue.

16 Beholde, theſe cauſed the chyldren of Iſrael, through the counſel of Balaam, to commit treſpaſſe agaynſt the Lorde in the buſyneſſe of (c) Peor, and there folowed a plague among the congregation of the lord.

(c) In honoring that idol.

17 Nowe therefore ſlay al the men chyldren, and kyl the women that haue lyen with menne fleaſhly.

Iudi. 21. b.

18 But al the women chyldren that haue not lyen with menne carnally, keepe aliue for your ſelues.

Num. 19. b.

19 And ye ſhal remayne without the hoaſt ſeuen dayes, al that haue killed any perſon, and al that haue touched any dead body, and purifye both your ſelues and your priſoners the thirde day, and the ſeuenth:

20 And purifye al your raymentes, and that is made of ſkinnes, and al worke of goates heare, and al thinges made of wood.

21 And Eleazar the prieſt ſayde vnto the men of warre whiche went to the batayle, This is the ordinance of the lawe whiche

D the Lorde commaunded Moſes:

22 As for golde, ſiluer, braſſe, and iron, tinne, and lead,

23 And al that may abyde the fyre, ye ſhal make it goe through the fyre, and it ſhalbe cleane: Neuertheleſſe, it ſhalbe purifyed with water of ſeparation: And al that ſuffereth not the fyre, ye ſhal make goe thorowe the water:

24 And waſhe your clothes the ſeuenth day, and ye ſhalbe cleane, and afterwarde come into the hoaſt.

25 And the Lorde ſpake vnto Moſes, ſayeing,

26 Take the ſumme of the pray that was taken, both of the perſons and of the catayle, thou and Eleazar the prieſt, and the cheefe fathers of the congregation:

27 And diuide the pray into two partes, betweene them that tooke the warre vppon them and went out to batayle, and all the congregation.

E 28 And take a tribute vnto the Lorde of the menne of warre whiche went out to batayle: one ſoule of fyue hundred, both of the perſons, and of the beeſes, and of the aſſes, and of the ſheepe.

29 And ye ſhal take it of their halfe, & geue it vnto Eleazar the prieſt, as an heaue offering of the Lorde.

30 And of the halfe of the chyldren of Iſrael, thou ſhalt take one portion of fiftie, of the perſons, and of the beeſes, of the aſſes, and of the ſheepe, and of al manner of beaſtes, and gene them vnto the Leuites which wayte vpon the charge of the tabernacle of the Lord.

31 And Moſes and Eleazar the prieſt, dyd as the Lorde commaunded Moſes.

32 And the bootie, and the reſt of the pray whiche the menne of warre had caught, was ſixe hundred thouſande, and threeſcore and fifteene thouſande ſheepe,

33 And threeſcore and twelue thouſande of beeſes,

34 And threeſcore and one thouſande aſſes,

35 And thirtie and two thouſande perſons in all, of women that hadde lyen by no man.

36 And the halfe, whiche was the part of them that went out to warre, was in number three hundred thouſand, and ſeuen and thirtie thouſand, and fyue hundred ſheepe.

F

37 And the (d) Lordes part of the ſheepe, was ſixe hundred and threeſcore and fyfteene.

(d) This is that portion whiche the ſouldiers gaue to god.

38 And the beeſes were thirtie and ſixe thouſande, of which the Lordes part was threeſcore and twelue.

39 And the aſſes were thirtie thouſande and fyue hundred, of whiche the Lordes part was threeſcore and one.

40 And the (e) perſons were ſixteene thouſande, of whiche the Lordes part was thirtie and two perſons.

(e) The virgins.

41 And Moſes gaue the tribute, which was the Lordes heaue offering, vnto Eleazar the prieſt, as the Lorde commaunded Moſes:

42 And the other (f) halfe of the chyldren of Iſrael, whiche Moſes diuided from the menne of warre,

(f) Of that part of the ſpoyle which was alotted to thoſe that had not ben at warre.

43 (That is to wit) the halfe that parteyned vnto the congregation, was three hundred thouſande, and thirtie and ſeuen thouſande, and fyue hundred ſheepe:

44 And thirtie and ſixe thouſande beeſes:

45 And thirtie thouſande aſſes, and fyue hundred.

46 And ſixteene thouſande perſons.

G

47 And Moſes tooke of the halfe that parteyned vnto the (g) chyldren of Iſrael, one portion of fiftie, both of the perſons and of the catayle, and gaue them vnto the Leuites whiche wayted vppon the charge of the tabernacle of the Lorde, as the Lorde commaunded Moſes.

(g) Thoſe that were no ſouldiers.

48 And the officers of thouſandes of the hoaſt, the captaynes ouer the thouſandes, and the captaynes ouer the hundredes, came foorth,

49 And ſaide vnto Moſes, Thy ſeruantes haue taken the ſumme of the men of warre which are vnder our auctoritie, and there

lacketh

lacketh not one man of vs:

50 We haue therefore brought a preſent vnto the Lorde, what euery man founde, of iewels of golde, bracelets, chaynes, ringes, eare ringes, and ſpangles, to make an attonement for our ſoules before the Lorde.

51 And Moſes and Eleazar the prieſt tooke the golde of them, al the wrought iewels.

52 And al the golde of the heaue offeryng that they heaued vp to the Lord, of the captaynes ouer thouſandes and hundredes, was ſyxteene thouſand, ſeuen hundred, and fyftie ſycles.

53 (For the menne of warre had ſpoyled, euery man (h) for him ſelfe.

(h) Geuyng no part to their captaynes.

54 And Moſes and Eleazar the prieſt toke the golde of the captaynes ouer the thouſandes and hundredes, and brought it into the tabernacle of the congregation, for a (i) memorial of the chyldren of Iſrael before the Lorde.

(i) That God myght haue them in remembrance.

The.xxxii.Chapter.

Moſes geueth to the Rubenites, Gadites, and to the halfe tribe of Manaſſes, their portion of their inheritance beyonde Iordane.

A 1 The chyldren (a) of Ruben, and the chyldren of Gad, had an exceeding great multitude of cattel: And when they ſawe the lande of Jazer, and the lande of Gilead, that it was an apt place for cattel,

(a) Ruben was the ſon of Lea Iacobs wyfe, and Gad was ſonne to Zilpha her hand mayde. Gen.31. verſe.47.

2 The chyldren of Ruben, and the chyldren of Gad, came and ſpake vnto Moſes and Eleazar the prieſt, and vnto the lordes of the congregation, ſayeing,

3 The land of Ataroth and Dibon, Jazer and Nemrah, Helbon and Elealeh, Sabam, and Nebo, and Beon,

4 Whiche countrey the Lorde ſmote before the congregation of Iſrael, is a land meete for cattel, and we thy ſeruantes haue cattel.

5 Wherefore, ſayde they, yf we haue found grace in thy ſyght, let this lande be geuen vnto thy ſeruantes to poſſeſſe, and bring vs not ouer Iordane.

6 And Moſes ſayde vnto the chyldren of Gad and of Ruben, Shal your brethren go to warre, and ſhal ye ſyt here?

B 7 Wherefore diſcourage ye the hart of the chyldren of Iſrael, that they ſhould not goe ouer into the lande whiche the Lorde hath geuen them?

Num.13.b

8 Thus did your fathers when I ſent them from Cades Barnea to ſee the lande.

9 For when they went vp euen vnto the riuer of Eſcol, and ſawe the lande, they diſcouraged the hart of the chyldren of Iſrael, that they ſhoulde not goe into the lande whiche the Lorde had geuen them.

10 And the Lordes wrath was kindled the ſame tyme, and he ſware, ſayeing,

11 None of the menne that came out of Egypt, from twentie yeeres olde and aboue, ſhal ſee the lande whiche I ſware vnto Abraham, Iſahac, and Jacob, becauſe they haue not wholy followed me,

12 Saue Caleb the ſonne of Jephune the Reneſite, and Joſuah the ſonne of Nun: for they haue conſtantly followed the Lorde.

13 And the Lorde was very angry with Iſrael, and made them wander in the wyldernesſe fourtie yeeres, vntyl al the generation that had donne euyl in the ſyght of the Lorde, were conſumed.

14 And beholde, ye are ryſen vp in your fathers ſteade, as an increaſe of ſinful menne, to augment the fierce wrath of the Lorde towarde Iſrael.

C

15 For yf ye turne away from after hym, he wyl yet agayne leaue the people in the wyldernesſe, (b) and ye ſhal deſtroy al this folke.

(b) Ye ſhalbe the cauſe that they ſhal periſhe.

16 And they went neare hym, and ſayde, We wyl buylde ſheepe foldes here for our ſheepe, and for our cattel, and (walled) cities for our chyldren:

17 But we our ſelues wyl goe redy armed before the chyldren of Iſrael, vntil we haue brought them vnto (c) their place: and our chyldren ſhal dwel in the fenſed cities, becauſe of the inhabiters of the lande.

(c) Into the land of promiſe.

18 We wyl not returne vnto our houſes, vntil the chyldren of Iſrael haue inherited, euery man his inheritance:

19 Neyther wyl we inherite with them on yonder ſyde Iordane forward, becauſe our inheritance is fallen to vs on this ſyde Iordane eaſtwarde.

20 And Moſes ſayde vnto them, If ye wyl doo this thing, and goe harneſſed (d) before the Lorde to warre,

(d) before the arke.

21 And wyl goe al of you in harneſſe ouer Iordane before the Lord, vntil he haue caſt out his (e) enimies from his ſyght,

D

(e) The inhabitantes of Chanaan.

22 And vntyl the lande be ſubdued before the Lorde: then ye ſhal returne, & be without ſinne (f) before the Lorde, and before Iſrael, and this lande ſhalbe your poſſeſſion before the Lorde.

(f) God wyl geue you the lande that ye deſyre.

23 But if ye wyl not doo ſo, behold, ye haue ſinned agaynſt the Lorde: and be ſure (g) your ſinne wyl fynde you out.

(g) You ſhal not goe vnpuniſhed for your ſinne.

24 Mowe therefore, buylde cities for your chyldren, and foldes for your ſheepe, and doo that ye haue ſpoken.

25 The chyldren of Gad, and the chyldren of Ruben ſpake vnto Moſes, ſayeing, Thy

ſeruantes wyl doo as my Lorde commaundeth.

26 Our chyldren, our wyues, our ſheepe, and our cattel, ſhal remayne here in the cities of Gilead:

27 But thy ſeruantes wyl goe al harneſſed for the warre, and vnto battayle before the Lorde, as my Lorde ſayth.

E 28 And for their ſakes Moſes commaunded Eleazar the prieſt, and Joſuah the ſonne of Nun, and the cheefe fathers of the tribes of the chyldren of Iſrael,

29 And Moſes ſayde vnto them, If the chyldren of Gad, and the chyldren of Ruben wyl goe with you ouer Iordane, al armed to fyght before the Lorde, then when the lande is ſubdued before you, ye ſhal geue them the lande of Gilead to poſſeſſe:

(h) Ouer Iordane. 30 But yf they (h) wyl not goe ouer with you in harneſſe, they ſhal haue their poſſeſſions among you in the lande of Chanaan.

31 And the chyldren of Gad, and the chyldren of Ruben anſwered, ſayeing, As the Lorde hath ſayde vnto thy ſeruantes, ſo wil we doo:

32 We wyl goe harneſſed before the Lorde into the lande of Chanaan, that the poſſeſſion of our inheritance may be geuen vs on this ſyde Iordane.

33 And Moſes gaue vnto the chyldren of Gad, and to the chyldren of Ruben, & vnto halfe the tribe of Manaſſe the ſonne of Joſeph, the kingdome of Sehon kyng of the (i) Amorites, and the kyngdome of Og king of Baſan, the lande, with the cities therof, in the coaſtes and cities of the countrey rounde about.

(i) Thoſe Amorites that dwelt on this ſide Iordane, Somme of them dwelt by Iordane, of whom mention is made. Ioſ. 10

34 And the chyldren of Gad buylt Dibon, and Ataroth, and Aroer,

35 And Atroth, Sophan, Jaaſer, and Jogbea,

36 Bethnimra, and Betharan, fenſed cities: and they buylt foldes for the ſheepe.

F 37 And the chyldren of Ruben buylt Hesbon, Eleali, Kiriathaim,

38 Nebo, Baalmeon, & turned their names, and Sibama alſo: and gaue other names vnto the cities whiche they buylded.

39 And the chyldren of Machir, the ſonne of Manaſſe, went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 And Moſes gaue Gilead vnto Machir the ſonne of Manaſſe, and he dwelt therin.

Deut. 3. b. 41 And Jair the ſonne of Manaſſe, went and tooke the ſmal townes therof, and called them (k) Hauoth Jair.

(k) That is to ſay, the villages of Iair. 42 And Nobah went, and tooke Kenath, and the townes longing thereto, and called it Nobah, after his owne name.

The. xxxiii. Chapter.

I. The. 24. manſion places of Iſrael are numbred. 52. They are commaunded to kyl the Chanaanites.

1 THeſe are the iourneys of the chyldren of Iſrael, whiche went out of the lande of Egypt with their armies, vnder the (a) hande of Moſes and Aaron. A (a) The guydyng and conductyng.

2 And Moſes wrote their goeyng out by their iourneys, accordyng to the commaundement of the lord. Theſe are the iourneys of theyr goeyng out.

3 They departed from (b) Rameſes the ſyxteenth day of the (c) firſt moneth, on the morowe after the Paſſeouer: and the chyldren of Iſrael went out (d) with an hygh hande in the ſyght of the Egyptians. (b) A citie in the lande of Goſan. (c) Whiche the Iewes cal Niſan, whiche conteyneth part of Marche & part of April. (d) with great power, and rather diuine then humane.

4 (For the Egyptians buried al their firſt borne, which the Lorde had ſmitten among them, and vpon (e) their goddes alſo the Lorde dyd execution.) (e) Their idols, or their cheefe rulers

5 And the chyldren of Iſrael remoued from Rameſes, and pitched in Sucoth. B

6 And they departed from Sucoth, and pitched their tentes in Etham, whiche is in the edge of the wyldernesſe. Exod. 14. a

7 And they remooued from Etham, and turned agayne vnto Pihairoth, whiche is before Baal Zephon: & they pitched before Migdol.

8 And they departed from Pihairoth, and went through the middes of the ſea into the wyldernesſe, and went three dayes iourney in the wyldernesſe of Etham, and pitched in Marah. Exod. 14. a

9 And they remooued from Marah, and came vnto Elim, where were twelue fountaynes of water, and threeſcore and tenne Palme trees, and they pitched there. Exod. 15. a

10 And they remooued from Elim, and camped faſt by the red ſea.

11 And they remooued from the red ſea, and camped in the wyldernesſe of Zin. Exod. 16. a

12 And they tooke their iourney out of the wildernesſe of Zin, and ſet vp their tentes in Daphka.

13 And they departed from Daphka, and lay in Alus.

14 And they remooued from Alus, and lay at Raphidim, where was no water for the people to drinke. C Exod. 17. a

15 And they departed from Raphidim, and pitched in the wyldernesſe of Sinai. Exod. 19. a

16 And they remooued from the deſart of Sinai, and pitched at the graues of luſt. Num. 11. f

17 And they departed from the ſepulchres of luſt, and lay at Hazeroth. Num. 11. f

18 And they departed from Hazeroth, and pitched in Rithma.

19 And

19 And they reparted from Rithma, and pitched at Rimon Pharez.
20 And they departed from Rimon Pharez, and pitched in Libna.
21 And they remooued from Libna, and pitched at Riſſa.
22 And they iourneyed from Riſſa, and pitched in Kehelatha.
23 And they went from Kehelatha, and pitched in mount Sepher.
24 And they remooued from mount Sepher, and lay in Harada.
25 And they remooued from Hadara, and pitched in Makeloth.
26 And they remooued from Makeloth, and lay at Thahath.
27 And they departed from Thahath, and pitched at Tharath.
28 And they remooued from Tharath, and pitched in Mithca.
29 And they went from Mithca, and pitched in Haſmona.
30 And they departed from Haſmona, and lay at Moſeroth.
31 And they departed from Moſeroth, and pitched in Bene Iaakan.
32 And they remooued from Bene Iaakan, and lay at Horgadgad.

¶ This Charte ſheweth the way that the people of Iſrael paſſed the ſpace of fourtie yeeres, from Egypt (through the deſertes of Arabia) til they entred into the lande of Chanaan, as is mentioned in the bookes of Exodus, Numeri, and Deuteronomium: It conteyneth alſo the fourtie and two iourneyes or ſtations, named in this thirtie & three Chapter of Numeri, with the obſeruations of the degrees, aſwel of the longitude, as of the latitude of the places of the ſayde iourneyes, and alſo the order of the numbers of them.

33 And they went from Hozgadgad, and pitched in Iethebatha.
34 And they remooued from Iethebatha, and lay at Abzona.
35 And they departed from Abzona, and lay at Ezeon gaber.
Num.20.a. 36 And they remooued from Ezeon gaber, and pitched in the wylderneſſe of Sin, whiche is Cades.
37 And they remooued from Cades, and pitched in mount Hoz, whiche is in the edge of the lande of Edom.
Num.20.d. Deut.32.g. 38 And Aaron the prieſt went vp into mount Hoz, at the commaundement of the Lozde, and dyed there, in the fourtieth yeere after the chyldzen of Iſrael were come out of the lande of Egypt, and in the fyrſt day of the fyfth moneth.
E 39 And Aaron was an hundzed and twentie & three yeeres olde when he dyed in mount Hoz.
40 And kyng Erad the Chanaanite (which dwelt in the ſouth, in the lande of Chanaan) heard of the comming of the chyldzen of Iſrael:
Num.21.b. 41 And they departed from mount Hoz, and pitched in Zalmona.
42 And they departed from Zalmona, and pitched in Phunon.
Num.21.c. 43 And they departed from Phunon, and pitched in Oboth.
44 And they departed from Oboth, and pitched in Iim abarim, in the bozder of Moab.
45 And they departed from Iim abarim, and pitched in Dibon Gad.
46 And they remooued from Dibon Gad, and lay in Almon Diblathaim.
F 47 And they remooued from Almon Diblathaim, and pitched in the mountaynes of Abarim, before Nabo.
48 And they departed from the mountaines of Abarim, and pitched in the feeldes of Moab, fast by Iozdane (ouer agaynſt) Iericho.
Num.25.a. 49 And they pitched by Iozdane from Beth Iesimoth, vnto the plaine of Sittim, in the feeldes of Moab.
50 And the Lozde ſpake vnto Moſes in the feeldes of Moab by Iozdane (ouer againſt) Iericho, ſayeing,
Deut.7.a. 51 Speake vnto the chyldzen of Iſrael, and ſay vnto them, When ye are come ouer Iozdane (to enter) into the lande of Chanaan,
52 Ye ſhal dzyue out al the inhabiters of the lande before you, and deſtroy al their pictures, and breake a ſunder al their images of metal, and plucke downe al their high places,
53 And poſſeſſe the lande, and dwel therein: for I haue geuen you the lande to enioy it.
54 And ye ſhal diuide the inheritance of the lande by lot among your kinredes, & geue to the moe, the moze inheritance, and to the fewer, the leſſe inheritance: and your inheritance ſhalbe in ỳ tribes of your fathers, euery mans inheritance in the place where his lot falleth. Num.26.f.
55 But yf ye wyl not dzyue out the inhabiters of the lande before you, then thoſe whiche ye let remayne of them, ſhalbe pzickes in your eyes, and dartes in your ſydes, and ſhal vexe you in the land wherein ye dwel. Iudi.1.e.
56 Moreouer, it wyl come to paſſe, that I ſhal doo vnto you, as I thought to doo vnto them.

The.xxxiiii.Chapter.

I. The coaſtes and borders of the lande of promiſe. 17. Certayne men are aſſygned to diuide the lande.

1 AND the Lozde ſpake vnto Moſes, A ſayeing,
2 Commaunde the chyldzen of Iſrael, and ſay vnto them, When ye come into the lande of Chanaan, (a) this is the lande that ſhal fal vnto your inheritance, (euen) the lande of Chanaan, with her coaſtes.
3 And your ſouth quarter ſhalbe from the wylderneſſe of Zin, along by the coaſt of Edom, ſo that your ſouth quarter reache vpon the ſyde of the (b) ſalt ſea eaſtwarde.
4 And fet a compaſſe from the ſouth vp to Acrabim, and reacheth to Zin: And goe out from the ſouth to Cades Barnea, and goe out alſo to Hazar Adar, and goe along to Azmon.
5 And fet a compaſſe agayne from Azmon vnto the (c) riuer of Egypt, and ſhal goe out at the ſea.
6 And let your weaſt quarter be the great ſea, let the ſame ſea be your weaſt coaſt.
7 And this ſhalbe your nozth quarter: ye ſhal compaſſe your bozder from the great ſea, vnto (d) mount Hoz.
8 And from mount Hoz, ye ſhal deſcribe your bozder til it come vnto Hemath, and the ende of the coaſt ſhalbe at Zedada.
9 And the coaſt ſhal reache out to Ziphzon, and goe out at Hazar Enan: This ſhalbe your nozth quarter.
10 And ye ſhal deſcribe your eaſt quarter from Hazar Enan to Sepham.
11 And the coaſt ſhal goe downe from Sepham to Ribla, on the eaſt ſyde of Ain: And the ſame bozder ſhal deſſende and goe out:

(a) That is to ſay, this is the deſcription of the lande of Chanaan, whiche ye ſhal inherite Joſue.15.a.
(b) Otherwyſe, the dead ſea.
(c) By which ryuer ſome thinke Nilus to be meant: ſome others Rhinocorura, called Meditaraneum.
(d) Hor, a litle hill, but not that whereon Aaron dyed.

out at the syde of (c) Cenereth eastwarde.
12 And then goe downe along by Iordane, and leaue at the salt sea: And this shalbe your lande, with the coastes thereof rounde about.
13 And Moses commaunded the childzen of Israel, sayeing, This is the land which ye shal inherite by lot, and which the Lozd commaunded to geue vnto nyne tribes and an halfe.
14 For the tribe of the childzen of Ruben, accozdyng to the housholdes of theyr fathers, and the tribe of the childzen of Gad, accozdyng to their fathers housholdes, and halfe the tribe of Manasse, haue receiued their inheritance.
Num.32.f.
15 Two tribes and an halfe haue receiued their inheritance on this syde of Iordane, ouer agaynst Iericho, eastwarde.
16 And the Lozde spake vnto Moses, sayeing,
17 These are the names of the men whiche shal diuide the land vnto you: Eleazar the preest, and Iosuah the sonne of Nun.
Deut.3.d. Iosua.14.a.
18 And ye shal take also a (f) lozd of euery tribe, when ye diuide the lande.
19 The names of the menne are these: Of the tribe of Iuda, Caleb the sonne of Iephunne.
20 Of the tribe of the childzen of Simeon, Semuel the sonne of Amiud.
21 Of the tribe of Beniamin, Elidad the sonne of Cisson.
22 Of the tribe of the childzen of Dan, the lozde Bucki the sonne of Iogli.
23 From among the childzen of Ioseph, for the tribe of the childzen of Manasse, the lozde Haniel the sonne of Ephod.
24 Of the tribe of the chyldzen of Ephzaim, the lozd Camuel the sonne of Siphtan.
25 Of the tribe of the sonnes of Zabulon, the lozd Elisaphan the sonne of Pharnach.
26 Of the tribe of the childzen of Isachar, the lozde Paltiel the sonne of Asan.
27 Of the tribe of the sonnes of Aser, the lozde Ahiud the sonne of Salomi.
28 Of the tribe of the childzen of Nephthali, the lozd Pedael the sonne of Ammihud.
29 These are they whom the Lozde commaunded to diuide the inheritance vnto the chyldzen of Israel, in the lande of Chanaan.

(c) Which is in the gospel called the lake of Genezareth.
(f) One of the cheefe meune of euery tribe.

The .xxxv. Chapter.

16. The law of man slaughter. 30. For one mans witnesse shal no man be condemned.

A Iosua.21.a.
1 AND the Lozd spake vnto Moses in the feeldes of Moab by Iordane, ouer agaynst Iericho, sayeing,
2 Commaunde the childzen of Israel, that they geue vnto the Leuites of the inheritance of theyr possession, cities to dwel in: & ye shal geue also vnto the cities of the Leuites, suburbes, harde by their cities rounde about them.
3 The cities shal they haue to dwel in, and the suburbes for their cattel, and for their possession, and al manner of beastes of theirs.
4 And the suburbes of the cities whiche ye shal geue vnto the Leuites, shal reach from the wal of the citie outwarde, a thousande cubites rounde about.
5 And ye shal measure without the citie of the East syde, two thousand cubites: and of the South syde two thousand cubites: & of the Weast syde, two thousande cubites: and of the North syde, two thousande cubites also, and the citie shalbe in the mydes, and these shalbe the suburbes of their cities.
6 And from among the cities which ye shal geue vnto the Leuites, there shalbe syxe cities for refuge, whiche ye shal appoynt (to that intent) that he which kylleth, may flee thyther: And to them ye shal adde fourtie and two cities moe. Iosua.20.a
7 So that al the cities whiche ye shal geue the Leuites, may be fourtie and eight, them (shal ye geue) with theyr suburbes.
8 And these cities which ye shal geue, shalbe out of ỳ possession of the childzen of Israel. They that haue many, shal geue many: but of them that haue fewe, ye shal take fewe. Euery one shal geue of his cities vnto the Leuites, accozding to the inheritance whiche he inheriteth.
9 And the Lozde spake vnto Moses, sayeing, Deut.19.a. Iosua,20.a
10 Speake vnto the childzen of Israel, and say vnto them, When ye be come ouer Iozdane, into the land of Chanaan,
11 Ye shal appoynt you cities, to be cities of refuge for you: that he which sleeth a person vnwares, may flee thyther.
12 And these cities shalbe vnto you a refuge from the (a) auenger of blood: that he whiche kylleth, dye not, vntyl he stand before the (b) congregation in iudgement.
13 And of these cities whiche ye shal geue, syxe cities shal ye haue for refuge.
14 Ye shal geue three (c) on this syde Iozdane, and three in the lande of Chanaan, whiche shalbe cities of refuge.
15 And these syxe cities shalbe a refuge, both for the chyldzen of Israel, and for the stranger, and for him that dwelleth among you: that al they which kil any person vnwares, may flee thyther.

(a) The next of kyn to the partie slaine, which ought to folow the suite.
(b) The Hebrues vnderstande by the congregatiõ, the Senators and cheefe Iudges in the citie.
(c) In the possession of the Rubenites, Gadites, and the halfe tribe of Manasses.

16 And

Exod.21.D. 16 And if any man smyte another with an instrument of iron, that he dye, then is he a murtherer, and the murtherer shal dye for it.

17 If he smyte him with throwyng a stone, that a man may dye with, and yf he dye, he that smote him is a murtherer: let the same murtherer be slayne therfore.

18 Or yf he smyte hym with a hande weapon of wood, that a man maye dye with, then yf he dye, he is a murtherer: let the same murtherer be slayne therefore.

(d) He that is next of kyn to hym that is murthered

19 The (d) reuenger of blood hym selfe shal slay the murtherer: when he meeteth hym, he shal slaye hym.

D 20 But yf he thrust hym of hate, or hurle at hym by layeing of wayte, that he dye,

21 Or smyte hym with his hande of enmitie, that he dye: he that smote hym shal dye the death, for he is a murtherer: the reuenger of the blood shal slaye the murtherer, when he meeteth hym.

22 But yf he pushed hym vnadui sedly, and not of hate, or caste vppon hym any thyng, and not in layeing of wayte,

23 Or any maner of stone, that a man may dye with, and saw him not, & he caused it to fal vpon hym, and he dye, and was not his enimie neyther sought hym any harme:

24 Then the congregation shal iudge betweene the slayer & the reuenger of blood, accordyng to these lawes.

25 And the congregation shal delyuer the slayer out of the hande of the reuenger of blood, and the congregation shal restoare hym to the citie of his refuge whyther he was fledde: and he shal abyde there vnto the death (c) of the hygh priest, whiche was annoynted with the holy oyle.

(e) This was a figure of Christe, by whose death our synnes are pardoned

26 But yf the slayer comme without the borders of his citie of refuge, whyther he was fledde:

E 27 And the reuenger of blood fynde hym without the borders of the citie of his refuge, and the reuenger of blood kil the slayer, he shalbe guyltlesse:

28 Because he shoulde haue bydden in the towne of his refuge, vntyl the death of the hygh priest: and after the death of the hygh priest, the slayer shoulde returne vnto the land of his possession.

(f) That is, to iudge wilful or casual murtherers.

29 So these thynges shalbe (f) a lawe of iudgment vnto you, throughout your generations in al your dwellynges.

30 Who so kylleth any person, the (iudge) shal put the murtherer to death through witnesses: but one witnesse shal not testifie agaynst any person, to cause hym to dye.

31 Moreouer, ye shal take no recompence for the lyfe of the murtherer which is worthy to dye, but he shalbe put to death.

32 And ye shal take no recompence for him that is fledde to the citie of his refuge, that he shoulde comme agayne and dwel in the lande, before the death of the hygh priest.

33 So ye shal not pollute the lande whiche ye shal dwel in, for blood defyleth the land: and the lande canne not be cleansed of the blood that is shead therin, but by the blood of hym that shead blood.

34 Defyle not therfore the lande whiche ye shal inhabite, for I am in the myddes therof: (euen) I the Lorde dwel among the chyldren of Israel.

The.xxxvi.Chapter.

1. An order for the marryage of the daughters of Zelaphead. 7. The inheritance coulde not be geuen from one tribe to another.

1 AND the cheefe fathers of the families A of the chyldren of Gilead, the sonne of Machir, the sonne of Manasse, of the kynred of the sonnes of Joseph, came forth, & spake before Moses, and before the princes the cheefe fathers of the children of Israel,

2 And sayde, The Lorde commaunded (a) my lord to geue the lande to inherite by lot to the children of Israel: and my lorde was commaunded by the Lorde to geue the inheritance of Zelaphead our brother, vnto his daughters.

(a) He meaneth Moses.

3 If they be marryed to any of the sonnes of (b) the other tribes of the chyldren of Israel, then shal their inheritance be taken from the inheritance of our fathers, and shalbe put to the inheritance of the tribe whiche they are receiued into, and so shal it be taken from the lot of our inheritance.

(b) To any of another tribe then of Manasses.

4 And when the Iubilee of the chyldren of Israel commeth, then shal their inheritance be put vnto the inheritance of the tribe whereinto they are receiued, and so shal their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commaunded the children of Israel, according to the worde of the Lord, sayeing, The tribe of the sonnes of Joseph hath (c) saide wel.

(c) For the tribe coulde not haue continued, yf their inheritance had ben taken from them.

6 This therfore doth the Lord commaund the daughters of Zelaphead, sayeing, Let them be wyues to whom they them selues thynke best: only to the familie of the tribe of their father shal they marrie.

7 So shal not the inheritance of the children of Israel remoue from tribe to tribe: for euery one of the chyldren of Israel shal ioyne hym selfe to the inheritance of the tribe

tribe of his fathers.

8 And euery daughter that possesseth any inheritance (d) in any tribe of the chyldren of Israel, shalbe wyfe vnto one of the kynrede of the tribe of her father, that the children of Israel may enioy euery man the inheritance of his father.

(d) Whiche shalbe when there is no male childe to inherite.

9 Neither ought the inheritance to goe from one tribe to another: but euery one of the tribes of the chyldren of Israel, shalbe ioyned to his owne inheritance.

10 And as the Lorde commaunded Moses, so did the daughters of Zelaphead:

11 For Mahela, Thirza, Hagla, Milcha, and Noa, the daughters of Zelaphead, were maried vnto theyr fathers brothers sonnes.

12 They were wyues vnto the families of the sonnes of Manasse the sonne of Joseph, and so theyr inheritance remayned in the tribe of the kynrede of theyr father.

13 These are the (e) commaundementes and lawes whiche the Lord commaunded by the hande of Moses, vnto the children of Israel in the feeldes of Moab, by Iordane (towarde) Iericho.

(e) That is, concernyng the ceremonial & iudicial lawes.

¶ The ende of the fourth booke of Moses, called Numeri.

The fifth booke of Moses, called in the Hebrewe *Elle haddebarim*, and in the Latine Deuteronomium.

The first Chapter.

32. Moses reproueth the people for theyr incredulitie.

A 1 These be the woordes whiche Moses spake vnto al Israel, on (a) the other side Iordane in the wyldernesse, in the playne ouer against the red sea, betweene Pharan and Thophel, Laban, Hazeroth, and Dizahab.

(a) In the countrey of Moab: and this wyldernesse was betweene the playne of Moab and the sea.

2 There are eleuen dayes iourney from Horeb, by the way of mount Seir, vnto Chades Barnea.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yere, that Moses spake vnto the children of Israel, accordyng vnto al that the Lord had geuen hym in commaundement vnto them,

4 After he had slayne Sehon the kyng of the Amorites, which dwelt in Hesbon, and Og kyng of Basan, whiche dwelt at Astaroth in Edrai.

5 On the other syde Iordane in the lande of Moab, began Moses to declare this lawe, sayeing,

B 6 The Lorde our GOD spake vnto vs in (b) Horeb, sayeing, Ye haue dwelt long ynough in this mount:

(b) In the seconde yeere, and seconde moneth. Num. x. verse. xv.

7 Turne you, and take your iourney, and goe to the mount of the Amorites, and vnto al the places nigh thereunto, both vnto the playne, & hilles, and dales, to the south, to the seas side, to the lande of Chanaan, and vnto Libanon, vnto the great ryuer, the riuer Euphrates.

8 Beholde, I haue set the lande before you: Goe in and possesse the lande whiche the Lorde sware vnto your fathers, Abraham, Isahac, and Iacob, to geue vnto them, and to theyr seede after them.

9 And (c) I spake vnto you in the same time, sayeing, I am not able to beare you mee selfe alone: Gen. 15. d.

(c) By the counsel of Iethro my father in law. Exod. 18. verse. 18.

10 For the Lorde your God hath multiplyed you, so that you be this day as the starres of heauen in number.

11 (The Lorde God of your fathers make you a thousande times so many moe as ye are, & blesse you, as he hath promised you.)

12 How can I mee selfe alone (d) beare your cumbrance, your charge, & your strife that is (among you?) Exod. 18. c.

(d) Meanyng that Moses had an harde gouernance among them.

13 Bryng you men of wisedome, and of vnderstandyng, & expert, accordyng to your tribes, & I wil make them rulers ouer you.

14 And ye answeared me, and sayde, That whiche thou hast spoken, is good for vs to doo. C

15 And so out of your tribes (e) I tooke the cheefe men of wysedome, and that were expert, and made them rulers ouer you, captaynes ouer thousands, and captaynes ouer hundredes, captaynes ouer fifties, and captaynes ouer tennes, and officers among your tibes.

(e) To signifie, that expert & knowen men in godlynesse ought to be taken to gouerne.

16 And I charged your iudges that same tyme, sayeing, Heare the cause of your brethren, and iudge righteously betweene euery man and his brother, and the stranger that is with hym. Iosu. 7. d. Leuit. 19. e. Pro. 24. c.

17 Ye shal haue no respect of any person in iudgement,

iudgement, but you shal heare the smal as wel as the great: You shal not feare the face of any man, for the iudgement is gods: And the cause that is to harde for you, referre it vnto me, and I will heare it.

18 And I commaunded you the same season, al the thynges whiche ye shoulde doo.

19 And when we departed from Horeb, we went through al that great & terrible wildernesse, as ye haue seene by the way of the mountayne of the Amorites, as the Lorde our God commaunded vs: and we came to Cades Barnea.

(f) So that it is to be imputed to thé selues, that they enioyed not the inheritance sooner.

20 And (f) I sayde vnto you, Ye are come vnto the mountayne of the Amorites, whiche the Lorde our God doth geue vnto vs.

21 Beholde, the Lorde thy God hath set the lande before thee: goe vp and possesse it, as the Lorde God of thy fathers hath sayd vnto thee: Feare not, neyther be discouraged.

D Deut. 20.a. Num. 14.a.

22 And ye came vnto me euery one, and said, We wyl sende men before vs, to searche vs out the land, and to bring vs woord againe what way we must goe vp by, & vnto what cities we shal come.

23 And the sayeing pleased me wel: and I toke twelue men of you, of euery tribe one.

(g) Otherwyse, vnto the valley of grapes.

24 Whiche departed, and went vp into that mountayne, and came vnto the (g) valley Eschol, and searched it out.

25 And tooke of the lande in theyr handes, and brought it vnto vs, and brought vs woorde agayne, and (h) sayde, It is a good land which the lord our God doth geue vs.

(h) To wyt, Caleb and Iosuah.

26 Notwithstanding, ye would not goe vp, but were disobedient vnto the woorde of the Lorde your God,

27 And murmured in your tentes, and said, Because the Lorde (i) hateth vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hande of the Amorites, and to destroy vs.

(i) Suche was the Iewes vnthankfulnes, that they counted gods special loue hatred. Num. 13.d

28 Whither shal we goe vp? Our brethren haue discouraged our hart, sayeing, The people is greater and taller then we, the cities are great, and walled vp to heauen, and moreouer, we haue seene the sonnes of the (k) Anakims there.

(k) That is, the race of the giantes, as in Nu. xiii verse. xxiii.

29 Then I sayd vnto you, Dread not, nor be afrayde of them:

30 The Lorde your God whiche goeth before you, he shal fyght for you, according to al that he dyd vnto you in Egypt before your eyes:

31 And in the wildernesse, where thou hast seene how that the lord thy God bare thee, as a man dooth beare his sonne, in al the way which ye haue gonne by, vntil ye came vnto this place:

32 And yet in this thyng ye did not beleeue the Lorde your God. Exod. 13.d.

33 He went in the way before you, to search you out a place to pitche your tentes in, in fyre by night, that ye might see what way to goe, and in a cloude by day.

24 And the Lorde hearde the voyce of your woordes, and was wroth, and sware, sayeing, Num. 14.d.

35 There shal not one of these men, and of this frowarde generation, see that good lande which I sware to geue vnto your fathers:

36 Saue Caleb the sonne of Iephunne, he shal see it, and to him wil I geue the lande that he hath troden vpon, and to his chyldren, because he hath folowed the Lorde. Iosu. 14.e. Num. 20.c

37 Also the Lorde was angry with me for your sakes, saying, Thou also shalt not goe in thyther.

38 But Iosuah the sonne of Nun, whiche (l) standeth before thee, he shal goe in thyther. Encourage him therefore: for he shal cause Israel to inherite the lande.

(l) Ministreth vnto thee.

39 Moreouer, (m) your children, whiche ye sayde shoulde be a pray, and your sonnes whiche in that day had no knowledge betweene good and euil, they shal goe in thither, and vnto them wil I geue it, and they shal enioy it.

(m) Whiche were vnder xx. yeeres old. Nu. xiiii vearse. xxxi.

40 But as for you, turne your face, and take your iourney into the wyldernesse, by the way of the red sea.

41 Then ye answeared, and saide vnto me, We haue sinned against the Lorde, (n) we wil goe vp, and fight, according to al that the Lorde our God commaunded vs. And when ye had gyrde on euery man his weapons of warre, ye were ready to goe vp into the hyl. Num. 14.g.

(n) This doth declare what is the nature of man, whiche wil doo that whiche God forbiddeth, & wyl not doo that whiche god commaundeth.

42 And the Lorde sayde vnto me, Say vnto them, Goe not vp, neyther fyght, for (o) I am not among you: lest ye fal before your enimies.

(o) He sheweth that our strength standeth in gods assistance.

43 And I tolde you these thynges, and you woulde not heare, but disobeyed the woord of the Lorde, and went presumptuously vp into the hyl.

44 And the Amorites which dwelt in that mountayne came out against you, and chased you as bees vse to doo, and destroyed you in Seir, euen vnto Horma.

45 And ye came agayne, and weapt before the Lorde: but the Lorde (p) woulde not heare your voyce, nor hearken vnto you.

(p) The cause was, for that they lamented not their sinne, but for the losse of their brethrē and so were hypocrites in theyr lamentyng.

46 And so ye abode in Cades a long season, accordyng vnto the tyme that ye remayned (before.)

The

The.ii.Chapter.

7. A rehearſal of the benefites of God beſtowed vppon his people. 9. Iſrael is forbydden to fyght agaynſt the Edomites, Moabites, and Ammonites. 33. Sehon kyng of Heſbon is diſcomfited.

A

(a) The departure of Zin.

1 THen we turned our face, and tooke our iourney into the (a) wylderneſſe by the way of the red ſea, as the Lorde ſpake vnto me: and we compaſſed mount Seir a long tyme.

2 And the Lorde ſpake vnto me, ſayeing,

3 Ye haue compaſſed this mountayne long yenough: turne you Northwarde.

4 And warne thou the people, ſayeing, Ye ſhal goe through the (b) coaſt of your brethren the chyldren of Eſau, whiche dwel in Seir, and they ſhalbe afrayde of you.

(b) At theyr returne thyther, for before they were repelled by the Idumeans. Num. 20. verſe. 21. Gen. 23. b.

5 Take ye good heede vnto your ſelues therfore: Ye ſhal not prouoke them, for I wyl not geue you of theyr lande, no not ſo much as a foote breadth, becauſe I haue geuen mount Seir vnto Eſau to poſſeſſe.

6 Ye ſhal buye meate of them for money to eate, and ye ſhal procure water of them for money to drynke:

B

(c) Knowing, is heretake n for fauoring, as in many other places of ſcripture.

7 For the Lorde thy God hath bleſſed thee in al the workes of thy hand, and (c) knoweth thy walkyng through this greate wylderneſſe, and this fourtie yeeres the Lorde thy God hath ben with thee, ſo that thou haſt lacked nothyng.

8 And when we were departed from our brethren the childrē of Eſau, which dwelt in Seir, through the way of the * wylderneſſe, from Elath, and from Ezion gaber, we turned and went by the way of the wylderneſſe of Moab.

* or, deſart

9 And the Lorde ſaide vnto me, Thou ſhalt not fyght agaynſt the Moabites, neyther prouoke them to batayle: For I wyl not geue thee of theyr lande to poſſeſſe, becauſe I haue geuen Ar vnto the chyldren of Loth to poſſeſſe.

(d) Giantes, the word ſignifyeth terrible menne.

10 The (d) Emims dwelt therein in times paſt, a people greate, many, and tal, as the (e) Anakims,

(e) Giantes whiche came of one Anak Num. 13. verſe. 23.

11 Whiche alſo were taken for gyantes, as the Anakims, whom the Moabites cal Emims.

12 The Horims alſo dwelt in Seir before tyme, whom the chyldren of Eſau chaſed out, and deſtroyed them before them, and dwelt in theyr ſteede, as Iſrael dyd vnto the lande of his poſſeſſion, which the Lorde gaue them.

13 Nowe ryſe vp (ſayd I) and geat you ouer the ryuer Zared: and we went ouer the ryuer Zared.

14 The ſpace in which we came from Cades Barnea, vntyl we were comme ouer the ryuer Zared, was thirtie and eyght yeeres, vntyl al the generation of the men of warre were waſted out from among the hoſt, as the Lorde ſware vnto them. C

15 For in deede the hande of the Lorde was agaynſt them, to deſtroy them from among the (f) hoſt, tyl they were conſumed.

(f) That were of the age of twenty yeres and vpward.

16 And ſo it came to paſſe, that al the menne of warre were conſumed and dead from among the people.

17 And the Lorde ſpake vnto me, ſayeing,

18 Thou ſhalt goe through Ar, the coaſt of Moab, this day:

19 And when thou commeſt nygh vnto the chyldren of Ammon, thou ſhalt not laye ſiege vnto them, nor mooue warre agaynſt them: For I wyl not geue thee of the lande of the chyldren of Ammon any poſſeſſion, I haue geuen it vnto the chyldren of Loth to poſſeſſe.

20 That alſo was taken for a lande of giantes, and giantes dwelt therein in olde tyme, whom the Ammonites cal (g) Zamzummims,

(g) Called Zamzummims, that is to ſay, wicked and abominable. But they couered theyr wyckedneſſe with a godly name, calling them ſelues Rephaims, that is, phiſitions or preſeruers, to cure and reformme vices.

21 A people that was greate, many, and tal, as the Anakims: But the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in theyr ſteede:

22 As he dyd for the chyldren of Eſau whiche dwelt in Seir, for whom he deſtroyed the Horims before them, and they poſſeſſed them, & dwelt in their ſteede vnto this day.

23 And the Auims whiche dwelt in Hazarim, euen vnto Azza, the (h) Caphthorims which came out of Caphthor, deſtroyed them, and dwelt in theyr ſteede.

(h) Theſe are menne of Cappadocia, as ſome menne ſay. Ioſephus ſayth, that this people is vnknowen. Num. 21. f.

24 Ryſe ye vp therfore, and take your iourney ouer the ryuer Arnon: Behold, I haue geuen into thy hande Sehon the Ammorite, kyng of Heſbon, and his land, beginne to poſſeſſe it, and prouoke him to batayle.

25 This day wyl I begynne to ſende the feare and dread of thee vppon al nations that are vnder al the heauen, ſo that they whiche heare ſpeake of thee, ſhal tremble and quake before thee.

26 And ſo I ſent meſſengers out of the wylderneſſe of Kedemoth, vnto Sehon kyng of Heſbon, with woordes of peace, ſayeing, Num. 21. e.

27 Let me paſſe through thy lande, I wyl goe along by the hygh way, I wyl neither turne vnto the ryght hand, nor to the leaft. Deut. 20. e.

28 Thou ſhalt ſel me meate for money, for to eate, and geue me water for money, for to drynke: Only I wyl go through on my feete,

(i) Becauſe Sehon could be mooued neither with examples, nor requeſts, his deſtructiō was moſt iuſt

29 As the (i) chyldren of Eſau which dwel in

in Seir, and the Moabites whiche dwel in Ar, dyd vnto me, vntyl I be comme ouer Iordane, into the land which the Lord our God geueth vs.

30 But Sehon the kyng of Hesbon woulde not let vs passe by hym, for the Lorde thy God hardened his spirite, and made his hart obstinate, because he woulde delyuer hym into thy hande, as it is comme to passe this day.

31 And the Lorde sayde vnto me, Beholde, I haue begun to geue Sehon and his lande before thee, begyn to possesse and inherite his lande.

Num.21.e. 32 Then both Sehon & al his people, came out agaynst vs to fight at Iaza.

Deut.20.b. 33 And the Lorde set him before vs, and we smote him, & his sonnes, and al his people.

℣ 34 And we tooke al his cities the same season, and slue the menne, women, and chyldren of al the cities, & let nothing remayne,

35 Saue the cattel onely we caught vnto our selues, and the spoyle of the cities whiche we tooke.

36 From Aroer whiche is by the brynke of the ryuer of Arnon, and from the citie that is in the ryuer vnto Gilead, there was not one citie to strong for vs: the Lord our God delyuered al (k) vnto vs.

(k) Into our handes.

37 Onely vnto the lande of the chyldren of Ammon thou camest not, nor vnto euerye place of the * ryuer Iaboc, nor vnto the cities in the mountaynes, nor vnto what so euer the Lorde our God forbade vs.

* or, foorde.

The. iii. Chapter.

Thynges that chaunced from the victorie of the two kynges, Sehon and Og, vnto the institution of Iosuah in Moses steade.

A 1 THen we turned, and went vp the way to Basan: and Og the kyng of Basan came out agaynst vs, he and al his people, to fyght at Edrai.

Num.21.g. Deut.29.b.

2 And the Lorde saide vnto me, Feare him not: for I wyl delyuer him, and al his people, and his lande, into thy hande, and thou shalt doo vnto him, as thou dyddest vnto Sehon king of the Amorites, which dwelt at Hesbon.

3 And so the Lorde our God delyuered into our handes Og also the king of Basan, and al his folke: and we smote hym vntyl none was leaft him alyue.

4 And we tooke al his cities the same season, neyther was there a citie whiche we tooke not from them, three score cities throughout the region of Argob, of the kingdome of Og in Basan.

5 Al these cities also were made strong with high walles, gates, and barres, beside vnwalled townes a great many.

6 And we vtterly destroyed them, as we dyd vnto Sehon kyng of Hesbon, bringyng to nought al the cities, with men, women, and (a) chyldren:

(a) As God commaunded them.

7 But al the cattel, and the spoyle of the cities, we tooke for our selues.

8 And thus we tooke the same season out of the hande of two kynges of the Amorites, the lande that was on the other syde Iordane, from the ryuer of Arnon, vnto mount Hermon:

9 (Whiche Hermon the Sidons cal Syrion: and the Amorites cal it Senir.)

10 Al the cities that laye in the plaine, and al Gilead, and al Basan, vnto Selcha and Edrai, cities of the kyngdome of Og in Basan:

11 For onely Og kyng of Basan remayned of the remnant of the gyantes, whose bed was a bed of (b) iron: And is it not yet at Rabbath among the chyldren of Ammon? Nyne cubites dooth the length thereof conteyne, and foure cubites the breadth of it, after the cubite of a (c) man.

(b) The more terrible this gyant was, the more was Gods goodnesse and power to be magnifyed for the conquest.

(c) Of the common stature.

Num.32.f. Deut.29.b. Iosua.12.b.

12 And so we conquered this land the same tyme, from Aroer, whiche is by the ryuer of Arnon, vnto halfe mount Gilead, and the cities thereof gaue I vnto the Rubenites, and Gadites.

13 And the reast of Gilead, and al Basan, of the kyngdome of Og, gaue I vnto the halfe tribe of Manasse: euen al the region of Argob, with al Basan, whiche is called the lande of gyantes.

14 Iair the sonne of Manasse tooke al the countrey of Argob, vnto the coastes of Gessuri, and Maachati, and called them after his owne name, Basan Hauoth Iair, (d) vnto this day.

℣

(d) Tyl the tyme when this storie was written

15 And I gaue Gilead vnto Machir.

16 And vnto the Rubenites and Gadites, I gaue Gilead, vnto the ryuer of Arnon, halfe the valley, and beyond, euen vnto the ryuer (e) Iaboc, whiche is the border of the chyldren of Ammon:

(e) Whiche diuideth the Ammonites from the Amorites.

17 The (f) playne also, and Iordane, and the coast thereof, from (g) Cenereth, vnto the sea which is in the playne, euen the salt sea, vnder the springs of the hil, eastward.

(f) The desart.

(g) Called also Gennezareth: or the sea of Galilee, or Tiberias.

Num.32.d.

18 And I commaunded you the same time, sayeing, The Lorde your God hath geuen you this lande to enioy it: Ye shal goe harnessed before your brethren the chyldren of Israel, al that are meete for the warre.

19 Your wyues onely, your chyldren, and your cattel (for I knowe that ye haue muche cattel) shal abide in your cities

whiche

whiche I haue geuen you,

20 Until the Lorde haue geuen reast vnto your brethren, as wel as vnto you, and vntyl they also possesse the lande whiche the Lorde your God hath geuen them beyonde Iordane: and then shal ye returne agayne euery man vnto his possession which I haue geuen you.

D Num.27.d. 21 And I commaunded Iosuah him selfe the same time, sayeing, Thyne eyes haue seene al that the Lord your God hath done vnto these two kynges: so shal he doo vnto al kyngdomes whither thou goest.

22 Ye shal not feare them: for the Lorde your God he shal fyght for you.

23 And I besought the Lord the same time, sayeing,

24 O Lorde God, thou hast begun to shewe thy seruant thy greatnesse, and thy mightie hande: for where is there a (h) God in heauen or in earth, that can do after thy woorkes, and lyke to thy power?

(h) He speaketh according to the common and corrupte speache of them which attribute that power to idols and false goddes, whiche only apparteineth vnto the true God.

25 I pray thee let me goe ouer, and see the good lande that is beyonde Iordane, that goodly (i) mountayne, and Libanon.

(i) Of Moriah, or Sion, where the temple was builded.

26 But the Lorde was angry with me for your sakes, and would not heare me: and the Lord sayd vnto me, Be content, speake no more vnto me of this matter.

27 Geat thee vp into the top of * the hyl, and lyft vp thyne eyes weastwarde, northwarde, southwarde, and eastwarde, and beholde it with thyne eyes: for thou shalt not goe ouer this Iordane.

* or, Pisgah.

28 But charge Iosuah, and encourage him, and bolden him: For he shal goe before this people, and he shal diuide vnto them the lande whiche thou shalt see.

29 And so we abode in the valley ouer agaynst the * house of Peor.

* or, churche, or temple.

The.iiii.Chapter.

An exhortation to obserue the lawe without adding thereto, or diminishing. 9. We must teach the law to our children. 15. We ought to make no image wherby we might be induced to idolatrie.

(a) For the vnnecessarye traditions of menne doo hinder gods woorde, and cary menne from the trueth.

1 NOwe therfore hearken, O Israel, vnto the ordinances and lawes whiche I teache you, for to doo them, that so ye may lyue, and goe in and possesse the lande which the Lord God of your fathers geueth you.

(b) He warneth them by gods plagues shewed on other idolaters.

2 Ye shal put nothing vnto the woorde whiche I commaund you, neither shal you take ought from it, that ye may (a) keepe the commaundementes of the Lord your God, whiche I commaunde you.

3 (b) Your eyes haue seene what the Lorde dyd agaynst Baal Peor: for al the men that folowed Baal Peor, the Lorde thy God hath destroyed from among you.

4 But ye that cleaue vnto the Lorde your God, are aliue euery one of you this day.

5 Beholde, I haue taught you ordinances and lawes, such as the Lord my God commaunded me, that ye shoulde doo so in the lande whither ye goe to possesse it.

6 Keepe them therefore, and doo them, for that is (c) your wisedome and vnderstanding in the syght of the people, that they may heare al these ordinances, and say, Surely it is a wise and vnderstanding people, it is a great nation.

(c) True wysdome standeth in faith, & in kepyng of gods commaundementes.

7 For what other nation is so great, that gods come so nigh vnto, as the Lorde our God is nigh vnto vs in al thynges as oft as we cal vnto him?

B

8 Yea, and what nation is so great, that hath ordinances and lawes so ryghteous, as al this lawe whiche I set before you this day?

9 Take heede to thee selfe therfore, & keepe thy soule diligently, that thou forgeat not the thinges whiche thine eyes haue seene, and that they depart not out of thy hart al the dayes of thy life: but teache them thy sonnes, and thy sonnes sonnes.

10 Specially the day that thou stoodest before the Lorde thy God in Horeb, when the Lord said vnto me, Gather me the people togeather, and I wyl make them heare my woordes, that they may learne to feare me al the dayes that they shal lyue vpon the earth, and that they may teache theyr children. Deut. 6.b.

11 Ye came and stoode also vnder the mountayne, and the mountayne (d) burnt with fyre vnto the middes of heauen, and there was darkenesse, cloudes, and myst. Ephe.6.a. Exod.19.c

(d) The geuyng of the law in dreadful manner, declareth that god was auctour of it, and that no fleashe could beare the rigour thereof.

12 And the Lorde spake vnto you out of the middes of the fyre, and ye heard the voyce of the woordes, but sawe no similitude, saue heard a voyce only.

13 And he declared vnto you his couenant whiche he commaunded you to doo, (euen) ten commaundementes, whiche he wrote vpon two tables of stone.

14 And the Lorde commaunded me that same season, that I should teache you ordinances and lawes, whiche ye ought to doo in the lande whither ye goe to possesse it.

C

15 Take therefore good heede vnto your selues, as parteyning vnto your soules, (e) (for ye sawe no manner of image in the day that the Lorde spake vnto you in Horeb out of the middes of the fyre,)

(e) Meanyng that plagues hang ouer them that would make any image to represent god by.

16 Lest ye marre your selues, and make you a grauen image and picture of any maner of

of figure, whether it be the likenes of man, or woman,

17 The likenesse of any manner of beast that is on the earth, or the likenesse of any manner feathered foule that fleeth in the ayre,

18 Or the likenesse of any manner wormme that creepeth on the earth, or the lykenesse of any manner fyshe that is in the waters beneath the earth:

Deut.7.a Sapi.14.a Job.21.c.

19 Yea, and lest thou lyft vp thyne eyes vnto heauen, and when thou seest the sunne, the moone, and the starres, with al the host of heauen, shouldest be driuen to worshyp them, and serue them, and shouldest worshyp and serue the thynges, which the Lord thy God hath made to serue al nations vnder the whole heauen.

Gen. 1.b.

20 But the Lord hath taken you, & brought you out of the (f) iron furnace, euen out of Egypt, to be vnto hym a people and inheritance, as ye be this day.

(f) Moste harde and cruel bondage.

D 21 Furthermore, the Lord was angry with me for your wordes, and sware that I shoulde not goe ouer Iordane, and that I shoulde not goe in vnto that good lande whiche the Lorde thy God geueth thee for thine inheritance.

22 But I must dye in this lande, and shal not goe ouer Iordane: but ye shal goe ouer, and possesse that good lande.

23 Take heede vnto your selues, that ye forgeat not the appoyntment of the lord your God whiche he made with you, and that ye make you no grauen (g) image, or lykenesse that the Lord thy God hath forbidden thee.

(g) To represent god, or to worshyp it, this often forbydding of images declareth how detestable idolatrie is in gods sight: and also that god dyd forsee that the people would turne them selues to suche wickednesse.

24 For the Lorde thy GOD is a (h) consumyng fyre, and a (i) ielous God.

(h) To them that come not to hym in reuerence & feare, but contrariwise resist hym. Heb.xii. vers.xxix.

25 When thou shalt begeat chyldren, and thy children begeat children, and shalt haue remayned long in the land, ye doo wyckedly, and make any manner of grauen image, and worke euyl in the sight of the Lorde thy God, to prouoke hym to anger:

26 I cal heauen and earth to record against you this day, that ye shal shortly perysshe from of the lande whereunto you goe ouer Iordane to possesse it: Ye shal not prolong your dayes therein, but shal vtterly be destroyed:

27 And the Lorde shal scatter you among the people, and ye shalbe leaft fewe in number among the nations whither the Lorde shal bryng you.

28 And there ye shal serue goddes whiche are the worke of mans hande, wood and stone, which neither see, nor heare, nor eate, nor smel.

(i) So that he wil not suffer his honor to be geuen to any other.

29 If from thence thou shalt seeke the Lorde thy God, thou shalt fynde hym, yf thou seeke hym with al thy hart, and with al thy soule.

30 When thou art in tribulation, and when al these thynges that be here spoken of, are come vpon thee, euen in the latter dayes, yf thou turne to the Lorde thy God, and shalt be obedient vnto his voyce,

Leuit.26.g.

31 (For the Lorde thy GOD is a mercyful God) he wil not forsake thee, neither destroy thee, nor forgeat the appoyntment of thy fathers, which he (k) sware vnto them.

(k) God confirmeth his promises by an othe, to thende we may be the more certified of the hope of our saluation.

32 For aske of the dayes that are past, whiche were before and since the day that God created man vpon the earth, & (aske) from the one syde of heauen vnto the other, yf euer there came to passe suche a great thing, or whether any suche lyke thyng hath ben hearde as this.

33 Dyd euer any people heare the voyce of God speakyng out of the middes of a fyre, as thou hast hearde, and yet lyued?

34 Or hath God assayed to goe and take him a people from among nations, by temptations, by signes, by woonders, by warre, by a mightie hand, by a stretched out arme, and " by great sightes, according to al that the Lord your God dyd vnto you in Egypt before your eyes?

Psal. 136.b " or, terrible.

35 Unto thee it was shewed, that thou mightest knowe that the Lorde is God, and that there is none other but he.

36 Out of heauen he made thee heare his voyce, that he might instruct thee: and vpon earth he shewed thee his great fyre, and thou heardest his woorde out of the myddest of the fyre.

Exod.19.c.

37 And because he loued thy fathers, he chose their seede after them, and brought thee out in his sight with his mightie power out of Egypt,

38 To thrust out nations, great & mightier then thou art, before thee, and to bryng thee in, & to geue thee their land to inheritance, as it is come to passe this day.

Exod.13.c.

39 Understande therfore this day, and consyder it in thyne hart, that the Lorde he is God in heauen aboue, and vpon the earth beneath, neyther is there any other.

40 Thou shalt keepe therfore his ordinances & his commaundements, which I commaunde thee this day, that it may goe wel with thee, and with thy chyldren after thee, and (l) that thou mayest prolong thy dayes vpon the earth, whiche the Lord thy God geueth thee for euer.

(l) God promiseth rewarde to men, not for that they deserue it, but to make thē cheareful in wel dooyng, and to shew that they shal not serue hym in vayne.

41 Then Moses seuered three cities on the other syde Iordane, towarde the sunne rysyng:

42 That he shoulde flee thyther, whiche had killed his neighboour vnawares, and hated

hated hym not in times paſt, and therefore ſhoulde flee vnto one of the ſame cities, and lyue:

43 Namely Bezer in the wildernesse, in the playne countrey, of the tribe of Ruben, and Ramoth in Gilead of the tribe of Gad, and Golan in Basan of the tribe of Manasse.

44 And so this is the lawe whiche Moses set before the chyldren of Israel:

G 45 These are (m) witnesses, statutes, and ordinances, whiche Moses tolde the chyldren of Israel after they came out of Egypt,

(m) The articles of the couenant that God made with them.

46 On the other syde Iordane in the valley ouer agaynst the house of Peor, in the land of Sehon kyng of the Amorites, whiche dwelt at Hesbon, whom Moses and the chyldren of Israel smote, after they were comme out of Egypt,

Num. 19. f

47 And possessed his lande, and the land of Og kyng of Basan, two kynges of the Amorites, which were on the other syde Iordane towarde the sonne rysyng,

48 From Aroer, which is by the bancke of the riuer Arnon, vnto mount Sion, which is Hermon,

49 And al the playne on the other syde Iordane eastwarde, euen vnto the (n) sea, whiche is in the playne vnder the springes of the hyl.

(n) Namely the salt sea, or dead sea. * or, pisgah

The. v. Chapter.

5. Moses is the meane betweene God and the people. 6. The lawe is repeated. 23. The people were afrayd at gods voyce. 29. The Lorde wisheth that the people woulde feare hym. 32. They must neither decline to the ryght hand, nor leaft.

a 1 AND Moses called al Israel, and sayde vnto them, Heare, O Israel, the ordinances and lawes whiche I speake in your eares this day, that ye may learne them, and fulfyl them in deede.

2 The Lorde our GOD made a couenant with vs in Horeb.

(a) With such strange woonders. 3 The (a) Lorde made not this couenant with our fathers, but with vs: but with vs whiche are al here alyue this day.

(b) So clearely, that you coulde not doubt but that it was he. Exod. 33. verse. 11. 4 The Lorde talked with you (b) face to face, in the mount out of the middes of the fyre:

5 And I stoode betweene the Lorde and you the same tyme, and shewed you the woorde of the Lorde: For ye were afrayde at the syght of the fyre, and went not vp into the mount, and he sayde,

(c) Conferre this chapter with the. 20. of Exodus. 6 (c) I am the Lorde thy GOD, whiche brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods in my presence. B

8 Thou shalt (d) make thee no graue image, or any lykenesse of that whiche is in heauen aboue, or that is in earth beneath, or that is in the waters beneath the earth.

(d) Namely to woorship it, or to represent me by it.

9 Thou shalt neyther bowe thee selfe vnto them, nor woorship them: for I the Lorde thy God am a ielous GOD, visityng the wickednesse of the fathers vpon the chyldren, vnto the thirde and fourth generation among them that hate me:

10 And shewe mercye vpon thousandes among them that loue me, & keepe my commaundementes.

11 Thou shalt not take the name of the lord thy GOD in vayne: for the Lorde wyl not holde hym gyltlesse that taketh his name in vayne. Exod. 19. f

12 Keepe the Sabboth day, that thou sanctifie it, as the lord thy God hath commaunded thee.

13 Syx dayes thou shalt labour, and doo al that thou hast to doo: Leuit. 23. a.

C

14 But the seuenth day is the Sabboth of the Lorde thy God: thou shalt not doo any woorke, thou nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayde, nor thyne oxe, nor thyne asse, nor any of thy cattel, nor ỹ stranger that is within thy gates: that thy man seruant, and thy mayde, may rest as wel as thou. Exod. 23. b

15 Remember that thou wast a seruant in the lande of Egypt, and howe that the lord thy God brought thee out thence through a mighty hande, and a stretched out arme: For whiche cause the Lorde thy GOD commaunded thee to keepe the Sabboth day. Psal. 136. b.

16 Honour thy (e) father and thy mother, as the Lorde thy God hath commaunded thee, that thy dayes may be prolonged, and that it may goe wel with thee in the lande whiche the Lorde thy God geueth thee. Exod. 20. b

(e) By this name father, he comprehendeth also al those that are in degree of superioritie: as princes, magistrates, maisters, and maistresses.

17 Thou (f) shalt not kyl.

18 Thou shalt not commit adulterie.

19 Thou shalt not steale.

20 Thou shalt not beare false witnesse agaynst thy neyghbour.

21 Thou shalt not lust after thy neyghbours wyfe, thou shalt not couet thy neyghbours house, his feelde, his seruant, or his mayde, his oxe, his asse, or ought that thy neyghbour hath.

(f) He forbiddeth not only the outward act, but also al rancour & outrage against our neyghbour.

22 These woordes the Lorde spake vnto al your multitude in the mount, out of the middes of the fyre, of the cloude, and of the darknesse, with a great voyce, and added no more (thereto:) and wrote them in two tables of stone, and deliuered them vnto me.

23 And it came to passe, that when ye heard the voyce out of the middes of the darknes (for the mountayne dyd burne with fyre) then ye came vnto me, with the captaynes of your tribes, and your elders,

24 And ye sayde, Beholde, the Lorde our GOD hath shewed vs his glorie and his greatnesse, and we haue heard his voyce out of the middes of the fyre: we haue seene this day that God dooth talke with man, and he yet lyueth. Exod.19.d

25 Nowe therfore why should we dye? that this great fyre shoulde consume vs: If we heare the voyce of the Lord our GOD any more, we shal dye.

26 For what fleash hath it benne that euer heard the voyce of the liuing God speaking out of the middes of the fyre (as we haue donne) and yet dyd lyue?

27 Goe thou and heare al that the Lord our God sayth, and tel thou vnto vs al that the Lorde our God sayth vnto thee, and we wil heare it, and doo it. Exod.19.a

¶ 28 And the Lorde heard the voyce of your woordes when ye spake vnto me, and the Lorde sayde vnto me, I haue heard the voyce of the woordes of this people, which they haue spoken vnto thee: they haue wel sayde al that they haue spoken.

29 Oh that there were such an hart in them, that they woulde feare me, and keepe al my commaundementes alway, that it might goe wel with them, and with their children for euer! Iere.24.b.

30 Goe, and say vnto them, Geat you into your tentes agayne:

31 But stande thou here by me, and I wyl tel thee al the commaundements, ordinances, and lawes whiche thou shalt teache them, that they may doo them in the lande whiche I geue them to possesse.

32 Take heede therfore, that ye do in deede as the Lorde your God hath commaunded you, and (g) turne not aside eyther to the ryght hand, or to the leaft:

(g) Ye shal neyther put any thyng to my woorde, nor take therefro.

33 But walke in al the wayes whiche the Lorde your God hath commaunded you, that ye may lyue, and that it may goe wel with you, and that ye may prolong your dayes in the lande whiche ye shal possesse.

The.vi. Chapter.

1. An exhortation to feare God, and keepe his commaundementes. 16. God ought not to be tempted.

¶ 1 These are the commaundementes, ordinances, and lawes, whiche the Lorde your God commaunded me to teache you, that ye might doo them in the lande whyther ye goe to possesse it:

2 That thou myghtest feare the Lorde thy God, and keepe al his ordinances and his commaundementes whiche I commaunde thee, thou and thy sonne, and thy sonnes sonne, al the dayes of thy life: that thy dayes may be prolonged. Deut.10.c

3 Heare therefore, O Israel, and take heede that thou doo it, that it may goe wel with thee, and that ye may encrease mightily, as the Lorde God of thy fathers hath promised thee, a lande that (a) floweth with mylke and hony.

(a) Whiche hath great store of al thynges parteynyng to mans lyfe.

4 Heare, O Israel, the Lorde our GOD is Lorde only.

5 And thou shalt loue the Lorde thy GOD with al thyne hart, and with al thy soule, and with al thy might. Mar.12.c Deut.11.d

6 And these woordes which I commaunde thee this day, shalbe in thyne hart:

7 And thou shalt shewe them vnto thy children, and shalt talke of them when thou art at home in thine house, and as thou walkest by the way, & when thou lyest downe, and when thou risest vp. B

8 And thou shalt bind them for a signe vpon thyne hande, and they shalbe as " frontlets betweene thyne eyes, " or, signes of remembrance.

9 And thou shalt write them vpon the (b) postes of thy house, and vpon thy gates. (b) By these kyndes of speach, he meaneth nothing but continual meditation of the lawe.

10 And when the Lorde thy GOD hath brought thee into the lande which he sware vnto thy fathers, Abraham, Isahac, and Jacob, and shal geue to thee great & goedly cities, whiche thou buyldedst not,

11 Houses ful of al manner of goodes, which thou fylledst not, and welles digged, which thou diggedst not, vineyardes and olive trees, whiche thou plantedst not, and when thou hast eaten, and art ful:

12 Then beware lest thou forget the Lorde whiche brought thee out of the lande of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue hym, and shalt sweare by his name.

14 See that ye walke not after strange gods, ¶ the goddes of the nations which are about you:

15 (For the Lorde thy God is a ielous God among you) lest the countenance of the Lorde thy God be moued to wrath agaynst thee, and destroy thee from the face of the earth.

16 Ye shal not tempt the Lorde your God, as ye dyd in the place of " temptation: Mat.4.b. " or, Massah.

17 But you shal diligently keepe the commaundementes of the Lord your God, and his testimonies, and his ordinances, which he hath commaunded thee. Exod.17. verse.7.

18 And

18 And thou shalt doo that whiche is ryght and good in the syght of the Lorde: that thou mayest prosper, and that thou mayest goe in, and possesse that good lande whiche the Lorde sware vnto thy fathers,

19 To cast out al thyne enimies before thee, as the Lorde hath sayde.

(c) We must not only serue God our selues during our lyfe, but also endeuour that our chyldren may doo the same after vs.

20 And (c) when thy sonne asketh thee in time to comme, sayeing, What meaneth these testimonies, ordinances, and lawes, whiche the Lorde our God hath commaunded you?

21 Then thou shalt say vnto thy sonne, We were Pharaoes bondmen in Egypt, and the Lorde brought vs out of Egypt with a myghty hande.

22 And the Lorde shewed signes, and woonders, great and euyl vpon Egypt, vppon Pharao, and vpon al his household, before our eyes:

D 23 And brought vs out from thence, to bring vs in, and to geue vs the lande whiche he sware vnto our fathers.

24 And he hath commaunded vs to doo all these ordinances, and to feare the Lord our god, for our wealth, al the dayes of our life, as it is comme to passe this day.

(d) No man can perfectly fulfyl the lawe: therefore we must haue recourse to Christe, by fayth in whom we are reputed for iust.

25 Moreouer, this shalbe our (d) righteousnesse before the Lorde our God, yf we take heede, and keepe al these cõmaundements, as he hath commaunded vs.

The. vii. Chapter.

I. The Israelites may make no couenant with the gentiles.

A 1 When the Lorde thy God shal bryng thee into the lande whyther thou goest to possesse it, and hath cast out many nations before thee, the Hethites, the Gergesites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, seuen nations, greater & myghtyer then thou:

Exod. 13.a. 2 And when the Lorde thy GOD hath set them before thee, thou shalt smite them, and vtterly destroy them, and make no couenant with them, nor haue compassion on them.

3 Thou shalt make no maryages with them: neither geue thy daughter vnto his sonne, nor take his daughter vnto thy sõne.

4 For they wyl deceaue thy sonne, that he shoulde not folowe me, and they shal serue strange goddes: and then wyl the wrath of the Lorde waxe hotte against thee, and destroy thee sodenly.

(a) God woulde haue his seruice pure, without al superstition. Deut. 13.a.

5 But thus ye shal deale with them: (a) Ye shal ouerthrowe their aulters, and breake downe their pillers, & cut downe their groues, and burne their grauen images with fyre:

6 For thou art an holy people vnto the lord thy God: the Lorde thy God hath chosen thee to be a special people vnto him selfe, aboue al nations that are vpon the earth.

7 The Lord dyd not set his loue vpon you, B nor choose you, because ye were moe in number then any people (for ye were the fewest of al people:)

8 But because the Lorde loued you, and because he woulde keepe the othe whiche he had sworne vnto your fathers, therefore hath the Lorde brought you out through a myghty hande, and deliuered you out of the house of bondage, from the hande of Pharao kyng of Egypt. Gene. 22.c.

9 Understande therefore, that the Lorde thy God, he is God, and that a true God, whiche keepeth appoyntment and mercie vnto them that loue him, and keepe his commaundements, throughout a thousand generations: Exod. 20.a.

10 And rewardeth them that hate hym to their (b) face, so that he bryngeth them to nought, and dooth not deferre the time, but rewardeth him that hateth him before his face. (b) Manyfestly, or in this lyfe.

11 Keepe thou therefore the commaundementes, and ordinances, and lawes, which I commaunde thee this day, that thou doo them.

12 If ye hearken vnto these lawes, and obserue and doo them: the Lorde thy (c) God also shal keepe vnto thee the couenant and the mercie whiche he sware vnto thy fathers. (c) This couenant is grounded vpon his free grace: therefore in recompensing their obedience, he hath respect to his mercie, and not to their merites.

13 He wyl loue thee, & blesse thee, and multiply thee: he wyl also blesse the fruite of thy wombe, and the fruite of thy lande, thy corne, thy wine, and thyne oyle, and thincrease of thy kine, and the flockes of thy sheepe, in the lande whiche he sware vnto thy fathers to geue thee.

14 Thou shalt be blessed aboue al nations: there shalbe neither man nor woman vnfruiteful among you, nor any of your catel shalbe barren.

15 Moreouer, the Lorde wyl take away from thee al manner infyrmities, and wyl put none of the euil diseases of Egypt (whiche thou knowest) vppon thee: but wyl sende them vpon al them that hate thee. Exod. 23.d. & Exod. 9.a.

16 Thou shalt consume al the nations which the Lorde thy God shal deliuer thee: thyne eye shal haue no pitie vpon them, neyther shalt thou serue theyr goddes, for that shalbe thy decay.

17 If thou say in thyne hart, These nations are moe then I, howe can I cast them out?

Deut.20.a. Iosua.8.a.

18 Thou shalt not feare them: but remember what the Lord thy God did vnto Pharao, and vnto al Egypt.

19 The great temptations whiche thyne eyes sawe, and the signes, and woonders, and the myghty hande, and stretched out arme, whereby the Lorde thy God brought thee out: so shal the Lorde thy God doo vnto al nations of whom thou art afrayde.

Exod.13.d. Iosua.24.c.

20 Moreouer, the Lorde thy God wyl sende (d) hornettes among them, vntil they that are leaft, and hyde them selues from thee, be destroyed.

(d) There is not so smal a creature whiche I wyl not arme to fyght on thy side agaynst them.

21 Thou shalt not feare them: for the Lord thy God is among you, a mighty God, and a terrible.

22 For the Lorde thy God wyl put out these nations before thee by a litle and a litle: thou mayest not consume them at once, lest the (e) beastes of the feelde encrease vpon thee.

Exod.23.d.

(e) So that it is your commoditie that God accomplisheth not his promise so soone as ye woulde wyshe.

23 But the Lorde thy God shal geue them before thee, and shal destroy them with a mighty destruction, vntil he haue brought them to nought.

24 And he shall deliuer their kinges into thyne hande, and thou shalt destroy their name from vnder heauen: There shal no man be hable to stande before thee, vntyl thou haue destroyed them.

Iosua.7.a. 2.Mac.12.f

25 The grauen images of their goddes shalt thou burne with fyre: and couet not the golde and siluer that is on them, nor take it vnto thee, lest thou be (f) snared therein: for it is an abomination before the Lorde thy God.

(f) And be entised to idolatrie.

26 Bring not therefore abomination into thyne house, lest thou be a cursed thing as it is: but vtterly defye it, and abhorre it, for it is a cursed thing.

The.viii.Chapter.

Moses putteth the Israelites in remembrance of al the benefytes whiche God bestowed vpon them, and the afflictions whiche God sent them in the wylderneſſe, 19. lest the forgetfulneſſe thereof shoulde bring them to destruction.

A1 ALL the commaundementes whiche I commaund thee this day, shal ye keepe for to doo them, that ye may liue, and multiply, and goe in, and possesse the lande whiche the Lord sware vnto your fathers.

(a) Which is declared in affliction, eyther by patience, or by grudging against gods visitation.

2 And thou shalt remember al the way whiche the Lorde thy God led thee this fourtie yeeres in the wylderneſſe, for to humble thee, and to (a) proone thee, and to knowe what was in thyne harte, whether thou wouldest keepe his commaundementes, or no.

3 He humbled thee, & suffered thee to hunger, and fed thee with Manna, whiche neyther thou nor thy fathers knewe of: to make thee knowe that a man doth not liue by bread only, but by euery (woorde) that proceedeth out of the mouth of the Lorde, doeth a man liue.

Exod.16.d. Num.11.b. Mat.4.a.

4 Thy rayment waxed not olde vpon thee, neither dyd thy foote (b) swel these fourtie yeeres.

Deut.29.a. (b) As they that goe barefooted.

5 This also shalt thou consyder in thyne hart: that as a man chastiseth his sonne, so the Lorde thy God chastneth thee.

6 Therfore shalt thou keepe the commaundementes of the Lorde thy God, that thou walke in his wayes, and feare hym.

7 For the Lorde thy God bryngeth thee into a good lande, a lande in the whiche are riuers of water, and fountaines, & deapthes that spring out of valleyes and hylles:

B

8 A lande wherein is wheate and barlye, vineyards, syggetrees, and pomegranates, a lande wherein is oyle Olive, and hony:

9 A lande wherein thou shalt eate bread without scarcenesse, neither shalt thou lacke any thyng: a lande whose stones (c) are iron, and out of whose hilles thou shalt digge brasse.

(c) Whiche hath mines of metal.

10 When thou hast eaten therefore, and fylled thee selfe, thou shalt blesse the Lord thy God, for the good lande whiche he hath geuen thee.

11 Beware that thou forgeat not the Lorde thy God, that thou wouldest not keepe his commaundementes, his lawes, and his ordinances, whiche I commaunde thee this day:

12 Yea, and when thou hast eaten and fylled thee selfe, and hast built goodly houses, and dwelt therein:

Num.15.c. 1.Cor.10.a

13 And when thy beastes and thy sheepe are waxen many, and thy siluer and golde is multiplyed, and al that thou hast is encreased:

14 Then beware lest thyne (d) hart ryse, and thou forgeat the Lorde thy God whiche brought thee out of the land of Egypt, and from the house of bondage:

C

(d) Because prosperitie maketh men proude, and to forgeat God.

15 And whiche was thy guyde in the great and terrible wylderneſſe (wherein were) fyerie serpentes, scorpions, and drouth without any water: But he brought out water for thee out of the rocke of flint.

16 He fedde thee in the wylderneſſe with Manna, whiche thy fathers knewe not, for to humble thee, and to proone thee, and that he myght so doo thee good at the latter ende,

17 Lest thou shouldest saye in thyne harte, My

1.Reg.2.b.

(e) Vnder this woorde power, he comprehendeth wisedome, dexteritie, diligence, and al othermeanes by whiche men might geat goodes.

My power (e) and the might of mine owne handē hath prepared me this abundance:
18 But remember the Lorde thy God, for it is he whiche geueth thee power to geat (f) substance, for to make good the promise whiche he sware vnto thy fathers, as appeareth this day.
19 And yf thou forgeat the Lorde thy God, and walke after strange goddes, and serue them, and worshyp them: I testifie (g) vnto you this day, that ye shal surely perishe.
20 As the nations which the lord destroyed before your face, so ye shal perishe, because ye wolde not be obedient vnto the voyce of the Lorde your God.

(f) If al earthly goodes comme only from God, muche more heauenly.

(g) Denoūce, or protest.

The. ix. Chapter.

4. God is not good to them for their owne ryghteousnesse, but for his owne sake. 17. The two tables are broken. 26. Moses prayeth for the people.

A 1 HEare, O Israel, thou passest ouer Iordone (a) this day, to goe in, and possesse nations greater and myghtier then thee selfe, cities great, and walled vp to heauen:

(a) That is, or it be long.

Num. 13. c 2 A people great and tal, the chyldren of the Anakims, which thou knowest of, and of whom thou hast heard say, Who can stande before the chyldren of Anac?
3 Understande therefore this day, that the Lorde thy God is he whiche goeth ouer before thee as a consumyng (b) fyre, he shal destroy them, and he shal bryng them downe before thy face: So thou shalt cast them out, and bryng them to nought quickly, as the Lorde hath sayde vnto thee.

(b) To consume your enimies, as fire consumeth wood.

4 Speake not thou in thyne hart, after that the Lorde thy GOD hath cast them out before thee, sayeing, For my ryghteousnesse the Lorde hath brought me in to possesse this lande: but for the wickednesse of these nations the Lorde hath cast them out before thee.

Leui. 10. c. d 5 It is not for thy righteousnesse sake, or for thy ryght hart, that thou goest to possesse their lande: But for the wickednesse of these nations the Lorde thy GOD doth cast thē out before thee, to perfourme the woorde, whiche the Lorde thy GOD sware vnto thy fathers, Abraham, Isahac, and Iacob.

(c) As an vntractable oxe that refuseth the yoke.

6 Understande therefore, that it is not for thy ryghteousnesse sake, that the Lorde thy GOD doth geue thee this good lande to possesse it, seeyng thou art a (c) stifnecked people.

(d) This he sayth, for that it is most necessarie to haue men brought to the acknowleging of their sinnes.

7 Remember, (d) and forgeat not how thou prouokedst the Lorde thy God to anger in the wyldernesse: since the day that thou dydest depart out of the lande of Egypt, vntyl ye came vnto this place, ye haue rebelled agaynst the Lorde.
8 Also in " Horeb ye prouoked the Lorde to anger, so that the Lorde was wroth with you, to haue destroyed you,

" or, Sinai.

9 When I was gonne vp into the mount, to receiue the tables of stone, the tables of the couenant whiche the Lorde made with you, & I abode in the mount fourtie dayes and fourtie nyghtes, when I neyther dyd eate bread, nor drinke water.
10 And the Lorde deliuered me two tables of stone, written with the (e) synger of God, and in them were conteyned al the woordes whiche the Lorde sayde vnto you in the mount out of the middes of fyre, in the day when ye came togeather.

Exod. 17. b

(e) After a diuine manner, and not by the deuice of man.

11 And when the fourtie dayes and fourtie nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the couenant.
12 And the Lorde sayde vnto me, Aryse, and geat thee downe quickly from hence, for thy people which thou hast brought out of Egypt, haue (f) marred al: they are turned at once out of the way whiche I commaunded them, and haue made them a molten image.

Exod. 32. b.

(f) Mens doynges are corrupt, whē they depart from their obedience to God.

13 Furthermore, the Lorde spake vnto me, sayeing, I haue seene this people, and beholde it is a stifnecked people.
14 (g) Let me alone, that I may destroye them, and put out the name of them from vnder heauen, & I wil make of thee a mightie nation, and greater then they be.

(g) Meanyng that godly mens prayers do stay Gods vengeance,

15 And I turned me, and came downe from the hyl, euen from the hyl that burnt with fyre, and the two tables of the couenant were in my handes.
16 And I looked, and beholde, ye had sinned agaynst the Lorde your God, and had made you a molten calfe, and had turned at once out of the way, whiche the Lorde had commaunded you.
17 And I tooke the two tables, and cast them out of my two handes, and brake (h) them before your eyes.

Exod. 32. d. (h) Moses did this of a godly zeale, and not of any humane passion.

18 And I fel downe flat before the Lorde as at the fyrst tyme, and fourtie dayes, and fourtie nyghtes, I dyd neither eate bread, nor drinke water, because of al your sinnes whiche ye sinned, in doing wickedly in the syght of the Lorde, in that ye prouoked him vnto wrath.

Exod. 24. d.

19 (For I was afrayde, that for the wrath and fiercenesse wherewith the Lorde was mooued agaynst you, he woulde haue de-

stroyed you) But the Lorde heard me at that tyme also.

(i) This sheweth howe dangerous a thing it is for rulers to suffer wickednesse to be committed. (k) Horeb, or Sinai.

20 The Lord was very angry with Aaron also, to haue (i) destroyed him: and I made intercession for Aaron also the same tyme.

21 And I tooke your sinne, the calfe whiche ye had made, and burnt him with fyre, and stamped him, and grounde him very smal, euen to dust: and I cast the dust therof into the brooke that descended out of the (k) mount.

D

Num.11.a.

22 Also at the burning place, at the place of tempting, & at the sepulchres of lust, ye prouoked the Lorde to anger.

23 Lykewise when the Lorde sent you from Cades Barnea, saying, Go vp and possesse the lande whiche I haue geuen you: you rebelled agaynst the woorde of the Lord your God, and neyther beleeued hym, nor harkened vnto his voyce.

Actes.7.f.

24 You haue benne rebellious vnto the lord, since the day that I knewe you.

25 And I fel downe flat before the Lorde fourtie dayes, and fourtie nightes, as I fel downe before: for the Lorde sayd, he would destroy you.

Exod.34.a.

26 I made intercession therefore vnto the Lorde, and sayde, O Lord God, destroy not thy people, and thine inheritance, whiche thou hast deliuered through thy great goodnesse, and whiche thou hast brought out of Egypt through a mightie hande.

(l) That is, thy promise made to thē.

27 (l) Remember thy seruantes Abraham, Isahac, and Jacob, and looke not vnto the stubbernesse of this people, nor to their wickednesse and sinne:

28 Lest the lande whence thou broughtest them, say, The Lorde is not able to bring them into the lande whiche he promised them, and because he hated them, therefore hath he caried them out, to slay them in the wylderneſſe.

29 Behold, they are thy people, and thine inheritance which thou broughtest out in thy mighty power, & in thy stretched out arme.

The.x. Chapter.

1. The tables are renued, and put into the arke.

A

Exod.34.a.

1 IN the same season the Lorde sayde vnto me, Hewe thee two tables of stone, lyke vnto the fyrst, and come vp vnto me into the mount, and make thee an arke of wood.

(a) Whiche is a very excellent kinde of Cedar, not subiect to putrefaction.

2 And I wil write in the tables the woordes that were in the first tables whiche thou brakest, & thou shalt put them in the arke.

3 And I made an arke of (a) Sittim wood, and hewed two tables of stone lyke vnto the first, and went vp into the mountayne, hauyng the two tables in myne hande.

Exod.32.e.

Exod.34.d.

4 And he wrote in the tables, according to the first writing, the tenne commaundementes, whiche the Lorde spake vnto you in the mount out of the middes of the fyre, in the day when (b) you were geathered together: and the Lorde gaue them vnto me.

(b) When you came to geather to receiue the lawe at the mount Sinai.

5 And I departed, and came downe from the hyl, & put the tables in the arke whiche I had made, and there they be, as the Lord commaunded me.

Deut.31.f

6 And the chyldren of Israel tooke their iourney from Beroth, of the children of Jakan, to Mosera, where (c) Aaron died, and was buried, and Eleazar his soune became priest in his steede.

Num.33.a

(c) Fourtie yeeres after the worshippyng of the golden calfe.

7 From thence they departed vnto Gudgodah, and from Gudgodah to Jethebah, a lande whiche hath riuers of waters.

8 The same season the Lorde separated the tribe of Leui, to beare the arke of the couenant of the Lorde, and to stande before the Lorde, and to minister vnto him, & to blesse in his name vnto this day.

B

Num.3.4. and.18.

9 Wherefore the Leuites haue no part nor inheritance with their brethren: but the Lorde (d) is their inheritance, as the Lorde thy God hath promised them.

Num.6. verse.2. Deut.18.a.

(d) So God turned the curse of Iacob. Gen.49 b. into blessing.

10 And I taried in the mount, as at the first tyme, fourtie dayes, and fourtie nyghtes: and the Lorde heard me at that tyme also, and the Lorde would not destroy thee.

11 And the Lorde sayde vnto me, Arise, and goe forth in the iourneyes before the people, that they may goe in, and possesse the lande whiche I sware vnto their fathers, to geue vnto them.

Deut.9.d.

12 And nowe Israel, what doth the Lorde thy GOD require of thee, but to feare the Lorde thy God, & to walke in al his wayes, to loue him, and to serue the Lord thy God with al thy hart, and with al thy soule?

Deut.6.a. Deut.6.b. Mat.22.d. Iosue.22.d.

13 That thou kepe the commaundementes of the Lorde, and his ordinances whiche I commaunde thee this day for thy wealth.

14 Beholde, heauen and the heauen of heauens is the Lordes thy God, and the earth, with al that therein is.

C

15 Notwithstanding, the Lorde had a delight in thy fathers, to loue them, and chose their seede after them, euen you aboue al nations, as thou seest this day.

(e) That is, let al your euyl affectiōs be cut of: he sheweth in these wordes the ende of circumcision

16 (e) Circumcise therefore the foreskinne of your hart, and be no more stifnecked.

Ier.4.vers.4. Galat.2.d. Rom.2.d.

17 For the Lord your God, is God of gods, and Lorde of Lordes, a great God, a mighty, & a terrible, which regardeth no mans person, nor taketh rewarde.

18 He doth right vnto the fatherlesse & widdowe,

Actes.10.c. Coloſ.3.b. Epheſ.6.b. 1.Pet.1.c. Deut.6.c. Mat.4.d. Luke.4.b.

dowe, and loueth the ſtranger, to geue him foode and rayment.
19 Loue ye therefore the ſtranger alſo: for ye were ſtrangers your ſelues in the lande of Egypt.
20 Thou ſhalt feare the Lorde thy GOD, and him only ſhalt thou ſerue, to him ſhalt thou cleaue, and ſweare by his name.
21 He is thy prayſe, and thy God that hath donne for thee theſe great and terrible thinges, which thine eyes haue ſeene.

Gene.46.c. 22 Thy fathers went downe into Egypt with threeſcore and tenne perſons: and nowe the Lorde thy God hath made thee, and multiplied thee as the (f) ſtarres of heauen.

(f) He alludeth to the promiſe made to Abraham.

The.xi.Chapter.

I. An exhortation to loue God and alwayes to be mindful of his lawes, and to keepe them.

1 A Therefore thou ſhalt (a) loue the Lorde thy God, and keepe his obſeruances, his ordinances, his lawes, & his commaundementes alway.

(a) Loue is the firſt poynt of the true keeping of the lawe.

2 Knowe you this day, (for I ſpeake not to your children whiche haue neither knowen nor ſeene) the chaſtiſement of the lord your God, his greatneſſe, his mighty hande, and his ſtreatched out arme,
3 His myracles and his actes which he dyd in the middes of Egypt, euen vnto Pharao the king of Egypt, and vnto al his lande:

Exod.14.f.

4 And what he dyd vnto the hoaſt of Egypt, vnto their horſes and charettes: how he brought the water of the red ſea vppon them as they purſued you behind, and how the Lorde hath brought them to nought vnto this day:
5 And what he dyd vnto you in the wylderneſſe, vntil ye came vnto this place:
6 And what he did vnto Dathan and Abiram the ſonnes of Eliab the ſonne of Ruben: howe the earth opened her mouth and ſwalowed them, with their houſeholdes, and their tentes, & al their ſubſtance that was " in their poſſeſſion in the middes of Iſrael.

Num.16.c.

" or, at their feete.

7 B Doubtleſſe, your eyes haue ſeene al the great actes of the Lorde, whiche he dyd.
8 Therefore ſhal ye keepe al the commaundementes whiche I commaunde you this day, that ye may be ſtrong, and goe in, and poſſeſſe the lande whyther ye goe to poſſeſſe it:
9 And that ye may prolongue your dayes in the lande whiche the Lorde ſware vnto your fathers to geue vnto them, & to their ſeede, a lande that floweth with mylke and hony.
10 For the lande whyther thou goeſt vp to poſſeſſe it, is not as the land of Egypt that ye came out of, where thou ſowedſt thy ſeede, and (b) watereddſt it with thy feete, as a gardine of herbes.

Deut.8.a.

(b) As by making gutters & pipes to conuay water out of Nilus. For they were wont to haue no raine in Egypt.

11 But the lande whyther ye goe ouer to poſſeſſe it, is a lande that hath hilles and valleyes, and drinketh water of the rayne of heauen.
12 This lande dooth the Lorde thy GOD care for, and the eyes of the Lorde thy God are alwayes vppon it, from the begimmyng of the yeere, vnto the ende of the yeere.
13 If you ſhal hearken therefore vnto my commaundementes whiche I commaunde you this day, that ye loue the Lorde your God, and ſerue him with al your hart, and with al your ſoule:
14 I alſo wyl geue raine vnto your lande in due ſeaſon, the (c) fyrſt raine and the latter, that thou mayeſt geather in thy corne, thy wine, and thyne oyle.

(c) In the ſeede tyme.

15 And I wyl ſende graſſe in thy feeldes for thy catel, that thou mayeſt eate, and fille thee ſelfe.

C

16 But beware that your (d) hart deceiue you not, and ye turne aſyde, and ſerue ſtrange goddes, and woorſhip them:

(d) By falling to blind deuotion, proceeding of your owne inuentions.

17 And then the Lorde, beyng wroth againſt you, ſhut vp the heauen, that there be no raine, and that your lande yeelde not her fruite, and leſt ye periſhe quickely from of the good lande whiche the Lorde geueth you.

Deut.28.c. 3.Reg.17.a. and.28.a. Amos.4.b. Deut.6.b. Prou.3.a.

18 Therefore ſhal ye put vp theſe my wordes in your hart, and in your ſoule, and binde them for a ſigne vppon your hande, that they may be as a " frontlet betweene your eyes.

" or, ſignes of remembrance.

19 And ye ſhal teache them your children, that they may talke of them, when thou ſitteſt in thyne houſe, and when thou walkeſt by the way, when thou lyeſt downe, and when thou ryſeſt vp.

Deut.6.b. Prou.3.a.

20 Yea, and thou ſhalt wryte them vpon the doore poſtes of thyne houſe, and vppon thy gates:
21 That your dayes may be multiplied, and the dayes of your children, in the lande whiche the Lorde ſware vnto your fathers to geue them, as long as the dayes of heauen laſt vpon the earth.
22 For yf ye keepe al theſe commaundementes whiche I commaunde you, ſo that ye doo them: (namely) that ye loue the lord your God, and walke in al his wayes, and cleaue vnto him:

D

23 Then wyl the Lorde caſt out al theſe nations before you, and ye ſhalbe the heyres

of great nations, & of them that are myghtyer then your selues.

Iosua.1.a. (e) This was fulfilled in Dauid and Solomons raigne.

24 Al (e) the places whereon the soles of your feete shal treade, shalbe yours: from the wylderneſſe, and from Libanon, and from the riuer Euphrates, vnto the vttermoſt sea, shal your (f) coast be.

(f) He describeth the largeneſſe of their kingdome when it florished moſt.

25 There shal no man be hable to stande before you: for the Lorde your God shal cast the feare and dreade of you vpon all the lande that ye shal treade vpon, as he hath sayde vnto you.

26 Beholde, I set before you this day, a blessing and a curse:

Deut. 30.c. Deut. 28.a.

27 A blessing, yf ye obey the commaundementes of the Lorde your God, whiche I commaunde you this day:

28 And a curse, yf ye wyl not obey the commaundementes of the Lorde your GOD, but turne out of the way whiche I commaunde you this day, to goe after strange goddes whiche ye haue (g) not knowen.

(g) The very certaintie of dooing wel, is to folowe the woord of god, and not the inuention of man. Deut. 27. vearſe. 12. Iosua. 8. vearſe. 33.

29 When the Lorde thy God therefore hath brought thee into the lande whether thou goest to possesse it, thou shalt put the blessyng vpon mount Garizim, and the curse vpon mount Ebal.

30 Are not these mountaynes on the other syde Iordane, on that part of ẏ way where the sunne goeth downe, in the lande of the Chanaanites, whiche dwel in the playne ouer agaynſt Gilgal, beſyde the groue of Moreh?

31 For ye shal passe ouer Iordane, to goe in, and possesse the land which the Lorde your God geueth you, and ye shal possesse it, and dwel therein.

32 Take heede therefore that ye doo all the commaundementes and lawes whiche I set before you this day.

The.xii.Chapter.

1. God commaundeth the places of idolatrie to be destroyed. 5. 8. God wylbe serued as he doth appoynt, & not as man dooth fantasie.

1 These are the ordinances and lawes, whiche ye shal obserue and doo, in the lande whiche the Lorde God of thy fathers geueth thee to possesse it, as long as ye lyue vpon the earth.

2 Ye shal destroy al places, wherein the nations whiche ye shal possesse serued theyr goddes, vpon high mountaynes, on hilles, and vnder euery greene tree.

Deut. 7.a. (a) When they made sacrifice to their false goddes. Exod. 14.b. and. 16.b.

3 You shal ouerthrowe their aultars, and breake their pillers, and burne their (a) groues with fyre, and you shal hew downe the grauen images of the goddes that they haue, & bring the names of them to nought out of that place.

4 Ye shal not doo so vnto the Lorde your God:

5 But ye shal seeke the place whiche the Lorde your God shal choose out of al your tribes, to put his name there, and there to dwel, and thyther thou shalt comme:

6 And thither ye shall bryng your whole burnt sacrifyces, your offeringes, your tythes, and heaue offeringes of your hande, your vowes, your freewyl offeringes, and ẏ fyrſt borne of your kine, & of your sheepe.

7 And there ye shal eate (b) before the Lord your God, and ye shal reioyce in al that ye put your hande vnto, both ye & your houſeholdes, wherein the Lorde thy God hath blessed thee.

(b) In the place where the arke is, B

8 Ye shal not doo after al (c) the thinges that we doo here this day, euery man what seemeth him good in his owne eyes.

(c) He meaneth not that they now serued god after their owne inuentions, but that neuertheleſſe they should serue him yet more purely in the lande of Chanaan.

9 For ye are not yet come to rest, and to the inheritance whiche the Lorde your God geueth you.

10 But when ye goe ouer Iordane, and dwel in the lande whiche the Lorde your GOD hath geuen you to inherite, and when he hath geuen you rest from al your enimies rounde about, and shal dwel in saftie:

11 Then vnto the place whiche the Lorde your GOD hath chosen to put his name there, ye shal bryng al that I commaunde you: your whole burnt sacrifyces, your offeringes, your tithes, the heaue offeryng of your hande, and al your special vowes whiche ye vowe vnto the Lorde.

12 And ye shal reioyce before the Lorde your God, ye and your sonnes, and your daughters, your seruantes, and your maydens, and the Leuite that is within your gates, forasmuche as he hath no part nor inheritance with you.

13 Take heede that thou offer not thy whole burnt offeringes in euery place that thou seest:

Deut. 10.b. and. 18.a.

14 But in the place whiche the Lorde shal choose in one of thy tribes, there thou shalt offer thy whole burnt offerings, and there thou shalt doo al that I commaunde thee.

15 Notwithstandyng, thou mayst kyl & eate fleashe in al thy " cities, what so euer thy soule lusteth after, (d) accordyng to the blessing of the Lorde thy God whiche he hath geuen thee: both the vncleane and the cleane may eate thereof, of the Roe bucke, and of the Hart.

" or, gates. (d) Accordyng to the abilitie that he hath geuen thee.

16 Only ye shal not (e) eate the blood, but powre it vpon the earth as water.

(e) This prohibition was made, that men myght learne to abhorre crueltie.

17 Thou mayst not eate within thy gates the tithe of thy corne, of thy wine, and of thy

thy oyle, and the firſt bozne of thy kyne, and of thy ſheepe, neyther any of thy vowes whiche thou voweſt, noz thy free wyl offeringes, oz heaue offeryng of thyne hande:

18 But thou muſt eate them befoze the Lozd thy God, in the place whiche the Lozd thy God hath choſen, thou, and thy ſonne, and thy daughter, thy ſeruant, and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyce befoze the Lozde thy God, in al that thou putteſt thyne hande to.

19 Beware that thou forſake not the Leuite, as long as thou lyueſt vpon the earth:

Eccle.7.a.

20 If when the Lozde thy God ſhal enlarge thy bozder, as he hath promiſed thee, thou ſaye, I wyl eate fleaſhe (becauſe thy ſoule longeth to eate fleaſhe) thou mayeſt eate fleaſhe whatſoeuer thy ſoule luſteth.

21 If the place whiche the Lozde thy God D hath choſen to put his name there, be to far from thee, then thou ſhalt kyl of thy oxen and of thy ſheepe, whiche the Lozd hath geuen thee, as I haue commaunded thee, and thou ſhalt eate in thine owne citie * whatſoeuer thy ſoule luſteth.

* oz, gates.

22 And as the Roe bucke and the Hart is eaten, ſo thou ſhalt eate them: both the cleane and the vncleane ſhal eate of them.

23 But * take heede that thou eate not the (f) blood: foz the blood is the lyfe, and thou mayeſt not eate the lyfe with the fleaſhe.

* oz, be ſtrong.

(f) Thus he ſaith, for that their life conſiſteth in theyr blood.

24 Thou ſhalt not eate it, but powze it vpon the earth as water.

25 Thou ſhalt not eate it, that it maye goe wel with thee, and with thy chyldzen after thee: but thou ſhalt doo that which is right in the ſyght of the Lozde.

(k) Thynges conſecrated to God, or that are appoynted for ſacrifice,

26 But thy holy (k) thynges whiche thou haſt, and thy vowes, thou ſhalt take, and comme vnto the place whiche the Lozde hath choſen.

27 And thou ſhalt offer thy whole burnt oferynges, both fleaſhe and blood, vppon the aulter of the Lozde thy God: and the blood of thyne offeringes ſhalbe powzed out vpon the aulter of the Lozde thy God, and thou ſhalt eate the fleaſhe.

E 28 Take heede, and heare al theſe woozdes whiche I commaund thee, that it may goe wel with thee, and with thy childzen after thee foz euer, yf thou dooeſt that whiche is good and ryght in the ſyght of the Lozde thy God.

29 When the Lozde thy God ſhal deſtroye the nations befoze thee, whyther thou goeſt to poſſeſſe them, & thou ſucceedeſt in their inheritance, and dwelleſt in their lande:

(l) By fallyng into theyr idolatrie and ſuperſtition. Deut.17.c.

30 Beware that thou be not taken in (l) a ſnare after them, after that they be deſtroyed befoze thee, and that thou aſke not after theyr Gods, ſayeing, As theſe nations ſerue theyr gods, I wyl doo ſo lykewyſe.

31 Nay, thou ſhalt not doo ſo vnto the Lozd thy God: foz al abominations, and that whiche the Lozd hateth, the ſame haue they donne vnto their gods.

(m) This declareth the extreame horrour of idolatry, by whiche the Panims committed moſt vnnatural crueltie. Joſuah.1.d. Deut.4.a. Joſua,23.b. Pſa.30.a.

32 Foz they haue (m) burned both their ſonnes and their daughters with fyre befoze their gods. Therefoze whatſoeuer I commaund you, take heede ye doo it: and put thou nought thereto, noz take ought therefrom.

The.xiii.Chapter.

1. The falſe prophetes, 5. and the inticers to idolatrie, muſt be put to death.

1 IF there aryſe among you a prophete, oz a dreamer of dreames, and geue thee a ſigne oz a woonder, A

2 And that ſigne oz woonder which he hath ſayde, comme to paſſe, and then ſay, Let vs (a) goe after ſtrange gods (which thou haſt not knowen) and let vs ſerue them:

(a) He declareth who be the falſe prophetes: euen thoſe that would turne vs from God

3 Hearken not thou vnto the woozdes of that prophete oz dreamer of dreames: foz the Lozd thy God prooueth you, to know whether ye loue the Lozde your God with al your hart, and with al your ſoule.

4 Ye ſhal walke after the Lozde your God, and feare hym, keepe his commaundementes, and hearken vnto his voyce, you ſhal ſerue hym, and cleaue vnto hym.

5 And that prophete oz dreamer oz dreames ſhal (b) dye (becauſe he hath ſpoken to turne you away from the Lozde your God, whiche brought you out of the lande of Egypt, and delyuered you out of the houſe of bondage, to thruſt thee out of the way whiche the Lozde thy God commaunded thee to walke in,) and therefoze thou ſhalt put the euyl away from thee.

(b) After that he hath ben conuicted by witneſſe, and had ſentence of death pronounced on hym by the Iudge.

6 If (c) thy bzother, the ſonne of thy mother, oz thyne owne ſonne, oz thy daughter, oz the wyfe that lyeth in thy boſome, oz thy freend, whiche is as thine owne ſoule vnto thee, entyce thee ſecretely, ſayeing, Let vs goe and ſerue ſtrange gods, whiche thou haſt not knowen, noz yet thy fathers:)

(c) Gods glory muſt be preferred before natural affection.

7 And they be any of the gods of the people whiche are round about you, whether they be nygh vnto thee, oz farre of from thee, from the one ende of the earth vnto the other: B

8 Thou ſhalt not conſent vnto hym, noz hearken vnto hym, thyne eye ſhal not pitie him, neyther ſhalt thou haue compaſſion on hym, noz keepe hym ſecrete:

Deut.17.b.

9 But cauſe hym to be ſlayne: (d) Thyne hande

(d) Thou ſhalt caſt the fyrſte ſtone at him.

hande shalbe fyrste vppon hym to kyl hym, and then the handes of al the people.

10 And thou shalt stone hym with stones, that he dye: because he hath gonne about to thruste thee away from the Lorde thy God, whiche brought thee out of the lande of Egypt, and from the house of bondage.

11 And al Israel shal heare and feare, and shal doo no more any suche wickednesse as this is among you.

12 If thou shalt heare say in one of thy cities, whiche the Lorde thy God hath geuen thee to dwel in,

13 That certayne menne, being the chyldren " of Belyal, are gone out from among you, and haue mooued the inhabiters of theyr citie, sayeing, Let vs goe and serue strange gods, whiche ye haue not knowen:

" or, wicked menne.

¶ 14 Then thou must seeke, and make search, and enquyre diligently: and beholde, yf it be true, and the thyng of a suretie, that such abomination is wrought among you:

15 Then thou shalt smyte the dwellers of that citie with the edge of the swoorde, and destroy it vtterly, and al that is therin, and the very cattel thereof, with the edge of the swoorde:

16 And geather al the spoyle of it into the myddes of the streete thereof, and burne with fyre both the citie, and al the spoyle thereof euerye whyt, for (f) the Lorde thy God: and it shalbe an heape for euer, and shal not be buylte agayne.

(f) In the honor of God, shewing that God is honored in destroying thē that robbe hym of his honor.

17 And (g) there shal cleaue nought of the damned thyng in thyne hande, that the Lorde may turne from the fiercenesse of his wrath, and shew thee mercy, and haue compassion on thee, and multiplie thee, as he hath swoorne vnto thy fathers.

(g) Thou shalt saue no parte of that spoyle. Deut. 7. and. 26.

18 Therefore shalt thou hearken vnto the voyce of the Lorde thy God, to keepe al his commaundementes whiche I commaunde thee this day, that thou doo that whiche is ryght in the eyes of the Lorde thy God.

The. xiiii. Chapter.

1. The manner of the Gentiles in mourning for the dead, may not be folowed.
4. What meates are cleane to be eaten, and what not.

A 1 YE are the chyldren of the Lorde your God: Ye shal not cut your selues, nor make you any baldnesse betweene your (a) eyes for the dead.

Leuit. 10. b.
(a) As the heathen did in mourning for the dead. Deut. 6. a. Leuit, 11. a.

2 For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen thee to be a seuerall people vnto him selfe, aboue al the nations that are vpon the earth.

3 Thou shalt eate no manner of abomination.

4 (b) These are the beastes whiche ye shal eate of, Oxen, Sheepe, and Goates,

(b) Hereby was figured to the Iewes a spiritual pureneſſe, euen in their meate and drynke. B

5 Roe, Hart, and Bugle, wilde Goate, Unicorne, wylde Oxen, and Camoyse,

6 And al the beastes that cleaue the hoofe, and cleaueth the clyfte into two clawes, and chewe the cud, them ye shal eate.

7 Neuertheless, these ye shal not eate of them that chewe cud, and of them that diuide and cleaue the hoofe, (onely) the Camel, the Hare, and the Conie: for they chewe the cud, but diuide not the hoofe, therefore they are vncleane vnto you.

8 And also the Swyne, though he diuide the hoofe, yet he cheweth not cud, therefore is he vncleane vnto you: ye shal not eate of the fleashe of suche, nor touch the dead carkasse of them.

9 These ye shal eate, of al that are in the waters: al that haue fynnes and scales shal ye eate. Leuit. 11. b.

10 And whatsoeuer hath not fynnes and scales, of that ye may not eate, but it is vncleane vnto you.

11 Of al cleane byrdes ye shal eate.

12 But these are they of whiche ye shal not eate: the Eagle, the Gothauke, and the Ospray,

13 The Glede, the Kyte, and the Culture, after theyr kynde.

14 And al kynde of Rauens. ¶

15 The Estritche, the Nyghtcrowe, the Cockowe, and the Sparowhauke, after theyr kynde.

16 The lytle Owle, the greate Owle, nor the Redshanke.

17 The Pellicane, the Swanne, nor the Cormorant.

18 The Storke, the Heron in his kynd, the Lapwyng, the Backe.

19 And let euery creepyng fowle be vncleane vnto you, and not be eaten of.

20 But of al cleane fowles ye may eate.

21 Ye shal eate of nothing that dieth alone: but thou shalt geue it vnto the stranger that is in thy " citie, that he eate it, or thou mayest sel it vnto a stranger: For thou art an holy people vnto the Lorde thy God. Thou shalt not (c) seeth a kydde in his mothers mylke.

" or, gates.

(c) This figureth the forbyddyng of thynges tendyng to crueltie. Exod. 23. c. and. 34. d. Deut. 12. d.

22 Thou shalt tythe al the increase of thy seede, that the feelde bryngeth foorth yeere by yeere.

23 And thou shalt eate before the Lorde thy God in the place which he hath chosen, and where he hath put his name, the tythe of thy corne, and of thy wyne, and of thyne oyle, & the first borne of thy kyne, and of thy sheepe:

sheepe: that thou mayest learne to feare the Lorde thy God alwayes.

Deut. 12.a. 24 If the way be to long for thee, so that thou art not able to cary it, and if the place be farre from thee, whiche the Lorde thy God hath chosen to set his name there, and the Lorde thy God hath blessed thee:

25 Then shalt thou make it in money, and take * the money in thyne hande, and goe vnto the place whiche the Lorde thy God shal choose.

* or, binde vp.

26 And thou shalt bestowe that money for whatsoeuer thy soule lusteth after, for oxen, and sheepe, wine, and strong drynke, and for whatsoeuer thy soule desyreth: and thou shalt eate there before the Lorde thy God, and be merie, both thou, and thyne housholde.

Deut.10.b. 27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neyther part nor inheritance with thee.

℣ 28 At the ende of three yeeres thou shalt bryng foorth al the tithes of thine increase the same yeere, and lay it vp within thyne owne gates.

Deut.16.c. 29 And the Leuite whiche hath no parte nor inheritance with thee, shal come, and the stranger, the fatherlesse, and the wydow, which are within thy gates, shal eate, and be filled, that the Lorde thy God may blesse thee, in al the woorkes of thine hande whiche thou dooest.

The.xv.Chapter.

1. The forgeuenesse of debtes in the seuenth yeere. 7. To helpe the poore is commaunded. 12. The freedome of seruantes.

a 1 AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the manner of the freedome, Whosoeuer (a) lendeth ought with his hand vnto his neighbour, may not aske agayne (that whiche he hath lent) of his neighbour, or of his brother, because it is called the Lordes free yeere:

(a) This is spoke in fauour of those debters that were poore, or not able to pay.

3 Yet of a stranger thou mayest cal it home agayne, but he that is thy brother, him shal thyne hande remit.

Eccle.4.a.

(b) So that yf the debter be rich, he may be forced to pay his debt, this ordinance notwithstanding.

4 In any wyse there (b) shalbe no begger among you: for the Lorde shal blesse thee, in the lande whiche the Lorde thy God geueth thee for an inheritance *:

* to possesse it.

5 So that thou hearken vnto the voyce of the lord thy God, to obserue and do al these commaundementes whiche I commaunde thee this day:

6 For the Lorde thy God hath blessed thee, as he hath promised thee, and thou shalt lende vnto many nations, but thou thee selfe shalt not borow: and thou shalt raigne ouer many nations, and they shal not raigne ouer thee. Deut. 28.b.

7 If one of thy brethren among you be poore, within any of thy gates, in the lande which the Lorde thy God geueth thee: thou shalt not harden thyne hart, nor shut to thyne hande from thy poore brother: ℣ Iohn. 3.c.

8 But thou shalt open thyne hande vnto hym, and lende hym sufficient for his neede whiche he hath.

9 Beware that there be not a wicked thought in thyne hart, that thou wouldest say, The seuenth yeere, the yeere of freedome is at hande: and therefore it greeueth thee to looke on thy poore brother, and geuest him nought, and he then crye vnto the Lorde agaynst thee, and it be sinne vnto thee.

10 Thou shalt geue him, and let it not greeue thyne hart to geue vnto hym: because that for this thyng the Lorde thy God shal blesse thee in al thy woorkes, and in al that thou puttest thyne hande vnto.

11 The lande shal neuer be without (c) poore: and therfore I commaund thee, sayyng, Thou shalt open thyne hande vnto thy brother that is needy and poore in thy lande. Mat.29.a. (c) For a tryal of your charitie.

12 If thy brother an Hebrewe sel hym selfe to thee, or an Hebrewe woman, and serue thee syx yeeres, in the seuenth yeere thou shalt let hym goe free from thee.

13 And when thou sendest hym out free from thee, thou shalt not let hym goe away emptie: Leuit. 26.f.

14 But (d) shalt geue hym liberally of thy sheepe, of thy corne, and of thy wine, and geue hym of that wherewith the Lorde thy God hath blessed thee. ℭ (d) To acknowledge Gods benefites receiued by his labour.

15 And remember that thou wast a seruant in the lande of Egypt, and the Lorde thy God deliuered thee thence: and therefore I commaunde thee this thyng to day.

16 And yf he say vnto thee, I wyl not goe away from thee, because he loueth thee, and thyne house, and is wel at ease with thee, Exod.21.a

17 Then shalt thou take an aule, and nayle his eare to the doore therewith, and let him be thy seruant for euer, and vnto thy mayd seruant thou shalt doo likewise.

18 And let it not greeue thine eye when thou lettest him goe out free from thee, for he hath ben worth a double hyred seruant to thee in his seruice sixe yeeres: and the Lord thy GOD shal blesse thee in al that thou dooest.

19 Al the firste males that come of thy cattel, and of thy sheepe, thou shalt halowe Leuit. 27.d.

vnto

vnto the Lorde thy God: thou shalt doo no woorke with the firste borne bullocke, nor sheare the first borne of thy sheepe.

D 20 Thou shalt eate it before the Lorde thy God yeere by yeere, in the place which the Lorde shal choose, both thou and thy household.

21 If there be any blemishe therein: as yf it be lame, or blynde, or haue any other euil fauouredneſſe, thou shalt not offer it vnto the Lorde thy God,

22 But shalt eate it within thyne owne gates: the vncleane and cleane person shal eate it alyke, as the Roe and the Harte.

23 Only eate not the blood thereof: but powre it vpon the grounde as water.

The.xvi. Chapter.

1. Of Easter, 10. Whitsontide, 13. and the feast of tabernacles. 18. What officers and iudges ought to be ordayned. 21. Idolatrie is forbidden.

A 1 OBserue (a) the moneth of * newe corne, that thou mayest offer the passouer vnto the Lorde thy God: For in the moneth when corne begynneth to rype, the Lorde thy God brought the out of Egypt by nyght.

(a) That is, the month of newe fruites, whiche was partely in March, and partely in April. Exod.13. vearſe.4.

* or, Abib.

2 Thou shalt therfore offer the passouer vnto the Lorde thy God (of sheepe and oxen) in the place whiche the Lorde shal choose to put his name there.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened (b) bread therewith, euen the bread of tribulation (for thou camest out of the land of Egypt in haste) that thou mayst remember the day when thou camest out of the lande of Egypt, al the dayes of thy lyfe.

(b) Whiche declared the troubles that they were in, beyng vnder Pharao,

4 And there shalbe no leauened bread seene in al thy coastes seauen dayes long, neyther shal there remayne any thyng of the fleshe whiche thou offerest the firste day at euen, vntyl the morowyng.

5 Thou mayest not offer the passouer within any of thy gates whiche the Lorde thy God geueth thee:

6 But in the place whiche the Lorde thy God shal choose to set his name in, there thou shalt offer the passouer at euen, about the goeyng downe of the sunne, in the season that thou camest out of Egypt.

B 7 And thou shalt roste and eate it in the place whiche the Lorde thy God hath chosen, and thou shalt returne on the morowe, and goe vnto thy tentes.

8 Sixe dayes thou shalt eate swéete bread, and the seuenth day shalbe a solemne assemblie before the Lorde thy God: thou shalt doo no woorke therein.

9 Seuen weekes shalt thou (c) number vnto thee, and begin to number the seuen weekes, when thou beginnest to put the sicle to the corne:

(c) Nübring frō the next day after eatyng the passouer. Leuit.xxiii. vearſe.xv. Actes.2.a

10 And keepe the feast of weekes vnto the Lorde thy God, with a free wyl offeryng of thyne hande, whiche thou shalt geue vnto the Lorde thy God, accordyng as the Lorde thy God hath blessed thee.

11 And thou shalt reioyce before the Lorde thy God, thou, and thy sonne, thy daughter, thy seruant, and thy mayde, and the Leuite that is within thy gates, and the stranger, the fatherlesse, and the widdowe, that are among you, in the place which the Lord thy God hath chosen to put his name there.

12 And remember that thou wast a seruant in Egypt: and thou shalt obserue and doo these ordinances.

13 Thou shalt also obserue the (d) feast of tabernacles seuen dayes, after that thou hast geathered in thy corne and thy wine.

(d) Which is keapt in the xv. day of the seuenth moneth. Leuit.23. vearſe.34.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, thy daughter, thy seruant, and thy mayde, the Leuite, the stranger, and the fatherlesse, and the widdowe, that are within thy gates.

15 Seuen dayes shalt thou keepe a solemne feast vnto the Lorde thy God, in the place whiche the Lorde shal choose: for the Lord thy God shal blesse thee in al thy fruites, and in al the woorkes of thyne handes, therefore shalt thou be glad. C 1.Reg.8.g.

16 Three tymes in a yeere shal al thy males appeare before the Lorde thy God, in the place whiche he shal choose, in the feast of vnleauened bread, in the (e) feast of weekes, & in the feast of tabernacles: and they shal not appeare before the (f) Lord (g) emptie. Exod.23.c

(e) Whitsontide. (f) He meaneth before the arke. (g) Without some offring

17 Euery man shal geue (h) accordyng to the gyft of his hande, and accordyng to the blessyng of the Lorde thy God, whiche he hath geuen thee.

(h) According to his power.

18 Iudges and officers shalt thou make thee, in al thy cities whiche the Lorde thy God geueth thee, throughout thy tribes, and they shal iudge the people with iuste iudgement.

19 Wrest not thou the lawe, nor knowe any person, neither take any reward: for gifres doo blinde the eyes of the wise, and peruert the woordes of the ryghteous.

20 That which is iust and ryght shalt thou folowe, that thou mayest liue, and enioy the land which the Lord thy God geueth thee.

21 (i) Thou shalt plant no groue of any trees neare vnto the aulter of the Lorde thy God, which thou shalt make thee.

(i) According to the maner of the panims, whiche planted trees about theyr aulters to shadow thē: whereby the place seemed to them to haue the more maiestie.

22 Thou

* or, image 22 Thou shalt set thee vp no * pyller, whiche the Lorde thy God hateth.

The.xvii.Chapter.

2. The pounishment of the idolater. 15. The election of the kyng.

A Leuit.22.c. 1 Thou shalt offer vnto the Lord thy God no oxe nor sheepe wherein is (a) blemishe, or any euyl fauouredneſſe: for that is an abomination vnto the Lorde thy God.

(a) God must be serued with the perfitest & purest thinges.

2 If there be founde among you within any of thy gates whiche the Lorde thy God geueth thee, man or (b) woman that hath wrought wickednesse in the syght of the Lorde thy God, in transgressing his couenant:

(b) The frailtie of the offender, shal not excuse the offence. Deut.4.c.

3 And gonne and serued strange gods, and worshypped them, as the sunne, or moone, or any of the host of heauen, (c) whiche I haue not commaunded:

(c) God refuseth al suche seruice as he hath not commaunded.

4 And it is told thee, and thou hast heard of it, then shalt thou enquyre diligently: and if it be true, and the thing of a suretie, that suche abomination is wrought in Israel:

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thyng) vnto the gates, and shalt stone them with stones, tyl they dye.

Num.35.d. 6 At the mouth of two or three witnesses, shal he that is worthy of death, dye: and at the mouth of one witnesse, let no man dye.

(d) To shew that their witnesse was true,

7 The (d) handes of the witnesses shalbe first vpon hym, to kyl hym, and afterward the handes (e) of al the people: and thou shalt put the wicked away from thee.

(e) To declare that al must be of one accorde to pounishe idolaters.

8 If there ryse a matter to harde for thee in iudgement, betweene (f) blood and blood, betweene plea and plea, betweene plague and plague, and the matters comme to stryfe within thy gates: then shalt thou aryse, and geat thee vp vnto the place which the Lorde thy God hath chosen,

(f) Cryme and cryme.

9 And comme vnto the priestes the Leuites, and vnto (g) the iudge that shalbe in those dayes, and aske: and they shal shewe thee the sentence of iudgement.

(g) Who shal pronounce sentence accordyng as the priest shal instruct hym, agreeable to Gods word.

10 And thou must doo accordyng to that whiche they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doo accordyng to al that they enfourme thee:

(h) That the controuersie maye be the soner ended.

11 Accordyng to the sentence of the lawe whiche they tel thee, (h) shalt thou doo: and bowe not from that whiche they shew thee, neyther to the ryght hande nor to the leaft.

(i) As long as he is the true minister of God, and pronounceth agreeable to his woorde.

12 And that man that wyl doo presumptuously, and wyl not (i) hearken vnto the priest, (that standeth there before the Lord thy God to ministre) or vnto the iudge: that man shal dye, and thou shalt put away euil from Israel.

13 And al the people shal heare, and feare, and doo no more presumptuously.

14 When thou art comme vnto the lande whiche the Lord thy God geueth thee, and enioyest it, and dwellest therin, and if thou shalt say, I wyl set a kyng ouer me, lyke as al the nations that are about me:

1.Reg.8.a.

15 Then thou shalt make him king ouer thee, whom the Lorde thy God shal choose: One from among thy brethren shalt thou make kyng ouer thee, and thou mayest not set a stranger ouer thee, which is not of thy brethren.

3.Reg.4.b.

16 But he shal not multiplie horses to him selfe, nor bryng the people agayne to (k) Egypt, to increase the number of horses: for as much as the Lorde hath sayde vnto you, Ye shal henceforth goe no more agayne that way.

(k) To reuenge suche wrong as the Egyptians had done vs to them.

17 Also he ought not to * multiply wyues to hym selfe, least his hart turne (l) away: neyther shal he geather him syluer and golde to muche.

* or, take many wyues

(l) From the lawes of god

18 And when he is set vpon the seate of his kyngdome, he shal wryte him out a copie of this (m) lawe in a booke, before the (n) priestes the Leuites:

(m) That is, Deuteronomium.

(n) According to the copie whiche the priestes doo vse.

19 And it shalbe with him, and he ought to reade therein al the dayes of his lyfe, that he may learne to feare the Lorde his God, and to keepe al the woordes of this lawe, and these ordinances, for to doo them.

Iosua.1.b.

20 And that his hart aryse not above his brethren, and that he turne not from the commaundement, to the ryght hand, or to the leaft: but that he may prolongue his dayes in his kyngdome, he and his children in the myddes of Israel.

The.xviii.Chapter.

3. The portion of the Leuites. 15. God wyl not leaue them without a true prophete. 20. The false prophete shalbe slayne. 22. And howe he may be knowen.

A Num.18.c. 1 The priestes and the Leuites, and al the tribe of Leui, must haue no parte nor inheritance with Israel, but shal eate the offerynges of the Lorde made by fyre, and his (a) inheritance.

(a) The tithes were due to the Leuites.

2 Therefore shal they haue no inheritance among their brethren, but the Lorde he is their inheritance, as he hath sayde vnto them.

3 And the priestes duetie of the people, and of them that offer, whether it be oxe or sheepe,

(b) The right ſhoulder.

ſheepe, they muſt geue vnto the prieſte (b) the ſhoulder, and the two cheekes, and the mawe.

4 The firſte fruites alſo of thy corne, wyne, and oyle, and the firſte of the fleece of thy ſheepe, ſhalt thou geue hym.

5 For the Lorde thy God hath choſen hym out of al thy tribes, to ſtande and to miniſter in the name of the Lorde, he, and his ſonnes for euer.

6 If a Leuite comme out of any of thy cities of al Iſrael, where he is a ſoiourner, and comme (c) with al the luſt of his hart vnto the place whiche the Lorde hath choſen:

(c) To ſerue God with a good wyl.

ℬ 7 He ſhal miniſter in the name of the Lorde his God, as his other brethren the Leuites doo, whiche remayne there before the Lorde.

8 And they ſhal haue lyke portions to eate, beſyde (d) that which commeth of the ſale of his patrimonie.

(d) Beſydes that whiche they haue of their fathers goodes, they ſhal lyue of the offringes and fyrſte fruites as the other Leuites doo.

9 When thou art comme into the lande whiche the Lord thy God geueth thee, thou ſhalt not learne to doo after the abominations of thoſe nations.

10 Let there not be founde among you any one that maketh his ſonne or his daughter to (e) goe through the fyre, or that vſeth witchcraft, or a regarder of tymes, or that regardeth the fleeyng of fowles,

(e) Whiche thought the goeyng betweene two fyres to be a kynde of purifyeing.

11 Or a ſorcerer, or a charmer, or that counſayleth with ſpirites, or a ſoothſayer, or that aſketh counſayle of the dead.

12 For al that doo ſuche thyngs, are abomination vnto the Lorde: and becauſe of theſe abominations, the Lorde thy God dooth caſt them out before thee.

13 Thou ſhalt be perfecte therefore in the ſyght of the Lorde thy God.

ℭ 14 For theſe nations whiche thou ſhalt poſſeſſe, hearken vnto regarders of times, and vnto ſorcerers: but the Lord thy God hath not ſuffered thee ſo to doo.

Actes.3.d. 15 The Lorde thy God wyl ſtirre vp vnto thee a prophete among you of thy brethren, lyke vnto me, vnto hym ye ſhal hearken.

Mat.17.b. 16 Accordyng to al that thou deſyredſt of the Lorde thy God in Horeb, in the day of the aſſemblie, when thou ſaydeſt, Let me heare the voyce of my Lord God no more, nor ſee this great fyre any more, that I dye not.

Exod.20.a. 17 And the Lord ſayd vnto me, They haue wel ſpoken.

18 I wyl rayſe them vp a prophete from among their brethren, lyke vnto thee, and wyl put my woordes in his mouth, and he ſhal ſpeake vnto them al that I ſhal commaunde hym.

19 And whoſoeuer wyl not hearken vnto my woordes, whiche he ſhal ſpeake in my name, (f) I wyl requyre it of hym.

(f) I wyl puniſhe him for it.

20 But the prophete whiche ſhal preſume to ſpeake a word in my name, which I haue not commaunded him to ſpeake, or that ſpeaketh in the name of ſtrange gods, the ſame prophete ſhal dye.

21 And if thou ſay in thyne hart, Howe ſhal we knowe the woorde whiche the Lorde hath not ſpoken?

22 When a prophet ſpeaketh in the name of the Lorde, (g) yf the thyng folowe not, nor comme to paſſe: that is the thyng whiche the Lorde hath not ſpoken, but the prophet hath ſpoken it preſumptuouſly: thou ſhalt not therfore be afrayde of hym.

(g) That is one ſure token of a falſe prophet: of an other, mention is made before Chap.xiii.

The.xix.Chapter.

2. The townes of refuge. 16. The puniſhment of hym that beareth falſe wytneſſe.

WHen the Lorde thy God hath rooted out the nations, whoſe lande the Lorde thy God geueth thee, and thou ſucceedeſt in their inheritance, and dwelleſt in their cities, and in their houſes:

Num.12.d. (r) Appoynt three cities of refuge.

2 Thou ſhalt (a) ſeparate three cities for thee in the myddes of the lande, which the Lorde thy God geueth thee to poſſeſſe it:

(b) Make it able to be trauayled without any lette. Exod.21.a.

3 Thou ſhalt (b) prepare the way, and diuide the coaſtes of thy lande, whiche the Lorde thy God geueth thee to inherite, into three partes, that whoſoeuer (c) committeth murder, may flee thyther.

(c) That kylleth one by chaunce, and not of ſet purpoſe.

4 For this cauſe muſt the ſlayer flee thyther, that he may lyue, whoſo kylleth his neyghbour ignorantly, and hated him not in tyme paſt:

5 And when a manne goeth vnto the wood with his neyghbour, to hewe wood, and as his hande fetcheth a ſtroke with the axe to cut downe the tree, the head ſlyppeth from the helue, and ſmyteth his neyghbour that he dyeth: the ſame ſhal flee vnto one of the ſame cities, and lyue:

6 Leſt the auenger of the blood folow after the ſlayer whyle his harte is hot, and ouertake him, becauſe the way is long, and ſlay hym, and yet there is no cauſe (d) woorthy of death in hym, in as muche as he hated hym not in tyme paſt.

Num.35. verſe.12.

(d) Or can not be iudged to death

7 Wherefore I commaunde thee, ſayeing, Thou ſhalt appoynt out three cities for thee.

8 And yf the Lorde thy God (e) enlarge thy coaſtes, (as he hath ſwoorne vnto thy fathers) and geue thee al the lande which he ſayde he woulde geue vnto thy fathers:

(e) When thou goeſt ouer Iordane,

9 Thou ſhalt keepe al theſe commaundementes to doo them, whiche I commaund thee this day, that thou loue the Lord thy God,

God, & walke in his wayes euer: and adde
three cities moe, for thee, beside these three,
10 That innocent blood be not shead in
thy lande which the Lorde thy God geueth
(f) That the death of the partie slaine, be imputed vnto thee.
thee to inherite, and (f) so blood come vpon
thee.
11 But and yf any man hate his neighbour,
and lay awayte for hym, and ryse agaynst
hym, and smyte hym that he dye, and then
flieth vnto any of these cities:
(g) The officers or magistrates.
12 The (g) elders of his citie shal send and
fetche him thence, and deliuer him into the
hands of the auenger of blood, that he may
dye.
(h) Wylful murther can not be pardoned without Gods high displeasure.
13 (h) Thyne eye shal not spare him, but
thou shalt (i) put away innocent blood from
Israel, that it may goe wel with thee.
(i) By reuengyng of the innocent blood.
14 Thou shalt not remoone thy neighbours
(k) marke, whiche they of olde tyme haue
set in thyne inheritance, that thou shalt in-
herite, in the lande whiche the Lorde thy
God geueth thee to enioy it.
(k) Meere-stone, or landbound: the very panims dyd iudge this to be a great offence.
15 One wytnesse shal not ryse agaynst a man
for any trespasse, or for any sinne, or for a-
ny fault that he offendeth in: but at the
mouth of two witnesses, or of three witnes-
ses, shal the matter be stablished.
16 If a false witnesse rise vp agaynst a man
to accuse hym of trespasse:
17 Then both the men whiche striue toge-
ther, shal stande (l) before the Lorde, before
the priestes and the iudges whiche shalbe
in those dayes:
(l) God is present where his true ministers are.
18 And the iudges shal make diligent inqui-
sition: and yf the witnesse be founde false,
& that he hath geuen false witnesse agaynst
his brother:
19 Then shal ye doo vnto hym, as he had
thought to doo vnto his brother: and thou
shalt put euyl away from the myddes of
thee.
20 And other shal heare, and feare, and
shal hencefoorth commit no more any suche
wickednesse among you.
Exod. 21.c. 21 And thyne eye shal haue no compassion,
but lyfe for lyfe, eye for eye, tooth for tooth,
hande for hande, foote for foote.

The .xx. Chapter.

3. The exhortation of the priest when the Israelites goe to battayle. 10. Peace must first be proclaymed. 19. The trees that beare fruite must not be destroyed.

A 1 When thou goest out to battaile against
thyne enimies, and seest horses and
charrets, and people more then thou,
Deut. 1.b. be not afrayde of them: for the Lorde thy
God is with thee, whiche brought thee out
of the lande of Egypt.
2 And when ye are come nigh vnto battaile,
the priest shal come forth to speake vnto
the people,
3 And shal say vnto them, Heare, O Israel,
you are come this day vnto battaile against
your enimies, let not your hartes faynt, nei-
ther feare, nor be amazed, nor a dread of
them: Num. 14.b.
4 For the Lorde (a) your God goeth with
you, to fyght for you agaynst your enimies,
and to saue you.
(a) Gods grace and power is euer ready to helpe you.
5 And let the officers speake vnto the peo-
ple, sayeing, If any man haue built a newe
house, and (b) haue not dedicate it: let him
goe and returne to his house, lest he dye
in the battayle, and another man dedicate
it.
(b) When any tooke possession of an house, he rendred thankes to god for that benefite.
9 And if any man haue planted a vineyard,
and haue not made * it common: let hym
goe and returne agayne vnto his house, lest
he dye in the battayle, and another make
it common.
* or, eaten of the fruite.
7 And if any man be betrothed vnto a wife,
and haue not taken her, let hym goe and
returne againe vnto his house, lest he dye in
the battayle, and another man take her.
Leuit. 19. verse. 23.
8 And let the officers speake further vnto
the people, and say, If any man feare, and
be faynt harted, let hym goe and returne
vnto his house, lest he make his brothers
hart faynt, as wel as his.
B Deut. 24.a. Iudi. 7.a.
9 And when the officers haue made an ende
of speakyng vnto the people, they shal
make captaynes of the armie to gouerne
the people.
10 When thou commest nigh vnto a citie to
fyght agaynst it, offer them peace.
Deut. 2.c.
11 And yf they (c) answeare thee agayne
peaceably, and open vnto thee, then let al
the people that is founde therein, be tribu-
taries vnto thee, and serue thee.
(c) If it alow thy offer of peace.
12 And yf they wyl make no peace with
thee, but make warre agaynst thee, thou
shalt besiege it.
13 And when the Lorde thy God hath deli-
uered it into thyne handes, thou shalt smite
al the males thereof with the edge of the
swoorde.
14 But the women, and the chyldren, and
the cattel, and al that is in the citie, and al
the spoyle thereof, shalt thou take vnto thee
selfe, and eate the spoyle of thyne enimies,
whiche the Lord thy God hath geuen thee.
C Iosu. 8.a.
15 Thus shalt thou doo vnto al the cities
which are a great way of from thee, which
are not of the cities of (d) these nations.
(d) Of the Chanaanites. &c.
16 But of the cities of these nations, which
the Lorde thy God shal geue thee to inhe-
rite, thou shalt saue alyue nothyng that
breatheth:

17 But

17 But shalt destroy them without redemption, namely, the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, as the Lorde thy God hath commaunded thee:

" For it is but wood vpon the feelde, and no man, and can not come and be bulwarkes against thee.

18 That they teache you not to doo after all theyr abominations, which they haue done vnto theyr Gods, and so ye shoulde sinne agaynst the Lorde your God.

(e) That is, beareth fruit good for the sustenance of man. For he speaketh here of fruitful trees.

19 When thou hast besieged a citie a long tyme, and made warre agaynst it, to take it, destroy not the trees thereof, that thou wouldest thrust an axe vnto them: but eate of them, and cut them not downe to further thee in thy siege: " for the tree of the feelde (e) is mans lyfe.

(f) Whiche beare no fruite for man to eate.

20 Only those trees whiche thou knowest to be (f) vnfruitful, those shalt thou destroy, and cut downe, & make bulwarkes agaynst the citie that maketh warre with thee, vntyl thou subdue it.

The. xxi. Chapter.

2. Inquisition for murther. 11. Of the woman taken in warre. 15. The birthryght can not be changed for affection. 18. The disobedient childe. 23. The body may not hang al night.

A 1 IF one be founde slaine in the lande, whiche the Lord thy God geueth thee to possesse it, and lyeth in the feelde, and it is not knowen who hath slayne hym:

2 Then thyne elders and thy iudges shal come foorth, and measure vnto the cities that are rounde about hym that is slayne:

3 And let the elders of that citie whiche is next vnto the slayne man, take out of the droue an heiffer that hath not ben put to labour, nor hath drawen in the yoke:

(a) That the slayeing of the beast in a solitarie place, might strike into their mindes an horrour of the facte or offence.

4 And let the elders of that citie bryng the heiffer vnto a (a) harde and rough valley, whiche is neyther eared nor sowed, and stryke of the heiffers necke there in the valley.

(b) To make publique prayer.

5 And the priestes the sonnes of Leui (whom the Lorde thy God hath chosen to minister, and (b) to bleste in the name of the Lorde) shal come foorth: and by theyr woorde shal al stryfe and plagne be tryed.

6 And al the elders of the citie that come foorth to the slayne man, shal washe theyr handes ouer the heiffer that is beheaded in the valley,

B 7 And shal answeare, and say, Our handes haue not sheade this blood, neyther haue our eyes seene it.

(c) This praier the priests vttered in the hearyng of the people.

8 Be mercyful (c) Lorde vnto thy people Israel, whiche thou hast delinered, and lay no innocent bloode vnto thy people of Israels charge. And the blood shalbe forgeuen them.

9 And so shalt thou put (d) innocent blood from thee, when thou shalt haue donne that whiche is ryght in the syght of the Lorde.

(d) The vengeance due for the murther.

10 When thou goest to warre agaynst thine (e) enimies, and the Lorde thy God hath delinered them into thine handes, and thou hast taken them captiue,

(e) Not those of the lande of Chanaan, but others.

11 And seest among the captiues a beautiful woman, and hast a desyre vnto her, that thou wouldest haue her to thy wyfe:

12 Thou shalt bring her home to thine house, and she shal (f) shaue her head, & shal pare her nayles,

(f) This declareth that she shoulde be altered from her olde conuersatiō, before she were made a member os gods people.

13 And put her raiment, that she was taken in, from her, and let her remayne in thyne house, and (g) beweepe her father and her mother a moneth long: and after that shalt thou goe in vnto her, and (h) mary her, and she shalbe thy wyfe.

(g) As vtterly forsakingher countrey, & kynrede.

14 And yf thou haue no fauour vnto her, then let her goe whither she lusteth, and sel her not for money, nor " make marchaundise of her, because thou hast (i) humbled her.

(h) This libertie was graunted for such as were take in warre, otherwise the Israelites myght not mary out of theyr owne nation.

" or, vse her as thy seruant.

(i) Vsed her as thy wyfe.

15 If a man haue two wyues, one beloued, and another hated, and they haue borne hym children, both the loued, and also the hated: If the first borne be the sonne of the hated:

16 Then when the tyme commeth that he dealeth his goodes among his children, he may not make the sonne of the beloued first borne, " before the sonne of the hated, whiche is in deede the first borne:

" or, as long as the sonne of the hated doth lyue.

17 But he shal acknowledge the sonne of the hated for the firste borne, and geue hym (k) double portion of al that he hath: For he is the (l) first of his strength, and to him belongeth the ryght of the first borne.

(k) His part shalbe as great as two of the others

(l) That is, he was begotte in the flowre of his fathers age.

18 If any man haue a sonne that is stubburne and disobedient, that he wyl not hearken vnto the voyce of his father, and voyce of his mother, and they haue chastened hym, and he wouldo not hearken vnto them:

19 Then shal his father and his mother take hym, and bryng hym out vnto the elders of that citie, and vnto the gate of that same place,

20 And say vnto the elders of the citie, This our sonne is stubburne and disobedient, and wyl not hearken vnto our voyce, he is a riotour and a drunkarde.

(m) This declareth the greatnesse of the offence: For blaphemers & idolaters were put to no other death then this,

21 And (m) al the men of that citie shal stone hym with stones vnto death: and thou shalt put euil away from thee, and al Israel shal heare, and feare.

22 If a man haue committed a trespasse woorthy

wooꝛthy of death, and is put to death foꝛ it, and thou hangeſt him (n) on tree:

(n) A gibbet or gallowes.

23 His body ſhal not remaine al night vpon the tree, but thou ſhalt burie him the ſame day, foꝛ the curſe of God is on him that is hanged: Defyle not thou the lande whiche the Loꝛde thy God geueth thee to inherite.

The.xxii. Chapter.

1. He commaundeth to haue care of out neyghbours goodes. 13. Of the wyfe not beyng founde a virgin. 22. The pounishment of adulterie.

1 THou ſhalt not ſee thy bꝛothers oxe oꝛ ſheepe goe aſtray, and withdꝛawe thee ſelfe from them: but ſhalt bꝛing them agayne vnto thy bꝛother.

(a) Charitie muſt be ſhewed to thy brother aſwel farre abſent, as preſent.

2 And yf thy bꝛother be not (a) nigh vnto thee, oꝛ yf thou knowe him not, then bꝛyng it vnto thine owne houſe, & it ſhal remayne with thee, vntyl thy bꝛother aſke after thē, and then deliuer him them agayne.

3 In lyke manner ſhalt thou doo with his aſſe, & ſo ſhalt thou doo with his rayment: and with al loſt thinges of thy bꝛother, whiche he hath loſt, and thou haſt founde, ſhalt thou doo lykewiſe, and thou mayeſt not hide it from them.

(b) This ſheweth, that order is to be kept in natural comelines for diſtinctiō of perſons.

4 Thou ſhalt not ſee thy bꝛothers aſſe oꝛ oxe fal downe by the way, and withdꝛawe thee ſelfe frō them: but ſhalt helpe him to heaue them vp agayne.

(c) If crueltie may not be ſhewed to litle birdes, much leſſe to man, whom god created lyke vnto hym ſelfe.

5 The woman ſhal not (b) weare that whiche parteyneth vnto the man, neyther ſhal a man put on womans rayment: Foꝛ al that doo ſo, are abomination vnto the Loꝛd thy God.

(d) Meanyng by this lawe, that they ſhould ſtand to one trueth in ſingleneſſe of hart.

6 Yf thou chance vpon a birdes neſt by the way, in whatſoeuer tree it be, oꝛ on the grounde, whether they be young oꝛ egges, and the damme ſytting vpon the young, oꝛ on the egges: thou ſhalt (c) not take the damme with the young:

7 But ſhalt in any wyſe let the damme goe, and take the young to thee, that thou mayeſt pꝛoſper, and pꝛolong thy dayes.

(e) For that matche is not a lyke in ſtrength, declaring that curteſie, humanitie, and charitie ſhould be in man, not to ouermatch his neighbour.

8 When thou buyldeſt a newe houſe, thou ſhalt make a battlement on the roofe, that thou lade not thyne houſe with blood, yf any man fal from thence.

9 Thou ſhalt not ſowe thy vineyarde with (d) diuers ſeedes: leſt the fruite of the ſeede whiche thou haſt ſowen, and the fruite of thy vineyarde, be defyled.

10 Thou ſhalt not plowe with an oxe and an (e) aſſe togeather.

11 Thou ſhalt not weare a garment made of wool and linnen togeather.

12 Thou ſhalt make thee gardes vpon the foure quarters of thy veſture, wherewith thou couereſt thee ſelfe. Num. 15. verſe. 38.

13 Yf a man take a wyfe, and when he hath lyen with her, hate her,

14 And lay ſhameful things vnto her charge, and bꝛing vp an euyl name vpon her, and ſay, I tooke this wyfe, and when I came to her, I founde her not a mayde: C

15 Then ſhal the father of the damſel, and the mother, bꝛing foꝛth the tokens of the damſels virginitie, vnto the elders of the citie, in the gate,

16 And the damſels father ſhal ſay vnto the elders, I gaue my daughter vnto this man to wyfe, and he hateth her:

17 And lo, he layeth ſhameful thinges vnto her charge, ſaying, I found not thy daughter a mayde: and yet theſe are the tokens of my daughters virginitie. And they ſhal ſpꝛeade the veſture befoꝛe the elders of the citie.

18 And the elders of that citie ſhal take that man, and chaſtiſe him,

19 And mearſe him in an hundꝛed ſicles of ſyluer, and geue them vnto the (f) father of the damſel, becauſe he hath bꝛought vp an euyl name vpon a mayde of Iſrael: And ſhe ſhalbe his wyfe, and he may not put her away al his dayes.

(f) The father receiueth recompence, becauſe the ſhame of the fact ſhoulde haue lyghted vpon hym.

20 But and if the thing be of a ſuretie that the damſel be not founde a virgin:

21 They ſhal bꝛing the damſel to the dooꝛe of her fathers houſe, and the menne of that citie ſhal ſtone her with ſtones to death, becauſe ſhe hath wꝛought folly in Iſrael, to play the whooꝛe in her fathers houſe: and ſo thou ſhalt put euyl from amonꝛ you. D

22 If a man be founde lyeing with a woman, that hath a wedded huſbande, they ſhal both dye, both the man that lay with the wyfe, and alſo the wyfe: and ſo thou ſhalt put away euyl from Iſrael. Leui. 20. b

23 If a maide be betrothed vnto an huſband, and then a man fynde her in the towne, and lye with her:

24 Ye ſhal bꝛing thē both out vnto the gates of the ſame citie, and ſhal ſtone them with ſtones to death: the damſel, becauſe ſhe cryed not, beyng in the citie: & the man, becauſe he hath (g) humbled his neyghbours wyfe: and thou ſhalt put away euyl from thee. (g) Defyled.

25 But if a man fynde a betrothed damſel in the feeld, and force her, and lye with her: then the man that lay with her, ſhal dye alone.

26 But vnto the damſel thou ſhalt doo no harme: becauſe there is in the damſel no cauſe of (h) death. Foꝛ as when a man (h) No ſinne woorthy of death.

riseth against his neyghbour and slayeth him: euen (i) so is this matter.

(i) The mayd is no more woorthy of blame, then he that is assaulted, and murdered by an other, is gyltie of that murder.

27 For he founde her in the feeldes, and the betrothed damsel cryed, and there was no man to succour her.

28 If a man fynde a mayde that is not betrothed, and take her, and lye with her, and they be founde,

29 Then the man that lay with her, shal geue vnto the damsels father fyftie sicles of siluer, & she shal be his wyfe, because he hath humbled her: and he may not put her away al his dayes.

Leui. 18. a. 30 No man shal take his fathers wyfe, nor vnheale his fathers couering.

The .xxiii. Chapter.

9. What they ought to auoyde when they goe to warre. 17. To flee al kynde of whoredome. 19. Of vsurie. 21. Of vowes.

A 1 NOne that is hurt by burstyng, or hath his priuie members cut of, shal come into the congregation (a) of the Lorde.

Leuit. 21. c. Esai. 56. a. (a) He shal neither marrie nor beare office.

2 And a bastarde (b) shal not comme into the congregation of the Lord: no not in the tenth generation shal he not enter into the congregation of the Lorde.

(b) The child borne in adulterie, or of a common harlot. This was to moue them to chastlyfe, lest their licentiousnes might preiudice their posteritie.

3 The Ammonites, and the Moabites, shal not comme into the congregation of the Lorde, no not in the tenth generation, nor they shal neuer comme into the congregation of the Lorde:

2. Esd. 14. a 4 Because they met you not with (c) bread and water in the way when ye came out of Egypt, and because they hyred against thee Balaam the sonne of Beor of Pethor of Mesopotamia to curse thee.

Num. 22. b. 5 Nevertheless, the Lorde thy God would not hearken vnto Baalam: but the Lorde thy God turned the curse to a blessing vnto thee, because the Lorde thy God loued thee.

(c) Denyed you victuales

(d) Succour them or doo them any good.

6 Thou shalt not seeke their peace (d) nor wealth al thy dayes, for euer.

Gen. 25. c. 7 Thou shalt not abhorre a (e) Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his lande.

(e) The Edomites, or the Idumeans, were those that came of Esau.

8 The chyldren that are begotten of them, shal comme into the congregation of the Lorde in the thirde generation.

9 When thou goest out with the host against thyne enimies, keepe thee from al wickednesse.

10 If there be among you any man that is vncleane, by the reason of vncleannesse that chaunceth him by nyght, let hym goe out of the host, and not comme in agayne into the host.

11 But at euen let hym washe hym selfe with water: and then when the sunne is downe, let hym comme into the host agayne.

12 Thou shalt haue a place also without the host, whither thou shalt resort to.

13 And thou shalt haue a * paddle vpon thy weapon: and when thou wylt ease thee self, digge therewith, and turne and couer that whiche is departed from thee.

* Or, a sharpe poynt

14 For the Lorde thy GOD walketh in the middes of thyne host, to ryd thee, and to set (f) thyne enimies before thee: therefore shal the place of thine host be pure, that he see no vncleane thing in thee, & so turne him selfe from thee.

(f) To geue thee victorie against thine enimies.

15 Thou shalt not deliuer vnto his maister, (g) the seruant whiche is escaped from his maister vnto thee.

(g) He speaketh this of the Panims, which beyng cruelly vsed of their maisters, fled to the Iewes, & were turned to the true religion.

16 He shal dwel with thee (euen) among you, in what place he him self lyketh best, in one of thy cities where it is good for hym: and thou shalt not vexe hym.

17 There shalbe no whore of the daughters of Israel, nor whoore keeper of the sonnes of Israel.

18 Thou shalt neither bring the hyre of a (h) whoore, nor the price of a dogge into the house of the Lorde thy God in any manner of vowe: for both of them are abomination vnto the Lorde thy God.

(h) God wyl not be serued with thinges vilye gotten. Exod. 22. d. Leuit. 25. f.

19 Thou shalt not hurt thy brother by vsurie of money, nor by vsurie of corne, nor by vsurie of any thing that he may be hurt withal.

20 Vnto (i) a stranger thou mayest lende vpon vsurie, but not vnto thy brother: that the Lord thy God may blesse thee in al that thou settest thyne hand to, in the land whither thou goest to possesse it.

(i) Because they were a harde harted people, therfore was this libertie geue them for a tyme.

21 When thou hast (k) vowed a vowe vnto the Lorde thy God, thou shalt not slacke to pay it: For the Lorde thy God wyl surely require it of thee, & it shalbe sinne in thee.

(k) We vowe vnto the lord when we vowe agreeable to his woorde.

22 If thou shalt leaue vowing, it shalbe no sinne in thee.

25 But that whiche is once gonne out of thy lyppes, thou must (l) keepe, and do according as thou hast vowed vnto the Lorde thy God of a free wyl, and as thou hast spoken with thy mouth.

(l) If the vowe haue authorite of Gods woorde.

24 When thou cōmest into thy neyghbours vineyard, thou mayest eate grapes thy belly ful at thine owne pleasure, but thou shalt put none in thy vessel.

23 Euen so, when thou commest into thy neyghbours corne, thou mayest plucke the eares with thyne hande: but thou shalt not moue a sicle vnto thy neyghbours corne.

The

The.xxiiii. Chapter.

1. Deuorcement is permitted. 5. He that is newely marryed, is exempted from warre. 6. Mercie is to be shewed towarde the poore dettets.

A 1 When a man hath taken a wyfe and marryed her, yf she fynde no fauour in his eyes, because he hath spied some vncleannesse in her: (a) then let him write her a bil of diuorcement, and put it in her hande, and send her out of his house.

(a) This was suffred, only for preuenting a further mischeefe. Math. 5. vearse. 21. Mark. 10. vearse. 4.

2 And when she is departed out of his house, let her goe and be another mans wyfe.

3 And yf the seconde husbande hate her, let him write her also a letter of diuorcement, and put it in her hande, and sende her out of his house: Or yf the seconde man dye whiche tooke her to wyfe,

4 Her first man whiche sent her away, may not take her agayne to be his wyfe after that she is defyled: For that is abomination in the syght of the Lorde, and (b) thou shalt not cause the lande to sinne which the Lorde thy God shal geue thee to inherite.

(b) Thou shalt not defile the lande by thy sinne. Deut. 25. b.

5 When a man taketh a newe wyfe, he shal not goe a warfare, neither shalbe charged with any busynesse: but shalbe free at home one yeere, and reioyce with his wyfe which he hath taken.

6 No man shal take the (c) neather or the vpper mylstone to pledge: for he hath layd his lyfe to pledge to thee.

Exod. 22. d. (c) Vnder these he comprehendeth al instrumentes and tooles with the which a man getteth his living.

7 If any man be founde stealing any of his brethren the children of Israel, and abuseth him, or selleth him: the theefe shal dye, and thou shalt put euil away from the middes of thee.

Exod. 21. b.

8 Take heede to thee selfe as concernyng the plagne of leprosie, that thou obserue diligently, and doo according to al that the priestes the Leuites shal teache you: as I cõmaunded them, so ye shal obserue to doo.

Num. 12. a.

9 Remember what the Lorde thy God dyd vnto Marie by the way, after that ye were come out of Egypt.

10 When thou dooest lende thy brother any thing, (d) thou shalt not goe into his house to fetche a pledge from thence:

(d) As though thou wouldest choose thy pledge: but shalt accept that whiche he can conueniently spare.

11 But shalt stande without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, yf it be a poore body, thou shalt not sleepe with his pledge:

(e) Though thy detter shoulde be vnkinde, yet god wil recompence thee.

13 But deliuer hym the pledge againe when the sunne goeth downe, that he may sleepe in his owne rayment, and blesse thee: and it shalbe (e) righteousnesse vnto thee before the Lorde thy God.

14 Thou shalt not oppresse an hyred (f) seruant that is needy and poore, whether he be of thy brethren, or of the strangers that are in thy lande within thy gates:

(f) Thou shalt not withhold his wages from him.

15 But shalt geue him his hyre the same day, and let not the sunne goe downe thereon, for he is needy, and therewith sustayneth his lyfe: lest he crye agaynst thee vnto the Lorde, and it be sinne vnto thee.

16 The fathers shal not be put to death for the children, nor the children for the fathers: but euery man shalbe put to death for his owne sinne.

Iere. 31. c.

17 Thou shalt not peruert the right of the stranger, (g) nor of the fatherlesse, nor take a wydowes rayment to pledge:

(g) God most careth for these people, for that they were least regarded. Leuit. 19. b.

18 But remember that thou wast a seruant in Egypt, and howe the Lorde thy God deliuered thee thence: and therefore I commaunde thee to doo this thyng.

19 When thou cuttest downe thyne haruest in thy feelde, and hast forgot a sheafe in the feelde, thou shalt not goe agayne to fet it: But it shalbe for the stranger, the fatherlesse, and the wydowe: that the Lorde thy God may blesse thee in al the woorkes of thyne hande.

20 When thou " beatest downe thyne oliue tree, thou shalt not beate ouer the boughes agayne: but it shalbe for the stranger, the fatherlesse, and the wydowe.

" or, geathe rest thyne oliues.

21 When thou geatherest the grapes of " thy vineyarde, thou shalt not geather the grapes cleane after thee: but leaue them for the stranger, the fatherlesse, and the wydowe.

" or, grapes of the wine.

22 And remember that thou also wast a seruant in the lande of Egypt: and therefore I commaunde thee to doo this thing.

The.xxv. Chapter.

3. The beating of the offenders. 11. In what case a womans hande must be cut of. 13. Of iust weyghtes and measures.

A 1 If there be strife betweene menne, they shal comme vnto the lawe, and let the Iudges geue sentence betweene them: and iustifye (a) the ryghteous, and condempne the vngodly.

(a) Shal haue right done him, in geuing sentence on his side.

2 And yf any man be vngodly, and woorthy of stripes, then let the Iudge cause him to lye downe, and to be beaten (b) before his face, according to the measure of his trespasse, vnto a certayne number.

(b) If the greatnesse of the offence deserue not death. 2. Cor. 11. c.

3 Fourtie stripes he shal geue him, and not passe: lest yf he shoulde exceede, and beate him aboue that with many stripes, thy brother shoulde appeare despised and vyle before thyne eyes.

1.Cor.9.a. 1.Tim.5.c. 4 Thou shalt not moosel the oxe that treadeth out the corne.

Mark.12.b. Ruth.4.b. 5 If brethren dwel togeather, and one of them dye, and haue no childe, the wyfe of the dead shal not marry without vnto a stranger: but his " kinsman shal goe in vnto her, and take her to wyfe, and occupie the roome of his kinsman.

" or, brother. 6 And the eldest sonne whiche she beareth, shal succede in the name of his brother whiche is dead, that his name be not put out of Israel.

ℬ 7 And yf the man wyl not take his kinswoman, then let her goe vp to the gate, vnto the elders, and say, My kinseman refuseth to stirre (c) vp vnto his brother a name in Israel, neither wyl he marry me.

(c) This lawe was made to thintent inheritance shoulde not passe from one tribe to another. 8 Then the elders of his citie shal cal him, and commune with him: and yf he stande and say, I wyl not take her:

(d) That wyl not begeat a childe to beare his kinsmans name. 9 Then shal his kinswoman comme vnto him in the presence of the elders, and loose his shoe of his foote, and spit in his face, and answeare, and say, So shal it be donne vnto that man that dooth not (d) builde vp his brothers house.

10 And his name shalbe called in Israel, the vnshod house.

(e) This ordinance declareth, that vnshamefastnesse in a woman is horrible, and therfore woorthy of sharpe punishment. 11 If (e) when menne striue togeather one with another, the wyfe of the one drawe neare for to ridde her husbande out of the handes of him that smiteth him, and put foorth her hand & take him by the secretes:

12 Thou shalt cut of her hande, and let not thyne eye pitie her.

13 Thou shalt not haue in thy bagge two manner of wayghtes, a great and a small:

℃ 14 Neither shalt thou haue in thyne house diuers measures, a great and a smal.

15 But thou shalt haue a right & iust waight, and a perfect and a iust measure shalt thou haue: that thy dayes may be lengthed in the lande which the Lorde thy God geueth thee.

16 For al that doo suche thinges, and al that doo vnright, are abomination vnto the lord thy God.

Exod.17. vearse.8. 17 Remember what Amaleth dyd vnto thee by the way, when ye were comme out of Egypt:

18 Howe he met thee by the way, and smote the hyndmost of you, al that were feeble and came behynde, when thou wast fayntes and weery, and he feared not God.

(f) That is, vtterly destroy the Amalekites: whiche king Saul did partly performe, about 450. yeres after. 19 Therefore when the Lorde thy God hath geuen thee rest frō al thine enimies round about, in the lande whiche the Lorde thy God geueth thee to inherite & possesse, see that thou put (f) out the remembrance of Amaleth from vnder heauen, & forgeat not.

The.xxvi.Chapter.

3. The offering of the fyrst fruites. 19. To what honour god preferreth them whiche acknowledge him to be their Lorde.

1 WHen thou art comme into the lande whiche the Lorde thy God geueth thee to inherite, and hast enioyed it, and dwellest therein: A Exod. 12.c. and.34.c. Deut.3.b.

2 Take of the first of al the fruite of the earth, and bring it out of the lande that the Lorde thy God geueth thee, and put it in a basket, and goe vnto the place whiche the Lorde thy God shal choose (a) to set his name in it:

(a) To be called vpon and woorshipped. 3 And thou shalt comme vnto the priest that shalbe in those dayes, and say vnto him, I knowledge this day vnto the Lorde thy God, that I am comme vnto the countrey whiche the Lorde sware vnto our fathers for to geue vs.

4 And the priest shal take the basket out of thyne handē, and set it downe before the aulter of the Lorde thy God.

5 And thou shalt answeare and say before the Lorde thy God, " The Syrians went (b) about to destroy my father, and he went downe into Egypt, and so sojourned there with a fewe folke, and grewe there vnto a nation, great, myghty, and ful of people.

" or, my father was a Syrian. (b) Meaning Iacob, who was seruant in Syria to Laban for twentie yeeres space.

ℬ 6 And the Egyptians vexed vs, and troubled vs, and laded vs with most cruel bondage.

7 And when we cryed vnto the Lorde God of our fathers, the Lorde heard our voyce, and looked on our aduersitie, labour, and oppression.

8 And the Lorde brought vs out of Egypt in a myghty hande, and a stretched out arme, and in great terribleness, & signes, and woonders. Exod.3.b. Exod.14.c.

9 And he hath brought vs into this place, and hath geuen vs this lande that floweth with milke and hony.

10 And (c) nowe loe, I haue brought the first fruites of the lande whiche thou O Lorde hast geuen me: and thou shalt set it before the Lorde thy God, and woorshippe before the Lorde thy God.

(c) To acknowledge gods benefite in geuing them the lande of Chanaan.

11 And reioyce in al the good thinges which the Lorde thy God hath geuen vnto thee, and vnto thine house, thou, and the Leuite, and the stranger that is among you.

12 When thou hast made an ende of tithing al the tithes of thyne encrease the thirde yeere, whiche is the yeere of tithing, thou shalt geue it vnto the Leuite, the stranger, the fatherlesse, and the wydowe, that they may eate within thy gates, and fylle them selues:

13 And

(d) Thou shalt protest with a pure conscience, having regarde to God more then to menne.

13 And (d) thou shalt say before the Lord thy God, I haue brought the halowed thinges out of myne house, and haue geuen them vnto the Leuite, ỹ stranger, the fatherlesse, and the widowe, according to al thy commaundementes which thou hast commaunded me: I haue not transgressed thy commaundementes, nor forgotten them.

(e) Though I stoode in neede so to doo. Exod. 19. a Baruc. 2. c

14 I haue not eaten thereof in my (e) mournyng, nor suffered ought to perishe through vncleannesse, nor geuen ought therof for the dead: but haue hearkened vnto the voyce of the Lorde my God, and haue donne after al that thou hast commaunded me.

15 Loke downe therefore from thy holy habitation, from heauen, and blesse thy people Israel, and the lande whiche thou hast geuen vs, as thou swarest vnto our fathers, a lande that floweth with mylke and hony.

16 This day the Lorde thy God hath commaunded thee to doo these ordinances and lawes: keepe thou them, and doo them with al thyne hart, and al thy soule.

(f) Thou hast protested to take the lord to thy God, refusyng al false gods. Exod. 19. a.

17 Thou hast set (f) vp the Lorde this day to be thy God, and to walke in his wayes, and to keepe his ordinances, his commaundementes, and his lawes, and to hearken vnto his voyce.

(g) Peculier, or chosen.

18 And the Lorde hath set thee vp this day to be a seueral (g) people vnto hym, as he hath promised thee, and that thou keepe al his commaundementes:

19 And to make thee hygh aboue al nations whiche he hath made, in prayse, in name, and honour, and that thou mayest be an holy people vnto the Lorde thy GOD, as he hath sayde.

The. xxvii. Chapter.

2. They are commaunded to write the lawe vpon stone for a remembrance.

(a) In Gods name. Iosue. 4. a.

1 AND Moses with the elders (a) of Israel commaunded the people, sayeing, Keepe al the commaundementes whiche I commaunde you this day.

(b) God wyl led his lawe to be grauen in stone at the entrie of the lande of promise, that al menne might see it, and vnderstande that the same lande was consecrate vnto hym.

2 And in that day when you shal passe ouer Iordane, vnto the lande whiche the Lorde thy God geueth thee, thou shalt set thee vp great stones, and plaster them with plaster:

3 And write vpon them al the wordes of this law when thou art come ouer, because thou art comme into the lande, whiche the Lorde thy GOD geueth thee, a lande that floweth with milke and hony, as the Lorde God of thy fathers hath promised thee.

4 Therefore when ye be comme ouer Iordane, ye shal set vp these (b) stones which I commaunde you this day in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou builde vnto the Lord thy God an aulter of stones, and lyft vp no iron vpon them. Iosue. 8. f Exod. 20. d

6 Thou shalt make the aulter of the Lorde thy GOD of whole stones, and offer whole burnt offeringes thereon vnto the Lord thy God:

7 And thou shalt offer peace offeringes, and shalt eate there, and reioyce (c) before the Lorde thy God.

(c) Thou shalt geue God thankes for bringing thee into the lande of promise. Deut. 11. b

8 And thou shalt write vpon the stones, al the wordes of this lawe, playnely, and distinctly.

9 And Moses and the priestes the Leuites spake vnto al Israel, sayeing, Take heede and heare, O Israel, this day thou art become the people of the Lorde thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lorde thy GOD, and doo his commaundementes, and his ordinances whiche I commaunde thee this day.

11 And Moses charged the people the same day, sayeing,

12 These shal stande vpon mount Garizim to (d) blesse the people, when ye are comme ouer Iordane, Simeon, Leui, Iuda, Issachar, Ioseph, and Beniamin.

(d) Their blessinges serued to shewe that they ought to serue God wyllyngly.

13 And these shal stande vpon mount Ebal (e) to curse, Ruben, Gad, Aser, Zabulon, Dan, Nephthali.

(e) Declaring that they should haue cause to feare God for his vengeance, if they woulde not obey him for his loue. Exod. 20. a.

14 And the Leuites shal answeare, and say vnto al the menne of Israel with a loude voyce,

15 Cursed be the man that maketh any carued or molten image, an abomination vnto the Lorde, the worke of the handes of the craftes man, & putteth it in a secrete place: and al the people shal answeare and say, Amen.

16 Cursed be he that " curseth his father and his mother: and al the people shal say, Amen. Exod. 21. b " or, contemneth.

17 Cursed be he that remooueth his neyghbours marke: and al the people shal say, Amen. Deut. 19. d Leuit. 19. c Deut. 24. c.

18 Cursed be he that maketh the blynde to goe out of his way: and al the people shal say, Amen.

19 Cursed be he that hindreth the ryght of the stranger, fatherlesse, and widowe: and al the people shal say, Amen.

20 Cursed be he that lieth with his fathers wyfe, and vnhealeth his fathers couerynge: and al the people shal say, Amen.

21 Cursed be he that lyeth with any maner of beast: and al the people shal say, Amen. D Leuit. 18. a

22 Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother: and al the people shal say, Amen. Leuit. 18. c Leuit. 18. b

Leuit.18.b Exod.21.b
23 Cursed be he that lyeth with his mother in lawe: and al the people shal say, Amen.
(f) This declareth, that although an offence be vnknowen to man, yet God wyl reuenge it.
24 Cursed be he that smyteth his neyghbour (f) secretly: and al the people shal say, Amen.
25 Cursed be he that taketh a rewarde to slay the soule of innocent blood: and al the people shal say, Amen.
Ezech. 22.c Gala.3.b.
26 Cursed be he that continueth not in al the woordes of this lawe to doo them: and al the people shal say, Amen.

The.xxviii.Chapter.

I. The promises to them that obey the commaundementes. 15. The threatnynges to them that disobey.

Leuit.26.a.
A 1 IF thou shalt hearken diligently vnto the voyce of the Lorde thy GOD, and obserue and doo al his commaundementes whiche I commaunde thee this day: the Lord wyl set thee on high aboue al nations of the earth.
Deut.11.b
2 And al these blessynges shal comme on thee, and ouertake thee, yf thou shalt hearken vnto the voyce of the Lorde thy God.
3 Blessed shalt thou be in the citie, and blessed in the feelde.
4 Blessed shalbe the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattel, the " increase of thy kyne, and the flockes of thy sheepe.
" or, fyrst borne.
5 Blessed shalbe thy basket and thy store.
6 Blessed shalt thou be when thou commest in, and blessed when thou (a) goest out.
(a) Al that thou doest, shal proue wel.
Deut.20.a
7 The Lorde shal geue ouer thyne enimies that ryse agaynst thee, that they may fal before thy face: they shal comme out agaynst thee one way, and flee before thee seuen wayes.
B
8 The Lorde shal commaunde the blessyng vpon thee in thy store houses, and in al that thou settest thyne hand vnto, and wyl blesse thee in the lande whiche the Lorde thy God geueth thee.
9 The Lorde shal make thee an holy people vnto him self, as he hath swoorne vnto thee: yf thou shalt keepe the commaundementes of the Lorde thy GOD, and walke in his wayes.
(b) For he wyl declare that he is thy God, and that thou art his chosen people.
10 And al nations of the earth shal see, that the name of the (b) Lorde is called vpon ouer thee, and they shalbe afrayde of thee.
11 And the Lorde shal make thee plenteous in goodes, in the fruite of thy body, in the fruite of thy cattel, and in the fruite of thy grounde, in the lande whiche the Lorde sware vnto thy fathers to geue thee.
12 The Lorde shal open vnto thee his good treasure, (c) the heauen to geue rayne vnto thy lande in due season, and to blesse al the labours of thy hande: and thou shalt lende vnto many nations, but shalt not borowe thee selfe.
(c) For nothyng vpon earth can prosper, vnlesse God by his heauenly blessing encrease and conserue it.
13 And the Lorde shal make thee cheefest, and not the lowest, and thou shalt be aboue onely, and not beneath: if that thou hearken vnto the commaundementes of the Lorde thy God, whiche I commaunde thee this day, to keepe, and to doo them:
Deut.11.b. Deut.15.a. Deut.4.a.
14 And see that thou bowe not aside from C any of these woordes which I commaunde thee this day, eyther to the right hande, or to the leafr, that thou wouldest goe after strange goddes to serue them.
15 But and yf thou wylt not hearken vnto the voyce of the Lord thy God, to keepe and to doo al his commaundementes and his ordinances which I commaunde thee this day, al these curses shal comme vpon thee, and ouertake thee.
Leuit.26.b.
16 Cursed shalt thou be in the citie, and cursed in the feelde.
Baruc.1.c Dan.9.c.
17 Cursed shalbe thy basket and thy store.
18 Cursed shalbe the fruite of thy body, and the fruite of thy lande, and the increase of thy kyne, and the flockes of thy sheepe.
19 Cursed shalt thou be when thou goest in, and cursed when thou goest out.
20 The Lord shal sende vpon thee cursing, destruction, and rebuke, in al that thou settest thyne hande to, and that thou doest, vntil he destroy thee, and bring thee to nought quickly, because of the wickednesse of thine inuentions, and because thou hast forsaken me.
21 The Lord shal make the pestilence cleaue D vnto thee, vntyl he haue consumed thee from of the lande whyther thou goest to enioy it.
22 The Lord shal smite thee with swelling, with feuers, heate, burnyng, and with the swoorde, with blastyng and mildewe: and they shal folowe thee vntyl thou perishe.
23 And the heauen that is ouer thy head shalbe (d) brasse, and the earth that is vnder thee, shalbe iron.
Leuit.26.b. Leuit.26.c. Deut.11.b.
(d) Meanyng the heauens shalbe so hardened, that it shal geue no moysture.
24 The Lorde shal turne the rayne of the lande vnto powder and dust, from heauen shal they comme downe vpon thee, vntyl thou be brought to nought.
25 And the Lorde shal cause thee to fal before thyne enimies: thou shalt comme out one way against them, and flee seuen wayes before them, and shalbe scattered among al the kyngdomes of the earth.
26 And thy carkasse shalbe meate vnto al manner of foules of the ayre, and vnto the beastes

beaſtes of the earth, and no man ſhal fraye them away.

27 The Lord wyl ſmite thee with the botch of Egypt, and the emerodes, ſcabbe, and itche, that thou mayeſt not be healed thereof. Exod.9.b.

28 And the Lorde ſhal ſmite thee with madneſſe, and blindneſſe, and daſing of harte.

29 Thou ſhalt grope at noone dayes, as the (e) blinde gropeth in darkneſſe, and ſhalt not proſper in thy wayes: Thou ſhalt be oppreſſed with wrong, and be polled euermore, and no man ſhal ſuccour thee. (e) Thou ſhalt not be able to vnderſtande thinges that be plaine, for want of diſcretion. 2.Reg.12.c. Deut. 25.b.

30 Thou ſhalt be betrothed vnto a wyfe, and another man ſhal lye with her: thou ſhalt builde an houſe, and not dwel therein: thou ſhalt alſo plant a vineyarde, and ſhalt not geather the grapes.

31 Thine ore ſhalbe ſlayne before thine eyes, and thou ſhalt not eate thereof: thyne aſſe ſhalbe violently taken away before thy face, and ſhal not be reſtored to thee againe: thy ſheepe ſhalbe geuen vnto thine enimies, and no man ſhal reſcue them.

32 Thy ſonnes and thy daughters ſhalbe geuen vnto another nation, and thyne eyes ſhal ſee it, and (f) daſe vpon them all the day long: and there ſhalbe no myght in thyne hande. (f) Wiſhing that they may comme from their bondage.

33 The fruite of thy lande, and al thy labours, ſhal a nation whiche thou knoweſt not, eate vp: and thou ſhalt continually ſuffer violence, and be oppreſſed alway:

34 So that thou ſhalt be cleane beſide thee ſelfe, for the ſyght of thyne eyes whiche thou ſhalt ſee.

35 The Lorde ſhal ſmite thee in the knees and legges with a miſchenous botche, that can not be healed, from ỹ ſole of thy foote, vnto the toppe of thy head.

36 The (g) Lorde ſhal bring thee, and thy king which thou ſhalt ſet ouer thee, vnto a nation whiche neither thou nor thy fathers haue knowen, that there thou mayeſt ſerue ſtrange goddes, wood and ſtone. (g) Gods wrath hath ben ſo: as for example, Manaſſes, Ioachim, & Zedechias.

37 And thou ſhalt be woondred at, ſpoken of, and iefted at, among al nations whyther the Lorde ſhal carry thee. F

38 Thou ſhalt carry muche ſeede out into the feelde, and ſhalt geather but litle in: for the graſhoppers ſhal deſtroy it.

39 Thou ſhalt plant a vineyarde and dreſſe it, but ſhalt neither drinke of the wine, neither geather the grapes: for the wormes ſhal eate it.

40 Thou ſhalt haue oliue trees throughout al thy coaſtes, but ſhalt not annoynt thee ſelfe with the oyle: for thyne olines ſhal "falle downe. "or, be ſhaken before they be ripe.

41 Thou ſhalt begeat ſonnes and daughters, but ſhalt not haue them: for they ſhalbe caryed away captiue.

42 Al the trees and fruite of thy lande ſhall (h) "woormes conſume. (h) Vnder this one ſort, he comprehendeth al kinde of vermine, which are wont to conſume the fruites of the earth. "or, graſhoppers.

43 The ſtranger that is among you, ſhal clime aboue thee vp on high: & thou ſhalt come downe beneath alowe.

44 He ſhal lende thee, and thou ſhalt not lende him: he ſhalbe the head, and thou ſhalt be the tayle.

45 Moreouer, al theſe curſes ſhal come vpon thee, and ſhal folowe thee, and ouertake thee, til thou be deſtroyed: becauſe thou hearkenedſt not vnto the voyce of the Lord thy God, to keepe his commaundementes, and his ordinances whiche he commaunded thee.

46 And they ſhalbe vpon thee (i) for ſignes and woonders, & vpon thy ſeede for euer: (i) Thou ſhalt be puniſhed after ſuch a ſort, that thou ſhalt be conſtrained to confeſſe that gods hande is vpon thee.

47 Becauſe thou ſerueſt not the Lorde thy God with ioyfulneſſe, and with a good hart, when thou haddeſt abundance of all thinges.

48 Therefore ſhalt thou ſerue thyne enimie, whiche the Lorde ſhalt ſende vpon thee, in hunger, and thirſte, in nakednelſe, and in neede of al thinges: and he ſhal put a (k) yoke of iron vpon thy necke, vntil he haue brought thee to nought. (k) Shal handle thee marueylous rigorouſly and cruelly.

49 And the Lorde ſhal bring a nation vpon thee from farre, and from the ende of the worlde, as ſwyft as an Eagle fleeth, a nation whoſe tongue thou ſhalt not vnderſtand:

50 A nation of a ſhameleſſe and cruel countenance, whiche ſhal not regarde the perſon of the olde, nor haue compaſſion on the young:

51 The ſame ſhal eate the fruite of thy catel, and the fruite of thy lande, vntil he haue deſtroyed thee: and ſhal leaue thee neither corne, wine, nor oyle, neither the encreaſe of thy kine, nor the flockes of thy ſheepe, vntil he haue brought thee to nought:

52 And he ſhal keepe thee in, in al thy cities, vntil he haue caſt downe thy high walles and ſtrong holdes wherein thou truſtedſt, throughout al thy land: and he ſhal beſiege thee in al thy cities throughout al thy land whiche the Lorde thy GOD hath geuen thee. 4. Reg.6.k. (l) This came to paſſe in Samaria, in the dayes of Eliſeus the prophete. iii. Reg. vi. and in Hierusalem whē it was beſieged by the Emperour Titus, fourtie and two yeeres after Chriſte. Leuit. iiii. yearſe. x. Baruch. ii. yearſe. iii.

53 And thou ſhalt eate the fruite of thyne owne body, the fleaſhe (l) of thy ſonnes and of thy daughters, whiche the Lorde thy God hath geuen thee, in that ſtraightneſſe and ſiege wherewith thyne enimies ſhal incloſe thee.

54 So that it ſhal greene the man that is tender and exceedyng delicate among you, to looke on his brother, and vpon his wyfe that lyeth in his boſome, & on the remnant

of his childzen whiche he hath yet leaft,

55 For feare of geuing vnto any of them of the fleaſhe of his childzen, whom he ſhal eate: becauſe he hath nothing leaft him in that ſtraightneſſe and ſiege, wherewith thyne enimies ſhal beſiege thee in al thy cities.

56 Yea, and the woman that is ſo tender and delicate, that ſhe dare not aduenture to ſet the ſole of her foote vpon the ground, for ſoftneſſe and tenderneſſe, ſhalbe greeued to looke on her huſbande that lyeth in her boſome, and on her ſonne, and on her daughter,

(m) She ſhal be ſo vexed with hunger, that ſhe ſhal thinke it long ere her childe be borne, that ſhe might eate it. Ezod. 15. d.

57 And on her (m) afterbirth that is come out from betweene her feete, and her chyldzen whiche ſhe ſhal beare: For when al thinges lacke ſhe ſhal eate them ſecretly, during the ſiege and ſtraightneſſe wherewith thyne enimies ſhal beſiege thee in thy cities.

58 If thou wylt not keepe and doo al the woozdes of this lawe that are wzitten in this booke, and feare this glozious & feareful name, The Lozde thy God:

59 The Lozde wyl ſende vnto thee and thy ſeede great plagues, and of long continuance, euyl ſickneſſes, and of long durance.

60 Moreouer, he wyl bzing vpon thee al the diſeaſes of Egypt, and thoſe whiche thou waſt afrayde of, ſhal cleaue vnto thee.

61 And al manner ſickneſſes, and al manner plagues whiche are not wzitten in ỹ booke of this lawe, wyl the Lozde bzing vppon thee, vntil he bzyng thee to nought.

(n) He alludeth to the promiſe made to Abraham. Gene. 15. Jere. 31. c.

62 And ye ſhalbe leaft fewe in number, where before ye were as the (n) ſtarres of heauen in multitude: becauſe thou wouldeſt not hearken vnto the voyce of the lozd thy God.

63 And it ſhal come to paſſe, that as the Lozd reioyced ouer you to doo you good, and to multiplie you: ſo he wyl reioyce ouer you to deſtroy you, and to bzing you to nought, & ye ſhalbe waſted from of the lande whyther thou goeſt to enioy it.

64 And the Lozde ſhal ſcatter thee among al nations, from the one ende of the wozld vnto the other: and there thou ſhalt ſerue ſtrange goddes, whiche thou nor thy fathers haue knowen, euen wood and ſtone.

65 And among theſe nations thou ſhalt find none eaſe, neither ſhal the (o) ſole of thy foote haue reſt: But the Lozde ſhal geue thee there an vnquiet hart, & daſing eyes, and ſozowe of minde.

(o) Thou ſhalt be a vagabonde.

66 And thy lyfe ſhal hang in doubt before thee, and thou ſhalt feare both day & night, and ſhalt haue none aſſurance of thy lyfe.

67 In the mozning thou ſhalt ſay, Woulde God it were night: and at nyght thou ſhalt ſay, Woulde God it were mozning, for feare of thine hart whiche thou ſhalt feare, and for the ſight of thyne eyes whiche thou ſhalt ſee.

68 And the Lozde ſhal bzing thee into Egypt againe with (p) ſhippes by the way whiche I ſayde to thee, thou ſhalt ſee it no mozе againe: and there ye ſhalbe ſolde vnto your enimies for bondmen and bondwomen, and no man ſhal buye you.

(p) Becauſe they were vnthankful to God for his myraculous deliuering of them by the parting aſunder of the redde ſea.

The. xxix. Chapter.

2. The people are exhorted to obſerue the commaundementes. 10. The whole people from the higheſt to the loweſt are comprehended vnder gods couenant. 19. The pouniſhment of him that flattereth him ſelfe in his wickedneſſe. 24. The cauſe of Gods wrath agaynſt his people.

1 THeſe are the woozdes of the " couenant whiche the Lozde commaunded Moſes to make with the childzen of Iſrael in the lande of Moab, beſyde the appoyntment whiche he made with them in " Hozeb.

" articles. Exod. 19. a.

" or, mount Sinai, where the lawe was fyrſt geuen, fourtie yeeres before the making of this couenant.

2 And Moſes called al Iſrael, and ſayde vnto them, Ye haue ſeene al that the Lozde did before your eyes in the land of Egypt, vnto Pharao, and vnto al his ſeruantes, and vnto al his lande,

3 The great " temptations whiche thyne eyes haue ſeene, thoſe great myzacles and woonders:

" or, proofes.

4 And yet the Lozde hath not geuen you an hart to perceaue, and eyes to ſee, and eares to heare, vnto this day.

5 And I haue led you fourtie yeeres in the wilderneſſe: and your clothes are not waxed olde vpon you, and thy ſhoe is not waxed olde vpon thy foote.

6 Ye haue eaten no (a) bread, nor dzinke wine oz ſtrong dzinke: that ye might know howe that I am the Lozde your God.

(a) Made by man: but Manna, the foode of angels, whiche ſerued them for bread & al other ſuſtenance. Num. 20. f. B

7 And ye came vnto this place: and Sehon the king of Heſhon, and Og the kyng of Baſan, came out againſt vs vnto batayle, and we ſmote them,

8 And tooke their lande, and gaue it for an inheritance vnto the Rubenites and Gadites, and to the halfe tribe of Manaſſe.

9 Keepe therefore the woozdes of this couenant, and doo them, that ye may vnderſtande al that ye ought to doo.

(b) Who ſercheth your hartes, and therefore ye may not diſſemble with hym. Joſua. 9. d.

10 Ye ſtande this day euery one of you before the (b) Lozd your God: your captaines, your tribes, your elders, your officers, and al the men of Iſrael:

11 Your childzen alſo, your wyues, and the ſtranger that is in thyne hoaſt, from the hewer

hewer of thy wood, vnto the drawer of thy water:

(c) He alludeth to an ancient ceremonie, by whiche they that made a couenant, diuided a beast into two partes, and passyng betwene the same, sayde, So be he diuided that breaketh this couenant. Gene. 15. verse. 10.

12 That thou shouldest (c) goe into the couenant of the Lorde thy God, and into his othe whiche the Lorde thy God maketh with thee this day:

13 For to make thee a people vnto him self, and that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath swoorne vnto thy fathers, Abraham, Isahac, and Jacob.

14 I make not this bond and this oth with you onely:

15 But both with hym that standeth here with vs this day before the Lorde our God, and also with him that is not (d) here with vs this day.

(d) Meanyng them that were yet vnborne.

16 For ye knowe howe we haue dwelt in the lande of Egypte, and howe we came through the myddest of the nations whiche ye passed by:

17 And ye haue seene their abominations, and their idols, wood, and stone, syluer and golde, whiche were among them.

(f) That is, synne: the roote whereof must speedily be cut vp, lest afterward the bitter fruit thereof do choke the soule.

18 Least there be among you man or woman, kynrede, or tribe, whose hart turneth away this day from the Lorde our God, to goe and serue the gods of these nations: and least there be among you somme (e) roote that beareth gal and woormewood.

" or, flatter. " or, slake the thyrste with drunkennesse.

19 So that when he heareth the woordes of this curse, he" blesse hym selfe in his harte, sayeing, I shal haue peace, I wyl walke in the meanyng of myne owne hart: " to put the drunken to the thirstie.

20 And so the Lorde wyl not consent to be mercyful vnto hym, but then the wrath of the Lord, & his gelousie shal smoke agaynst that man: and al the curses that are wrytten in this booke, shal lyght vpon hym, and the Lorde shal doo out his name from vnder heauen.

D 21 And the Lorde shal separate hym vnto euyl, out of al the tribes of Israel, accordyng vnto al the curses of the couenant that are wrytten in the booke of this lawe.

22 So that the generation to come of your childzen, that shal ryse vp after you, and the stranger that shal come from a farre lande, shal say, when they see the plagues of that land, and the diseases wherewith the Lord hath smytten it,

23 How al the land is burnt vp with brymstone and salt, and that it is neyther sowen, nor beareth, nor any graste groweth therin, lyke as in the place of the ouerthrowyng of Sodome, Gomorre, Adama, and Zeboim, whiche the Lorde ouerthrewe in his wrath and anger.

Gene. 19. c.

24 Then shal al nations say, Wherefore hath the Lorde dome on this fashion vnto this lande? O howe fierce is this greate wrath?

Jere. 22. b.

25 And menne shal say, Because they haue forsaken the couenant of the Lorde God of theyr fathers, whiche he made with them when he brought them out of the lande of Egypt.

26 For they went and serued strange gods, and woorshypped them, gods whiche they knewe not, and " whiche had geuen them nothyng.

" or, which had not geuen them a lande to possesse.

27 And the wrath of the Lorde waxed hot agaynst this lande, to bryng vpon it al the curses that are wrytten in this booke.

28 And the Lorde caste them out of theyr lande, in anger, wrath, and great indignation, and cast them into a strange lande, as this day beareth witnesse.

(g) He condemneth the curious searchers of things reserued to gods secrete knowledge, neglecting the things reuealed by god as his lawe. A

29 The (g) secretes of the Lorde our God are opened vnto vs, and to our chyldren for euer, that we may doo al the woordes of this lawe.

The. xxx. Chapter.

I. Mercie shewed when they repent.
19. Lyfe and death is set before them.
20. The Lorde is theyr lyfe whiche obey hym.

1 VVhen al these woordes are comme vppon thee, the blessyng and the curse, which I haue set before thee, thou shalt (a) turne vnto thyne harte among al the nations whyther the Lord thy God hath dryuen thee,

(a) By brynging to mind both his fauour and his displeasure.

2 And comme agayne vnto the Lorde thy God, and hearken vnto his voyce in al these thynges that I commaunde thee this day, thou, and thy chyldren, with al thyne hart, and with al thy soule:

3 And the Lord thy God (b) wyl turne thy captiuitie, and haue compassion vpon thee, and wyl turne and fetche thee agayne from al the nations among whiche the Lord thy God hath scattered thee,

(b) That is, wyl change his purpose, wil reconcile him selfe to, thee.

4 Though thou wast cast vnto the extreame partes of heauen: from thence wyl the Lord thy God geather thee, and from thence wyl he fetche thee:

5 And the Lorde thy God wyl bryng thee into the land whiche thy fathers possessed, and thou shalt enioy it: and he wyl shewe thee kindnesse, and multiply thee aboue thy fathers.

6 And the Lord thy God wyl (c) circumcise thyne hart, and the hart of thy seede, that thou mayst loue the Lord thy God with al thyne hart, and al thy soule, that thou mayest lyue.

(c) VVyl cut away thy vngodly lustes & affections.

7 And the Lorde thy God wyl put al these curses

curses vpon thyne enimies, and on them that hate thee, and that persecute thee.

8 But thou shalt turne and hearken vnto the voyce of the Lorde, and doo al his commaundementes whiche I commaund thee this day:

9 (And the Lorde thy God wyl make thee plenteous in al the worckes of thyne hands, in the fruite of thy body, and in the fruit of thy cattel, and in the fruite of thy lande, for thy wealth: For the Lorde wyl turne agayne, and (d) reioyce ouer thee to do thee good, as he reioyced ouer thy fathers.

10 If thou hearken onely vnto the voyce of the Lorde thy God, to keepe his commaundementes and his ordinances whiche are wryten in the booke of this lawe, and yf thou turne vnto the Lorde thy God, with al thyne hart, and al thy soule:)

11 For the commaundemente whiche I commaunde thee this day, is (e) not hydden from thee, neyther farre of:

12 It is not in heauen, that thou needest to say, Who shal goe vp for vs to heauen, and bryng it vnto vs, that we may heare it, and doo it?

13 Neyther is it beyonde the (f) sea, that thou shouldest say, Who shal goe ouer the sea for vs, and bryng it vnto vs, that we may heare it, and doo it?

14 But the woorde is very nygh vnto thee, euen in thy mouth, and in thyne harte, that thou doo it.

15 Behold, I haue set before thee this day, lyfe, and good, death, and euyl:

16 For where as I commaunde thee this day to loue the Lorde thy God, to walke in his wayes, & to kepe his commaundementes, his ordinances, & his lawes, (yf thou so doo) thou shalt lyue, and multiply, and the Lorde thy God shal blesse thee in the lande, whyther thou goest to possesse it.

17 But yf thyne harte turne away, so that thou wylt not heare, but shalt goe astraye and woorshyppe strange goddes, and serue them:

18 I pronounce vnto you this day, that ye shal surely perishe, and that ye shal not prolongue your dayes vpon the lande, whither thou passest ouer Iordane to go & possesse it.

19 I cal heauen and earth to recorde this day agaynst you, that I haue set before you lyfe and death, blessyng, and cursyng: therfore (g) chose lyfe, that both thou and thy seede may lyue.

20 That thou mayest loue the Lorde thy God, and be obedient to his voyce, and cleaue vnto hym: For he is thy lyfe, and the length of thy dayes, that thou mayest dwel vppon the earth, whiche the Lorde

sware vnto thy fathers, Abraham, Isahac, and Iacob, to geue them.

The. xxxi. Chapter.

2.7. Moses preparyng hym selfe to dye, appoynteth Iosuah to rule the people.
9. He geueth the lawe to the Leuites, that they shoulde reade it to the people.

1 AND Moses went and spake these A woordes vnto al Israel,

2 And sayde vnto them, I am an hundred and twentie yeres olde this day, & can no more (a) goe out and in: also, the Lorde hath sayd vnto me, Thou (b) shalt not goe ouer this Iordane.

3 The Lorde thy God he wyl goe ouer before thee, and he wyl destroy these nations before thee, and thou shalt possesse them: and Iosuah shal go before thee, as the Lord hath sayde.

4 And the Lorde shal doo vnto them, as he dyd to Sehon and Og, kynges of the Amorites, and vnto the lande of them whom he destroyed.

5 And the Lord shal geue them ouer (c) before your face, that ye maye doo vnto them accordyng vnto al the commaundementes whiche I haue commaunded you.

6 Plucke vp your hartes therefore, and be strong, dreade not, nor be afrayde of them, for the Lorde thy God hym selfe doth goe with thee, he shal not fayle thee, nor forsake thee.

7 And Moses called vnto Iosuah, and sayd vnto hym in the syght of al Israel, Be strong, and of good courage: for thou must goe with this people vnto the land whiche the Lorde hath swoorne vnto their fathers to geue them, and thou shalt geue it them to inherite.

8 And the Lord he dooth goe before thee, he shalbe with thee, he shal not fayle thee, neyther forsake thee: feare not therfore, nor be discomfited.

9 And (d) Moses wrote this lawe, and deliuered it vnto the priestes the sonnes of Leui, whiche bare the arke of the testament of the Lorde, & vnto al the elders of Israel.

10 And Moses commaunded them, saying, Euery (e) seuenth yeere, in the solemnitie of the free yeere, in the feast of tabernacles,

11 When al Israel is comme to appeare before the Lorde thy God, in the place whiche he hath chosen: thou shalt reade this lawe before al Israel, that they may heare it.

12 Geather the people togeather, men, women, and chyldren, and the stranger that is within thy gates, that they may heare, and learne, and feare the Lorde your God, and

keepe

Ierem. 32. f (d) Not that god is subiect to affections; but hereby is set forth his fauour toward repentant synners.

(e) Somme reade, not separate from thee. He meaneth, that the lawe is so playne, that none canne pleade ignorance.

(f) By heauen and the sea, he meaneth places very farre of.

Deut. 21. d.

Deut. 4. d. (g) That is to say, shewe thy loue and obedience to God: which is not performed by our owne strength, but by gods grace woorkyng in his elect.

(a) Can no longer performe the charge committed vnto me.

(b) That is, into the lande of Chanaan: for Iordane in the coast of Moab, is the bounde of the lande of Chanaan. Num. 20. c.

(c) Into your power.

(d) Before Moses time, the doctrine whiche conteyned the maner of seruyng God, was not put in wryting, but onely deliuered by woorde of mouth, by the fathers, to the chyldren, from one generation to another.

(e) Notwithstanding this solemne readyng of the lawe at the end of euery seuen yeres, they had in the meane tyme ordinarie exercises in the same.

keepe and obſerue al the woordes of this lawe,

* or, knewe not it.

13 And that theyr children which * knowe (f) nothyng, may heare, and learne to feare the Lorde your God, as long as ye lyue in the lande whither ye goe ouer Iordane to poſſeſſe it.

(f) Whiche were vnborne at the geuyng of the lawe.

14 And the Lorde ſayde vnto Moſes, Beholde, thy dayes are come that thou muſt dye: cal Ioſuah therefore, and ſtande ye in the tabernacle of the congregation, that I may geue hym a charge. And Moſes and Ioſuah went and ſtoode in the tabernacle of the congregation.

℣ 15 And the Lorde appeared in the tabernacle, in the piller of the cloude: and the piller of the cloude ſtoode ouer the dooze of the tabernacle.

16 And the Lorde ſaide vnto Moſes, Beholde, thou ſhalt ſleepe with thy fathers, and this people wyl ryſe vp, and goe (g) a whooring after ſtrange goddes of the lande whither they goe, and wyl forſake me, and breake the appoyntment whiche I haue made with them.

(g) Forſaking god, to whom they had plyght theyr troth, as to theyr ſpouſe,

17 And then my wrath wil ware hot agaynſt them in that day, and I wil forſake them, and wil (h) hide my face from them, and they ſhalbe conſumed, and muche aduerſitie and tribulation ſhal come vpon them, ſo that then they wyl ſay, Are not theſe troubles come vpon me, becauſe God is not with me?

(h) I wyl turne my face frō thē, as it is ſayde that god ſheweth vs his countenance whē he doth fauour vs.

18 And I alſo wyl ſurely hyde away my face in that day, for al the euils ſake whiche they ſhal haue wrought, in that they are turned vnto ſtrange goddes.

19 Nowe therefore, write ye this ſong for you, and teach it the children of Iſrael, and put it in theyr mouthes, that this ſong may be my witneſſe againſt the children of Iſrael.

20 For I wil bring them into the lande whiche I ſware vnto theyr fathers, that floweth with mylke and hony: and they ſhal eate, and fyl them ſelues, and ware fat, and turne vnto ſtrange gods, and ſerue them, and blaſpheme me, and breake my couenant.

℣ 21 And when muche miſcheefe and tribulation is come vpon them, this ſong ſhal (i) anſweare them as a witneſſe: for it ſhal not be forgotten out of the mouthes of theyr ſeede: for I knowe theyr imagination, which they goe about euen now, before I haue brought them into the lande whiche I ſware.

(i) Shal teſtifie to them that are thus plagued for departing from me.

22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gaue Ioſuah the ſonne of Nun a charge, and ſayd, Be bolde and ſtrong: for thou ſhalt bring the children of Iſrael into the lande whiche I ſware vnto them: and I wil be with thee.

Ioſu.1.b. 3.Reg.2.a.

24 And when Moſes had made an ende of writing the woordes of this law in a booke, vntyl he had finiſhed them,

25 Moſes commaunded the Leuites which bare the arke of the couenant of the Lorde, ſayeing,

26 Take ye the booke of this lawe, and put it in the (k) ſyde of the arke of the couenant of the Lorde your God, that it may be there for a witneſſe agaynſt thee.

Deut.10.a

(k) To declare the maieſtie of the doctrine conteyned therin, as proceedyng from God.

26 For I knowe thy rebellion, and thy ſtiffe necke: whyle I am yet aliue with you this day, ye haue ben diſobedient vnto the Lord, and howe muche more after my death?

28 Gather vnto me al the elders of your tribes, & your officers, that I may ſpeake theſe woordes in theyr eares, and cal heauen and earth to recorde againſt them.

℣

29 For I am ſure, that after my death ye wil vtterly be corrupt, and turne from the way which I haue commaunded you: & tribulation wil come vpon you in the latter dayes, becauſe ye ſhal haue wrought wickedneſſe in the ſight of the Lorde, to prouoke hym through (l) the woorkes of your handes.

(l) By woorſhyppyng images, whiche your handes haue made.

30 And Moſes ſpake in the eares of al the congregation of Iſrael the woordes of this ſong, vntil he had ended them.

The.xxxii.Chapter.

7. The ſong of Moſes concerning Gods benefites towarde the people. 48. God forewarneth Moſes of his death.

A

1 HEare, O ye (a) heauens, and I ſhal ſpeake, & let the earth heare the woordes of my mouth.

(a) As witneſſes of the vnthankfulneſſe of this moſte inſenſible people.

2 My doctrine ſhal drop as doth the rayne: and my ſpeache ſhal flowe as dooth the deawe, as the ſhowre vpon the herbes, and as the droppes vpon the graſſe.

3 For I wil publiſhe the name of the Lord: aſcribe ye honour vnto our God.

4 Perfect is the woorke of the moſte mightie "God, for al his wayes are iudgement: he is a God of trueth, without wyckednesſe, ryghteous and iuſt is he.

"Heb. rocke. This declareth Gods ſtrength, & ſtedfaſtneſſe in his promiſes.

5 Frowardly haue (b) they done againſt hym by their (c) vices, not being his owne children, but a wicked & frowarde generation.

(b) The Iſraelites.

(c) Some reade, ſpotte: meanyng therby, filthy affections: which made them ryne away from God.

6 Doo ye ſo reward the Lord, O thou foolyſhe nation, and vnwiſe? Is not he thy father that hath bought thee? Hath he not made thee, and ordeyned thee?

7 Remember the dayes of the world that is paſt, conſyder the yeres of ſo many generations: Aſke thy father, and he wil ſhewe

thee,

thee, thy elders, and they wyl tel thee.

8 When the most highest diuided to the nations their inheritance, and when he separated the sonnes of Adam, he put the borders of the nations, accordyng to the number of the chyldren of Israel:

9 For the Lordes part is his people, and Jacob is the portion of his inheritance.

10 He founde hym in a desart lande, in a voyde grounde, and in a * roaryng wylderneſſe: he led him about, he gaue him vnderstanding, and keapt him as the apple of his eye.

* Ful of wild beastes.

11 As an Eagle that styreth vp her neast, and flittereth ouer her young, & spreadeth her wynges, taketh them, and beareth them on her wynges:

12 The Lorde alone was his guide, & there was no strange God with hym.

13 He caryed hym vp to the hygh places of the earth, that he might eate the increase of the feeldes, and he fed hym with hony out of the rocke, and with oyle out of the moste harde stone:

Psal. 81. c.

¶ 14 With butter of kyne, and mylke of the sheepe, with fat of the lambes, and fat of rammes, and hee goates, with the fat of the moste plenteous wheate, and that thou mightest drinke the moste pure blood of the grape.

15 But he that was vpright, when he waxed fat, * spurned with his heele: Thou art wel fed, thou art growen thicke, thou art laden with fatneſſe: And he forsooke God his maker, and regarded not the God of his saluation.

* Rebelled agaynst god.

16 They prouoked him to anger with strange goddes, with abominations prouoked they hym.

Psal. 160. f

17 They offered vnto deuils, & not to God: to goddes whom they knewe not, to newe goddes that came newely vp, whom their fathers feared not.

18 Of God that begat thee thou art vnmindful, and hast forgotten God that made thee.

19 The Lorde therfore sawe it, and was angry: because of the prouocking of his sonnes (d) and his daughters.

(d) He calleth them gods childrē, not to honor them, but to shewe them from what state they are fallen.

20 And he sayde, I wyl hide my face from them, and wyl see what their ende shalbe: For they are a very frowarde generation, chyldren in whom is no fayth.

21 They haue angred me with that which is no God, and prouoked me with their vanities: And I also wil prouoke them with those whiche are no people, I wyl anger them with a foolyshe nation.

¶ Rom. 10. d. Jere. 20. c.

22 For fyre is kyndled in my wrath, & burneth vnto the bottome of hel, and hath consumed the earth with her increase, and set a fyre the bottomes of the mountaynes.

23 I wyl heape mischeefes vpon them, and wyl destroy them with myne arrowes.

24 They shalbe " burnt with hunger, and consumed with heate, and with bitter destructiō: I wil also send the teeth of beastes vpon them, with the " furiousneſſe of serpentes in the dust.

" or, burnt with heate, & consumed with hunger Jere. 5. b. Joel. 1. b.

25 Outwardly shal the swoorde rob them of their chyldren, and in the chamber feare, both young men, & young women, and the sucklinges, with the men of gray heades.

" or, poyson.

26 I haye said, I wil scatter them abroade, & make the remembrance of them to ceaſſe from among men:

27 Were it not that I feared the wrath of the enimie, lest their aduersaries shoulde (e) waxe proude, and lest they shoulde say, Our high hande hath donne al this, and not the Lorde.

(e) Reioycing to see the godly afflicted, and attributyng that to them selues, which is wrought by Gods hande.

28 For it is a nation voyde of counsayle, neyther is there any vnderstandyng in them.

29 O that they were wise, and vnderstoode this, that they would consyder their latter ende.

30 Howe should one chase a thousande, and two put ten thousand to flight, except their " maker had solde them, and except the Lorde had " shut them vp?

* or, rocke. " or, geuen them ouer, & deliuered them into their enimies hande.

31 For their god is not as our " God: our enimies also them selues are iudges.

32 For their vine is of the vineyard of Sodome, and of the feeldes of Gomorra: their grapes are grapes of gal, and their clusters be bytter.

" or, rocke. 1. Reg. 5. b.

33 Their wine is the poysone of dragons, and the cruel gal of aspes.

34 Is not (f) this layde in stoare with me, and sealed vp among my treasures?

(f) As yf he sayd: thinke not that I forgeat mens sinnes: but reserue them to the time of pounishment.

35 Uengeance is mine, and I wil rewarde, their feete shal flyde in due tyme: For the day of their destruction is at hand, and the thynges that shal come vpon them, make haſte.

36 For the Lorde shal iudge his people, and haue compaſſion on his seruantes, when he seeth that their power is gonne, and that they be in a manner shut vp, or brought to nought and forsaken.

Rom. 12. d. 2. Mac. 7. a.

37 And when it shalbe sayde, Where are their goddes, their " god in whom they trusted?

Jere. 2. d. " or, rocke.

38 The fat of whose sacrifices they dyd eate, and dranke the wine of their drynke offerynges: let them ryse vp and helpe you, and be your protection.

39 See nowe howe that I, I am God, and there is none but I: I kyl, and wyl make alyue: I wounde, and wyl heale: neither is there

Deut. 4. f. 2. Reg. 2. c. Job. 15. b.

there any that can delyuer out of my hand.

40 For I wyl lyft vp my hand to heauen, and wyl ſay, I lyue euer.

41 If I whet the edge of my ſwoorde, and myne hand take hold to do iuſtice, I wyl recompence vengeance on myne enimies, and wyl rewarde them that hate me.

42 I will make mine arrowes dronke with blood, and my ſwoorde ſhal deuoure fleaſh, and that for the blood of the ſlayne, and for theyr captiuitie, ſince the captiuitie of the wrath of the enimie.

(g) That is, acknowledge Gods goodneſſe towardes them. Rom. 15.

43 (g) Ye nations prayſe his people, for he wyl auenge the blood of his ſeruantes, and wyl auenge him of his aduerſaries, and wyl be mercyful vnto his lande, and to his people.

44 And Moſes came, and ſpake al the woordes of this ſongue in the eares of the people, he, and Joſuah the ſonne of Nun.

45 And Moſes made an ende of ſpeakyng al theſe woordes to al the people of Iſrael,

G 46 And ſayde vnto them, Set your hartes vnto al the woordes whiche I teſtifie vnto you this day, and ye ſhal commaund them vnto your chyldren, that they may obſerue and doo al the woordes of this lawe.

47 And let it not be a vayne woorde vnto you: for in it is your lyfe, and through this woorde ye ſhal prolongue your dayes in the lande whyther ye goe ouer Jordane to poſſeſſe it.

48 And the Lorde ſpake vnto Moſes the ſame day, ſayeing,

49 Get thee vp into this mountaine Abarim, vnto mount Nebo, whiche is in the lande of Moab, ouer againſt Jericho, and beholde the lande of Chanaan whiche I gene vnto the chyldren of Iſrael to poſſeſſe:

Num. 20. d.

Num. 20. a.

50 And dye in the mount whiche thou goeſt vnto, and thou ſhalt be geathered vnto thy people, as Aaron thy brother dyed in mount Hor, and was geathered vnto his people:

51 Becauſe ye treſpaſſed againſt me among the chyldren of Iſrael at the waters of ſtrife, at Cades in the wyldernelle of Zin: for ye ſanctified me not among the chyldren of Iſrael.

52 Thou ſhalt therefore ſee the lande before thee, and ſhalt not goe thyther vnto the lande which I gene the chyldren of Iſrael.

The .xxxiii. Chapter,

26. There is no God like vnto the God of Iſrael. 29. Nor anye people lyke vnto his.

AND this is the bleſſyng wherewith Moſes the man of God bleſſed the chyldren of Iſrael before his death, and ſayde,

2 The (a) Lorde came from Sinai, and roſe vp from Seir vnto them, and appeared from mount Pharan, & he came with ten thouſande of ſaintes, and in his right hande a lawe of fyre for them.

(a) Here Moſes bringeth the people in mynd of the glorious reuealyng of the lawe.

3 And he loued the people, al (b) his ſaintes alſo are in thy handes: they ſate downe at thy feete, to receiue thy woordes.

(b) The chyldrē of Iſrael.

4 Moſes gaue vs a lawe for (c) an inheritance of the congregation of Jacob:

(c) To continue among vs from age to age.

5 And he was in Iſrael (as) kyng, when the heades of the people, and the tribes of Iſrael, were geathered togeather.

6 Let Ruben lyue, and not dye, and be fewe in number.

7 This is the (bleſſyng) of Juda, and he ſayde, Heare Lorde the voyce of Juda, and bryng (d) hym vnto his people: his handes ſhalbe good ynough for him, yf thou helpe him againſt his enimies.

B

(d) That is, to be ruler, or cheefe ouer his people.

8 And vnto Leui he ſaid, "Right and light ſhalbe with thee, and with euery one that is godly in thee: thou dyddeſt prooue hym alſo in thee, thou dyddeſt proone hym alſo in the temptation, and ſtryuedſt with hym at the waters of ſtryfe.

" Heb. Thummim and Urim.

9 He that hath ſayde (e) vnto his father and to his mother, (I haue not ſeene hym) and he that knewe not his brethren, nor knewe his owne chyldren: thoſe are they that haue obſerued thy woorde, and ſhal keepe thy couenant.

(e) That more eſteemed the ſeruyng of God then the loue of his parentes and familie, Exod. 32. verſe. 29. d.

10 They ſhal teache Jacob thy iudgementes, and Iſrael thy lawe: they ſhal put incenſe to thy noſe, and the whole burnt ſacrifice vpon thyne aulter.

11 Bleſſe Lord his fyrſt " fruites, & accept the woorke of his handes, ſmyte the loynes of them that ryſe againſt hym, and of them that hate hym, that they ryſe not againe.

" or, ſubſtance.

12 And of Beniamin he ſayde, The beloued of the Lord ſhal dwel in ſafetie by him, and the Lorde ſhal couer hym al the day long, and he ſhal dwel betweene his ſhoulders.

13 And of Joſeph he ſayde, Bleſſed of the Lorde is his lande " for the fruites of heauen, through the deawe and ſprynges that lye beneath,

" or, ſweetneſſe of heauē: meaunyng the ſweete deawes and rayne that comme from heauen.

14 And for the ſweete fruites of the increaſe of the ſunne, & rype fruites of the moone:

15 For the fyrſte fruites of the principal mountaynes, and for the fruites that the hylles bryng foorth for euer:

Looke Geneſis. 49. (h) Whiche was God that appeared to Moſes in a buſhe. Exod. 3. verſe. 2.

16 And for the fruites of the earth, and fulneſſe thereof: and for the good wyl of (f) hym that dwelt in the buſhe, ſhal the bleſſyng comme vppon the head of Joſeph, and vppon the top of the head of hym that was

was ſeparated from among his brethren.

17 His glory is lyke the fyrſt borne Oxe, and his hornes are as the hornes of an Unicorne, and with them he ſhal toſſe the nations together vnto the endes of the world: Theſe are alſo tenne thouſandes of Ephraim, and the thouſandes of Manaſſes.

18 And vnto Zabulon he ſaide, Reioyce Zabulon in thy goeyng out, and thou Iſachar in thy tentes.

19 They ſhal cal the people vnto the hyl, & there they ſhal offer offerynges of righteouſnes: for they ſhal ſucke of the abundance of the ſea, and of treaſure hyd in the ſand.

D 20 And vnto Gad he ſayde, Bleſſed be he that enlarged Gad: he dwelleth as (g) a Lion that catcheth for a pray the arme with the head.

(g) Meanyng that this tribe ſhould be victorious

21 He looked to him ſelfe at the beginning, becauſe there was a portion of the (h) lawgeuer hydde, and he came with the heades of the people, and executed the ryghteouſneſſe of the Lorde, and his iudgementes with Iſrael.

(h) That is, whiche God the lawe geuer had reſerued for the Gadites.

22 And vnto Dan he ſayde, Dan (i) is a Lions whelpe, he ſhal leape from Baſan.

(i) That is, ſhalbe ſtrong yenough to defende him ſelfe as appeared by Samſon. Iudic. 13.

23 And vnto Nephthali he ſayde, O Nephthali, ſatiſfied with Gods fauour, and ful with the bleſſyng of the Lord, poſſeſſe thou the Weaſt and the South.

24 And to Aſer he ſayde, Aſer ſhalbe bleſſed with chyldren, he ſhalbe acceptable vnto his brethren, & ſhal dyp his foote in oyle.

25 Thy ſhoes ſhalbe iron and braſſe, and thy ſtrength ſhal continue as long as thou lyueſt.

26 There is none lyke vnto the God of Iſrael, which though he ſyt vpon the heauen, (as vpon an horſe) yet is he thyne healper, whoſe glory is in the * celeſtial places.

* or, cloudes.

27 The eternal God is thy refuge, and vnder the armes of the euerlaſtyng God ſhalt thou lyue: he ſhal caſt out the enimie before thee, and ſay, Deſtroy them.

28 Iſrael then ſhal dwel in ſafetie, and alone, and the fountayne of Jacob ſhalbe vppon a lande of corne and wyne, and his heauens ſhal droppe the deawe.

29 Happy art thou, O Iſrael, who is lyke vnto thee, O people, that art ſaued in the Lord, which is the ſhield of thy helpe, and ſworde of thy glory: thyne enimies haue loſt theyr ſtrength to thee warde, and thou ſhalt treade vpon theyr hygh places.

The. xxxiiii. Chapter.

1. Moſes ſeeth al the lande of Chanaan, 5. he dyeth. 8. Iſrael weepeth. 9. Iohuah ſucceedeth in Moſes roome. 10. The prayſe of Moſes.

1 AND Moſes went from the playne of Moab, vp into the mountayne (a) Nebo, and vnto the toppe of the (b) hyl that is ouer againſt Jericho: and the Lorde ſhewed hym al the lande of Gilead, vnto Dan:

(a) Num. 16. c. Nu. 27. 12.

(a) Whiche was a part of the mount Abarim.

(b) Somme reade, the top of Phaſga, betweene whiche hyl and Iericho, the fludde of Iordane doth runne.

2 And al Nephthali, and the lande of Ephraim, and Manaſſe, and al the lande of Juda, vnto the vtmoſte (c) ſea:

(c) The ſea mediteraneum, whiche lyeth Weaſtwarde from Iurie.

3 And the South, and the playne of the valley of Jericho, the citie of palme trees, vnto Zoar:

4 And the Lorde ſayde vnto hym, This is the lande which I ſware vnto Abraham, Iſahac, and Jacob, ſayeing, I wyl geue it vnto thy ſeede: I haue cauſed thee alſo to ſee it with thyne eyes, but thou ſhalt not goe ouer thyther.

5 So Moſes the ſeruant of the Lorde dyed there in the lande of Moab, accordyng to the worde of the Lorde.

6 And he (d) buryed him in a valley in the lande of Moab, ouer againſt the houſe of Peor: but (e) no man knoweth of his ſepulchre vnto this day.

(d) Gods Angel.

(e) Leaſt the Iſraelites ſhould take occaſion of idolatrie thereby.

7 Moſes was an hundred & twentie yeeres old when he dyed: his eye was not dimme, nor his natural force abated.

8 And the children of Iſrael wept for Moſes in the playne of Moab thirtie dayes: and the dayes of weepyng and mournyng for Moſes were ended. Num. 20. d. B

9 And Iohuah the ſonne of Nun was ful of the ſpirite of wyſedome, for Moſes had put his handes vpon him: and the chyldren of Iſrael were obedient vnto hym, and dyd as the Lorde commaunded Moſes. Num. 27. c.

10 And there aroſe not a prophete ſince in Iſrael lyke vnto Moſes, whom the Lorde knewe face (f) to face,

(f) To whom God ſpake moſt playnly and familiarly.

11 Accordyng vnto al the miracles and woonders whiche the Lorde ſent hym to doo in the lande of Egypt before Pharao and al his ſeruantes, and before al his (g) lande,

(g) Al the inhabitantes of his lande. (g) Great power.

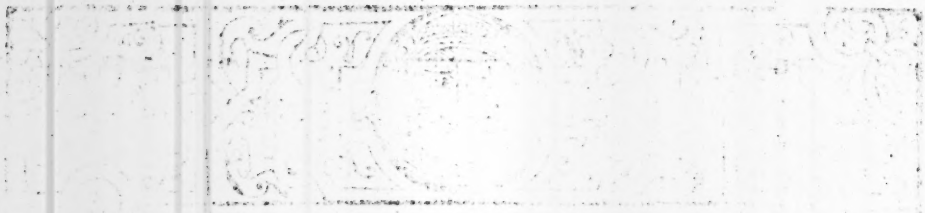
12 And accordyng to al that (h) myghtie hande, and al the great feare which Moſes ſhewed in the ſyght of al Iſrael.

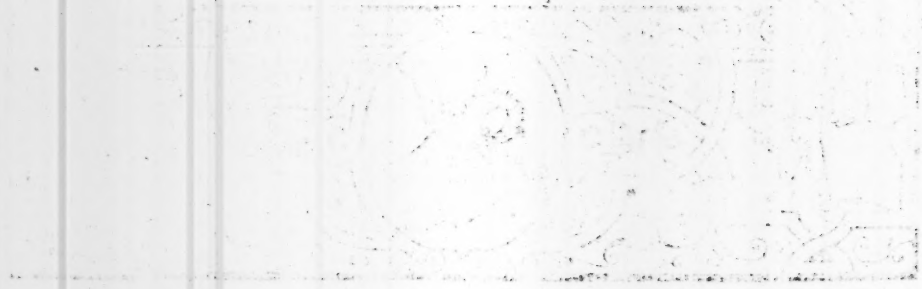
¶ *The ende of the fyfth booke of Moſes,*

called in the Hebrue *Elle haddebarim*, and in the Latine, Deuteronomium.

The ſecond part of the
Byble conteynyng
theſe bookes.

The booke of Ioſuah.
The booke of Iudges.
The booke of Ruth.
The fyrſt booke of Samuel.
The ſeconde booke of Samuel.
The third booke of the kinges.
The.4.booke of the kinges.
The fyrſt booke of the Chronicles.
The ſeconde booke of the Chronicles.
The fyrſt booke of Eſdras.
The ſeconde booke of Eſdras.
The booke of Eſther.
The booke of Iob.





The booke of Iosuah, whom the *Hebrewes call Iehosua.*

The fyrst Chapter.

2. The Lorde incourageth Iosuah to inuade the lande of promise. 5. The Lorde promiseth to assist Iosuah yf he obey his woorde. 11. Iosuah commaundeth the people to prepare them selues to passe ouer Iordane, 12. and exhorteth the Rubenites to execute their charge.

(a) The beginning of this booke dependeth on the last Chapter of Deute. whiche was written by Iosuah, as a preparation to his history

(b) Education with Moses by gods prouidence, was a meane to make Iosuah meete for this high calling. Blessed are they that haue their education with good men.

(c) God only disposeth kingdomes, and geueth them to whō he wyl.

(d) Of Zin, called Cadesh and Paran.

(e) Meaning the whole lande of Chanaan.

(f) Called Mediterraneum, which in respect of the other seas of the lande of Chanaan, is called great. Deut. 17. d.

(g) To gouerne wel, requireth continual studie of gods lawe.

1 AFter the (a) death of Moses the seruāt of the Lorde, it came to pas, that ỳ Lorde spake vnto Iosuah the sonne of Nun Moses (b) minister, sayeing,

2 Moses my seruant is dead: nowe therefore aryse, goe ouer this Iordane, thou and al this people, vnto the land the whiche I to them the children of Israel doo (c) geue.

3 Al the places that the soles of your feete shal treade vpon, haue I geuen you, as I saide vnto Moses.

4 From the (d) wyldernesse and this Libanon, vnto the great riuer * Euphrates, al the lande of the (e) Hethites, euen vnto the (f) great sea, towarde the going downe of the sunne, shalbe your coast.

5 There shal not a man be hable to withstande thee al the dayes of thy lyfe: for as I was with Moses, so wil I be with thee, and wyl not fayle thee, nor forsake thee.

6 Be strong therefore and bolde: for vnto this people shalt thou diuide the lande for inheritance, whiche I sware vnto their fathers to geue them.

7 Only be thou strong, and of a stoute courage, that thou mayst obserue and doo accordyng to al the lawe whiche Moses my seruant commaunded thee: turne from the same neither to the right hande, nor to the leaft, that thou mayst doo wyselye in al that thou takest in hande.

8 Let not the booke of this lawe depart out of thy mouth, (g) but occupie thy mynde therein day and nyght, that thou mayst obserue and doo accordyng to al that is wrytten therein: for then shalt thou make thy way (h) prosperous, and then thou shalt doo wyselye.

(h) Studie and obserue gods lawe, and be sure of prosperous successe in al thy doinges.

9 Haue not I commaunded thee, that thou shouldest be strong & hardie, and not feare nor be faint harted? For I ỳ Lord thy God am with thee, whyther so euer thou goest.

10 Then Iosuah commaunded the officers of the people, sayeing,

11 Goe through the middes of the hoast, and commaunde the people, sayeing, Prepare you vitailes: for after (i) three dayes ye shal passe ouer this Iordane, to goe in, and enioye the lande whiche the Lorde your God geueth you, to possesse it.

(i) Meaning from the day that this was proclaymed.

12 And vnto the Rubenites, Gadites, and halfe the tribe of Manasses, spake Iosuah, sayeing,

13 Remember the woorde whiche Moses the seruant of the Lorde commaunded you, sayeing, The Lorde your God hath geuen you rest, and hath geuen you this (k) lande.

Num. 32. d.

14 Your wyues, your children, and your cattel, shal remayne in the lande whiche Moses gaue you on (l) this syde Iordane: but ye shal goe before your brethren armed, all that be menne of warre, and helpe them:

(k) Meaning the lande of Sihon, the king of the Amorites & Og king of Bashan.

(l) In respect of the lande of the Amorites.

15 Untyl the Lorde haue geuen your brethren rest, as he hath you, and vntil they also haue obteyned the lande which the lord your God geueth them: and then shal ye returne vnto the lande of your possession, and enioye it, whiche (lande) Moses the Lordes seruant gaue you on this syde Iordane towarde the sunne rysyng.

16 And they answeared Iosuah, sayeing, Al that thou hast commaunded vs, we wyll doo: and whyther so euer thou sendest vs, we wyl goe.

Iere. 42. a

17 Accordyng as we obeyed Moses in all thinges, so wyl we obey thee: only the lord thy God be with thee, as he was with Moses.

18 And who so euer he be that dooth disobey thy mouth, and wyl not hearken vnto thy woords in al that thou commaundest him, let hym dye: only be strong, and of good courage.

The.ii.Chapter.

9. Rahab acknowledgeth the God of Israel to be the highest God.

1 AND Iosuah the sonne of Nun, sent out of (a) Sittim two men, to spie secretly, sayeing, Goe, and viewe the land, and also Iericho. And they went, and came into an * harlots house, named Rahab, and lodged there.

2 And it was tolde the king of Iericho, sayeing, Beholde, there came menne in hyther to night of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, sayeing, (b) Bring fooyth the men that are comme to thee, and whiche are entred into thyne house: for they be come to searche out al the lande.

4 And the woman tooke the two men, and hidde them, and saide thus, In deede there came men vnto me, but I (c) wyst not whence they were.

5 And about the time of the shutting of the gate, when it was darke, the men went out, whyther the men went, I wote not: followe ye after them quickely, for ye shal ouertake them.

6 But she had brought them vp to the rooffe of the house, and hyd them with the stalkes of flaxe whiche she had lying abrode vpon the rooffe.

7 And the menne pursued after them the way to Iordane, vnto the fourdes: and as soone as they whiche pursued after them were gonne out, they shut the gate.

8 And or euer they were a sleepe, she came vp vnto them vpon the roofe,

9 And saide vnto the men, I knowe that the Lorde hath geuen you the lande, for the feare of you is fallen vpon vs, and the inhabitantes of the lande faint at the pr'sence of you:

10 For we haue heard howe the Lorde dryed vp the water of the red sea before you, when you came out of Egypt, and what you dyd vnto the two kinges of the Amorites that were on the other side of Iordane, Sehon and Og, whom ye vtterly destroyed.

11 And as soone as we had hearde these thinges, our hartes dyd * faynt, & there remained no more * courage in any man at ỹ presence of you: for the (d) Lorde your God he is the God in heauen aboue, and in earth beneath.

12 Nowe therefore, I pray you, sweare vnto me by the Lorde, that as I haue shewed you mercie, ye shal also shewe mercie vnto my fathers house, and geue me a true to-

13 And that ye shal saue aliue both my father and my mother, my brethren and my sisters, and al that they haue, and that ye shal deliuer our * soules from death.

14 And the menne answeared her, (e) Our lyues for you to die, yf ye vtter not this our businesse. And when the Lorde hath geuen vs the lande, we wyl deale mercyfully and truely with thee.

15 And then she let them downe by a corde thyough a wyndowe: for her house was vpon the towne wall, and she dwelt vppon the towne wall.

16 And she saide vnto them, Geat you into the (f) mountayne, lest the pursuers meete you, and hide your selues there three dayes, vntil the pursuers be returned, and then shal ye goe your owne way.

17 And the men sayde vnto her, (g) We wyl be blameless of this thy othe whiche thou hast made vs sweare:

18 Beholde, when we come into the land, thou shalt binde this corde of redde threed in the wyndowe whiche thou dydst let vs downe by: and thou shalt bryng thy father and thy mother, thy brethren, and al thy fathers householde into thyne house.

19 And then who so euer dooth goe out at the doores of thy house into the streete, (h) his blood shalbe vpon his owne head, and we wyl be giltelesse: and who so euer shalbe with thee in the house, his blood shalbe on our head, yf any mans hande touche him.

20 And yf thou vtter these our woordes, we wyl be quite of thy othe whiche thou hast made vs sweare.

21 And she saide, According vnto your woordes, so be it. And she sent them away, and they departed: and she bounde the * red corde in the wyndowe.

22 And they departed, and came into the mountayne, and there abode three dayes, vntil the pursuers were returned: And the pursuers sought them throughout all the way, but founde them not.

23 And the two men returned, and descended from the mountayne, and passed (i) ouer, & came to Iosuah the sonne of Nun, and tolde hym al that came vnto them.

24 And they sayd vnto Iosuah, Truely the Lorde hath deliuered into our handes all the lande, and al the inhabitantes of the countrey faynt at the presence of vs.

The.iii.Chapter.

1. Iosuah commeth with the people vnto Iordane. 7. God sheweth by myracles that he is with Iosuah, and that he guydeth the people.

1 AND

(a) Whiche place was in the plaine of Moab neare vnto Iordane

* or, tauerners house, or hostes.

(b) Though the wicked see the hand of God vpon them, yet they repent not, but seke howe they may by their power resist his meanes.

(c) Albeit Rahab lyed for a good intent: yet in that she lyed she did amisse. For as Paul saith, we must not doo euil that good may come of it. For as her act in hiding gods people came of fayth, and is prayised. Heb.xi. vearse. xxxi. and Iames.ii vearse.ii. so her lye came of the feare and weakenesse of the flesshe, and therfore not to be followed.

* or, melt.

* or, spirite.

(d) God is no respecter of persons: For here is a daughter of Abraham by faith & worthy confessiō found among the gentiles, yea in the sinful citie of Iericho.

* or, liues.

(e) We warrant you on payne of our liues.

(f) Whiche was neate vnto the citie.

(g) That is, we shalbe discharged of our oth, yf thou dooest not performe this condition that followeth: For so and none otherwyse shal we be hable to saue thee and thyne.

(h) He shal be giltie of his owne death.

* or, scarlet coloured.

(i) To wit, the riuer Iordane.

A

1 AND Iosuah rose early, and they remoued from Sittim, and came to (a) Iordane, he and al the chyldren of Israel: and lodged there before they went ouer.

2 And after (b) three dayes, the officers went throughout the host,

3 And commaunded the people, sayeing, When ye see the arke of the couenant of the Lorde your God, and the priestes that are Leuites bearing it, ye shal depart from your place, and goe after it.

4 So yet that there shalbe a space betweene you and it, about " two thousande cubites by measure: and ye shal not comme nygh vnto it, that ye may know the way by whiche ye muste goe: for ye haue not gonne this way in times past.

5 And Iosuah sayde vnto the people, Sanctifie your selues: for to morowe the Lorde shal doo woonders among you.

6 And Iosuah spake vnto the priestes, sayeing, Take vp the arke of the couenant, and goe ouer before the people. And they tooke vp the arke of the couenant, and went before the people.

B

7 And the Lorde sayde vnto Iosuah, This day wyl I beginne to magnifie thee in the syght of al Israel, that they may knowe howe that as I was with Moses, so wyl I be with thee.

8 And thou shalt commaunde the priestes that beare the arke of the couenant, sayeing, When ye are comme to the edge of the waters of Iordane, ye shal stande styl in (c) Iordane.

9 And Iosuah sayde vnto the chyldren of Israel, Comme hyther, and heare the woordes of the Lorde your God.

10 And Iosuah sayde, (d) Herby ye shal knowe that the liuing God is among you, & that he wyl without fayle cast out before you the Chanaanites, and the Hethites, the Heuites, the Pherezites, ỳ Gergesites, the Amorites, and the Iebusites.

C

11 Beholde, the arke of the couenant of the Lorde of al the worlde, goeth before you into Iordane.

12 Nowe therfore take from among you (e) twelue menne out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the priestes, that beare the arke of the Lord the gouernour of al the worlde, treade in the waters of Iordane, the waters of Iordane shalbe diuided: and the waters that comme from aboue, shal stande styl vpon an heape.

14 And so when the people were departed from their tentes to goe ouer Iordane, the priestes bearing the arke of the (f) couenant, went before the people.

15 And assoone as they that bare the arke, came vnto Iordane, and the feete of the priestes that bare the arke were dipped in the brimme of the water (for Iordane vseth to fylle al his (g) bankes al the time of harueste.)

16 The waters also that came downe from aboue, dyd rise vp vpon an heape, and departed farre from the citie of Adam, that was beside Zarthan: and the waters that were beneath toward the sea of the wildernesse, (euen) the salt sea, failed, and were cut of: and the people went right ouer against Iericho.

17 And the priestes that bare the arke of the couenant of the Lord, stoode drye within Iordane, redy (h) prepared, and al the Israelites went ouer thorowe the drye, vntyl al the people were gonne cleane ouer through Iordane.

(a) In March according to the Hebrues, about fourtie dayes after Moles death.

(b) Whiche time was geuen them, for to prepare them victuals, as it appeareth cap. 1. verse. 11.

" or, a mile.

Leuit. 20. g. Num. 11. d. 1. Sam. 16.

Iosu. 1. a.

(c) Euen in the chanel where the streame had runne, as verse. 13.

(d) By this miracle in diuiding the water.

(e) Whiche shoulde set vp twelue stones in remembrance of the benefite.

(f) So called, because in it was layed vp the tables wherein the couenant of the Lorde was written: that is, the ten cõmaundements.

(g) In that ripe soile the sunne hasteth harueste, and melteth the snowe in the hylles, wherby Iordane then swelleth, and so this miracle is the greater.

(h) Either tarying tyl the people were past: or as some reade, faire, as though they had benne vpon the drye lande.

The. iiii. Chapter.

1. Twelue stones out of the chanel be erected for a signe of the drying of Iordane.

1 AND so when the people were al gonne ouer Iordane, the Lorde spake vnto Iosuah, sayeing, A Deut. 27. a

2 Take you twelue menne out of the people, out of euery tribe a man:

3 And commaund you them, sayeing, Take you hence out of the middes of Iordane, out of the place where the priestes feete stoode in a redinesse, twelue stones, whiche ye shal take away with you, and leaue them in the (a) lodging where you shal lodge this night.

(a) Meanyng the place where they shuld campe.

4 Then Iosuah called the twelue menne, whom he had prepared of the chyldren of Israel, out of euery tribe a man:

5 And Iosuah sayde vnto them, Goe you before the arke of the Lorde your GOD, through the middes of Iordane, and take vp euery man of you a stone vpon his shoulder, accoyding vnto the number of the tribes of the chyldren of Israel: Deut. 27. a.

6 That this may be a signe among you, that when your (b) chyldren aske their fathers in time to comme, sayeing, What (meane) these stones with you?

7 Ye may answeare them, howe that the waters of Iordane were diuided at the presence of the arke of the couenant of the Lorde, (for when it went ouer Iordane, the waters of Iordane were diuided) and these stones are become a memorial vnto the chyldren of Israel for euer.

8 And the chyldren of Israel did euen so as Iosuah commaunded, and tooke vp twelue

(b) God commaundeth that not only we our selues profite by his woonderful woorkes, but that also our posteritie may knowe the cause thereof, and glorifie his name.

stones out of the middes of Iordane, as the Lorde sayde vnto Iosuah, accordyng to the number of the tribes of the childrē of Israel, and caryed them away with them vnto the place where they lodged, and layd them downe there.

(c) Besides the twelue stones which were caried by the tribes, and set vp in Gilgal.

9 And Iosuah set vp twelue (c) stones in the middes of Iordane, in the place where the feete of the priestes which bare the arke of the testament stoode: and there haue they continued vnto this day.

10 For the priestes whiche bare the arke, stoode in the middes of Iordane, vntyl al was finished that the Lorde commaunded Iosuah to say vnto the people, accordyng to al that Moses charged Iosuah: And the people hasted, and went ouer.

11 And when al the people were cleane passed ouer, the arke of the Lord went ouer also, and the priestes (d) before the people.

(d) The arke of the priests which came ouer after the people, beyng ouer, went before the people as Iosuah had appointed. Chapter. 3.

12 And the childrē of Ruben, and the childrē of Gad, & halfe the tribe of Manasses, went before the childrē of Israel armed, as Moses charged them.

13 Euen fourtie thousande prepared for warre, went before the (e) Lorde vnto battayle, through the playne of Iericho.

(e) That is, before the Arke.

14 That day the Lorde magnified Iosuah in the syght of al Israel, and they " feared hym, as they feared Moses al the dayes of his lyfe.

C 15 And the Lorde spake vnto Iosuah, sayeing,

" or, reuerenced hym.

16 Commaunde the priestes that beare the (f) arke of the testimonie, to comme vp out of Iordane.

(f) Wherein was the rod of Aaron, & Manna, witnesses of gods wonderful woorkes, and also the tables testifiyng Gods wyl.

17 Iosuah therfore cōmaunded the priestes, sayeing, Comme ye vp out of Iordane.

18 And when the priestes that bare the arke of the couenant of the Lorde, were comme vp out of the middes of Iordane, & assone as the soles of the priestes feete were set on the dryelande, the waters of Iordane returned vnto their place, and flowed ouer al their bankes, as they dyd before.

19 And the people came vp out of Iordane the tenth (day) of the (g) first moneth, and pitched in Gilgal, in the east border of the citie Iericho.

(g) Called Abib or Nisan, conteyning part of Marche and part of April whiche was from the beginning of the worlde, 2492. and before the birth of Christ, 1467

20 And the twelue stones which they tooke out of Iordane, dyd Iosuah pitche in Gilgal.

21 And he spake vnto the childrē of Israel, sayeing, When your childrē aske their fathers in time to comme, and say, What (meane) these stones?

22 Ye shal shewe your childrē, and say, Israel came ouer this Iordane on dryelande.

23 For the Lorde your God dryed vp the waters of Iordane before you, vntil ye were gonne ouer, as the Lorde your God dyd the redde sea, whiche he dryed vp before vs, tyl we were gonne ouer:

24 That al the people of the (h) worlde may knowe the hande of the Lorde howe myghtie it is, and that ye might feare the Lorde your God for euer.

(h) The wonderful works of god in the wicked, woorke a cause of further condemnation: but in the godly, an occasion to prayse and feare him.

The. v. Chapter.

2. Of the seconde circumcision vnder Iosuah, and wherefore it was. 12. Manna fayleth, and becommeth scarse.

1 AND when al the kynges of the (a) Amorites whiche are beyonde Iordane westwarde, and al the kinges of the Chanaanites which were by the sea, heard howe the Lorde had dried vp the waters of Iordane before the childrē of Israel, vntil they were gonne ouer, their hartes fainted for feare, and there was no " spirit in them any more, for the presence of the chyldren of Israel.

(a) The Amorites were on both sides Iordane, whereof two kynges were slayne alredy on the side toward Moab.

" or, courage.

2 That same tyme the Lorde sayd vnto Iosuah, Make thee sharpe knyues, and goe to (b) agayne, and circumcise the chyldren of Israel the seconde tyme.

(b) For now they had left it of about 40. yeeres.

3 And Iosuah made him sharpe knyues, and circumcised the chyldren of Israel in the (c) hyl of the foreskinnes.

(c) Gilgal was so called because they were there circumcised.

4 And this is the cause why Iosuah circumcised al the people, euen the males that came out of Egypt: because that al the menne of warre dyed in the wyldernesse by the way, after they came out of Egypt.

5 For al the people that came out, were circumcised: but al the people that were borne in the wyldernesse, by the way, after they came out of Egypt, were not (d) circumcised.

(d) They could not do it without danger, in that troublesome vncertayne stare they were in, in their iourney.

6 For the chyldren of Israel walked fourtie yeeres in the wyldernesse, tyl al the people of the menne of warre that came out of Egypt were consumed, because they hearkened not vnto the voyce of the Lorde: vnto whom the Lorde sware that he would not shewe them the lande whiche the Lorde sware vnto their fathers that he woulde geue vs, euen a lande that floweth with milke and hony.

Num. 14. c
Num. 13. f.

7 And their chyldren, whom he set vp in their steede, them Iosuah circumcised, for they were vncircumcised: because they circumcised them not by the way.

B

8 And when they had circumcised al the people, they abode in their places in the campe, tyl they were whole.

9 And the Lorde sayde vnto Iosuah, This

day

day haue I taken away the (c) shame of Egypt from you. Wherefore the name of the same place is called Gilgal, vnto this day.

10 And the children of Israel abode in Gilgal, and helde the feast of Passeouer the fourteenth day of the (f) moneth at euen, in the playne of Iericho.

11 And they dyd eate of the corne of the land on the morowe after the Passeouer, sweete cakes, and parched corne, in the selfe same day.

12 For the Manna ceassed on the morowe after they had begunne to eate of the corne of the lande, neither had the children of Israel Manna any more, but dyd eate of ỹ fruite of the lande of Chanaan that yeere.

13 And when Iosuah was nigh to Iericho, he lyft vp his eyes, and looked: and behold, there stoode a man agaynst him, hauyng a swoorde drawen in his hande: and Iosuah went vnto him, and saide vnto him, Art thou on our syde, or on our aduersaries?

14 And he saide, Nay, but as a captayne of the hoast of the Lorde am I nowe comme. And Iosuah felle on his face to the earth, and dyd (g) woorshyp, and saide vnto him, What sayth my Lorde vnto his seruant?

15 And the captaine of the Lordes hoast said vnto Iosuah, Doo thy shoe (h) of thy foote, for the place wheron thou standest, is holy. And Iosuah dyd so.

(c) Before they were like to the vncircumcised Egyptians: whom though they serued, yet they disdayned, and iudged them prophane & shameful.

(f) The first moneth, afore spoken of, Cap. iiii. vearse. xix.

(g) In that that Iosuah worshippeth him, he acknowledgeth him to be god: and in that that he calleth him selfe the Lordes captayne, he declareth him selfe to be Christe.

(h) That is, gene ouer thy clayme of thy selfe, and of thy affections.

The. vi. Chapter.

I. God geueth the citie of Iericho vnto Iosuah. 20. Iericho is taken. 22. Rahab is saued. 26. The buylder agayne of Iericho is cursed.

1 AND Iericho was shut vp and closed, because of the chyldren of Israel, neyther myght any man goo out or in.

2 And the Lorde sayde vnto Iosuah, Beholde, I haue geuen into thyne hande Iericho, and the king thereof, and the strong men of warre.

3 And ye shal compasse al the citie, all ye that be menne of warre, and goe roumde about it once: and so shal you doo sixe dayes.

4 And seuen priestes shal beare before the arke seuen trumpettes of (a) rammes hornes: and the seuenth day ye shal compasse the citie seuen times, and the priestes shal blowe with the trumpettes.

5 And when they make a long blast with the rammes horne, and ye heare the sounde of the horne, al the people shal shoute with a great shoute: and then shal the wall of the citie fall downe, and the people shal assende vp euery man straight before him.

(a) The conquest might not be assigned to mans power, but to the mercie of god, whiche with most weake thinges can ouercome that whiche seemeth most strong.

6 And Iosuah the sonne of Nun called the priestes, and sayde vnto them, Take vp the arke of the couenant, and let seuen priestes beare seuen trumpettes of rammes hornes before the arke of the Lorde.

7 And he sayde vnto the people, (b) Goe, and compasse the citie, and let him that is harnessed goe before the arke of the Lorde.

8 And when Iosuah had spoken vnto the people, the seuen priestes bare the seuen trumpettes of rammes hornes, and went forth before the arke of the Lorde, & blewe with the trumpettes: and the arke of the couenant of the Lorde followed them.

9 And the menne of armes went before the priestes that blewe with the trumpettes: and the (c) gathering hoast came after the arke as they went, & blewe with trumpettes.

10 And Iosuah had commaunded the people, sayeing, Ye shal not shoute, nor make any noyse with your voyce, neither shal any woorde proceede out of your mouth, vntyll the day I bidde you shoute, then shal ye shoute.

11 And so the arke of the Lorde compassed the citie, and went about it (d) once: and they returned into the hoast, and lodged there.

12 And Iosuah rose early in the morneyng, & the priestes tooke vp the arke of the Lorde.

13 And seuen priestes bare seuen trumpettes of rammes hornes, and went before ỹ arke of the Lorde, and going, blewe with the trumpets: & the men of armes went before them, but the (e) gathering hoast came after the arke of the Lord, whiche went before with the blowyng of the trumpettes.

14 And the seconde day they compassed the citie once, and returned agayne into the hoast: and so they dyd sixe dayes.

15 And when the seuenth day came, they rose early with the dawnyng of the day, and compassed the citie after ỹ same manner (f) seuen times: only that day they compassed the citie seuen times.

16 And at the seuenth time, when the priests blewe with the trumpettes, Iosuah sayde vnto the people, Shoute, for the Lord hath geuen you the citie.

17 And the citie shalbe (g) accursed, and al that are therein, vnto the Lorde: only Rahab the harlot shal liue, and al that are with her in the house, because she hyd the messengers that we sent.

18 And in any wyse be ye ware of the accursed thinges, lest ye make your selues accursed, and take of the accursed thinges, and make the hoast of Israel accursed, and trouble it.

(b) That is cheefely ment by the Rubenites, Gadites, and halfe the tribe of Manasses.

(c) Meaning the reareward, wherein was the standarde of the tribe of Dan. Num. x.

(d) For that day.

(e) The tribe of Dan was so called, because it marched last, & geathered vp whatsoeuer was leaft of others.

(f) Beysdes euery day once, for the space of sixe dayes.

(g) Condemned vtterly to be destroyed.

19 But al the siluer, golde, vessels of brasse and iron, shalbe (n) consecrated vnto the Lorde, and al shal comme into his treasurie.

(h) Man and beast being destroyed, and al other thinges that coulde not by fire be moulten and transfourmed, al metales are so reserued to the Lordes vse, that they should neuer be conuerted to any priuate vse.

20 And the people showted, and blewe with trumpettes: and when the people hearde the sounde of the trumpe, they showted with a great showte, & the wall fel downe flat, so that the people went vp into the citie, euery man straight before him, & tooke the citie:

21 And they vtterly destroyed al that was in the citie, both man and woman, young and olde, ore, sheepe, and asse, with the edge of the swoorde,

22 But Iosuah had saide vnto the two men that had spied out the countrey, Goe into the harlottes house, and bring out thence the woman & al that she hath, as ye sware vnto her.

23 And the young men that were spies, went in, and brought out Rahab, and her father and mother, and her brethren, and al that she had: and they brought out al her kynrede, and put them (i) without the hoast of Israel.

(i) For it was not lawful for strangers to dwel among the Israelites, til they were instructed in the law, and purified.

24 And they burnt the citie with fyre, and al that was therein: only the siluer and the golde, the vessels of brasse and iron, they put into the treasurie of the (k) house of the Lorde.

(k) Meaning the tabernacle.

25 And Iosuah saued Rahab the harlot, and her fathers household, and al that she had: and (l) she dwelt in Israel euen vnto this day, because she hyd the messengers which Iosuah sent to spie out Iericho.

(l) For she was maryed to Salmon, prince of the tribe of Iuda. Matth. i.

26 And Iosuah sware at that time, saying, Cursed be the man before the Lorde, that ryseth vp and buildeth this citie Iericho: he shal lay the (m) fundation thereof in his eldest sonne, and in his youngest sonne shal he set vp the gates of it.

(m) He shal builde it to the destruction of al his stocke, which thing was fulfilled in Hiel of Bethel. 3. Kinges. vi.

27 And so the Lorde was with Iosuah, and his fame was noysed throughout al lands.

The. vii. Chapter.

1. Achan vsurpeth of the Churche iewels. 2. Ai is searched. 21. What thinges Achan had conueyed of those which ought to haue benne burnt.

7 1 BVt yet the children of Israel trespassed in the (a) cursed thing: for Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zareth, of the tribe of Iuda, tooke of the cursed thing: and the wrath of the Lorde waxed hotte against the children of Israel.

(a) By taking that whiche was commaunded to be destroyed

2 And Iosuah sent menne from Iericho to (b) Ai, whiche is beside Bethauen, on the east side of Bethel, and spake vnto them, saying, Geat you vp, and viewe the countrey. And the men went vp, & viewed Ai,

(b) There was two Ais. One Ai of the Amorites, whiche was the greater, and is here described: thother of the Ammonites. Ierem. xlix.

3 And returned to Iosuah, and saide vnto him, Let not al the people goe vp: but let as it were two or three thousand men goe vp, & smite Ai: and make not al the people to labour thyther, for they are but fewe.

4 And so there went vp thither of the people about three thousande menne, and they fledde before the menne of Ai.

5 And the menne of Ai (c) smote of them vpon thirtie and sixe menne: for they chased them from before the gate, euen vnto Sebarim, and smote them in the going downe: Wherefore the hartes of the people for feare melted away like water.

(c) God wold by this ouerthrowe make them more earnest to searche out and pounish the sinne committed.

6 And Iosuah (d) rent his clothes, and fel to the earth vppon his face, before the arke of the Lorde, vntil the euentide, he and the elders of Israel, and put earth vpon theyr heades.

(d) It was the gesture of mourners and of suche as sorowed in miserable cases that seemed to tende to the reproche of gods name.

7 And Iosuah sayde, Alas, O Lorde God, wherefore hast thou brought this people ouer Iordane, to deliuer vs into the hande of the Amorites, and to destroy vs? Would to God we had benne content, and dwelt on the other (e) side Iordane.

(e) Iosuah here is redy to distrust the manifest promise of god, whiche declareth that there is no stay in man without the continual assistance of god.

8 Oh Lord, what shal I say, when Israel turneth their backes before their enimies?

9 Surely the Chanaanites, and al the inhabitantes of the land, shal heare of it, and shal conspire against vs, and destroy the name of vs out of the earth: and what wilt thou doo vnto thy myghty name?

10 And the Lorde sayde vnto Iosuah, Geat thee vp, wherefore lyest thou thus vppon thy face?

11 Israel hath sinned, and they haue transgressed my couenant whiche I commaunded them: for they haue taken of the cursed thinges, and haue also stolen, and dissembled also, and put them vnto theyr owne stuffe.

12 And therefore is it that the children of Israel can not stand before their enimies, but shal turne their backes before their enimies, because they be accursed: neyther wyl I be with you any more, except ye (f) destroy the accursed from among you.

(f) To suffer wickednesse vnpunished, is to refuse god wyllingly.

13 Up and sanctifye the people, and say, Sanctifye your selues against to morowe, for so saith the Lord God of Israel, There is a " dampned thing among you, O Israel: and therefore ye can not stande against your enimies, vntil ye haue put the dampned (g) thing from among you.

" Or, accursed.

(g) Meanyng the man that tooke of the thing forbidden.

14 To morowe morning therefore ye shalbe brought, according to your tribes: and the

the tribe whiche the Lorde (h) taketh, shal comme accordyng to the kynredes thereof, and the kynrede whiche the Lord shal finde gyltie, shal comme by housholdes: and the housholde whit he the Lorde shal finde faultie, shal comme man by man.

15 And he that is founde with the accursed thyng, shalbe burnt with fyre, he, and al that he hath, because he hath transgressed the couenant of the Lord, and wrought follie in Israel.

16 And so Iosuah rose vp early in the morning, and brought Israel by their tribes, and the tribe of Iuda was caught.

17 And he brought the kynredes of Iuda, and tooke the kynrede of the Zarehites: and he brought the kynrede of the Zarehites, man by man, and Zabdi was caught.

18 And he brought his housholde, man by man, and Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zared, of the tribe of Iuda, was caught.

19 And Iosuah said vnto Achan, My sonne, I beseethe thee geue glory to the Lord God of Israel, and (i) make confession vnto him, and shew me what thou hast donne, hyde it not from me.

20 And Achan answeared Iosuah, and sayde, Of a trueth I haue synned agaynst the Lord God of Israel, and thus and thus haue I donne.

21 I sawe among the spoyles a goodly babylonishe garment, and two hundred sicles of syluer, and a tongue of golde of fyftie sicles wayght, and I coueted them, and tooke them, and beholde, they lye hyd in the earth in the myddest of my tent, and the syluer is there vnder.

22 And so Iosuah sent messengers, whiche when they ranne vnto his tent, behold, they were hyd in his tent, and the syluer therevnder.

23 Therefore they tooke them out of the myddest of his tent, and brought them vnto Iosuah, and vnto al the chyldren of Israel, & laide them out (k) before the Lorde.

24 And Iosuah tooke Achan the sonne of Zareth, and the syluer, and the garment, & the " tongue of golde, and his sonnes, and his daughters, and his oxen, and his asses, his sheepe, his tent, and al that he had, and al Israel with him, brought them vnto the valley of Achor.

25 And Iosuah sayde, In (l) as muche as thou hast troubled vs, the Lord shal trouble thee this day. And al Israel stoned hym with stones, and burned them with fyre, and ouerwhelmed them with stones.

26 And they caste vpon hym a great heape of stones vnto this day: and so the Lorde turned from the wrath of his indignation. And the name of the place is called the valley of (m) Achor vnto this day.

(h) The manner of taking as somme iudge, was by Vrim & Thummim, other say, it was by lots. Num. 27. verse. 21.

(i) God is glorysyed when the trueth is confessed.

(k) That is, before the arke of the Lorde.

" Somme reade, wedge, others, a plate, and somme, a rodde.

(l) What sharp iudgement and greeuous punishmēt ought we to haue, that by wyckednesse drawe gods wrath vpon the multitude.

(m) That is, the valley of trouble.

The. viii. Chapter.

3. The siege, 19. and wynnyng of Ai. 29. The king therof is hanged. 30. Iosuah setteth vp an aulter. 32. He writeth the law vpon stones, 35. and readeth it to al people.

1 AND the Lord sayd vnto Iosuah, Feare not, neyther be thou faynt harted: take al the menne of warre with thee, and vp, and goe to Ai: Beholde, I haue geuen into thy hande the kyng of Ai, and his people, his citie, and his lande:

A Deut. 5. c.

2 And thou shalt doo to Ai and her kyng, as thou dyddest vnto Iericho, and her kyng: Neuertheless, the spoyle and cattel thereof shal ye take vnto your selues: Thou shalt lye in wayte agaynst the citie, on the (a) backsyde thereof.

Iosua. 7. d. Deut. 20. c.

(a) Meanyng on the weast syde, as verse. 9.

3 And so Iosuah arose, and al the menne of warre, to goe vp agaynst Ai: and Iosuah chose out thirtie thousande strong menne, and valiant, and sent them away by night:

4 And he commaunded them, sayeing, Behold, ye shal lye in wayte against the towne on the (b) backsyde thereof: goe not verry farre from the citie, but be al ready:

(b) God woulde not destroy Ai by miracle, as he dyd Iericho, to the intent that other nations myght feare the power and policie of his people.

5 And I, and al the people that are with me, wyl approche vnto the citie: And when they comme out agaynst vs, as they dyd at the fyrst time, then wil we flee before them:

6 For they wyl comme out after vs, tyl we haue brought them out of the citie, for they wyl say, They flee before vs as at the fyrst tyme: and we wyl flee before them.

7 In the meane tyme shal ye ryse vp from lying in waite, and destroy the citie: for the Lorde your God wyl delyuer it into your hande.

8 And when ye haue taken the citie, ye shal set it on fyre: according to the commaundement of the Lorde shal ye doo. Beholde, I haue charged you.

9 Iosuah therefore sent them foorth, and they went to lye in wayte, and abode betweene Bethel and Ai, on the Weast syde of the citie of Ai: but Iosuah lodged that nyght (c) among the people.

(c) That is, with the rest of the armie.

10 And Iosuah rose vp early in the morning, and (d) numbred the people, and went vp, he, and the elders of Israel, before the people, agaynst Ai.

(d) That is, mustred the, and set them in aray.

11 And al the menne of warre that were with hym, went vp, and drue nygh, and came agaynst the citie, and pitched on the Northsyde of Ai: and there was a valley betweene them and Ai.

12 And

12 And he tooke vpon a fyne thouſand men, and (e) ſet them to lye in wayte beweene Bethel & Ai, on the weaſt ſide of the citie.

(e) He ſet theſe fewe, that the other whiche lay in ambuſh, myght not be diſcouered.

13 And the people ſet al the hoſt that was on the noꝛth ſyde, agaynſt the citie, and the lyers in wayte on the weaſt, agaynſt the citie: and Ioſuah walked the ſame night in the myddeſt of the valley.

¶ 14 And when the kyng of Ai ſawe it, they haſted, and roſe vp early, and the menne of the citie went out agaynſt Iſrael to batayle, he, and al his people, at a tyme appoynted, euen before the playne, and wyſte not that there were lyers in wayte agaynſt him on the back ſyde of the citie.

(f) As they which faigned them ſelues to flee for feare.

15 And Ioſuah and al Iſrael, (f) as beaten before them, fled by the way of the wyldernesſe.

16 And al the people of the towne were called togeather to folowe after them: and they folowed after Ioſuah, and were drawen away from the citie.

17 And there was not a man leaft in Ai, and in Bethel, that went not out after Iſrael: and they leafte the citie open, and folowed after Iſrael.

(g) Or, lyft vp the baner to ſignifye when they ſhal inuade the citie.

18 And the Lorde ſayde vnto Ioſuah, (g) Streatche out the ſpeare that is in thyne hande, towarde Ai, for I wyl geue it into thyne hande. And Ioſuah ſtreatches out the ſpeare that he had in his hande, toward the citie:

19 And the lyers in wayte aroſe quickly out of their place, and ranne aſſoone as Ioſuah had ſtreatched out his hande: and they entred into the citie, and tooke it, and haſted, and ſet the citie on fyre.

20 And when the menne of Ai looked behynde them, they ſawe the ſmoke of the citie aſcend vp to heauen, and they had no * place to flee, eyther this way, oꝛ that: and the people that fledde to the wyldernesſe, turned backe agayne vpon the folowers.

* oꝛ, power

¶ 21 And when Ioſuah and al Iſrael ſawe that the lyers in wayte had taken the citie, and that the ſmoke of it aſcended, they turned agayne, and ſlue the menne of Ai.

22 And the other iſſued out of the citie agaynſt them, and ſo were they in the myddeſt of Iſrael: foꝛ theſe were on the one ſyde of them, and the reaſt on the other ſyde, and they layde vpon them, ſo that they let none of them eſcape noꝛ remayne:

Deut.7.a. 23 And the kyng of Ai they tooke aliue, and bꝛought hym to Ioſuah.

24 And when Iſrael had made an ende of ſlayeing al the inhabitantes of Ai, in the feeld of the wyldernesſe where they chaſed them, and when they were al fallen on the edge of the ſwoꝛd, vntyl they were waſted, al the Iſraelites returned vnto Ai, and (h) ſmote it with the edge of the ſwoꝛde.

(h) For the fyeryng of the citie was not to deſtroy it, for they ſhould take the ſpoyle therof for a praye: but was to to ſignifye to Ioſuah, that they were entred.

25 And al that fel that day, both of menne, and women, were twelue thouſande, euen al the menne of Ai.

26 Foꝛ Ioſuah plucked not his hand backe agayne, whiche he ſtreached out vppon the ſpeare, vntil he had vtterly deſtroyed al the inhabiters of Ai.

27 Only the cattel, and the ſpoyle of the citie, Iſrael tooke vnto them ſelues, accoꝛdyng vnto the wooꝛde of the Loꝛde, whiche he commaunded Ioſuah.

28 And Ioſuah ſet Ai on fyre, and made it an heape foꝛ (i) euer, and a wyldernesſe vnto this day.

(i) That it could neuer be buylte agayne.

29 And the kyng of Ai he hanged on a tree vntyl euen: and aſſoone as the ſunne was downe, Ioſuah commaunded that (k) they ſhoulde take the carkaſſe downe of the tree, and caſt it at the entryng of the gate of the citie, and laye thereon a greate heape of ſtones (that remayneth) vnto this day.

(k) Accordyng as it was commaunded by the lawe. Deut.21.d. Ioſua.7.d. Deut.27.a. Exod.20. verſe.15. Deut.27.a.

30 Then Ioſuah buylte an aulter vnto the Loꝛde God of Iſrael in mount Ebal,

31 As Moſes the ſeruant of the Loꝛde commaunded the childꝛen of Iſrael, and as it is wꝛytten in the booke of the lawe of Moſes, an aulter of whole ſtones, ouer which no man hath lyft vp an iron: and they ſacrificed thereon whole burnt ſacrifices vnto the Loꝛd, and offered peace offerynges.

32 And he wꝛote there vppon the ſtones a (l) rehearſal of the lawe of Moſes, and wꝛote it in the preſence of the childꝛen of Iſrael.

(l) That is, the ſumme of the lawe, which ſum is conteyned in the tenne commaundementes.

33 And al Iſrael, and the elders therof, & theyr officers, and iudges, ſtoode parte on this ſyde the arke, and parte on that ſyde, before the Pꝛieſtes that were Leuites, whiche bare the arke of the couenant of the Loꝛde, as wel the ſtranger, as they that were bꝛone among them: halfe of them ouer agaynſt mount Garizim, & halfe of them ouer agaynſt mount Ebal, as Moſes the ſeruant of the Loꝛd had commaunded before, that he ſhoulde bleſſe the people of Iſrael.

Deut.11.d. and.27.b.

34 Afterwarde he read al the wꝛordes of the lawe, the bleſſynges and curſyngs, accoꝛdyng to al that is wꝛytten in the booke of the lawe.

35 And there was not one wooꝛde of al that Moſes commaunded, whiche Ioſuah read not before al the congregation of Iſrael, as wel the (m) women and chyldren, as the ſtrangers that were conuerſant among them.

(m) So neyther young, nor old, man nor woman, were exempted from heaꝛyng the wooꝛde of the Lorde.

The Deut.31. verſe.10.

The.ix.Chapter.

1. Certayne kynges are geathered agaynst Iosuah. 3. The Gabaonites doo guilefully require peace of Iosuah. 21. The Gabaonites are made ministers in cutting wood, and bearyng of water.

1 AND when al the kynges that dwel (a) beyonde Iordane in the hilles and valleyes, and along by al the coastes of the (b) great sea ouer agaynst Libanon, (namely) the Hethites, the Amorites, the Chananites, the Pherezites, the Heuites, and the Iebusites, heard therof:

2 They geathered them selues togeather to fyght agaynst Iosuah, and agaynst Israel, "with one accorde.

3 And the inhabitours of Gibeon heard what Iosuah had donne vnto Iericho, and to Ai,

4 And they dyd woorke wylylie, and went and made them selues embassadours, and tooke old sackes vpon their asses, and wine bottels olde, both rent and (c) bounde vp:

5 And olde clowted shoes vpon their feete, and their rayment was olde: and al their prouision of bread was dried vp, & whored.

6 And they came vnto Iosuah into the host to Gilgal, and sayde vnto hym, and vnto al the men of Israel, We be come from a farre countrey: and nowe make ye agreement with vs.

7 And the men of Israel sayde vnto the (d) Heuite, It may be thou dwellest among vs, and then howe can I make peace with thee?

8 And they sayde vnto Iosuah, We are thy seruantes. And Iosuah sayde vnto them agayne, What are ye, and whence come ye?

9 They answeared him, From a very farre countrey thy seruantes are come, for the name (e) of the Lorde thy God: For we haue heard the fame of him, and al that he dyd in Egypt,

10 And al that he dyd to the two kynges of the Amorites that were beyonde Iordane, Sehon kyng of Hesbon, and Og kyng of Basan, whiche were at Astaroth.

11 Wherefore our elders, and al the inhabitours of our countrey, spake to vs, saying, Take victuailes "with you, to serue by the way, and goe meete them, and say vnto them, We are your seruantes: and nowe make ye a couenant of peace with vs.

12 This (*) our foode of bread we tooke with vs, out of our houses whot, the day we departed to come vnto you: but nowe behold, it is dryed vp, and whored.

13 And these bottelles of wine whiche we fylled, were newe, and see they be rent: and these our garmentes and shoes are worne for oldenesse, by the reason of the exceeding long iourney.

14 And the men tooke of their (g) victuals, and counselled not with the mouth of the Lorde.

15 And Iosuah made peace with them, and made a couenant with them, that they shoulde be suffered to liue: and the princes of the congregation sware vnto them.

16 But at the ende of three dayes, after they had made a league with them, they heard that they were their neyghbours, and that they dwelt among them.

17 And the children of Israel tooke their (h) iourney, and came vnto their cities the thirde day: and their cities were Gibeon, and Caphira, Beroth, and Kiriath iarim.

18 And the children of Israel slue them not, because the princes of the congregation had sworne vnto them by the Lorde God of Israel: And al the multitude murmured agaynst the princes.

19 But al the princes sayde vnto al the congregation, We haue sworne vnto them by the Lorde God of Israel: and therefore we may not hurt them.

20 But this we wil doo to them, We wyl let them liue, lest wrath be vpō vs, because of the othe whiche we sware vnto them.

21 And the princes sayde vnto them agayne, Let them lyue, and hewe wood, and drawe water vnto al the congregation, (and they did) as the princes sayde vnto them.

22 And Iosuah called for them, and talked with them, and sayde, Wherefore haue ye beguiled vs, sayeing, We dwel farre from you, when ye dwel among vs?

23 And nowe are ye cursed, and there shal not ceasse to be of you bondmen, and hewers of wood, and drawers of water, for the (i) house of my God.

24 And they answeared Iosuah, and saide, It was tolde thy seruantes howe that the Lorde thy GOD had commaunded his seruant Moses to geue you al the land, and to destroy al the inhabitours thereof out of your syght, and therefore we were exceedyng soare afrayde for our lyues at the presence of you, and haue donne this thyng.

25 And beholde, we are in thyne hande: as it seemeth good and ryght in thyne eyes to doo vnto vs, so doo.

26 And euen so did he vnto them, and ryd them out of the hand of the children of Israel, that they slue them not.

27 And Iosuah made them that same day hewers

(a) In respect of the playne of Moab.
(b) Called Mediterraneum.
2. Reg. 11. a.
" One mouth.
(c) Because they were al worne.
(d) For the Gabaonites and the Heuites were al one people.
(e) Euen the idolaters for feare of death wyl pretende to honour the true god, and receiue his religion.
" In your hande.
(f) The wicked lacke no art, nor spare no lyes to set foorth their policie, whē they deceiue the seruantes of God.
(g) As some write, to trye the oldnesse, & what taste it had beyng so old: some other say, it was to confirme the league, accordyng to the maner, that they did eate of their victuales.
2. Reg. 21. a
(h) From Gilgal.
(i) Whiche was the tabernacle vnto the tyme of Solomon, & after that the temple at Hierusalem.
Deut. 7. a.

hewers of wood, and drawers of water for the congregation, and for the (k) aulter of God vnto this day, in the place whiche he shoulde choose.

(k) That is, for the sacrifices.

The .x. Chapter.

1. Fiue kynges make warre agaynst Gibeon, whom Iosuah discomfiteth. 12. The sunne standeth styl at Iosuahs prayer. 26. The fiue kynges are hanged.

A 1 NOwe when Adonizedec kyng of Hierusalem, had heard how Iosuah had taken Ai, and had destroyed it: (and howe that as he had done to Iericho and her kyng, euen so he had done to Ai and her kyng) and howe the inhabitours of Gibeon had made peace with Israel, and were among them.

Iosu. 6. vers. 15.

Iosu. 8. vers. 3.

2 They feared exceedyngly, for Gibeon was a great citie, as any citie of the kyngdome, and was greater then Ai, and al the men thereof were very mightie.

3 Wherefore (a) Adonizedec king of Hierusalem, sent vnto Hoham kyng of Hebron, and vnto Pira kyng of Iarmuth, and vnto Japhia kyng of Lachis, and vnto Dabir kyng of Eglon, sayeing,

(a) That is, Iorde of iustice, so tirantes take to thē selues glorious names, when in deede they be very enimies agaynst god and al iustice.

4 Come vp vnto me, and helpe me, that we may smyte Gibeon: for they haue made peace with Iosuah, and with the chyldren of Israel.

5 Therfore the fiue kyngs of the Amorites, the kyng of Hierusalem, ỹ kyng of Hebron, the kyng of Iarmuth, the kyng of Lachis, and the kyng of Eglon, geathered them selues togeather, and went vp, they with al theyr hostes, and besieged Gibeon, & made warre agaynst it.

(b) As soone as thou makest a leagne with the children of god by regeneration: thou shalt be sure to haue the wycked chyldren of the worlde in thy top.

6 And the men of Gibeon sent vnto Iosuah to the host in Gilgal, sayeing, Withdrawe not thy hande from thy seruantes, come vp to vs quickly, and saue vs, and helpe vs: for al the kinges of the Amorites which dwel in the mountaynes, are geathered together (b) agaynst vs.

7 And so Iosuah ascended from Gilgal, he, and al the people of warre with hym, and al the men of myght.

(c) Lest Iosuah shoulde haue thought that god had sent this great power agaynst hym for his leagne with the Gibeonites, the Lorde here doth strengthen hym.

8 And the Lord said vnto Iosuah, (c) Feare them not: for I haue deliuered them into thyne hand, neyther shal any of them stand agaynst thee.

9 Iosuah therfore came vnto them sodenly, and went vp from Gilgal al nyght.

10 And the Lorde troubled them before Israel, and slue them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Azeka and Makeda.

11 And as they fled from before Israel, and were in the goeyng downe to Bethoron, the Lorde caste downe great stones from heauen vpon them vntyl Azeka, and they dyed: there were moe dead with hayle (d) stones, then they were whom the chyldren of Israel slue with the swoorde.

(d) Al kynde of creatures shal destroy the wycked, whē the lord of hostes wil haue it so.

12 Then spake Iosuah to the Lorde, in the day when the Lorde deliuered the Amorites before the children of Israel, and he sayde in the syght of Israel, Sunne, stande thou styl vpon Gibeon, and thou Moone in the valley of Aialon.

13 And the Sunne abode, and the Moone stoode styl, vntyl the people had auenged them selues vpon their enimies. Is not this wrytten in the booke of the ryghteous? So the Sunne abode in the middest of heauen, and hasted not to goe downe by the space of a whole day.

C

14 And there was no day lyke that before it, or after it, that the Lord heard the voyce of a man: for the Lorde (e) fought for Israel.

(e) By taking away the enimies hartes, and destroying them with hailstones.

15 And Iosuah returned, and al Israel with hym, vnto the campe to Gilgal.

16 But the fiue kynges fled, and were hyd in a caue at Makeda.

17 And it was tolde Iosuah, sayeing, The fiue kynges are founde hyd in a caue whiche is at Makeda.

18 And Iosuah sayde, Rolle great stones vpon the mouth of the caue, and set men by it, for to keepe it:

19 And stande ye not styl, but folowe after your enimies, and smite al the hyndmoste, and suffer them not to enter into theyr cities: for the Lorde your God hath deliuered them into your hande.

20 And when Iosuah and the chyldren of Israel had made an ende of slayeing them with an exceedyng great slaughter, til they were wasted: the reast that remayned of them, entred into walled cities.

D

21 And al the people returned to the host to Iosuah at Makeda in peace, neyther dyd any man moue his tongue agaynst the chyldren of Israel.

22 Then sayde Iosuah, Open the mouth of the caue, and bryng out those fiue kynges vnto me out of the caue.

23 And they did so, and brought those fiue kyngs vnto him out of the caue, (euen) the kyng of Hierusalem, the kyng of Hebron, the kyng of Iarmuth, the kyng of Lachis, and the kyng of Eglon.

24 And when they brought out those fiue kynges vnto Iosuah, Iosuah called for al the men of Israel, and sayde vnto the cheefe of the men of warre whiche went with

with hym, Come neare, and put your feete vpon the (f) neckes of these kynges. And they came neare, and put theyr feete vppon the neckes of them.

(f) By this, Iosua would encourage his captaynes, and signifie vnto them what victorie they should loke for of the reast of their enimies: seeing kynges are thus by them serued. Deut. 21. D. Iosuah. 8. f.

25 And Iosuah sayde vnto them, Ye shal not feare, nor be faint harted, but be strong, and plucke vp your hartes: for thus shal the Lord doo to al your enimies agaynst whom ye fyght.

26 And then Iosuah smote them, and slue them, and hanged them on fyue trees: and they hanged styl vppon the trees, vntyl the euenyng.

27 And at the goeyng downe of the sunne, Iosuah gaue commaundement, and they tooke them downe of the trees, and calle them into the caue wherein they had ben hydde, and layd greate stones in the caues mouth (whiche remayne) vntyl this day.

E

28 And that same day, Iosuah tooke Makeda, and smote it with the edge of the swoorde, and the kyng thereof also destroyed he vtterly, with * al the soules that were therein, and let none remayne: and he dyd to the kyng of Makeda, as he dyd vnto the kyng of Iericho.

* or, euery person.

Iosuah. 6. d

29 Then Iosuah went from Makeda, and al Israel with him, vnto Libna, and fought agaynst Libna.

30 And the Lorde deliuered it, and the kyng thereof, into the hande of Israel: and he smote it with the edge of the swoorde, and al the * soules that were therein: He let none remayne in it, but dyd vnto the kyng therof, as he dyd vnto the kyng of Iericho.

* or, persons.

31 And Iosuah departed from Libna, and al Israel with hym, vnto Lachis, and besieged it, and assaulted it.

32 And the Lorde deliuered Lachis into the hande of Israel, whiche tooke it the second day, and smote it with the edge of the swoorde, and al the soules that were therein, doyng accordyng to al, as he had done to the citie of Libna.

33 Then Horam kyng of Geser, came vp to healpe Lachis: and Iosuah smote hym and his people, vntyl none remayned of hym.

F

34 And from Lachis, Iosuah departed vnto Eglon, and al Israel with him, and they besieged it, and assaulted it,

35 And tooke it the same day, and smote it with the edge of the swoord, & al the soules that were therein he vtterly destroyed the same day, accordyng to al that he had done to Lachis.

36 And Iosuah departed vp from Eglon, and al Israel with hym, vnto Hebron, and they fought agaynst it.

37 And when they had taken it, they smote it with the edge of the swoord, and the kyng thereof, and al the townes that parteyned to it, and al the soules that were therein, and he leaft none remaynyng, but dyd accordyng to al as he had done to Eglon, and destroyed it vtterly, and al the soules that were therein.

38 And Iosuah returned, and al Israel with him to Dabir, and fought agaynst it.

39 And when he had taken it, and the king thereof, and al the townes that parteyned thereto, they smote them with the edge of the swoorde, and vtterly destroyed al the soules that were therein, neyther let he any remayne: euen as he dyd to Hebron, so he dyd to Dabir, and the kyng thereof, as he had done also to Libna, and her kyng.

40 Iosuah therefore smote al the hyl countreyes, and the South countreyes, and the valleyes, and the downes, and al theyr kynges, and let none remayne of them, but vtterly destroyed al that breathed, as the Lorde God of Israel commaunded. Deut. 20. B

41 And Iosuah smote them from Cades barnea, vnto Asah, and al the countrey of Gosen, (euen) vnto Gibeon.

42 And al these kynges and theyr land dyd Iosuah take at (f) one tyme: because the Lorde God of Israel fought for Israel.

43 And Iosuah and al Israel returned vnto the host that was in (g) Gilgal.

(f) In one batayle.

(g) Where the ark was, there to geue thanks for theyr victorie.

The. xi. Chapter.

I. Certayne kynges are geathered agaynst Iosuah. 6. God delyuereth al the kynges vnto Iosuah, whiche had conspyred agaynst hym.

A

1 AND when Iabin kyng of Hazor had heard those thynges, (a) he sent to Iobab kyng of Madon, and to the kyng of Simron, and to the kyng of Achsaph,

(a) The Gibeonites at the appearing of Gods mighty hand for Israel, yelded to gods decree, and fought saluation in the same: but these wicked the more the myghtye hande of God appeareth, the more they rage agaynst it.

2 And vnto the kynges that were by the North, in the mountaynes and playnes towarde the South syde of (b) Cineroth, & in the lowe countreyes, and in the borders of Dor, Weastwarde:

(b) The euangelistes cal it the lake of Genezareth, the sea of galilee, & the sea of Tiberias

3 And vnto the Chanaanites, both by East and Weast, and vnto the Amorites, Hethites, Pherezites, & Iebusites in the mountaynes, and vnto the Heuites that were (c) vnder Hermon in the lande of Mispah.

(c) And by another name, Shio, but not Sion in Hierusalem, as Deu. 4. ver. 48.

4 And they came out, and al theyr hostes with them, a multitude of folke, euen as the sande that is on the sea shore, in a greate number, with horses and charettes exceedyng many.

5 And al these kynges met togeather, and came and pitched togeather at the waters of Merom, for to fyght agaynst Israel.

6 And

6 And the Lorde saide vnto Iosuah, Be not afrayde at the presence of them: for to morowe about this tyme wyl I delyuer them al slayne before Israel: thou shalt hough theyr horses, and burne theyr charettes with fyre.

7 And so Iosuah came, and al the menne of warre with hym, agaynst them, by the waters of Merom, and sodaynely fel vppon them.

8 And the Lorde delyuered them into the hande of Israel, and they smote them, and chased them vnto greate Sidon, and vnto (c) Misrephothmaim, & vnto the valley of Mispah, whiche is eastwarde: and smote them, vntyl they had none remaynyng of them.

(c) Which signifyeth hot waters, or according to some, bryne pyttes.

9 And Iosuah dyd vnto them as the Lorde bade hym: he houghed theyr horses, and burnt theyr charettes with fyre.

10 And Iosuah at that tyme turned backe, and tooke Hazor, and smote the kyng therof with the swoorde: and Hazor before time was the head of al those kyngdomes.

(d) Both menne, women, and chyldren.

11 And they smote al the (d) soules that were therein with the edge of the swoord, vtterly destroying al, & nothing that breathed was let remayne: and he burnt Hazor with fyre.

12 And al the cities of those kynges, and al the kynges of them, dyd Iosuah take, and smote them with the edge of the swoord, and vtterly destroyed them, as Moses the seruant of the Lord commaunded.

Num.33.f. Deut.7.a.

13 But Israel burnt none of the cities that stoode styl in theyr (e) strength, saue Hazor onely that Iosuah burnt.

(e) Whiche were strong by situation, and not hurt by warre.

(f) That is, man, woman and childe.

14 And al the spoyle of the sayde cities, and the cattel, the chyldren of Israel caught vnto them selues: but (f) euery man they smote with the edge of the swoord, vntyl they had destroyed them, neyther leaft they ought that had breath.

Exod.34.b. Deut.7.a.

15 As the Lorde commaunded Moses his seruant, so dyd Moses commaund Iosuah, and euen so dyd Iosuah: so that he minished no woord of al that the Lord commaunded Moses.

16 And so Iosuah tooke al that land of the hylles, and al the South countrey, and al the lande of Gosen, and the lowe countrey, and the playne, and the (g) mountayne of Israel, and the lowe countrey of the same:

(g) Which is, Samaria.

17 Euen from the mount (h) Halak, that goeth vp to Seir, vnto "Baal Gad, in the valley of Libanon, vnder mount Hermon: and al the kynges of the same he tooke, and smote them, and slue them.

(h) So called because it was bare and without trees.

" The valley of Gad. Iosuah.9.a.

18 Iosuah made warre long tyme with those kynges.

19 Neyther was there any citie that made peace with the chyldren of Israel, saue those Hethites that inhabited Gibron, and therefore al other they tooke with batayle:

20 For it came of the Lorde, whiche dyd (i) harden their hartes, that they shoulde comme agaynst Israel in batayle, and that they shoulde destroy them vtterly, & shewe them no mercy: but to bring thē to nought, as the Lorde commaunded Moses.

(i) That is, he gaue them ouer to them selues, and therefore they coulde not but rebel agaynst god, and seeke their owne destruction.

21 And that same season came Iosuah, and destroyed the Anakims out of the mountaynes, as out of Hebron, Dabir, Anab, and out of al the mountaynes of Juda, and out of al the mountaynes of Israel: And Iosuah destroyed them vtterly, with theyr cities.

22 There was not one Anakim leaft in the land of the childrē of Israel: only in Azzah, Gath, and Asdod, there remained of them.

1. King. 17.a

23 And Iosuah tooke the whole land, accordyng to al that the Lord sayd vnto Moses, and Iosuah gaue it for a possession vnto Israel, accordyng to their partes and tribes: and the land reasted from warre.

Num.26.f.

The.xii.Chapter.

I. The rehearsal of the kynges which were smytten of the Israelites beyonde Iordane.

1 THese are the kynges of the lande which the chyldren of Israel smote, and possessed theyr land on the other syde Iordane * eastwarde, from the ryuer Arnon, vnto mount Harmon, and al the playne Eastwarde.

A * In Hebrue, towarde the rysyng of the sunne.

2 Sehon kyng of the Amorites, that dwelt in Hesbon, and ruled from Aroer, whiche is besyde the ryuer of Arnon, and from the myddle of the riuer, and from halfe Gilead vnto the ryuer (a) Jabok, whiche is in the border of the childrē of Ammon:

Num.21.c. Deut.3.a.

(a) Where Iacob wrestled with the Angel. Gene.32.

3 And from the playne, vnto the sea of Cenereth, eastwarde, and vnto the sea of the * playne, euen the salt sea, eastwarde, the way to Beth Jesimoth, & from the South, vnder the spryngs of (b) Pisgah.

* or, wyldernesse.

4 And the coast of Og kyng of Basan, whiche was of the remnant of the giantes, and dwelt at Astaroth, and Edrai:

(b) The ridge of mount Nebo, parte of mount Abarim, wherunto Moses was commaunded to ascend when he shoulde dye.

5 And raigned in mount Harmon, and in Salcah, and in al Basan, vnto the border of the Gessurites, & the Machathites, and halfe mount Gilead, vnto the borders of Sehon kyng of Hesbon.

Num. 21.f. Num.32.f. Josuah.13.b Deut.3.b.

6 Moses the seruante of the Lorde, and the chyldren of Israel, smote them, and Moses the seruant of the Lord gaue theyr land for a possession vnto the Rubenites, Gadites, and the halfe tribe of Manasses.

7 These are the kynges of the countrey, whiche

whiche Ioſuah and the chyldren of Iſrael ſmote on this ſide Iordane weſtward, from Baal Gad, whiche is in the valley of Libanon, euen vnto the mount (c) Halak, that goeth vp to Seir: which land Ioſuah gaue vnto the tribes of Iſrael to poſſeſſe, to euery man his part,

(c) Whereof Chapt. xi. c

8 In the vpper lande and neather lande, in the playnes, and in * the hyl ſydes, in the wildernelle, & in the ſouth countrey, the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, & the Iebuſites.

* or, in Aſdoth. Ioſu. 6. a. Ioſu. 8. a.

9 The kyng of Iericho, was one: the kyng of Ai, whiche is beſyde Bethel, one:

Ioſu. 10. a.

10 The kyng of Hieruſalem, one: the kyng of Hebron, one:

11 The kyng of Iarmuth, one: the kyng of Lachis, one:

12 The kyng of Eglon, one: the kyng of Gazer, one:

13 The kyng of Dabir, one: the kyng of Gader, one:

14 The kyng of Horma, one: the kyng of Arad, one:

15 The kyng of Libna, one: the kyng of Adullam, one:

16 The kyng of Makeda, one: the kyng of Bethel, one:

Ioſu. 11. b.

17 The king of Thaphuha, one: the king of Hepher, one:

18 The kyng of Aphec, one: the kyng of Laſaron, one:

19 The kyng of Madon, one: the kyng of Haſor, one:

20 The king of Simron Meron, one: the kyng of Achſaph, one:

Gen. 14. a.

21 The kyng of Thanach, one: the kyng of Megiddo, one:

22 The kyng of Kedes, one: the king of Iokneam of Carmel, one:

23 The king of Dor in the countrey of Dor, one: the kyng of the nations of Gilgal, one:

24 The king of Thirza, one: al the kinges togeather, thirtie and one.

The. xiii. Chapter.

I. The Lord commaundeth Ioſuah to diuide the lande that remayneth vnto the Iſraelites. 13. Poſſeſſion is not geuen vnto the tribe of Leui. 22. Balaam is put death.

A 1 IOſuah was olde, and ſtricken in yeeres, and the Lorde ſayde vnto him, Thou art olde, and ſtricken in yeeres, and there remayneth yet exceedyng muche lande to be (a) poſſeſſed.

(a) After that the enimies are ouercome.

2 This is the lande that yet remayneth: al the * regions of the Philiſtines, and al Geſſuri:

* or, borders.

3 From "Nilus, whiche is "vpon Egypt, vnto the borders of Accaron northwarde, which land is counted vnto Chananie, euen fiue lordeshyppes of the Philiſtines, the Azathites, Aſdothites, Aſcalonites, Gethites, Accaronites, and the Euites.

" Shihor. " Vpon the face of Egypt.

4 And from the ſouth, al the lande of the Chanaanites, and the "caue that is beſide the Sidonians, euen vnto Aphec, and to the borders of the Amorites.

" Mearah.

5 And the lande of the Giblites, and al Libanon toward the ſunne ryſyng, from the playne of Gad vnder mount Hermon, vntyl a man come to Hamath.

6 Al the inhabitours of the hyl countrey, from Libanon vnto (b) Miſrephothmaim, and al the Sidonians, wil I caſt out from before the children of Iſrael: only ſee that thou in any wiſe diuide it by lot vnto the Iſraelites to inherite, as I haue commaunded thee.

(b) Reade Chap. xi. b

7 Nowe therefore, diuide this lande to inherite vnto the nine tribes, and the halfe tribe of Manaſſes.

B

8 For with that other, the Rubenites and the Gadites, haue receiued their inheritance, whiche Moſes gaue them beyonde Iordane eaſtwarde, as Moſes the ſeruant of the Lorde gaue them:

Num. 32. f Deut. 3. b.

9 From Aroer that lyeth on the brimme of the riuer Arnon, and from the citie that is in the middeſt of the * riuer, and al the playne of Medeba vnto Dibon:

* or, valley.

10 And al the cities of Sehon kyng of the Amorites, whiche raigned in Hel bon, vnto the border of the children of Ammon:

11 And Gilead, and the border of Geſſuri, and Machati, and al mount Hermon, with al Balan vnto Salecha:

12 Al the kingdome of Og in Baſan, which raigned in Aſtaroth and Edrai, whiche ſame remained yet of the reaſt of the giantes: theſe did Moſes ſmite, and caſt them out.

Deut. 3. b. Ioſu. 12. a.

13 Neuertheleſſe, the chyldren of Iſrael (c) expelled not the Geſſurites & the Machathites: but the Geſſurites, and the Machathites dwel among the Iſraelites euen vntyl this day.

(c) Becauſe they deſtroied not al, as god had cõmaunded, they that remayned, were ſnares & prickes to hurt them.

14 Only vnto the tribe of Leui he gaue none inheritance: but the ſacrifices of the Lorde God of Iſrael is their (d) inheritance, as he ſayde vnto them.

15 Moſes gaue vnto the tribe of the chyldren of Ruben (inheritance) accordyng to their kynredes.

Num. 33. g.

(d) The Leuites ſhal haue the tithes, ſacrifices, and offeringes for their inheritance.

16 And their coaſt was from Aroer that lyeth on the banke of the riuer Arnon, and from the citie that is in the middeſt of the riuer, and al the playne whiche is by Medeba:

17 Hel bon,

17 Hesbon, with al theyr townes that lye in the playne: Dibon, and the high places of Baal, and the house of Baalmeon,
18 And Jahazah, and Kedemoth, and Mephaath,
19 Kiriathaim, Sabamath, and Zarath Zahar, in the mount of the valley,
Deut.3. 20 The house of Peor, and the sprynges of the hylles, and Beth peor, & Ashdoth-pisgah, and Beth iesimoth:
D 21 And al the cities of the plaine, and al the kingdome of Sehon king of the Amorites, Num.31.a. whiche raigned in Hesbon, whiche Moses smote, with the lordes of Madian, Eui, Rechem, Zur, and Hur, and Reba, the whiche were dukes of Sehon, dwellyng in the countrey.
(e) The false prophet who gaue counsel howe to cause Israel to offend God. Num.24. verse.14. Num.31. verse.16. 22 And (e) Balaam also the sonne of Beor, the soothsayer, dyd the chyldren of Israel slay with the swoorde, among other of them that were slayne.
23 And the border of the chyldren of Ruben, was Jordane, with the countrey that lyeth theron: This was the inheritance of the children of Ruben after their kinredes, cities, and villages parteynyng thereto.
24 And Moses gaue (inheritance) vnto the tribe of Gad, euen vnto the chyldren of Gad he gaue by theyr kynredes:
25 And theyr coastes were Jazer, and al the cities of Gilead, and halfe the lande of the chyldren of Ammon, vnto Aroer that lyeth before Rabba:
26 And from Hesbon vnto Ramath, Mispeh, and Betonim: and from Mahanaim vnto the borders of Dabir.
27 And in the valley they had Beth aram, Beth nimra, Socoth, and Zaphon, the realt of the kingdome of Sehon king of Hesbon, vnto Jordane, and the coastes that lye theron, euen vnto the edge of the sea of Cenereth, on the (f) other syde Jordane eastwarde.
(f) That is, in the lande of Moab.
E 28 This is the inheritance of the chyldren of Gad after theyr kynredes, theyr cities, and villages.
29 And Moses gaue inheritance vnto the halfe tribe of Manasses: and this was the possession of the halfe tribe of Manasses, by theyr kynredes:
30 Theyr coast was from Mahanaim, euen al Basan, and al the kyngdome of Og king of Basan, and al the townes of Iair which lye in Basan, threescore cities.
31 And halfe Gilead, Astaroth, and Edrai, cities of the kingdome of Og in Basan, Num.32.g whiche parteyne vnto the (g) chyldren of Machir the sonne of Manasses, euen to the one halfe of the chyldren of Machir by theyr kynredes.
(g) Meanyng his neuewes and posteritie.
32 These are the heritages which Moses did distribute in the feeldes of Moab, on the other syde Jordane ouer agaynst Jericho eastwarde.
33 But vnto the tribe of Leui Moses gaue none inheritance: for the Lorde God of Israel is theyr inheritance, as he sayde vnto them. Josu.17.b. Num.18.c.

The.xiiii. Chapter.

1. The land of Chanaan was diuided among the nine tribes and the halfe. 6. Caleb requireth the heritage that was promised him. 13. Hebron was geuen him.

1 AND these are the countreyes whiche the chyldren of Israel inherited in the lande of Chanaan, which Eleazar the priest, & Josuah the sonne of Nun, and the auncient heades of the tribes of the chyldren of Israel distributed to them: A Num.34.d
2 By lot they receiued theyr possessions, as the Lord commaunded by the hand of Moses, to geue vnto the nine tribes, and vnto the halfe tribe. Num.26.f. and.33.g.
3 For Moses had geuen inheritance vnto (a) two tribes & an halfe on the other syde Jordane: but vnto the Leuites he gaue none inheritance among them. (a) The Rubenites, the Gadites, & halfe the tribe of Manasses.
4 For the chyldren of Joseph were two tribes, Manasses and Ephraim: and therfore they gaue no parte vnto the Leuites in the lande, saue cities to dwel in, with the suburbes of the same for theyr beastes and cattel.
5 As the Lorde commaunded Moses, euen so the chyldren of Israel dyd when they diuided the lande. Num.35.a
6 And the chyldren of Juda came vnto Josuah in Gilgal: and Caleb the sonne of Jephunne the Kenesite, sayde vnto him, Thou woteſt what the Lord sayd vnto Moses the man of God about (b) me and thee in Chades barnea. (b) Whiche was, that the two onlye should enter into the land Num.14.d.
7 Fourtie yeeres olde was I when Moses the seruant of the Lorde sent me from Cades barnea, to espye out the lande: and I brought him woorde agayne as it was in myne hart.
8 Neuertheleſſe my (c) brethren that went vp with me, discouraged ye hart of the people: and I folowed the Lorde my God. (c) That is, the other spyes that were sent with hym. Num.14.d.
9 And Moses (ware the same day sayeing, The lande whereon thy feete haue troden, shalbe thine inheritance, and thy chyldrens for euer, because thou hast folowed the Lorde my God.
10 And beholde, the Lorde hath kept me alyue as he saide, this fourtie & fiue yeeres, euen since the Lord spake this woorde vnto Moses, whyle the chyldren of Israel wan- Eccle.46.b

dred

dred in the wylderneſſe: and nowe lo I am this day foureſcore and fyue yeeres olde,

11 And yet am as ſtrong at this tyme, as I was when Moſes ſent me: looke howe ſtrong I was then, ſo ſtrong am I nowe, eyther for warre, or for "gouernment.

"To goe out, and comme in.

12 Nowe ther fore geue me this mountayne whereof the Lorde ſpake in that day, (for thou heardeſt in that day howe the *Anakims were there, and the cities great and walled) (d) If the Lorde wyl be with me, and I ſhalbe able to dryue them out, as the Lorde ſayde.

*or, giants

(d) This he ſpake of modeſtie, & not of doubting.

13 And Iosuah bleſſed him, and gaue vnto Caleb the ſonne of Iephune Hebron to inherite.

14 And Hebron therfore became the inheritance of Caleb the ſonne of Iephune the Kenezite, vnto this day: becauſe he folowed conſtantly the Lorde God of Iſrael.

1. Mach. 2. f

15 And the name of Hebron was called in olde tyme, Kiriath-Arba, whiche (Arba) was a great man among the Enakims: and the lande ceaſſed from warre.

Iosue. 15. c

The. xv. Chapter.

I. The lot of the chyldren of Iuda, and the names of the cities and villages of the ſame. 13. Calebs portion. 19. The requeſt of Achſah.

1 THIS was the lot of the tribe of the chyldren of Iuda by their kynredes, euen to the border of Edom in the wylderneſſe of Zin ſouthwarde, euen from the vttermoſt part of the ſouth coaſt.

2 And their ſouth coaſt was from the brinke of the ſalt ſea, from a (a) rocke that leaneth ſouthwarde.

3 And it went out to the ſouth ſyde toward the goyng vp to Maale-acrabim, and went along to Zin, and aſcended vp on the ſouth ſyde vnto Cades barnea: and went along to Hezron, and went vp to Adar, and fet a compaſſe to Karcaa.

4 From thence went it along to Azmon, and reached vnto the ryuer of Egypt, and the ende of that coaſt was on the weſt ſyde: this is (b) their ſouth coaſt.

5 Their eaſt coaſt is the ſalt ſea, euen vnto the ende (c) of Iordane: and their border in the north quarter, was from the rocke "of the ſea, and from the ende of Iordane.

6 And the ſame border went vp to Beth-hagla, and went along by the north ſyde of Beth-arabah, and vp from thence to the ſtone of (d) Bohen the ſonne of Ruben.

7 And agayne the ſame border went vp to Debir, from the valley of Achor, & ſo northwarde, turning towarde Gilgal, that lyeth

(a) The Hebrue woorde ſignifieth tongue, whereby is meant either the arme of the ſea that commeth into the lande, or a rocke or cape that goeth into the ſea.

(b) The Hebrue woorde is Chem, and ſignifieth your, whiche as one learned in Hebrue thinketh, is put here for Hem, whiche ſignifieth their.

(c) Meanyng the mouth of the riuer, where it runneth into the ſalt ſea.

"or, tongue

(d) Which is a great ſtone vſed for a marke to part their countreys.

before the goeyng vp to Adummim, whiche is of the ſouth ſyde of the riuer: and the ſame border went vp to the waters of the fountayne of the ſunne, and ended at the wel of Rogel.

8 And then went vp to the valley of the ſonne of Hennom, euen vnto the ſouth ſyde of Iebuſi, the ſame is Hieruſalem: and then went vp to the top of the hyl that lieth before the valley of Hennom weſtwarde, and by the ende of the valley of the giantes northwarde.

1. King. 1. b.

9 And then it compaſſeth from the top of the hyl vnto the fountayne of the water of Nephthoah, and goeth out of the cities of mount Ephron, and draweth to Baala, whiche is (e) Kiriathiarim.

(e) That is, the citie of woodes.

10 And then it compaſſeth frō Baala weſtwarde vnto mount Seir, and then goeth along vnto the ſyde of mount Iarim, whiche is Cheſalon on the north ſide, and commeth downe to Bethſames, and goeth to Thimnah.

11 And goeth out agayne vnto the ſyde of Akaron northwarde: and then draweth to Secron, and goeth along to mount Baala, and ſtretcheth vnto Jabneel: and the endes of the coaſtes leaue at the *weſt ſea.

*Meanyng towarde Syria.

12 And the weſt border was the great ſea, and the ſame coaſt was the coaſt of the chyldren of Iuda rounde about, in their kynredes.

13 And vnto Caleb the ſonne of Iephune, did Iosuah geue a part among the chyldren of Iuda, according to the mouth of the lord, euen Kiriatharba of the father of Enac, whiche citie is Ebron.

Iosu. 14. d

14 And Caleb (f) droue thence the three ſonnes of Enac, Seſai, and Ahiman, and Thalmai (whiche were) the ſonnes of Enac.

(f) Nowe in the tyme of Iosuah, and therefore is tolde by way of repetition Iudic. 1.

15 And he went vp thence to the inhabitours of Dabir: and the name of Dabir in the olde tyme was (g) Kiriath Sephar.

(g) That is, a citie of letters.

16 And Caleb ſayde, He that ſmiteth Kiriath Sephar, and taketh it, to hym wyl I geue Achſah my daughter to wyfe.

17 And Othniel, the ſonne of Kenes the "brother of Caleb, tooke it: and he gaue him Achſah his daughter to wyfe.

Iudic. 1. c
1. King. 17. a
"or, coſin.

18 And as ſhe went in vnto him, ſhe mooued him to aſke of her father a feelde, and (h) ſhe alyghted of her aſſe, and Caleb ſayde vnto her. What ayleth thee?

(h) Eyther becauſe her huſbande woulde not, or becauſe he deferred it to long.

19 Who anſweared, Geue me a "bleſſyng, for thou haſt geuen me a ſouth lande, geue me alſo ſpringes of water. And he gaue her ſpringes of water both aboue and beneath.

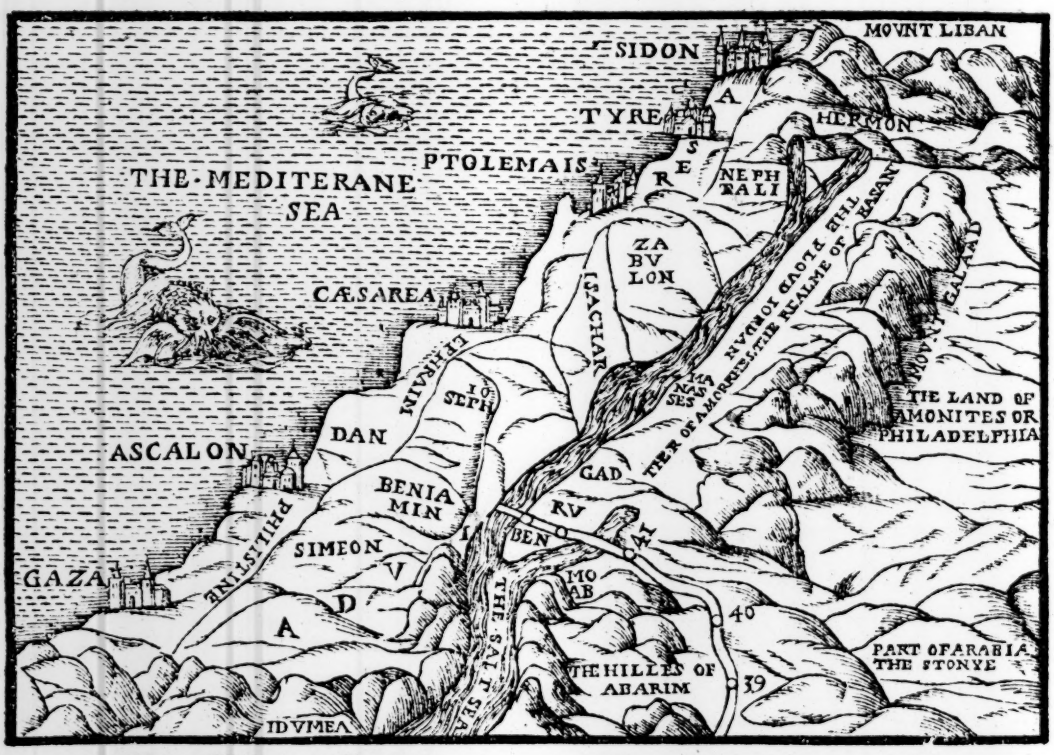
"or, petitiō

20 This is the inheritance of the tribe of the chyldren of Iuda by their kinredes.

D 21 And the vttermoſt cities of the tribe of the chyldren of Iuda towarde the coaſtes of Edom ſouthward, were Kabzeel, Eder, and Iagur,
22 Kinah, Dimonah, and Adadah,
23 Kedes, Hazor, and Iethnan,
24 Ziph, Telem, and Baloth,
25 Hazor, Hadathath, Kariath, Heſron, whiche is Hazor,
26 Amam, Shema, and Moladah,
27 Hazar, Gadda, Haſmon, and Beth pheleth,
28 Hazarſual, Beerſabe, and Baziothia,
29 Baala, Iim, and Azem,
30 Eltholad, Cecil, and Horma, E
31 Zekelag, Medemenah, and Senſenna,
32 Lebaoth, Selhim, Ain, and Rimon: al the cities are twentie and niene, with their villages.
33 And in the lowe countrey they had Eſthaol, Zareah, and Aſenah,
34 Zanoah, En-gannim, Thaphuah, and Enam:
35 Iarmuth, Adulam, Socoh, and Azekah,
36 Saarem, Adithaim, Gederah, and Gederothaim: fourteene cities with their villages.
37 Zenan, Hadazah, and Magdalgad,

¶ The diuiſion of the lande to the chyldren of Iſrael,

that is to wit, by Moſes vnto two tribes and an halfe on the farther ſyde of the ryuer Iordane towarde the Eaſt, and to the other tribes on the hyther ſyde, by Ioſuah.



F 38 Delean, Miſpeh, and Iektheel,
39 Lachis, Bazcath, and Eglon,
40 Chabbon, Lehamam, and Cethlis,
41 Gederoth, Bethdagon, Naamah, & Makedah: ſixteene cities with their villages.
42 Lebnah, Ether, and Aſan,
43 Iephthah, Aſnah, and Nezib,
44 Keilah, Achzib, and Mareſah: niene cities with their villages.
45 Akron with her townes and villages.
46 From Akron euen vnto the ſea, al that lyeth about Aſdod with their villages.
47 Aſdod with her townes and villages, G
Azah with her townes and villages vnto the (i) riuer of Egypt, & the great ſea was their coaſt.
48 And in the mountaynes they had Samir, Iathir, and Socoh,
49 Dannah, and Kariath Sennach, which is Dabir,
50 Anab Eſthemoh, and Anim,
51 Goſen, Holon, and Giloh, a leuen cities with their villages.
52 Arab, Dumah, and Eſean,
53 Ianum,

(i) Meaning Nilus.

53 Janum Beth-thaphuath, and Aphecah:
Iosue. 14.d 54 Hunntah, and Kiriath-arbe, (whiche is Hebzon) and Sioz, nine cities with theyz villages.
55 Maon, Carmel, Ziph, and Iutah,
56 Iesrael, Iukadam, and Zanoah.
57 Cain, Gabaah, and Thamnah: tenne cities with their villages.
58 Halhul, Beth zur, and Gedoz,
59 Maarath, Beth-anoth, and Eltheton: sixe cities with their villages.
60 Kariath-baal, which is Kariath-iarim, & Rabba: two cities with their villages.
61 In the wylderneſſe they had Beth-arabah, Meddin, and Sacacah,
(k) Of this citie the salt sea hath his name.
62 Nebsan, and the (k) citie of Salte, and Engaddi: sixe cities with their villages.
(l) That is vterly, though they slue the most part of them, and brent their cities. Iu. i. b but Dauid afterwarde draue them out. ii. Sam. v.
63 Neuertheleſſe, the Iebusites that were the inhabitantes of Hierusalem, could not the childzen of Iuda (l) cast out: but the Iebusites dwel with the childzen of Iuda at Hierusalem vnto this day.

The. xvi. Chapter.

1. The lot or part of Ephraim. 10. The Chanaanites dwelled among them.

A 1 AND the lot of the childzen of Ioseph fel from Iozdane by Iericho, vnto the water of Iericho eastwarde, and to the wylderneſſe that goeth vp from Iericho throughout mount Bethel:
2 And goeth out from (a) Bethel to Luz, and runneth along vnto the bozders of Archi Ataroth:
(a) Luz is thought to be a citie at the ende of mount Bethel, whiche is also named Bethel. Gen. xxviii. d and so Bethel is both the name of a citie, and of amount.
3 And goeth downe agayne weastwarde, euen to the coast of Japhleti, and vnto the coast of Beth-hozon the neather, and to Gazer, and the endes of their coastes leaue at the weast sea.
4 And so the childzen of Ioseph, Manasses, and Ephzaim, tooke their inheritance:
5 And the bozders of the childzen of Ephzaim was by their kinredes. Theyz bozder on the east syde was, Ataroth Adar, euen vnto Beth-hozon the vpper:
6 And went out weastwarde to Machmethath on the nozth syde, and returneth eastwarde vnto Thaanath Silo, and past it on the east syde vnto Janoah,
B 7 And went downe from Janoah to Atharoth and Naarath, and came to Iericho, and went out at Iozdane.
8 And their bozder went from Thaphuah weastwarde vnto the riuer Kanath, and the endes were the weast sea: This is the inheritance of the tribe of the childzen of Ephzaim by their kinredes.
9 And the separate cities foz the childzen of Ephzaim were among the inheritance of the childzen of Manasses, euen the cities, with their villages.
10 And they dzaue not out the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt among the Ephzaites vnto this day, and serue vnder tribute.

The. xvii. Chapter.

1. The portion of the halfe tribe of Manasse. 3. A portion is geuen to the daughters of Salphaad.

1 THis was the lotte of the tribe of Manasses, whiche was the eldest sonne of Ioseph, to wit, of Machir the eldest sonne of Manasses, whiche was the father of Gilead: (nowe because he was a man of warre) he had Gilead and Basan. A Gene. 46. b. vearse. 14.
2 This is the possession of the (a) rest of the childzen of Manasses by their kinredes, (namely) of the chyldzen of Abiezer, the childzen of Helek, the childzen of Ariel, the childzen of Sechem, the chyldzen of Hepher, the childzen of Semida: Foz these were the male chyldzen of Manasses, the sonne of Ioseph by their kinredes. a) For the other halfe tribe had their portion beyonde Iordane. Num. xxvi. d
3 But Salphaad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasses, had no sonnes, but daughters: whose names are these, Mahala, Noa, Hagla, Melcha, and Thirsa. Num. 26. d. 27. a. and. 36. a.
4 Whiche came before Eleazar the priest, and before Iosuah the sonne of Nun, and before the Lozdes, saying, The Lozd commaunded Moses to geue vs an inheritance among our (b) bzethzen: And therefoze accozdyng to the commaundement of the Lozde, he gaue them an inheritance among the bzethzen of their father. (b) Among them of our tribe.
5 And there fel tenne pozcions to Manasses, besyde the lande of Gilead and Basan, whiche were on the other syde Iozdane.
6 Because the daughters of Manasses dyd inherite among his sonnes: and Manasses other sonnes had the lande of Gilead.
7 And the coast of Manasses was from Aser to Machmathath that lyeth before Sichem, and went along on the ryght hande, euen vnto ỹ inhabitantes of Entaphuah. B
8 And the lande of Thaphuah belonged to Manasses: whiche (c) Thaphuah is besyde the bozder of Manasses, besyde the bozder of the chyldzen of Ephzaim. (c) Meanyng the citie it selfe.
9 And the coast descended vnto the " riuer Canah southward, euen to the riuer: these cities of Ephzaim are among the cities of Manasses: the coast of Manasses went also on the nozth syde to the riuer, and the endes of it goe out at the sea: " or, brooke of reedes.

10 So that the South parteyned to Ephraim, and the North to Manasses, and the sea is his border: and they met togeather in (d) Aser northwarde, and in Issachar eastwarde.

(d) In the tribe of Aser and the tribe of Issachar.

11 And Manasses had in Issachar and in Aser, Beth sean and her townes, Ibleam and her townes, & the inhabitours of Dor, with the townes parteynyng to the same, and the inhabitours of Endor, with the townes of the same, and the inhabitours of Thaanach with her townes, and the inhabitours of Mageddo with the townes of the same, euen three countreys.

12 Yet the children of Manasses coulde (e) not ouercome those cities, but the Chanaanites presumed to dwelle in the same land.

(e) For at the first they were not corragious, and after agreed with them on condition contraty to gods commaundemēt.

13 Neuertheless, as soone as the children of Israel were waxed strong, they put the Chanaanites vnder tribute, but expelled them not.

14 And the children of Joseph spake vnto Iosuah, sayeing, Why hast thou geuen me but one lot and one portion to inherite, seeing I am a great people, and forasmuche as the Lorde hath (f) blessed me hitherto?

(f) According to my father Iacobs prophesie. Gen. xlviii. d

15 And Iosuah answeared them, If thou be muche people, then geat thee vp to the wood (countrey) and prepare for thee selfe there in the lande of the Pherezites and (g) of the Giantes, yf mount Ephraim be to narowe for thee.

(g) If this mount be not large yenough, why dooest not thou geat more by destroying gods enimies as he hath commaunded.

16 And the children of Joseph saide, The hil is not yenough for vs: and al the Chanaanites that dwelle in the lowe countrey haue charettes of iron, and so haue they that inhabite Beth sean and the townes of the same, and they also that dwel in the valley of Jezrael.

17 And Iosuah saide vnto the house of Joseph, Ephraim, and Manasses, Ye be much people, and haue great power, and shal not therefore haue one lot:

18 Therefore the hil shalbe yours, and ye shal cut downe the wood that is in it: and the endes of it shalbe yours, yf ye cast out the Chanaanites, whiche haue iron charettes, and are very strong.

The. xviii. Chapter.

I. The tabernacle is set in Silo. 4. Certayne are sent to diuide the lande to the other seuen tribes. II. The lotte of the children of Beniamin.

1 AND the whole congregation of the chyldren of Israel came togeather at Silo, and set vp the (a) tabernacle of the congregation there, after the land was in subiection before them.

(a) Whiche had continued at Gilgal euer since they came to the lande tyl nowe.

2 And there remayned among the chyldren of Israel (b) seuen tribes, whiche had not yet receiued their inheritance.

(b) That is, Beniamin, Simeon, Zabulon, Issachar, Aser, Nephthali, and Dan.

3 And Iosuah said vnto the children of Israel, Howe long are ye so slacke to comme and possesse the land whiche the Lord God of your fathers hath geuen you?

4 Geue out from among you for euery tribe three men, that I may sende them: and that they may ryse, and walke through the lande, and distribute it accordyng to the (c) inheritance thereof, and comme againe to me.

(c) That is, into seuen partes, to euery tribe one.

5 And let them diuide it vnto them into seuen partes: and Juda shal abide in their coast on the south, and the house of Joseph shal stande in their coastes on the north.

6 Describe ye the lande therfore into seuen partes, and bryng the description hyther to me: and I shal cast lottes for you here before the (d) Lorde our God.

(d) That is, before the arke of the Lorde.

7 But the Leuites haue no part among you, for the (e) priesthood of the Lorde is their inheritance: and Gad and Ruben, and halfe the tribe of Manasses, haue receiued their inheritance beyonde Jordane eastwarde, whiche Moses the seruant of the Lorde gaue them.

(e) That is, tithes, sacrifices, and offeringes, Iosua. xiii. d, and xiiii. a. Iosua. 12. b B

8 And the men arose, and went their way: and Iosuah charged them that went to describe the lande, sayeing, Depart, and goe through the lande, and (f) describe it: and comme agayne to me, that I may here cast lottes for you before the Lord in Silo.

(f) By writing the names of euery countrey & citie.

9 And the men departed, and walked thorowe the lande, and described it by cities, into seuen partes, in a booke, and returned to Iosuah into the hoast at Silo.

10 And Iosuah cast (g) lottes for them in Silo before the Lorde: and there Iosuah diuided the lande vnto the chyldren of Israel, to eche their portion.

(g) To auoyde dissetion, & that euery man shoulde be content with gods appoyntment.

11 And the lot of the tribe of the children of Beniamin came vp, accordyng to their kinredes, and the coast of their lot came betweene the children of Juda, and the chyldren of Joseph.

12 And their north coast was from Jordane, and went vp to the syde of Jericho on the north syde, and went vp through the mountaynes weastwarde, and they ended at the wylderneese of Beth auen.

13 And went from thence toward Luz, euen to the south syde of Luz (the same is (h) Bethel) and dessended agayne to Ataroth-Adar, vnto the hill that lyeth on the south syde of the neather Bethhoron.

(h) Whiche was in the tribe of Ephraim: a nother Bethel was in the tribe of Beniamin.

14 And the coast turneth thence, and compasseth the corner of the sea southwarde, euen

euen from the byl that lyeth before Beth-horon southwarde: and goeth out at Kiriath-baal (whiche is Kiriath iarim) a citie of the chyldren of Iuda: This is the west quarter.

15 And the south coast goeth from the ende of Kiriath-iarim, & goeth out * westward, and thence it turneth to the wel of waters of Nephthoah,

* or, to the sea.

16 And commeth downe againe to the ende of the byl that lyeth before the valley of the sonne of Hennom, euen in the valley of the giantes northwarde, & descendeth into the valley of Hennom beside * Iebusi southwarde, & goeth downe to the wel of Rogel,

* or, Ierusalem.

17 And compasseth from the north, and goeth forth to (i) En semes, and departeth from thence to the places of Geliloth, whiche are toward the goeyng vp vnto Adummim: and goeth downe to the stone of Bohan the sonne of Ruben.

(i) Whiche is in the tribe of Ephraim, Iosu. 15. a

18 And then goeth along towarde the syde of the playne northward, and goeth downe into the feeldes.

19 And goeth along to the syde of Beth hagla northwarde, and endureth the poynt of the salt sea northerefrom, (euen) at the (k) south end of Iordane: This is the south coast.

(k) Where the riuer entreth vnto the salt sea.

20 And Iordane keepeth in this coast on the east syde: and this is the inheritance of the chyldren of Beniamin by their coastes rounde about, throughout their kinredes.

D 21 These were the cities of the tribes of the chyldren of Beniamin throughout their kinredes, Iericho, Beth-hagla, and the playne of Casis,

22 Beth arabah, Samaraim, and Bethel,

23 Auim, Parah, and Ophrah,

24 Cephar Haamonai, Ophni, and Gaba: twelue cities with their villages.

25 Gabaon, Ramah, Beeroth,

26 Mispeh, Chephirah, and Mosah,

27 Recem, Iarephel, and Tharela,

28 Sela, Eleph, and Iebusi (whiche is (l) Hierusalem) Gibath, and Ciriath, foureteene cities with their villages. This is the inheritance of the chyldren of Beniamin throughout their kinredes.

(l) Whiche was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iuda.

The. xix. Chapter.

1. The portion of Simeon. 10. Of Zabulon. 17. Of Issachar. 24. Of Aser. 32. Of Nephthali. 40. Of Dan. 49. The portion of Iosuah.

1 AND the seconde lot came out to Simeon, euen for the tribe of the chyldren of Simeon by their kinredes: and their inheritance was in the (a) middes of the inheritance of the chyldren of Iuda.

(a) According to Iacobs prophesie, that he shoulde be scattered among the other tribes, Gen. 49. a.

2 And they had in their inheritance, Beersabe, Sabe, and Moladah,

3 Hazarsual, Balah, and Azem,

4 Eltholad, Bethul, and Hormah,

5 Zikelag, Beth-marcaboth, & Hazersusah,

6 Bethlebaoth, and Saruhen, thirteene cities with their villages.

7 Ain, Remmon, Ether, and Asan, foure B cities with their villages.

8 And thereto al the villages that were rounde about these cities, euen to Balasah Beer, and Ramath southwarde. This is the inheritance of the tribe of the children of Simeon throughout their kinredes.

9 Out of the lot of the chyldren of Iuda came the inheritance of the chyldren of Simeon: for the part of the chyldren of Iuda was (b) to muche for them, and therfore the chyldren of Simeon had their inheritance in the inheritance of them.

(b) God prouiding afore hand for the great encrease that they shoulde growe to in tyme to comme.

10 And the thirde lot arose for the chyldren of Zabulon throughout their kinredes: and the coastes of their inheritance came to Sarid.

11 And went vp (c) westwarde euen to Maralah, & reached to Dabbaseth: and came thence to the riuer that lyeth before Jokneam.

(c) Meanyng towarde the great sea.

12 And turned from Sarid eastwarde towarde the sunne rysyng, vnto the border of Chisloth Thabor, and then goeth out to Dabereth, and goeth vp to Iaphia.

13 And from thence goeth along eastwarde to Gethah Hepher, to Ithah Kazin, & goeth to Remmon, and turneth to Neah:

14 And compasseth it on the north syde to C Hannathon, and endeth in the valley of Iephthahel,

15 And Katath, Nahalol, Simeon, Idalah, and (d) Bethlehem: twelue cities with their villages.

(d) There was another Bethlehem in the tribe of Iudah.

16 This is the inheritance of the chyldren of Zabulon throughout their kinredes, and these are the cities with their villages.

17 And the fourth lot came out to Issachar, euen for the chyldren of Issachar by their kinredes.

18 And their coast was Iesraelah, Kasuloth, and Sunem,

19 Hapharaim, Sion, and Anaharah,

20 Rabbith, Kision, and Abez,

21 Rameth, Enganim, Enhadah, & Beth- D phazez.

22 And his coast reacheth to Thabor, and Sahazimah, and Bethsames, and endeth at Iordane: syxteene cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar by their kinredes, and these are the cities with their villages.

24 And the fifth lot came out for the tribe of the chyldren of Aſer by their kinredes,
25 And their coaſt was, Helkath, Hali, Beten, and Achſap,
26 Alamelech, Amaad, and Miſal: and came to Carmel weſtwarde, and to Sihor Libanath,
27 And turneth towarde the ſunne riſing to Beth dagon, and commeth to (e) Zabulon, and to the valley of Iephthahel, towarde the north ſyde of Bethemek and Neiel, and goeth out on the left ſyde of Cabul,

(e) That is, ſoyneth to the tribe of Zabulon.

E 28 And to Hebron, Rohob, Hamnon, and Kanah, euen vnto great Sidon:
29 And then the coaſt turneth to Ramah, and to the ſtrong citie of (f) Tyr, and turneth to Hoſah, and endeth at the ſea by the poſſeſſion of Achzibah,

(f) Whiche was Tyrus a ſtrong citie in the ſea.

30 Amah alſo, and Aphek, and Rohob: twentie and two cities with their villages.
31 This is the inheritance of the chyldren of Aſer by their kinreds: theſe are the cities with their villages.
32 And the ſyxth lot came out to the chyldren of Nephthali (euen) to the chyldren of Nephthali by their kinredes.

(g) Theſe cities were in the countrey of Zeananim

33 And their coaſt was from Heleph, (g) and from Elon to Zaenanim, Adami Nekeb, and Jabneel, euen to Lakum, & dooth goe out at Iordane.
34 And then the coaſt turneth weſtward to Aſanoth Thabor, and then goeth out from thence to Hukukah, and reacheth to Zabulon on the ſouth ſyde, and goeth to Aſer on the weſt ſyde, and to Iuda vpon Iordane towarde the ſunne ryſyng.

F 35 And their ſtrong cities are Ziddim, Zer, Hamath, Raccath, and (h) Cereneth,
36 Adamah, Ramah, and Hazor,
37 Kedes, Edrai, and Enhazor,
38 Ieron, Magdalel, Horem, Bethanah, and (i) Bethſames, nienteene cities with their villages.

(h) Of the whiche the lake of Gennezareth had his name.
(i) There were three cities of this name, one in Iuda, one in Iſachar, and this in Nephthali.

39 This is the inheritance of the tribe of the chyldren of Nephthali by their kynredes, theſe alſo are the cities and their villages.
40 And the ſeuenth lot came out for the tribe of the chyldren of Dan by their kynredes.
41 And the coaſt of their inheritance was, Zaraah, Eſthaol, Irſemes,
42 Saelabin, Aialon, Iethlah,
43 Elon, and Themnathah, and Akron,
44 Eltheked, Gibbethon, and Baalath,
45 Iehud, Banebarac, and Gathrimon,
46 Meiercon, and Arecon, with the border that lyeth before (k) Japho.

(k) Called Toppe.

47 And the coaſt of the chyldren of Dan went (l) out from them: and the chyldren of Dan went vp to (m) fyght agaynſt Leſem, and tooke it, & ſmote it with the edge of the ſwoord, and conquered it, and dwelt therein, and called it Dan, after the name of Dan their father.

(l) That is, fayled them before al coulde be ſerued.
(m) Accordyng as Iacob had propheſied. Gen. 49. c.

48 This is the inheritance of the tribe of the chyldren of Dan in their kinredes, theſe alſo are the cities, with their villages. G
49 When they had made an end of diuiding the lande by their coaſtes, the chyldren of Iſrael gaue an inheritance to Ioſuah the ſonne of Nun among them:
50 Accordyng to the woorde of the Lorde they gaue hym the citie whiche he aſked, euen Thimnath Serah in mount Ephraim: and he buylt the citie, and dwelt therein. Ioſu. 24. verſe. 30.
51 Theſe are the inheritances whiche Eleazar the prieſt, and Ioſuah the ſonne of Nun, and the ancient fathers of the tribes of the chyldren of Iſrael diuided by lot in Silo before the Lord, at the doore of the tabernacle of the congregation, and ſo they made an ende of diuiding the countrey. Num. 35. verſe. 17.

The. xx. Chapter.

2. The Lord commaundeth Ioſuah to appoint cities of refuge. 3. The vſe thereof. 7. And their names.

1 THe Lorde alſo ſpake vnto Ioſuah, ſayeing, A
2 Speake to the chyldren of Iſrael, and ſay, Appoynt out from among you cities of refuge, whereof I ſpake vnto you by the hande of Moſes:
3 That the ſlear that killeth any perſon vnwares and vnwittingly, may flee thyther: and thoſe cities ſhalbe your refuge from the (a) auenger of blood. Exod. 21. Num. 35. Deut. 19.

(a) That is, the neareſt kynſman of hym that is ſlayne.

4 And he that dooth flee vnto one of thoſe cities, ſhal ſtande at the entring of the gate of the citie, and ſhal ſhewe his cauſe in the eares of the elders of the citie: and they ſhal take him into the citie vnto them, and geue him a place, that he may dwel amõg them.
5 And if the auenger of blood folowe after hym, they ſhal not deliuer the ſlear into his hande: becauſe he ſmote his neighbour ignorantly, and hated him not before tyme.
6 And he ſhal dwel in the ſayde citie vntyl he ſtand before the congregation in (b) iudgement, or vntyl the death of the high prieſt that ſhal be in thoſe dayes: for then ſhal the ſlear returne, and comme vnto his owne citie, and vnto his owne houſe, and vnto the citie from whence he fled.

(b) Tyl his cauſe were prooued. Num. 35.

7 And they ſanctifyed Kedes in Galilee in mount Nephthali, and Sichem in mount Ephraim, and Kiriath arba (whiche is Hebron) in the mountayne of Iuda. B
8 And

8 And on the other syde Iordane ouer against Iericho eastwarde, they appoynted Bezer in the wildernesse vpon the playne, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Basan out of the (e) tribe of Manasses.

(e) That is, out of the halfe tribe of Manasses, beyonde Iordane.

9 These were the cities appoynted for all the children of Israel, and for the stranger that soiourned among them, that whosoeuer killed any person ignorantly, the same might flee thyther, and shoulde not dye by the hande of the auenger of blood, vntil he stoode before the (d) congregation.

(d) The iudges, to declare his cause.

The.xxi. Chapter.

41. The cities geuen to the Leuites, in number eyght and fourtie. 44. The lorde accordyng to his promise gaue the children of Israel rest.

¶ 1 AND then came the principal fathers of the Leuites vnto Eleazar ỹ priest, and vnto Iosuah the sonne of Nun, and vnto the auncient fathers that were ouer the tribes of the children of Israel,

2 And spake vnto them at Silo in the land of Chanaan, sayeing, The Lorde commaunded by Moses to geue vs cities to dwel in, with the suburbes thereof for our catel.

3 And the children of Israel gaue vnto the Leuites out of their inheritance, at the byddyng of the Lorde, these cities folowyng, with their suburbes.

Num. 35. b. Iosua. 20.

4 And the lot came out for the kinrede of the (a) Caathites, the children of Aaron the priest, whiche were of the Leuites, had geuen them by lot out of the tribe of Iuda, out of the tribe of Simeon, and out of the tribe of Beniamin, thirteene cities.

(a) There were three families of the Leuites, the Caathites, Gersonites, & the Merarites. The priestes were of the familie of Caath.

5 And the rest of the children of Caath had by lot out of the kinredes of the tribe of Ephraim, out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities.

6 And the chyldren of Gerson had by lot out of the kinredes of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirteene cities.

B 7 And the children of Merari by their kinredes, had out of the tribe of Ruben, & out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

8 And the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lorde commaunded by the hande of Moses.

9 And they gaue out of the tribe of the children of Iuda, and out of the tribe of the children of Simeon, these cities by name,

10 Whiche the children of Aaron, beyng of the kinredes of the Caathites, and of the children of Leui, obteyned: (for theirs was the fyrst lot.)

11 And they gaue them Kiriath arba of the father of Enac (whiche is Hebron) in the hyl countrey of Iuda, with the (b) suburbes of the same rounde about it.

(b) The suburbes were a thousand cubites frō the wall of the citie rounde about. Num. xxxv. & i. Chro. vi.

12 But the lande that parteyned to the citie, and the villages thereof, gaue they to Caleb the sonne of Iephune, to be his possession.

13 And thus they gaue to the children of Aaron the priest, a citie, to the whiche the slayer myght flee, euen Hebron with her suburbes, and Libna with her suburbes,

14 And Iathir with her suburbes, & Esthemoa with her suburbes:

15 Holon with her suburbes, Dabir with C her suburbes:

16 Ain with her suburbes, Iuttah with her suburbes, Bethsames with her suburbes: nine cities, out of those two tribes.

17 And out of the tribe of Beniamin, they gaue Gibeon with her suburbes, Gabae with her suburbes,

18 Anatoth with her suburbes, Almon with her suburbes, foure cities.

19 Al these cities of the children of Aaron priestes, were thirteene cities with theyr suburbes.

20 And the kinredes of the children of Caath that were Leuites, that is to say, the (c) other children of Caath, had cities geuen them for their lot out of the tribe of Ephraim.

(c) That is, that were no priestes, but Leuites only.

21 For they gaue them the citie that the slear myght flee vnto, Sichem with her suburbes in mount Ephraim, and Gazer with her suburbes,

22 And Cibzaim with her suburbes, and Beth-horon with her suburbes, foure cities. D

23 And out of the tribe of Dan, Elthec with her suburbes, Gabethon with her suburbes,

24 And Aialon with her suburbes, Gathremon with her suburbes, foure cities.

25 And out of the (d) halfe tribe of Manasses, Thanach with her suburbes, & Gathremon with her suburbes, two cities.

(d) Whiche dwelled in Chanaan.

26 Al the cities for the other kinredes of the children of Caath, were tenne, with theyr suburbes.

27 And vnto the children of Gerson, whiche were of the kinredes of the Leuites, they gaue out of the other halfe tribe of Manasses, the citie of refuge for the slear, Golan in Basan with her suburbes, and

Beesltherah with her suburbes, two cities.
28 And out of the tribe of Issachar, Kision with her suburbes, and Dabereh with her suburbes:
29 And Iarmuth with her suburbes, Enganim with her suburbes, foure cities.
30 And out of the tribe of Aser, Misal with her suburbes, Abdon with her suburbes.
31 Helcath with her suburbes, and Rohob with her suburbes, foure cities.
32 And out of the tribe of Nephthali, the citie for the slear to flee vnto, Kedes in Galilee with her suburbes, Hamothdor with her suburbes, and Carthan with her suburbes, three cities.
33 Al the cities of the Gersonites throughout their kinredes, were thirteene cities with their suburbes.
34 And vnto the other kinredes of the chyldren of Merari (e) the rest of the Leuites, they gaue out of the tribe of Zabulon, Iecnam with her suburbes, and Cartha with her suburbes,
35 Dimnah with her suburbes, and Nahalal with her suburbes, foure cities.
36 And out of the tribe of Ruben, (f) Bezer with her suburbes, and Iahala with her suburbes,
37 Kedemoth with her suburbes, and Mephaath with her suburbes, foure cities.
38 And out of the tribe of Gad, they gaue the citie for the slear to flee vnto, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,
39 Hesbon with her suburbes, and Iaser with her suburbes, foure cities in al.
40 So that al the cities of the chyldren of Merari throughout their kinredes, whiche were the rest of the kinredes of the Leuites, were by their lot twelue cities.
41 And al the cities that the Leuites had (g) among the possession of the chyldren of Israel, were fourtie & eyght, with their suburbes.
42 And these cities lay euery one seuerally, hauyng their suburbes rounde about them throughout al the sayde cities.
43 And the Lorde gaue vnto Israel all the lande whiche he sware to geue vnto theyr fathers: and they conquered it, and dwelt therein.
44 And the Lorde gaue them rest roundeabout, accordyng to al that he sware vnto their fathers: and there stoode not a man of al their enimies before them: the Lorde also deliuered al their enimies into theyr handes.
45 There escaped nothing of al the good thinges whiche the Lorde had sayde vnto the house of Israel, but al came to passe.

(e) The families of Caath and Gerson, alredy spoken of, remaineth only Merari, of which being the yongest, came the thirde familie of Leuites, and are here therefore called the rest.
(f) Bezer and Ramoth, were the cities of refuge, vnder the Merarites, and beyonde Iordane.
(g) That Iacobs prophesie might be fulfilled, and gods prouidence performed: that is, that no part of Israel should want their teachers of gods lawe.

The.xxii. Chapter.

I. Ruben, Gad, and the halfe tribe of Manasses are sent agayne to their possessions.

1 THen (a) Iosuah called the Rubenites, the Gadites, & the halfe tribe of Manasses,
2 And sayde vnto them, Ye haue keapt all that Moses the seruant of the Lorde (b) commaunded you, and haue obeyed my voyce in al that I commaunded you.
3 Ye haue not leaft your brethren of a long season vnto this day, but haue keapt the commaundement of the Lorde your God.
4 And nowe that the Lord hath geuen rest vnto your brethren, as he promised them, therefore returne ye, and goe vnto your tentes, and vnto the lande of your possession, whiche Moses the seruant of the Lorde gaue you on the other syde Iordane.
5 But in any wyse take diligent heede, to doo the commaundement and (c) law, whiche Moses the seruant of the Lorde charged you, that ye loue the Lorde your God, and walke in al his wayes, and keepe his commaundementes, and cleaue vnto hym, and serue him with al your hartes, and all your soules.
6 And so Iosuah (d) blessed them, and sent them away: and they went vnto theyr tentes.
7 Unto the one halfe of the tribe of Manasses Moses gaue (possession) in Basan: and vnto the other halfe thereof gaue Iosuah among their brethren on this syde Iordane westwarde. And Iosuah sent them away also vnto their tentes, and blessed them,
8 And said vnto them, Returne with much riches vnto your tentes, and with a great multitude of catel, with siluer and golde, with brasse, and iron, and with muche rayment: and diuide the spoyle of your enimies with your (e) brethren.
9 And the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, returned, and departed from the chyldren of Israel out of Silo, which is in the land of Chanaan, to goe vnto the countrey of Gilead, to the lande of their possession, whiche they had obteyned accordyng to the woorde of the Lord by the hande of Moses.
10 And when they came vnto the borders of Iordane, that are in the lande of Chanaan, there the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses buylt (f) there an aulter by Iordane, and that a great aulter to see to.
11 When the chyldren of Israel hearde say, Beholde the chyldren of Ruben, the chyldren

(a) After that the Israelites enioyed the lande of Chanaan.
(b) Whiche was to go armed before their brethren. Num. xxxii.
(c) Iosuah nowe at parting, willing to shewe the his care, and his thankful hart for their paines, remembreth them of the keeping of gods lawe, as the only meane of al the rewarde and felicitie he wisseth them.
(d) He commended the to god, and prayed for them.

(e) Whiche they had left at home to keepe their cities and possessions. Num. xxxi, d i. king. xxx. f.

(f) This is beyonde Iordane: For somtime the whole countrey on both sydes of Iordane, is ment by Chanaan,

childzen of Gad, and the halfe tribe of Manasses, haue buylte an aulter in the foze-front of the lande of Chanaan, in the bozders of Iozdane, at the passage of the chyldzen of Israel:

12 When the chyldzen of Israel heardе of it, the whole congregation of the chyldzen of Israel, geathered them togeather at Silo, to make (g) batayle agaynst them.

(g) Gods law requireth thē so to doo, though they were the dearest freendes they had, yf they were founde to fal away from true religion Deut. 13. b.

13 And the chyldzen of Israel sent vnto the chyldzen of Ruben, and to the chyldzen of Gad, and to the halfe tribe of Manasses, into the lande of Gilead, Phinehes the sonne of Eleazar the prieste.

14 And with hym tenne Lozdes, of euerye cheefe house a Lozde, throughout al the tribes of Israel, whiche were heades of theyr fathers housholdes, among the " thousandes of Israel.

* or, multitude.

15 And they went vnto the chyldzen of Ruben, and to the chyldzen of Gad, and to the chyldzen of the halfe tribe of Manasses, vnto the lande of Gilead, and they spake with them, sayeing,

16 Thus saith the whole congregatiō of the Lozde, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lozde, in that ye haue buylded you an aulter foz to rebel this day agaynst the Lozde?

Num. 25. (h) The reproch of that wickednesse doth sticke by vs styl, though after punishment by death of 24. thousand Gods wrath was pacifyed Num. 25. c.

17 Is the wicked deede of Peoz to lytle foz vs, wherof we are not yet (h) cleansed vnto this day: and there was a plague in the congregation of the Lozde?

18 Ye also are turned awaye this day from the Lozde: and seeyng ye rebel to day agaynst the Lozd, it wyl comme to passe that to mozowe he shalbe wroth with al the congregation of Israel.

19 Notwithstandyng, yf ye thynke that the land of your possession is (i) vncleane, then comme ouer vnto the lande of the possession of the Lozde, wherein the Lozdes tabernacle dwelleth, and take possession among vs: but (k) rebel not agaynst the Lozde, noz rebel agaynst vs, to buylde you any other aulter, saue the aulter of the Lozde our God.

(i) As wanting the ark of the Lorde & his aulter. (k) To vse any other seruice thē god alloweth, is to rebel against god. 1. Sam. 15. Iosuah. 7. verse. 8.

20 Dyd not Achan the sonne of Zareth trespasse greeuously in the accursed thing, and wrath fel on al the congregation of Israel? and this man (l) perished not alone in his wyckednesse.

(l) Signifying, that yf many suffried for one mans fault, for the fault of many, al should suffer.

21 Then the chyldzen of Ruben, and the chyldzen of Gad, and the halfe tribe of Manasses, answeared, and said vnto the heades ouer the thousandes of Israel,

22 The Lozd God of gods, the Lozd God of gods knoweth, and al Israel shal know if it be to rebel oz to transgresse against the Lozde, then thou Lozd saue vs not this day.

23 Dz els yf we haue buylt vs an aulter to turne from folowyng the Lozde, oz to offer thereon whole burnt offeryng, oz meate offeryng, oz to offer peace offerynges theron, let the Lozd hym selfe (m) requyze it.

(m) That is, let him punishe vs, and reuenge it.

24 And if we haue not rather donne it foz feare of this thyng, sayeing, In tyme to come, your chyldzen myght say vnto ours, What haue you to doo with the Lozd God of Israel?

25 The Lozde hath made Iozdane a bozder betweene vs and you ye chyldzen of Ruben, and of Gad, ye haue no part therfoze in the Lozd: & so shal your chyldzen make our chyldzen (n) ceasse from fearyng the Lozd.

(n) Fal away from true religion.

26 Therefoze we sayde, We wyl make vs an aulter, not foz whole burnt offeryng, noz foz sacrifice:

27 But foz a witnesse betweene vs and you, & our generations after vs, that we should serue the Lozde with our whole burnt offerynges, sacrifices, and peace offerynges, befoze hym: and that your chyldzen shoulde not say to ours in tyme to comme, Ye haue no (o) parte in the Lozde.

(o) As you are excluded frō the land: so are you excluded frō beyng partakers of the lords seruice

28 Therefoze sayde we, that yf they should so say to vs, oz to (p) our generations in tyme to come: that we woulde say agayne, Behold the fashion of the aulter of the lozd, which our fathers made, neyther foz whole burnt offerynges, noz sacrifices, but foz a witnesse betweene vs and you.

(p) God requyreth that the care of his glory be in euery mā, not only for his tyme, but also that it reache to his posteritie.

29 God forbyd that we should rebel against the Lozd, & turne this day from after hym, and build any other aulter foz whole burnt offerynges, oblations, oz sacrifices, saue the aulter of the Lozde our God that is befoze his tabernacle.

30 And when Phinehes the prieste, and the lozds of the congregation, and heades ouer the thousandes of Israel which were with hym, heard these wozdes, that the chyldzen of Ruben, and the chyldzen of Gad, and the chyldzen of Manasses spake, " they were wel content.

" Heb. It was good in theyr eyes.

31 And Phinehes the sonne of Eleazar the prieste, sayde vnto the chyldzen of Ruben, and to the chyldzen of Gad, and to the chyldzen of Manasses, This day we perceaue that the Lozd is (q) among vs, because ye haue not donne this trespasse agaynst the Lozde: nowe ye haue rydde the childzen of Israel (r) out of the hande of the Lozde.

(q) His couenant and his true religion beyng preserued vncorrupt. (r) From the punishment that they muste haue looked for, by transgressyng of gods lawe.

32 And Phinehes the sonne of Eleazar the prieste, with the lozdes, returned from the chyldzen of Ruben, and from the chyldzen of Gad, out of the land of Gilead, vnto the lande of Chanaan, to the chyldzen of Israel, and brought them this wozde agayne.

33 And

33 And the sayeing pleased the chyldren of Israel, and they blessed God, and dyd not intende to goe agaynst them in batayle, and to destroy the lande whiche the chyldren of Ruben and Gad dwelt in.

34 And the children of Ruben and the children of Gad called the aulter (* Ed,) for it shalbe a witnesse betweene vs, that the Lorde is God.

* or, witnesse.

The .xxiii. Chapter.

2. Iosuah exhortrth the people that they ioyne not them selues to the gentiles.

A 1 AND it came to passe, a long season after that the Lorde had geuen reast vnto Israel from al their enimies round about, that Iosuah waxed old, and was "stricken in age.

" Heb, come into yeeres.

2 And Iosuah called for al Israel, and for their elders, their heades, their iudges, and officers, and sayde vnto them, I am olde, and stricken in age.

3 And ye haue seene al that the Lorde your God hath donne vnto al these nations (a) before you, howe the Lorde your God hym selfe hath fought for you.

(a) Your eyes bearyng witnesse.

4 Behold, I haue diuided vnto you by lot, these nations that remayne, to be an inheritance for your tribes, from Iordane, with al the nations that I haue destroyed, euen vnto the great "sea, weastwarde.

" Heb. At the sunne set

5 And the Lorde your God shal (b) expel them before you, and cast them from out of your syght, and ye shal conquer their lande, as the Lorde your God hath sayde vnto you.

(b) Whiche yet remayne vncõquered. Chapter. 13.

6 Be ye therefore of a good courage, that ye keepe, and doo al that is wrytten in the booke of the lawe of Moses, that ye bowe not aside therefrom, to the ryght hande, nor to the leaft.

Deut. 5. b. and. 28. b.

B 7 Neyther companye with these nations, that is, with them that are leaft with you, neyther make mention of the name of their goddes, nor (c) cause to sweare by them, neyther serue them, nor bowe your selues vnto them.

Psalm. 16. a

(c) Let not the iudges admit an oth when any shal sweare by their idols.

8 But sticke faste vnto the Lord your God, as ye haue donne vnto this day.

9 So shal the Lorde caste out before you greate nations, and myghtie, as no man hath ben able to stande before you hitherto.

Leuit. 26. b. Deut. 32. d.

10 One man of you shal chase a thousande: for the Lorde your God fyghteth for you, as he hath promised you.

11 Take good heede therefore vnto your "selues, that ye loue the Lorde your God:

" Heb. Soules.

12 Els, yf ye goe backe, and cleane vnto the reast of these nations that remayne with you, & shal make * marryages with them, and goe in vnto them, and they to you:

* Heb. Haue conuersatiõ with them. Exod. 23. g. Num. 33. f. Deut. 7. c.

13 Be ye sure that the Lorde your God wyl no more caste out al these nations from before you: but they shalbe snares and traps vnto you, and scourges in your sydes, and thornes in (d) your eyes, vntyl ye perishe from this good land whiche the Lord your God hath geuen you.

(d) Meanyng they shalbe a continual griefe vnto you, and so the cause of your destruction.

14 And beholde, this day doo I (e) enter into the way of al the worlde, and ye know in al your harts, and in al your soules, that nothyng hath fayled of al the good thinges whiche the Lorde your God promised you, but al are comme to passe vnto you, and nothyng hath fayled thereof.

(e) I dye accordyng to the course of nature.

15 Therefore, as al good "thynges are comme vppon you, whiche the Lorde your God promised you: so shal the Lorde bryng vpon you al "euyl, vntyl he haue destroyed you from this good lande whiche the Lorde your God hath geuen you.

" Promises " Threatenynges.

16 When ye haue (f) transgressed the testament of the Lorde your God, whiche he commaunded you, and haue gonne and serued strange goddes, and bowed your selues to them: then shal the wrath of the Lorde ware hot vppon you, and ye shal perishe quickly from the good land which he hath geuen you.

(f) He sheweth that no euyl can comme vnto man, excepte he offende God by disobedience.

The .xxiiii. Chapter.

2. Iosuah rehearseth Gods benefites.
14. And exhorteth the people to feare God. 26. Iosuah dyeth.

1 AND Iosuah geathered (a) al the tribes of Israel to Sichem, and called for the elders of Israel, and for their heades, iudges, and officers, and they presented them selues (b) before God.

A

(a) That were inhabitantes in the lande of Chanaan, to wit, nyne tribes & the halfe.

(b) Before the arke of god, whiche was then brought frõ Silo, to Sichem.

2 And Iosuah sayde vnto al the people, Thus sayth the Lord God of Israel, Your fathers dwelte on the other syde of the (c) fludde in olde tyme, euen Thare the father of Abraham, and of Nachor, and serued strange goddes.

(c) Euphrates in Mesopotamia. Gene. 11. d. Iudic. 5. a. Exo. 7. 8. 9. 10. and. 14. Exod. 12. f.

3 And I tooke your father Abraham from the other syde of the flud, and brought him throughout al the lande of Chanaan, and multiplyed his seede, & gaue him Isahac.

4 And I gaue vnto Isahac, Iacob and Esau: and I gaue vnto Esau mount Seir, to possesse it: but Iacob and his children went downe into Egypt.

5 I sent Moses also, and Aaron, and I plagued Egypte, and when I had so donne among them, I brought you out.

6 And I brought your fathers out of Egypt: and as they came vnto the sea, the Egyptians folowed after your fathers with charrettes

Exod. 14. c.

rets and horsemen vnto the red sea.

B 7 And when they cryed vnto the Lorde, the Lorde put * darkenesse betweene you and the Egyptians, and brought the sea vpon them, and couered them, & your eyes haue seene what I haue done to the Egyptians, & ye dwelt in ỹ wildernesse (d) a long season.

* or, a cloude.

(d) Euen fourtie yeeres. Num. 21. a.

8 And I brought you into the lande of the Amorites, whiche dwelt on the other syde Iordane: and they fought with you, and I gaue them into your hande, that ye myght conquer theyr countrey, and I destroyed them from out of your syght.

Num. 22. a. Deut. 23. a.

9 Then Balak the sonne of Ziphor kyng of Moab, arose, and warred agaynst Israel, and sent and called Balaam the sonne of Beor for to curse you:

10 But I would not hearken vnto Balaam, and therfore he rather blessed you: and so I deliuered you out of his hande.

11 And ye went ouer Iordane, & came vnto Iericho: and the (e) men of Iericho fought agaynst you, the Amorites, Pherezites, Chanaanites, Hethites, Gergesites, Heuites, and Iebusites, and I deliuered them into your hande.

(e) Not in open feelde, but by defending of their cities, as Iosu. 3. ver. 14.

12 And I sent hornets before you, whiche cast them out of your syght, euen the two kinges of the Amorites: but not with your owne sworde, or with your owne bowe.

13 And I haue geuen you a lande in whiche ye did not labour, and cities which ye built not, and whiche ye dwel in: vineyardes also, and olive trees whiche ye planted not, and whereof ye doo eate.

C 14 Nowe therefore, (f) feare the Lorde, and serue hym in perfectnesse and trueth, and put away the goddes whiche your fathers serued on the other syde of the flood, and in Egypt, and serue ye the Lorde.

(f) This is the true vse of gods benefites, to learne therby to feare & serue hym.

15 And yf it * seeme euyl vnto you to serue the Lorde, then choose you this day whom you wyl serue, whether the goddes whiche your fathers serued (that were on the other syde of the flood) eyther the goddes of the Amorites, in whose land ye dwel: as for me and my house, (g) we wil serue the Lorde.

* Heb. euyl in your sight.

(g) This teacheth vs that yf al the world would go from god, yet euery one of vs particulerly is bounde to cleaue vnto hym.

16 The people answeared and sayde, God forbid that we should forsake the Lord, and serue strange goddes.

17 For the Lord our god, he it is that brought vs & our fathers out of the lande of Egypt, and from the house of bondage, and which did those great miracles in our sight, & preserued vs in al the way that we went, & among al ỹ people which we came through.

18 And the Lord did cast out before vs al the people, euen the Amorites whiche dwelt in the lande, and therefore wyl we also serue the Lorde, for he is (h) our God.

(h) whom we knowledge our selues bounde to serue.

19 And Iosuah sayde vnto the people, Ye (i) can not serue the Lord: for he is an holy God, and a ielous God, and can not beare your iniquitie and sinne.

(i) Except ye caste away your idols.

20 If ye forsake the Lorde, & serue strange gods, he wil turne, and doo you euil, & consume you, after that he hath done you good.

21 And the people sayd vnto Iosuah, Nay, but we wyl serue the Lorde.

22 And Iosuah said vnto the people, ye are wytnesses (k) agaynst your selues, that ye haue chosen you the Lorde to serue hym. And they sayde, We are witnesses.

(k) In this your confession of gods benefites, & promise made to serue him, if hereafter ye doo the contrary.

23 Then put away (sayde he) the (l) strange gods which are among you, and bow your hartes vnto the Lorde God of Israel.

(l) which you haue founde and caryed away frō the spoiles of the cities that you haue wonne.

24 The people said vnto Iosuah, The lord our God wil we serue, and his voyce wyl we obey.

25 And so Iosuah (m) made a couenant with the people the same day, and set an ordinance and lawe before them in Sichem.

(m) By ioyning god and the people togeather, & repeated the promises & threatninges out of the lawe.

26 And Iosuah wrote these woordes in the booke of the lawe of God, and tooke a great stone, and pitched it on an ende in the saide place, vnder an oke that was in the sanctuarie of the Lorde.

27 And Iosuah said vnto al the people, Beholde, this stone shalbe a witnesse vnto vs, for (n) it hath heard al the woordes of the lord which he spake vnto vs, it shalbe therfore a witnesse vnto you, lest ye denie your God.

(n) Rather then mans dissimulatiō shoulde not be punished, the dumbe creatures shal crye for vengeance.

28 And so Iosuah let the people depart, euery man vnto his inheritance.

29 And after these thinges, Iosuah the sonne of Nun the seruant of the Lord, dyed, being an hundred and ten yeeres olde.

30 And they buried hym in the border of his inheritance in Thamnah Serah, which is in mount Ephraim, on the north syde of the hyl of Gaas.

31 And Israel serued the Lorde (o) al the dayes of Iosuah, and al the dayes of the elders that ouerliued Iosuah, and which had knowen al the woorkes of the Lord that he had done for Israel.

(o) Suche are the people commonly as the rulers are

32 And the bones of Ioseph, which the childrē of Israel brought out of Egypt, (p) buryed they in Sichem, in a parcel of ground whiche Iacob bought of the sonnes of Hemor the father of Sichem, for an hundred peeces of siluer, & it became the inheritance of the chyldren of Ioseph.

(p) They buried Iosephs bones, partly to perfourme their promise Genesis. l. verse. xxv. and partly for a remembrance of Gods holy promises cōcernyng the land of promise, & not to be abused, as the sepulchres & reliques in these our later dayes haue ben.

33 And Eleazar the sonne of Aaron dyed, whom they buryed in a hil that pertayned to Phinehes his sonne, which (hyl) was geuen hym in mount Ephraim.

The ende of the booke of Iosuah, whom the Hebrues cal Iehosuah.

The booke of Iudges, called in the Hebrewe *Sophtim*, and in the Latine Iudicium.

The first Chapter.

1. After Ioſuah was dead, Iuda was conſtitute captayne. 6. Adonibezekis taken. 14. The requeſt of Achſah. 16. The children of Keni. 19. The Chanaanites are made tributaries, but not deſtroyed.

1 AFter the death of Ioſuah, it came to paſſe that the childꝛen of Iſrael (a) aſked the loꝛd, ſayeing, Who ſhal goe vp foꝛ vs agaynſt the Chanaanites, to fyght firſt agaynſt them?

2 And the Loꝛde ſayde, Iuda ſhal goe vp: beholde, I haue deliuered the lande into his handes.

3 And Iuda ſayd vnto Simeon his (b) bꝛother, Come vp with me in my lot, that we may fyght agaynſt the Chanaanites, and I likewiſe wil goe with thee into thy (c) lot. And ſo Simeon went with hym.

4 And Iuda went vp, and the Loꝛd deliuered the Chanaanites and Pherezites into theyꝛ handes: and they ſlue of them in Bezek ten thouſande men.

5 And they founde * Adoni-bezek in Bezek: and they fought agaynſt hym, and ſlue the Chanaanites and Pherezites.

6 But Adoni-bezek fled, and they folowed after hym, caught hym, and (d) cutte of his thumbes, and his great toes.

7 And Adoni-bezek ſayde, Threeſcoꝛe and ten kings, hauing theyꝛ thumbes and great toes cut of, geathered theyꝛ meate vnder my table: as I haue done, ſo GOD hath done to me agayne. And they bꝛought hym to Hieruſalem, and there he dyed.

8 (The childꝛen of Iuda had (e) fought agaynſt Hieruſalem, and had taken it, and ſmitten it with the edge of the ſwoꝛd, and (f) ſet the citie on fyꝛe.)

9 Afterwarde the childꝛen of Iuda went dowme to fyght agaynſt the Chanaanites that dwelt in the mountayne, and towarde the ſouth, and in the lowe countrey.

10 And Iuda went agaynſt the Chanaanites that dwelt in Hebꝛon, whiche beſoꝛe tyme was called Kiriath-arba, and ſlue Seſai, Ahiman, and Thalmai.

11 And from thence he went to the inhabitantes of Dabir, whoſe name in olde tyme was called Kiriath-ſepher.

12 And Caleb ſayde, He that ſmyteth Kiriath-ſepher, and taketh it, to hym wyl I geue Achſah my daughter to wife.

13 And Othoniel the ſonne of Kenez Calebs younger bꝛother, tooke it: to whom he gaue Achſah his daughter to wyfe.

14 When ſhe came to hym, ſhe counſayled hym to aſke of her father a feelde: And then ſhe (g) lighted of her aſſe, and Caleb ſayde vnto her, What wylt thou?

15 She anſweared vnto hym, Geue me a bleſſyng: foꝛ thou haſt geuen me a ſouthwarde lande, geue me alſo ſpꝛynges of water. And Caleb gaue her ſpꝛynges both aboue and beneath.

16 And the chyldꝛen of the (h) Kenite, Moſes father in lawe, went vp out of the citie of palme trees, with the chyldꝛen of Iuda, into the wyldeꝛneſſe of Iuda, that lyeth in the ſouth of Arad, and they went & dwelt among the people.

17 And Iuda went with Simeon his bꝛother, and they ſlue the Chanaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie Hoꝛma.

18 And alſo Iuda tooke (i) Azzah with the coſtes thereof, and Aſkalon with the coſtes therof, and Akaron with the coſtes thereof.

19 And the Loꝛde was with Iuda, and he conquered the mountaynes, but coulde not dꝛiue out the inhabitantes of the valleyes, becauſe they had charrettes of yꝛon.

20 And they gaue Hebꝛon vnto Caleb, as Moſes ſayde: and he expelled thence the thꝛee ſonnes of Anak.

21 And the childꝛen of Beniamin dyd not caſt out the Iebuſites that inhabited Hieruſalem: but the Iebuſites dwel with the childꝛen of Beniamin in Hieruſalem vnto this day.

22 And in lyke manner they that were of the houſe of Ioſeph went vp to Bethel, and the Loꝛde was with them.

23 And the houſe of Ioſeph ſearched out Bethel, whiche beſoꝛe tyme was called Luz.

24 And the ſpyes ſawe a man come out of the citie, and they ſayde vnto hym, Shewe vs, we pꝛay thee, the way into the citie, and we wyl ſhewe thee mercy.

25 And when he had ſhewed them the way into the citie, they ſmote it with the edge of

(a) By the iudgement of Vrim. Exod. 18. weightie matters ought not to be taken in hande without firſt inuocation of God. Num. xxvii. verſe. xxi. 1. Sam xxviii verſe. vi.

(b) Whoſe inheritance was ſcatred among the tribe of Iuda accordyng to Iacobs propheſie. Gen. 49. b. Ioſ. 19.

(c) As yf I were one of the inhabitours of the lande that came to thee by lot.

* Or, the Loꝛde of Bezek.

(d) As he ſerued others, ſo by Gods iudgement is he ſerued hym ſelfe.

(e) Al this within the parentheſis was done in Ioſuah his time, and is here ſpoken of by way of repetition.

(f) Whiche was afterwarde built agayne, and poſſeſſed by the Iebuſites, 2. Sam. 5. verſe. 6.

(g) Reade Ioſu. xv. d.

(h) This was one of the names of Moſes father in lawe, Num. x. d.

(i) Theſe cities and others were afterwarde poſſeſſed of the Philiſtines.

C

D

Num. 21. a.

Num. 14. d. Ioſu. 14. d.

Ioſu. 16. a.

Gen. 28. d.

Ioſu. 2. c.

of the swoorde: but let the man and al his housholde goe free.

26 And the man went into the lande of the Hethites, and buylte a citie, and called the name therof Luz: whiche is the name therof vnto (i) this day.

(i) That is, vnto the time of Samuel, who is supposed to haue written this booke.

27 Neyther dyd Manasses expel Bethsean with her townes, Thanach with her townes, the inhabiters of Doz, with her townes, the inhabiters of Jeblaam, with her townes, neyther the inhabiters of Magiddo, with her townes: but the Chanaanites dwelt styl in the lande.

28 But assoone as Israel was waxed mightie, they put the Chanaanites to tribute, and expelled them not wholly.

E 29 In lyke manner, (k) Ephraim expelled not the Chanaanites that dwelt in Gazer: but the Chanaanites dwelte styl in Gazer among them.

Iosuah. 16.

(k) That is, the tribe of Ephraim: and so are the reast to be vnderstanded.

30 Neyther did Zabulon expel the inhabiters of Ketron, neyther the inhabiters of Nahalol: but the Chanaanites dwelte among them, and became tributaries.

31 Neyther dyd Aser caste out the inhabiters of Acho, neyther the inhabiters of Zidon, and of Ahalab, Aczib, and Helbah, Aphek, noz of Rohob:

32 But the Aserites dwelt among the Chanaanites, the inhabiters of the lande: for they dyd not dzyue them out.

33 Neyther dyd Nephthali dzyue out the inhabiters of Bethlames, noz the inhabiters of Bethanath, but dwelt amongst the Chanaanites, the inhabiters of the lande: neuertheleſſe, the inhabiters of Bethlames, and of Bethanath, became tributaries vnto them.

* oz, afflicted them.

34 And the Amozites * dzoue the chyldzen of Dan into the mountayne, and suffered them not to come downe to the valley.

35 And the Amozites were content to dwel in mount Heres in Aialon, and in Salabim: and the hande of Joseph pzeuayled, so that they became tributaries.

36 And the coast of the Amozites was from the goyng vp to Acrabim, and from the (l) rocke vpwarde.

(l) A citie in Arabia, in Hebrue, Selah, whiche signifieth, a rocke.

The. ii. Chapter.

2. The angel rebuketh the people, because they had made peace with the Chanaanites.
22. The cause is shewed why God suffered idolaters to remayne among them.

(a) A Prophet or messenger, as some thinke, whiche was Phineh es, other thynke, it was an angelical spirite sent of God, & appearing to do this message. Iosu. 23. c.

1 AND the (a) angel of the Lozd came vp from Gilgal to Bochim, and sayde, I made you to goe out of Egypt, & haue brought you vnto the lande which I sware vnto your fathers: and I sayd, I wyl neuer breake my couenant that I made with you.

2 And ye also shal make no couenant with the inhabiters of this land, but shal breake downe theyr aulters: neuertheleſſe, ye haue not hearkened vnto my voyce: Why haue ye this donne?

3 Wherfoze, I haue lykewyse determined, that I wyl not caste them out before you but they shalbe as thornes vnto you, and theyr goddes shalbe a snare vnto you.

4 And when the angel of the Lozde spake these woozdes vnto al the chyldzen of Israel, the people cryed out, and wept:

5 And called the name of the sayde place * Bochim, and offered sacrifices there, vnto the Lozde.

* oz, weepyng.

6 And when Iosuah (b) had sent the people away, the chyldzen of Israel went euerye manne into his inheritance, to possesse the lande.

(b) Reade, Iosu. xxiiii. g

7 And the people serued the Lozde al the dayes of Iosuah, and al the dayes of the elders that outlyued Iosuah, and had seene al the greate woozkes of the Lozd, that he dyd foz Israel.

B

8 And Iosuah the sonne of Nun, the seruant of the Lozde dyed, when he was an hundzed and ten yeeres olde:

9 Whom they buryed in the coastes of his inheritance in Thimnath (c) Heres, in mount Ephzaim, on the Nozth syde of the hyl Gaas.

(c) or Serah. Iosua. 24. g verse. 5. signifiyng the sunne, whose image was set vpō Iosuahs graue, for a memory that the sunne stoode at his commaunde ment.

10 And so al that generation were geathered vnto theyr fathers: and there arose another generation after them, whiche neyther knewe the Lozde, noz yet the woozkes whiche he had donne foz Israel.

11 And then the chyldzen of Israel dyd wickedly in the syght of the Lozde, and serued (d) Baalim,

12 And forsooke the Lozde God of theyr fathers, which bzought them out of the lande of Egypte, and folowed strange goddes, euen of the goddes of the nations that were round about them, and bowed them selues vnto them, and angred the Lozde:

(d) That is, al manner of idols.

13 They foorsooke the Lozde, and serued Baal and (e) Astharoth.

(e) Idols whiche had the fourme of sheepe among the Sidonians.

14 And the wzath of the Lozde waxed hot agaynst Israel, and he delyuered them into the handes of raueners, that spoyled them, and sold them into the handes of theyr enimies rounde about them, so that they had no power any longer to stande before theyr enimies.

15 * But whyther so euer they went out, the (f) hande of the Lozde was soze agaynst them, as the Lozd had sayd, and had swozne vnto them: and he punished them soze.

* In al their enterprises.
(f) The vengeance.

16 Neuertheleſſe, the Lozd raised vp iudges, whiche

whiche delyuered them out of the handes of theyr oppreſſours.

17 And yet for al that, they would not hearken vnto theyr iudges, but rather went a whoorynge after ſtrange gods, and bowed them ſelues vnto them, and turned (g) quickly out of the way which theyr fathers walked in, obeying the commaundementes of the Lord: but they dyd not ſo.

(g) That is, the maner of the corrupt nature of man, and therefoee God of his mercy from tyme to time vſed to reſtore, and renue true religion.

18 And when the Lord rayſed them vp iudges, he was with the iudge, and delyuered them out of the handes of theyr enimies, al the dayes of the iudge: (for the Lord "had compaſſion ouer theyr ſorowynges, whiche they had by the reaſon of them that oppreſſed them, and vexed them:)

" Heb. Repented.

19 Yet for al that, aſſoone as the iudge was dead, they returned, and "dyd worſe then theyr fathers, in folowyng ſtrange goddes, to ſerue them, and woorſhyp them, and ceaſſed not from their owne inuentions, nor from theyr ſtubborne way.

" Heb. Corrupt them ſelues.

20 And the wrath of the Lord was mooued agaynſt Iſrael, and he ſayde, Becauſe this people hath tranſgreſſed my couenant whiche I commaunded their fathers, and haue not hearkened vnto my voyce:

21 I wyl hencefoorth not caſte out before them one man of the nations whiche Joſuah leaft when he dyed:

(h) Outward enimies and falſe prophetes are a trial to proue our fayth. Deut. 13. a.

22 That thorough them I maye (h) proue Iſrael, whether they wyl keepe the way of the Lorde, and walke therein as theyr fathers did, or not.

23 And ſo the Lord leaft thoſe nations, and dyd not caſte them out immediately, neyther delyuered them into the hand of Joſuah.

The. iii. Chapte.

I. The Chanaanites were leafte to trye Iſrael. 9. Othoniel delyuereth Iſrael. 21. Ahud kylleth king Eglon. 23 Samgar kylleth the Philiſtines.

1 THeſe are the nations whiche the Lorde leafte, that he myght proue Iſrael by them: (that is to ſay) (as many of Iſrael as had not knowen (a) the warres of Chanaan:

(a) Whiche warres were obteyned by the hand of god, and not by the power of man.

2 Only for the learnyng of the generations of the children of Iſrael, that he alſo might teache them warre, onely ſuche as before knewe nothyng thereof:)

3 Of thoſe whom he leaft, there were fyue lordes of the Philiſtines, and al the Chanaanites, and the Sidonites, and the Heuites that dwelt in mount Libanon, from mount Baal Hermon, vnto the commyng into Hamath.

4 Thoſe remaynes to proue Iſrael by, & to wyt whether they would hearken vnto the commaundementes of the Lord, which he commaunded theyr fathers by the hande of Moſes.

5 And the chyldren of Iſrael dwelt among the Chanaanites, Hethites, Amorites, Pherezites, Heuites, and Jebuſites,

6 And tooke the daughters of them to be (b) theyr wynes, & gaue theyr owne daughters to theyr ſonnes, and ſerued theyr gods.

(b) Contrary to gods commaundement. Deut. 7. a.

7 And the chyldren of Iſrael dyd wyckedly in the ſyght of the Lorde, and forgate the Lorde theyr God, and ſerued Baalim, and (c) Aſtharoth.

(c) Trees or woods erected for idolatrie.

8 Therefore the Lorde was angry with Iſrael, and he ſolde them into the handes of Chuſan Riſathaim king of Meſopotamia: and the chyldren of Iſrael ſerued Chuſan Riſathaim eyght yeeres.

9 And when the children of Iſrael cryed vnto the Lorde, the Lord ſtyrred vp a ſauiour to the chyldren of Iſrael, and ſaued them, (one) Othoniel the ſonne of Kenes, Calebs yonnger brother.

10 And (d) the ſpirite of the Lorde came vpon hym, and he iudged Iſrael: and went out to warre, and the Lord deliuered Chuſan Riſathaim kyng of Meſopotamia into his hande, and his hande preuayled againſt Chuſan Riſathaim.

(d) Enduyng him with the gyft of prophecie, zeale of true religion, ſtrength, policie, wyſedome, and fortitude,

11 And the land had reaſt (e) fourty yeres: and Othoniel the ſonne of Kenes, dyed.

(e) That is, 32. vnder Ioſuah and 8. vnder Othoniel.

12 And the chyldren of Iſrael agayne committed wickednes in the ſyght of the Lord: and the Lorde (f) ſtrengthed Eglon the kyng of the Moabites, agaynſt the chyldren of Iſrael, becauſe they had committed wickedneſſe before the Lorde.

(f) Vſyng hym as a rod to pouniſhe the children of Iſrael for theyr wyckedneſſe.

13 And this (Eglon) geathered vnto him the chyldren of Ammon, and the Amalekites, and went and ſmote Iſrael, and poſſeſſed the citie of Palme trees.

14 And ſo the chyldren of Iſrael ſerued Eglon the king of Moab, eyghteene yeres.

15 But when they cryed vnto the Lord, the Lorde ſtyrred them vp a ſauiour, Ahud the ſonne of Gera, the ſonne of Gemini, a man lame of his "ryght hande: and by hym the chyldren of Iſrael ſent a preſent vnto Eglon the kyng of Moab.

" or, leaft handed.

16 But Ahud made hym a dagger with two edges, of a cubite length, and he dyd gyrde it vnto his rayment, vpon his right thygh,

17 And carryed the preſent vnto Eglon the kyng of Moab: and Eglon was a very fat man.

18 And when he had preſented the preſent, he ſent the people that bare it, away.

19 But he hym ſelfe turned agayne from the place of graue images that was by Gilgal,

gal, and sayde, I haue a secrete errande vnto thee, O king. Whiche saide, Keepe silence. And al that stoode before him, went out from hym.

20 And Ahud came vnto him, & in a sommer parler whiche he had, sate he hym selfe alone: and Ahud sayde, I haue a message vnto thee from God. And he arose out of his seate.

D 21 And Ahud put foorth his leaft hande, and tooke the dagger from his right thigh, and thrust it into his belly.

22 And the haft went in after the blade: and the fat closed the haft, so that he might not drawe the dagger out of his belly, but the dyrt came out.

23 Then Ahud gate hym out into the porch, and shut the doores of the parler vpon him, and locked them.

24 When he was gonne out, his seruantes came: and when they sawe that the doores of the parler were locked, they said, Surely he "couereth his feete in his sommer chamber.

"That is, he doth his easement.

25 And they tarryed tyl they were ashamed: and seeyng he opened not the doores of the parler, they tooke a key, and opened them: and beholde, their lorde was fallen downe dead on the earth.

26 And Ahud escaped while they tarryed, and was gone beyonde, to the place of the grauen images, and escaped vnto Seirath.

Num. 10.a. 27 And when he was come, he blew a trumpet in mount Ephraim: and the children of Israel went downe with hym from the hyl, and he went before them.

E 28 And he sayde vnto them, Folowe me: for the Lorde hath deliuered your enimies the Moabites into your hande. And they descended after him, and tooke the passages of Iordane towarde Moab, and suffered not a man to passe ouer.

29 And they slue of the Moabites the same tyme about ten thousand men, which were al (g) fat, and men of warre, and there escaped not a man.

(g) That is, strong and lustie.

30 So Moab was subdued that day vnder the hande of Israel: and the land had reast fourescore yeeres.

31 After hym was Samgar the sonne of Anath, whiche slue of the Philistines sixe hundred men with an oxe goade, and deliuered Israel also.

The. iiii. Chapter.

4. Debora iudgeth Israel, and exhorteth Barac to deliuer the people. 16. Sisera fleeth. 17. And is kylled by Iael.

1 AND the children of Israel began a- A gayne to doo wickedly in the syght of the Lorde, when Ahud was dead.

2 And the Lorde solde them into the hande of (a) Iabin kyng of Chanaan, that raigned in (b) Hazor, whose captayne of warre was called Sisera, whiche dwelt in Haroseth of the gentiles.

3 And the chyldren of Israel cryed vnto the Lorde, for he had nine hundred charrettes of yron: and twentie yeeres he troubled the chyldren of Israel very soare.

4 And Debora a prophetisse, the wyfe of Lapidoth, iudged Israel the same tyme.

5 And the same Debora dwelt vnder a palme tree, betweene Ramath and Bethel, in mount Ephraim: and the children of Israel came vp to her for iudgement.

6 And she sent and called Barac the sonne of Abinoam, out of Kedes Nephthali, and sayde vnto hym, Hath not the Lorde God of Israel (c) commaunded, sayeing, Goe, and drawe toward mount Thabor, & take with thee tenne thousande men of the children of Nephthali, and of the children of Zabulon?

7 And I wyl bring vnto thee, to the "riuer Kison, Sisera, the captayne of Iabins armie, with his charrets, and his people, and wyl deliuer hym into thyne handes.

8 And Barac sayde vnto her, (d) If thou wylt goe with me, I wyl goe: but and yf thou wilt not come with me, I wil not go.

9 She sayd, I wil surely goe with thee, but this iourney that thou takest shal not be for thyne honour: for the Lorde shal deliuer Sisera into the hand of a woman. And Debora arose, and went with Barac to Kedes.

10 And Barac called Zabulon and Nephthali to Kedes, and "led after hym tenne thousande men: & Debora went with hym.

11 But Haber the Kenite, whiche was of the "children of Hobab, the father in lawe of Moses, remooued from the Kenites, and pytched his tent (e) vnto the playne of Zaanaim, whiche is by Kedes.

12 And they shewed Sisera, that Barac the sonne of Abinoam was gonne vp to mount Thabor.

13 And Sisera geathered togeather al his charrettes, euen nine hundred charrettes of yron, and al the people that were with him from Haroseth of the gentiles, vnto the riuer of Kison.

14 And Debora sayde vnto Barac, Vp, for this is the day in whiche the Lorde hath deliuered Sisera into thyne hande: is not the Lord gonne out before thee? And so Barac went downe from mount Thabor, and ten

(a) This was one of the posteritie of Iabin whom Iosuah slue. Iosuah. xi. b. nowe hauing recouered strength to reuenge.

(b) Whiche was by Iosuah destroyed: but after recouered & buylded by the enimies.

(c) It should appeare that she had done this message vnto hym afore, and nowe calleth vpon hym for the same afore the whole multitude.

"Heb. valley

(d) Although his faith now at the firste be weake, and therfore desyreth the presence of the prophetisse: yet after, it became so strong, that it is commended by the testimonie of the holy ghost. Heb. xi. f.

"Heb. went afoote.

"Heb. posteritie.

(e) This large roome that he occupyeth, argueth his substance to be great, which should seeme to be the cause why he departed from the other Kenteis.

ten thou sande men after hym.

15 But the Lorde destroyed Sisera, and al his charrets, and al his host, with the edge of the swoorde, before Barac: so that Sisera lighted downe of his carret, & fled away on his feete.

Psal.83.b.

16 But Barac folowed after the charrets, & after the host, vnto Haroseth, of the gentiles, and al the host of Sisera fel vpon the edge of the swoorde, and there was not a man leaft.

17 Howbeit, Sisera fled away on his feete, to the tent of Iael the wife of (f) Haber the Kenite (for there was peace betweene Iabin the kyng of Hazor, and the housholde of Haber the Kenite.)

(f) He was of the familie of Iethro Moses father in lawe, and his ancetours ioyned themselues to Israel in the true woorshipping of God.

18 And Iael went out to meete Sisera, and sayde vnto hym, Turne in, my lorde, turne in to me, feare not. And when he had turned in vnto her into her tent, she couered hym with a mantel.

19 And he sayde vnto her, Geue me, I pray thee, a litle water to drinke, for I am thirstie. And she opened a bottel of mylke, and gaue him drinke, and couered him.

20 And agayne he sayde vnto her, Stande in the doore of the tent: and when any man doth come & enquire of thee whether there be any man here, thou shalt say, Nay.

D 21 Then Iael Habers wyfe, tooke a nayle of the tent, and an hammer in her hande, and went softly vnto hym, and smote the nayle into the temples of his head, and fastened it into the grounde: (for he slumbred soare, and was weery,) and so he dyed.

22 And beholde, as Barac folowed after Sisera, Iael came out to meete hym, & said vnto him, Come, and I wil shewe thee the man whō thou seekest. And when he came into her tent, beholde, (d) Sisera lay dead, and the nayle was in his temples.

(g) So he saw that a woman had the honour, as Debora prophecied, verse. 6.

23 And so God brought Iabin the kyng of Chanaan into subiection that day, before the chyldren of Israel.

24 And the hande of the chyldren of Israel "prospered, and preuayled agaynst Iabin the kyng of Chanaan, vntil they had destroyed Iabin kyng of Chanaan.

" Heb. went and was strong.

The.v. Chapter.

1. The song and thankesgeuyng of Debora and Barac after the victorie.

1 THen Debora, and Barac the sonne of Abinoam, sang the same day, sayeing,

2 Prayse ye the Lord, for the auengyng of Israel, & for the (a) people that became so wyllyng,

(a) To wyt, the two tribes of Zabulon and Nephthali.

3 Heare, O ye kynges, hearken, O ye princes: I, euen I wil sing vnto the lord, I wil syng prayse to the Lorde God of Israel.

4 Lorde, when thou wentest out of Seir, when thou departedst out of the feelde of Edom, the earth trembled, & the heauens rayned, the cloudes also dropped water:

Deut. 4.b.

Deut. 2.a.

5 The mountaynes melted before the lord, euen as did Sinai before the Lorde God of Israel.

Psal. 97.a. Exod. 19.c.

6 In the dayes of Samgar the sonne of Anath, in the dayes of Iael, the hygh wayes were (b) vnoccupyed, and the trauaylers walked through bye wayes.

(b) For feare of the enimies.

7 The inhabitantes of the townes were gonne, they were gonne in Israel, vntil I Debora came vp, whiche came vp a (c) mother in Israel.

(c) Because she vsed the auctoritie and power that God gaue her, for the wealth of her people, and not to suppresse them after the manner of tyrantes.

8 They chose newe goddes, and then had they the enimie in the gates: was there a shielde or speare seene among fourtie thousande of Israel?

9 My hart loueth the gouernours of Israel, and them that are wyllyng among the people: O prayse ye the Lorde.

10 Speake (d) ye that ryde on fayre asses, ye that dwel by (e) Midden, & that walke by the wayes.

(d) Magistrates that afore were hyndered in the executing of theyr office, and marchantes that then durst not iourney frō citie to citie,

11 For the noyse of the archers among the (f) drawers of water ceassed, there shal they speake of the ryghteousnesse of the Lorde, his ryghteousnesse in his vnkensed townes in Israel: then shal the people of the Lorde goe downe to the gates.

(e) A certayne place much oppressed with the enimies, or a place vsed for marchandise, to the whiche for feare of the enimies ther was afore no resorte.

12 Up Debora, vp: geat thee vp, and syng a song: aryse Barac, and leade the captiuitie captiue, thou sonne of Abinoam.

13 Then shal they that remayne, haue dominion of the proudest of the people: the Lorde hath geuen me dominion ouer the myghtie.

14 Out of Ephraim was there a roote (g) of them agaynst Amalek, and after thee (h) Beniamin among thy people: Out of Machir came rulers, and out of Zabulon they that handle the penne of (i) the wryter.

(f) Whō the enimies of lyke vsed to skirmishe vpon, and to endanger.

15 And of Issachar there were princes with Debora, and Issachar, and also Barac he was sent on foote into the valley: for the diuisions of Ruben, (were) great (k) thoughtes of hart.

(g) In this reckonyng vp of the instrumentes of this victory, she

16 Why abodest thou among the sheepe foldes, to heare the bleatings of the flocks? for the diuisions of Ruben, were great thoughtes of hart.

17 Gilead

begynneth with her selfe, as a roote of Ephraim, & calleth these Chanaanites Amalek by illusion. (h) It is like that some of the Beniamites ioyned themselues to Debora, & vnlyke that she prophesieth here of the victorie of Saul agaynst Amalek, wherof. 1. Samuel. 15.b. (i) Euen the learned dyd helpe to fight. (k) They marueyled that they came not ouer Iordane to helpe them.

17 (l) Gilead also abode beyonde Iordane: and why dooth Dan remayne in shippes? Aser continued on the sea shore, and taryed in his decayed places.

18 (But) the people of Zabulon haue ieoparde their lyues vnto the death, lyke as dyd Nephthali in the high places of the feelde.

19 The kynges came & fought, then fought the kinges of Chanaan in Thanach by the waters of Megiddo, and (m) wan no money.

20 They fought from (n) heauen, euen the starres in their courses fought agaynst Sisara.

21 The riuer of Kison swept them away, that ancient riuer the riuer Kison: O my soule, thou hast marched valiantly.

22 Then were the horse hookes smitten asunder, by the meanes of the prauslings that their myghtie meme made.

23 Curse ye the citie of Meros (sayd the angel of the Lorde) curse the inhabitantes thereof: because they came not to helpe the Lorde, to helpe the Lorde against the mightie.

24 Iael the wyfe of Haber the Kenite, shalbe blessed aboue other women, blessed shal she be aboue other women in the tent.

25 He asked water, and she gaue him milke, she brought foorth butter in a lordly dishe.

26 She put her hande to the nayle, and her right hande to the smithes hammer: with the hammer smote she Sisara, and smote his head, wounded hym, and pearsed his temples.

27 He bowed him downe at her feete, he fel downe, & lay styl at her feete, he bowed hym selfe, and fel: and when he had sunke downe, he lay there destroyed.

℣ 28 The mother of Sisara looked out at a windowe, and cryed through the latteise, Why is his charet so long a cōming? Why tary the wheeles of his charets?

29 Al the wyse ladyes answeared her, yea and her owne woordes answeared her selfe,

30 Surely they haue found, they diuide the spoyles, euery man hath a damsel or two: Sisara hath a pray of diuers coloured garmentes, euen a pray of rayment dyed with sundry colours, and that are made of needle woorke: rayment of diuers colours, and of needle woorke on both sydes, whiche is meete for him that is cheefe in distributing of the spoyles.

31 So perishe al thyne enimies, O Lorde: but they that loue hym, let them be as the (o) sunne when he ryseth in his might. And the land had rest fourtie yeeres.

(l) And yet came to helpe, and therefore thou Ruben canst haue no excuse,

(m) They wanne nothing, but lost al.

(n) Gods wyl was, that they should be holpen to ouercome their aduersaries: not by their owne power, but by power frō heauen and from the starres,

(o) That is, growe more and more in strength and power to vāquishe their enimies.

The.vi. Chapter.

I. Israel is oppressed of the Madianites for their wickednesse. 14. Gedeon is sent to be their deliuerer. 37. He asked a signe.

1 AND the chyldren of Israel committed (a) wickednesse in the sight of the lord: and the Lorde deliuered them into (b) the handes of Madian seuen yeeres.

2 And the hande of Madian preuayled agaynst Israel: and (c) because of the Madianites, the chyldren of Israel made them dennes in the mountaynes, and caues, and strong holdes.

3 And when Israel had sowen, then came vp the Madianites, the Amalechites, and they of the east, and came vp agaynst them,

4 And pitched their tentes agaynst them, and destroyed the increase of the earth, tyl thou comme vnto Azah, and left no sustenance for Israel, neither sheepe, oxe, nor asse:

5 For they went vp, they and their cattel, and came with their tentes, as a multitude of grashoppers, so that both they and also their camels were without number: and they entred into the lande to destroy it.

6 And so was Israel exceedyngly impouerished (d) in the syght of the Madianites, and *cryed vnto the Lorde.

7 And when the chyldren of Israel cryed vnto the Lord, because of the Madianites,

8 The Lorde sent vnto them a prophete, whiche sayde vnto them, Thus sayth the Lorde God of Israel, I fet you frō Egypt, & brought you out of the house of bondage,

9 And I ryd you out of the hande of the Egyptians, and out of the hande of al that oppressed you, and cast them out before you, and gaue you their lande:

10 And I sayde vnto you, I (am) the Lorde your God, feare not the gods of the Amorites in whose lande you dwel: But you haue not obeyed my voyce.

11 And the angel of the Lord came, and sate vnder an Oke which was in Ephrah, that parteyned vnto Joas the father of the Esrites: & his sonne Gedeon threshed wheate by the wyne presse, to hyde it from the Madianites.

12 And the angel of the Lorde appeared vnto hym, and sayde vnto him, The Lorde is with thee thou mightie man.

13 And Gedeon answered him, (e) Oh my Lorde, yf the Lorde be with vs, why is al this comme vpon vs? Yea, & where be al his miracles whiche our fathers tolde vs of, and sayde, Dyd not the Lorde bryng vs out of Egypt? but nowe the Lord hath forsaken vs, and deliuered vs into the handes

(a) Specially idolatrie, as hereafter appeareth.

(b) That is, the power, or strength.

(c) That is, for feare of the Madianites,

(d) That is, by the Madianites.

*the chyldren of Israel.

2. king. 17. & Iere. 10. a.

(e) Affliction assaulteth fayth, and at the first shew argueth gods absence to destruction: but constant fayth shal finde it gods messenger to repentance & saluation.

of the Madianites.

E 14 And the (t) Lorde looked vpon hym, and
sayde, Goe hence in this thy (u) might, and
thou shalt deliuer Israel out of the handes
of the Madianites: haue not I sent thee?

15 And he answeared hym, Oh Lord, wher-
with shal I saue Israel? behold, my kinred
is " poore in Manasses, and I am least in
my fathers house.

16 The Lorde sayde vnto hym, I wyl be
with thee, and thou shalt smite the Madia-
nites as they were but one man.

17 And he answeared him, Oh, if I haue
founde grace in thy syght, then shewe me a
(h) signe, that it is thou ỹ talkest with me:

18 Depart not hence, I pray thee, vntyl I
comme vnto thee, and tyl I bring mine of-
fering, and haue set it before thee. And he
said, I wyl tary vntyl thou comme againe.

19 And Gedeon went in, and made redy a
kidde, and sweete cakes of an (i) Epha of
floure, and put it with the fleashe in a bas-
ket, and put the broth in a pot, and brought
it out vnto hym vnder the Oke, and presen-
ted it.

20 And the angel of God sayde vnto hym,
Take the fleashe and the sweete cakes, and
lay them vpon this rocke, and powre out
the broth. And he did so.

21 Then the angel of the Lorde put foorth
the ende of the staffe that he helde in his
hande, & touched the fleashe and the swee-
te cakes, & there rose vp fyre out of the rocke,
and consumed the fleashe and the sweete
cakes: but the angel of the Lorde departed
out of his syght.

D 22 And when Gedeon perceiued that it
was an angel of the Lorde, he sayde, Alas,
O Lorde God, haue I therefore seene an
angel of the Lord face to face, (that I should
dye?)

Exod.33.d. Iudg.13.d 23 And the Lorde sayde vnto hym, Peace
be vnto thee, feare not, thou shalt not dye.

24 Then Gedeon made an aulter there vn-
to the Lord, & called it, The Lord of peace.
And vnto this day it is yet in Ephrath,
ỹ parteineth vnto the father of the Esrites.

25 And the same night the Lorde sayd vnto
hym, Take thy fathers young bullocke,
and an other bullocke of seuen yeeres olde,
and (k) destroy the aulter of Baal that thy
father hath, and cut downe the groue that
is by it:

26 And make an aulter vnto the Lorde thy
God vpon the toppe of this rocke, in a con-
uenient place, and take the second bullocke,
and offer whole burnt sacrifice vpon the
wood of the groue whiche thou shalt cut
downe.

27 Then Gedeon tocke tenne menne of his
seruantes, and dyd as the Lorde bade hym:
but because he feared to doo it by day, for
his fathers housholde, and the menne of the
citie, he dyd it by nyght.

28 And when the menne of the citie arose E
early in the morning, beholde the aulter of
Baal was broken, and the groue cut downe
that was by it, and the (l) seconde bullocke
offered vpon the aulter that was made.

29 And they sayde one to another, Who
hath donne this thing? And when they en-
quired and asked, they sayde, Gedeon the
sonne of Joas hath donne this thing.

30 Then the menne of the citie sayde vnto
Joas, Bring out thy sonne, that he may
dye: because he hath destroyed the aulter
of Baal, and cut downe the groue that was
by it.

31 And Joas sayde vnto al that stoode by
him, Wyl ye pleade (m) Baals cause? or wil
ye saue him? He that wyl contende for him,
let him dye yer the morning: If he be a
god, let hym pleade for him selfe, agaynst
hym that hath cast downe his aulter.

32 And from that day was Gedeon called
Jerobaal: because his father had sayd, Let
Baal pleade for him selfe, because he hath
broken downe his aulter.

33 Al the Madianites therefore, and the
Amalekites, and they of the east, were ga-
thered togeather, and went, and pitched in
the valley of Jezrael.

34 But the spirite of the Lorde "came vpon F
Gedeon, and he blewe a trumpet, and (n) "Heb. clad
Abiezer was ioyned with hym. Gedeon.

35 And he sent messengers throughout al
Manasses, whiche also was ioyned with
him, and he sent messengers vnto Azar, Za-
bulon, and Nephthali, and they came to
meete them.

36 And Gedeon sayd vnto God, If thou wilt
(o) saue Israel by myne hand, as thou hast
sayde,

37 Beholde, I wyl put a fleece of wool in the
threshing place: & if the deawe come on the
fleece only, and it be drye vpon al the earth
beside, then shal I be sure that thou wylt
saue Israel by my hande, as thou saydest.

38 And it came so to passe: for he rose vp
early on the morowe, and thrust the fleece
togeather, and wrong the deawe therout,
and fylled a bowle of water.

39 And Gedeon sayd agayne vnto God, Be Gen.18.
not angrye with me that I speake once verse.32.
more, for I wyl proue once agayne by the
fleece. Let it be drye onely vpon the fleece,
and deawe vpon al the grounde.

40 And God did so that same nyght: for it
was drye vpon the fleece onely, and there
was deawe on al the grounde.

(f) The angel is called the lord, for that he was the Lordes messenger: or rather it was Christe the Lorde hym selfe that did appeare.

(g) Whiche nowe thou receiuest of me.

" or, the least.

(h) Gedeon to be assured it was Gods message, and not illusion of a spirite, requireth a signe: But gods woorde once confirmed by signes, is to be beleeued without signe

(i) A measure of drye thinges, conteyning about three peckes Exod.16. verse.36.

(k) First idolatrie is to be destroyed, & true religion restored: and then the deliuerie of the people, or ciuile gouernance of the same to be take in hand.

(l) Whiche was of seuen yeeres feedyng, & kept to be offered to Baal.

(m) Thus we ought to iustifie them that are zelous in Gods cause, though al the multitude be against vs.

(n) That is, the familie of Abiezer.

(o) This requeste proceeded not of infidelitie, but that he myght be confirmed in his vocation

The

The.vii.Chapter.

1. The Lorde commaundeth Gedeon to sende away a great part of his company. 22. The Madianites are discomfyted by a woonderous sort. 25. Oreb and Zeb are slayne.

¶ 1 THen Jerobaal (who is Gedeon) and al ỹ people that were with him, rose vp early, and pitched beside the wel of Harad: so that the hoast of the Madianites were on the north syde of them by the hil of Moreh, in the valley.

2 And the Lorde sayde vnto Gedeon, The people that are with thee, are to many for me to geue the Madianites into their handes, lest Israel make their (a) vaunt agaynst me, and say, Myne owne hand hath saued me.

(a) God wyl not that any creature depryue him of his glory. Deut.20.b. 1.Mach.3.g

3 Nowe therefore make a proclamation in the eares of the people, and say, If any man dreade or be afrayde, let him returne and depart early from mount Gilead: And there returned of the people twentie and two thousande, and there abode ten thousande.

4 And the Lorde saide vnto Gedeon, The people are yet to many: bring them downe vnto the water, and I wyl trye them vnto thee there: and of whom I say vnto thee, This shal goe with thee: the same shal goe with thee. And of whom soeuer I say vnto thee, This shal not goe with thee: the same shal not goe.

5 So he brought downe the people vnto the water: and the Lorde sayde vnto Gedeon, As many as lappe the water with theyr tongues as a dogge lappeth, them put by them selues, and (so doo) them that kneele downe vpon their knees (b) to drinke.

(b) They shal depart as vnmeete for this enterprise.

6 And the number of them that put theyr handes to their mouthes and lapped, were three hundred menne: but all the remnant of the people kneeled downe vppon theyr knees to drinke water.

(c) Drunke water, by putting their handes to their mouthes, and by lapping.

7 And the Lorde saide vnto Gedeon, By these three hundred menne that (c) lapped, wyl I saue you, and deliuer the Madianites into thyne hande: and let al the (d) other people goe euery man vnto his place.

B 8 They therefore of the people tooke victuals with them, and their trumpettes: and he sent al the rest of Israel, euery man vnto his tent, and retayned those three hundred menne: and the hoast of Madian was beneath him in a valley.

(d) Whiche were in number and parted at two times, thirtie & one thousande, and seuen hundred

9 And the same night the Lorde saide vnto him, Aryse, goe thee downe vnto ỹ hoast, for I haue deliuered it into thyne hande.

10 But yf thou feare to goe downe, then goe thou & Phara thy lad downe to the hoast.

11 And thou shalt hearken what they say, and so shal thyne handes be strong to goe downe vnto the hoast. Then went he downe, and Phara his ladde, vnto the outsyde of the menne of armes that were in the hoast.

12 And the Madianites, the Amalekites, and al they of the east, lay along in the valley like a multitude of grashoppers, and their Cammelles were without number, as the sande by the sea syde in multitude. Iud.6.e.

13 And when Gedeon was comme, beholde, there was a man that tolde a dreame vnto his neygbour, and sayde, Beholde, I dreamed a dreame, and me thought that a cake of barley bread tumbled into the hoast of Madian, and came vnto a tent, and smote it that it fel, and ouerturned it, that the tent lay along.

14 And his felowe answeared, and sayde, ℭ This is nothing els saue the swoorde of Gedeon the sonne of Joas, a man of Israel: for into his hande hath God deliuered Madian and al the hoast.

15 When Gedeon hearde the telling of the dreame, and the interpretation of the same, he woorshipped, and returned vnto the hoast of Israel, and sayde, Vp: for the lord hath deliuered into your hande the hoast of Madian.

16 And he diuided the three hundred menne into three companyes, and gaue euery man a trumpet in his hande, with emptie pitchers, and (e) " lampes therein,

(e) These weake meane godvsed, to signifye that the whole victorie came of him.

17 And saide vnto them, Looke on me, and doo likewyse: that when I comme to the syde of the hoast, euen as I doo, so doo you.

18 When I blowe with a trumpet, and all that are with me, blowe ye with trumpettes also on euery syde of the hoast, and say, For the Lorde, and for Gedeon.

" or, fyrebrandes.

19 So Gedeon and the hundred menne that were with him, came vnto the outsyde of the hoast, in the beginnyng of the middle watche, and rayled vp the watchmen: and they blewe with their trumpettes, & brake the pitchers that were in their handes.

20 And the three companyes blewe with trumpettes, and brake the pitchers, and helde the lampes in their left handes, and the trumpettes in their right, to blowe withal: and they cryed, The swoord of the Lorde, and of Gedeon.

21 And they stoode stil euery man in his place rounde about the hoast: and al the hoast " ranne, and cryed, and fledde.

" or, brake their array. 1.king.14.c

22 And the three hundred blewe with trumpettes, and the Lord set euery mans swoord vpon his (f) neyghbour throughout al the hoast: and the hoast fled to Bethhasitah, to Zererath, and to the edge of the playne

(f) For they fel a killing one of another.

of Meholah vnto Tabbath.

23 And the menne of Israel being geathered togeather out of Nephthali, of Aser, and of al Manasses, folowed after the Madianites.

24 And Gedeon sent messengers vnto all mount Ephraim, sayeing, Comme downe agaynst the Madianites, and take before them the (g) waters vnto Bethbarath, and to Iordane. Then al the menne of Ephraim geathered togeather, and tooke the waters vnto Bethbarath, and to Iordane.

(g) Meanyng the passages or the fourds that they shoulde not escape. Psal. 83. b. Esai. 10. f.

25 And they tooke two princes of the Madianites, Oreb, and Zeb: and slue Oreb vpon the rocke Oreb, and Zeb at the (h) wineprelle of Zeb, and folowed after Madian: and brought the heades of Oreb and Zeb to Gedeon on the other side Iordane.

(h) These places tooke their names of the actes that were done there.

The. viii. Chapter.

1. Ephraim murmureth agaynst Gedeon. 27. He maketh an Ephod, whiche was the cause of idolatrie. 30. Of Gedeons sonnes, and of his death.

a 1 AND the menne of Ephraim sayd vnto him, Why hast thou serued vs thus, that thou calledst vs not when thou wentest to fyght with the Madianites? And they chode with him sharpely.

(a) Whiche haue slayne two princes Oreb and Zeb.

2 And he sayde vnto them, What deede haue I donne like vnto (a) yours? Is not the (b) gleaning of the grapes of Ephraim, better then the vintage of Abiezer?

(b) This last acte of the whole tribe, is more famous then the enterprise of one man of one familie.

3 God hath deliuered into your handes the lordes of Madian Oreb and Zeb: & what was I hable to doo lyke as you haue done? And then they leakt of their anger from hym, when he had sayde that.

4 And Gedeon came to Iordane, to passe ouer, he and the three hundred menne that were with him, weery, and yet folowed the (chase.)

(c) A citie beyond Iordane in the tribe of Gad, which Iacob builded whē he departed from saluting his brother Esau.

5 And he sayde vnto the menne of (c) Sucoth, Geue, I pray you, cakes of bread vnto the people that folowe me, for they be faintie, that I may folowe after Zebah & Zalmana kinges of Madian.

(d) They can not beleeue that Gedeon is hable to ouercome the princes, and therfore they mocke him, and churlishly deny him reliefe.

6 And the lordes of Sucoth sayde, Are the handes of Zebah & Zalmana nowe in thyne (d) handes, that we should geue bread vnto thyne armie?

7 Gedeon sayde, Therefore when the Lord hath deliuered Zebah and Zalmana into myne hande, I wyl teare the fleathe of you with the thornes of the wylderneste, and with bryers.

8 And he went vp thence to Phanuel, and spake vnto them likewyse: and the menne of Phanuel answeared him, as did the men of Sucoth.

9 And he sayd also vnto the menne of Phanuel, When I comme agayne (e) in peace, I wyl breake downe this towre.

(e) Hauyng gotten the victory.

10 Zebah and Zalmana were in Carcor, and their hoastes with them, vppon a fyfteene thousande menne, which were al that were leaft of al the hoasts of them of the east: For there was slayne an hundred and twentie thousande menne that drewe swoordes.

11 And Gedeon went through them that dwelt in tabernacles on the east syde of Nobah, & Iegbahah, and smote the hoast: for the hoast dyd cast no perilles.

12 And when Zebah and Zalmana fledde, he folowed after them, and tooke the two kynges of Madian, Zebah and Zalmana, and discomfyted al the hoast.

13 And Gedeon the sonne of Joas, returned from batel afore the sonne was vp,

14 And caught a ladde of the menne of Sucoth, and enquired of him: and he wrote him of the lordes and elders of Sucoth three score and seuenteene menne.

15 And he came vnto the menne of Sucoth, and sayde, Beholde Zebah and Zalmana, with whiche ye dyd cast me in the teeth, sayeing, Are the handes of Zebah and Zalmana alredy in thyne hand, that we should geue bread vnto thy faynty menne?

16 And he tooke the elders of the citie, and thornes of the wylderneste, and bryers, and dyd teare the men of Sucoth with them.

17 And he brake downe the towre of Phanuel, and slue the menne of the citie. 1. king. 12.

18 And then saide he vnto Zebah and Zalmana, What manner of menne were they whom ye slue at Thabor? And they answeared, The likeneste of thee and them is al one, euen after the fashion of the childen of a kyng.

19 And he sayde, They were my brethren, euen my (f) mothers childen: as truely as the Lorde liueth, yf ye had saued theyr lyues, I woulde not slay you.

(f) Euen nature forceth me to reuenge their deathes.

20 And he sayde vnto Jether his eldest sonne, Vp, and slay them. But the ladde drewe not his swoorde: for he feared, because he was yet young.

21 Then Zebah and Zalmana sayde, Ryse thou, and falle vpon vs: for as (g) the man is, so is his strength. And Gedeon arose, and slue Zebah and Zalmana, and tooke away the ornamentes that were on theyr Cammelles neckes.

(g) Meanyng that they would be rid out of their payne at once: or that they thought it dishonour to be put to death by a boye.

22 Then the menne of Israel sayde vnto Gedeon, Raigne thou ouer vs, both thou, thy sonne, and thy (h) sonnes sonne, for thou hast deliuered vs out of the hande of Madian.

(h) That is, thy posteritie

23 And

23 And Gedeon sayde vnto them, I wyl not raigne ouer you, neyther shal my childe raigne ouer you: but the Lord shal (i) raigne ouer you.

(i) By suche one as he shal chose, according to the sentence of his holy woorde, to rule and to maynteyne his true religion.

24 And agayne Gedeon sayde vnto them, I woulde desyre a request of you, that you woulde geue me euery man the earynges of his pray. For they had golden earynges, because they were Ismaelites.

25 And they answered, We wil geue them. And they spread a mantel, & did cast therin euery man the earinges of his pray.

26 And the wayght of the golden earinges that he required, was a thousande and seuen hundred sicles of golde, beside chaynes and iewels, and purple rayment that was on the kinges of Madian, and beside the chaynes that were about their Camaels neckes.

(k) To be a testimonie of this victorie: But afterward abused to idolatrie.

27 And Gedeon made an (k) Ephod therof, and put it in his citie Ephrah: And al Israel went a whoorying after it in the same place, whiche thing became a ruine vnto Gedeon, and to his house.

¶ 28 Thus was Madian brought lowe before the childrē of Israel, so that they lifted vp their heades no more: and the countrey was in quietnes fourtie yeeres in the dayes of Gedeon.

29 And Ierobaal the sonne of Joas, went and dwelt in his owne house.

30 And Gedeon had threescore and tenne sonnes of his bodye begotten: for he had many wyues.

31 And his concubine that was in Sichem bare him a sonne also, whose name he called Abimelech.

32 And Gedeon the sonne of Joas died in a good age, and was buryed in the sepulchre of Joas his father in Ephrah, that parteyned vnto the father of the Ebrites.

33 But assoone as Gedeon was dead, the childrē of Israel turned away, and went a whooring after Baalim, and made a couenant with Baal to be their God.

(l) An Hebrue phrase, whereby is meant that they were neither thankful, nor kinde, nor louing, nor beneficial to the children of Ierobaal.

34 And the childrē of Israel thought not on the Lorde their God, whiche had deliuered them out of the handes of al their enimies on euery syde.

35 Neyther (l) shewed they mercy on the house of Ierobaal (otherwyse called) Gedeon, accordyng to al the goodnesse whiche he had shewed vnto Israel.

The. ix. Chapter.

1. Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7. Ioatham proposeth a parable.

9 1 ABimelech the sonne of Ierobaal, went to Sichem, vnto his mothers brethrē, and communed with them, and with al the kinrede of the house of his mothers father, sayeing,

2 Say, I pray you, in the eares of al the men of Sichem, Whether is better for you, that al the sonnes of Ierobaal, (whiche are threescore and ten persons) raigne ouer you, either that one raigne ouer you? Remember that I am of your bone, and of your fleash.

3 And his mothers brethren spake of hym in the audience of al the menne of Sichem, al these woordes, and their hartes were mooued to folow Abimelech: for they sayd, He is our brother.

4 And they gaue him threescore and tenne peeces of syluer, out of the house of Baal Berith, wherwith Abimelech hired vayne and light persons, whiche went with him.

(a) The desyre of soueraintie where it rooteth, sheddeth the innocent blood that is founde in his way, as a woolfe deuoureth lambes. 2. Chro. 21. verse. 4.

5 And he went vnto his fathers house at Ephrah, and (a) slue his brethren the sonnes of Ierobaal, being threescore and ten persons, vpon one stone: notwithstanding, yet Joatham the yongest sonne of Ierobaal escaped, for he hid him selfe.

6 And al the menne of Sichem geathered togeather, and al the house of Mello, and came, and made Abimelech kyng, in the playne where the aoke was in Sichem.

(b) In this parable he setteth before their eyes their folly and vngratitude in choosing a king: & with threatning, telleth them what reward both they & their kyng shal haue.

7 And when they tolde it to Joatham, he went and stoode in the toppe of mount Garizim, and lift vp his voyce, and cryed, and sayde vnto them, Hearken vnto me you menne of Sichem, that GOD may hearken vnto you.

8 (b) The trees went foorth to annoynt a king ouer them, and sayde vnto the Olyue tree, Raigne thou ouer vs.

9 But the Olyue tree sayde vnto them, Shoulde I leaue my fatnesse, wherewith by me they honour (c) God and man, and to be promoted ouer the trees?

(c) He alludeth to the vse of oyle in sacrifices, lampes, and vnction of propheres, priestes, and kinges.

10 And the trees sayde to the fygge tree, Comme thou, and be kyng ouer vs.

11 The fygge tree answered them, Should I forsake my sweetnesse, & my good fruite, and goe to be promoted ouer the trees?

12 Then sayde the trees vnto the vine, Comme thou, and be kyng ouer vs.

13 The vine sayde vnto them, Shoulde I leaue my wine, whereby I cheare both (a) God and man, and goe to be promoted ouer the trees?

(d) Because wine was appoynted by the lawe to be a drinke offering for a sweet sauour vnto the Lorde. Num. 15. a

14 Then sayde al the trees vnto the byrer, Comme thou, and raigne ouer vs.

15 And the byrer sayde vnto the trees, If it be true that ye wyl annoynt me kyng ouer you, then comme, and put your truste vnder my shadowe: yf no, the (c) fyre comme out of the byrer, and waste the Cedar trees of Libanon.

(e) Abimelech shal destroy the nobles of Sichem.

16 Nowe therefore yf ye doo truely and vncorruptlye to make Abimelech king, and yf ye haue dealt wel with Ierobaal and his houſe, and haue donne vnto him accordyng to the deſeruing of his handes:

17 (For euen my father fought for you, and aduentured his lyfe, and ryd you out of the hande of Madian:

18 And ye are ryſen vp agaynſt my fathers houſe this day, & haue ſlayne his chyldren, beyng threeſcore and tenne perſons, vpon one ſtone, and haue made Abimelech, the ſonne of his mayde ſeruant, king ouer the menne of Sichem, becauſe he is your brother.)

19 Yf ye then haue dealt truely and purely with Ierobaal, & with his houſe this day, then reioyce ye with Abimelech, and let him reioyce with you.

20 But yf you haue not dealt truely, then let a fyre comme out of Abimelech, & conſume the menne of Sichem, and the houſe of Mello: & let there comme out a fire from among the menne of Sichem, & out of the houſe of Mello, and conſume Abimelech.

D 21 And Ioatham ran away and fled, & went to Beer, and dwelt there, for feare of Abimelech his brother.

22 When Abimelech had raigned three yeeres ouer Iſrael,

(f) Becauſe the people conſented with the king in ſheadyng innocent blood, therefore God deſtroyed both the one and the other.

23 God (f) ſent an euyl ſpirite betweene Abimelech and the menne of Sichem: and the citezins of Sichem brake their promiſe to Abimelech:

24 That the wickedneſſe donne to the threeſcore and tenne ſonnes of Ierobaal, myght comme on him, and that GOD might lay the blood of them vnto Abimelech their brother whiche ſlue them, and vpon the other menne of Sichem whiche ayded hym in the kyllyng of his brethren.

25 And the citezins of Sichem ſet menne to lay awayte for him in the toppe of the mountaynes, whiche menne robbed al that came along the way by them: and it was tolde Abimelech.

26 And Gaal the ſonne of Obed came with his brethren, & they gate them to Sichem: and the menne of Sichem put their confydence in hym.

27 And they went out into the feeldes, and geathered in their grapes, and trode them, and made mery, and went into the houſe of their God, and did eate and drinke, and curſed Abimeleche.

E 28 And Gaal the ſonne of Obed ſayde, What is Abimelech? and what is Sichem, that we ſhoulde ſerue hym? Is he not the ſonne of Ierobaal? and Zebul is his officer? Serue ſuch as comme of Hemor the father of Sichem: for what reaſon is it that we ſhoulde ſerue hym?

29 Would God this people were vnder my hande, then woulde I take Abimelech out of the way. And he ſpake agaynſt Abimelech, Make thyne hoſt greater, and goe out.

30 And when Zebul the ruler of the citie, hearde the woordes of Gaal the ſonne of Obed, he was wroth,

31 And ſent meſſengers vnto Abimelech priuily, ſayeing, Beholde Gaal the ſonne of Obed, & his brethren, be comme to Sichem, & behold they fortifie the citie agaynſt thee.

32 Nowe therefore vp by night, thou and the people that is with thee, and lye in wayte in the feelde.

33 And ryſe early in the morning aſſoone as the ſunne is vp, and fal vpon the citie: And yf he and the people that is with him come out agaynſt thee, doo to hym what thyne handes ſhalbe able.

34 And Abimelech roſe vp, and al the people that were with him by night, and they layde awayte agaynſt Sichem in foure companies.

35 And Gaal the ſonne of Obed went out, & F ſtoode in the entring of the gate of the citie: and Abimelech roſe vp, and the folke that were with him, from lying in wayte.

36 And when Gaal ſawe the people, he ſaid to Zebul, Beholde there comme people downe from the toppe of the mountaynes. And Zebul ſayd vnto hym, (g) The ſhadow of the hylles ſeeme menne vnto thee.

(g) By theſe woordes he mocked Gaal for the bragge he made afore agaynſt Abimelech.

37 And Gaal anſweared agayne, and ſayd, See, there comme folke downe by the middle of the lande, & another company comme along by the playne of the charmers.

38 Then ſayde Zebul vnto hym, Where is nowe thy mouth that ſayd, What felowe is Abimelech, that we ſhoulde ſerue hym? Is not this the people that thou haſt deſpiſed? Goe out now, and fyght with them.

39 And Gaal went out before the citezins of Sichem, and fought with Abimelech.

40 And Abimelech chaſed him, that he fled before him, and many were ouerthrowen and wounded, euen vnto the entryng of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhoulde not dwel in Sichem.

42 And on the morow the people went out into the feelde, and they tolde Abimelech.

43 And he tooke the people, and diuided them into three companies, & layde awayte in the feelde, and looked, and beholde the people were comme out of the citie, and he ranne vpon them, and ſmote them.

44 And Abimelech, and the companyes G that

that were with him, ruſhed forwarde, and ſtood in the entring of the gate of the citie: and the two other companyes ranne vpon al the people that were in the feeldes, and ſlue them.

45 And when Abimelech had fought againſt the citie al that day, he tooke it, and ſlue the people that was therein, and deſtroyed the citie, and ſowed (h) ſalt in it.

(h) That it ſhoulde be vnfruitful, and neuer ſerue to any vſe.

46 And when al the menne of the towre of Sichem hearde that, they entred into an holde of the houſe of the god (i) Berith.

(i) That is, of Baal Berith as afore. Chap. viii. g.

47 And it was tolde Abimelech, that al the menne of the towre of Sichem were geathered togeather.

48 And Abimelech gate him to mount Zelmon, both he and al the people that were with him, and tooke axes with him, and cut downe bowes of trees, and tooke them, and bare them on his ſhoulder, and ſayde vnto the folke that were with him, What ye haue ſeene me doo, ſpeede your ſelues, and doo likewyſe as I haue donne.

49 And al the menne that were among the people cut downe bowes, and folowed Abimelech, and put them into the holde, and ſet the holde a fyre by them: ſo that all the menne of the towre of Sichem dyed alſo, vpon a thouſande menne and women.

50 Then went Abimelech to Thebez, and beſieged it, and tooke it.

51 But there was a ſtrong towre within the citie, and thyther ranne al the menne and women, and al the cheefe that were in the citie, and ſhut it to them, and gate them vp to the toppe of the towre.

2. king. 11. b 52 And Abimelech came vnto the towre, and fought againſt it, and went harde vnto the doore of the towre, to ſet it on fyre.

53 And a certayne woman caſt a peece of a milſtone vpon his head, and al to brake his brayne panne.

54 Then Abimelech called haſtyly vnto the young man that bare his harneſſe, and ſaid vnto him, Drawe thy ſwoord, and ſlea me, that menne ſay not of me, A woman ſlue him: and his lad thruſt him through, and he dyed.

(k) What ſtrength the curſe of holy men oppreſſed with wrong hath to bring the vengeance of god vpon the oppreſſours, may appeare by this, and likewyſe by Elizeus the prophete.

55 And when the menne of Iſrael ſawe that Abimelech was dead, they departed euery man vnto his owne houſe.

56 Thus God rendred the wickednesse of Abimelech, whiche he dyd vnto his father, in ſleaing his ſeuentie brethren.

57 And thereto al the wickednesse of the men of Sichem, dyd God bryng vppon their heades: and vpon them came the (k) curſe of Ioatham the ſonne of Ierobaal.

The. x. Chapter.

2. Thola dyed. 5. Iair alſo dyed. 17. The Iſraelites are pouniſhed for their ſinnes. 10. They crye vnto God. 16. and he hath pitie on them.

1 AFter Abimelech, there aroſe to defend Iſrael, Thola the ſonne of Phuah, the ſonne of Dodo, a man of Iſachar, whiche dwelt in Samir in mount Ephraim. A

2 And he * iudged Iſrael twentie and three yeeres, and dyed, & was buryed in Samir. * or, gouerned.

3 And after him aroſe Iair a Gileadite, and iudged Iſrael twentie & two yeeres.

4 And he had thirtie ſonnes, that rode on (a) thirtie Aſſe coltes, and they had thirtie cities, whiche are called (b) Hauoth Iair vnto this day, & are in the lande of Gilead. (a) That was the vſe of men of great authoritie and honour.

5 And Iair dyed, and was buryed in Camon. (b) Or the townes of Iair. Deut. iii

6 And the childzen of Iſrael wrought wickednesse yet agayne in the ſyght of the lord, and ſerued Baalim and Aſtaroth, and the goddes of * Syria, the goddes of Sidon, and the goddes of Moab, the goddes of the childzen of Ammon, and the goddes of the Philiſtines, and forſooke the Lorde, and ſerued not him. * or, Aram.

7 And the Lorde was wroth with Iſrael, and he * ſolde them into the handes of the Philiſtines, and into the handes of the childzen of Ammon. * or, delliuered.

8 Whiche from that yeere forth, pilde and oppreſſed the childzen of Iſrael eyghteene yeeres, (c) al that were on the other ſyde Iordane, in the lande of the Amorites, whiche is in Gilead. B

(c) That is, the Rubenites, Gadites, and halfe the tribe of Manaſſes.

9 Moreouer, the childzen of Ammon went ouer Iordane, to fyght agaynſt Iuda, Beniamin, and the houſe of Ephraim, ſo that Iſrael was ſoare cumbred.

10 And the childzen of Iſrael cryed vnto the Lorde, ſaying, We haue ſinned agaynſt thee, for we haue forſaken our owne God, and haue ſerued Baalim.

11 And the Lorde (d) ſayde vnto the childzen of Iſrael, Dyd not I ridde you from the Egyptians, and from the Amorites, from the childzen of Ammon, and from the Philiſtines? (d) By ſtirring them vp ſome prophete, as Chap. vi.

12 The Sidonites alſo, & the Amalekites, and the Maonites, dyd oppreſſe you, and ye cryed to me, and I deliuered you out of their handes.

13 And for al that ye haue forſaken me, and ſerued ſtrange goddes: wherefore I wyll helpe you no more. Deut. 32. c.

14 Goe, and crye vnto the goddes whiche ye haue choſen, and let them ſaue you in the time of your tribulation.

15 And the childzen of Iſrael ſayde vnto the Lozde, We haue ſinned, doo thou vnto vs what ſo euer pleaſeth thee, deliuer vs only, we pzay thee, (e) this day.

(e) That is, from this preſent danger.

16 And they put away the ſtrange goddes from them, and ſerued the Lozde: and his ſoule had pitie on the miſerie of Iſrael.

17 Then the childzen of Ammon geathered togeather, and pitched in Gilead: and the childzen of Iſrael geathered them togeather, and pitched in Miſpah.

18 And the people and lozdes of Gilead ſaid eche to other, Who ſo euer wyl beginne the batayle agaynſt the childzen of Ammon, the ſame ſhalbe head ouer al the inhabitantes of Gilead.

Iud. 11. vearſe. 6.

The. xi. Chapter.

2. Iephthah being chaſed away by his bzethzen, was after made captayne ouer Iſrael. 30. He maketh a raſhe vowe. 32. He vanquiſheth the Ammonites, 39. and ſacrifyceth his daughter accordyng to his vowe.

1 AND there was one Iephthah a Gileadite, a ſtrong man, the ſonne of an harlot.

A * or, wittailer.

2 And Gilead begate Iephthah: and Gileads wyfe bare hym ſonnes, which when they were comme to age, thruſt out Iephthah, and ſaide vnto him, Thou ſhalt not inherite in our fathers houſe, foz thou art the ſonne of a (a) ſtrange woman.

3 Then Iephthah fled from his bzethzen, and dwelt in the lande of (b) Tob: and there geathered idle menne to Iephthah, and (c) went out with him.

(a) Neuer receiued to the priuiledge of a wyfe. (b) That was the name of the owner of the lande. (c) To make inuaſions vpon the enimies of the people of god, and to liue of the ſpoyle.

4 And in proceſſe of time, the childzen of Ammon made warre agaynſt Iſrael.

5 And when the childzen of Ammon fought thus agaynſt Iſrael, the elders of Gilead went to fetche Iephthah out of the lande of Tob,

6 And ſayde vnto him, Comme, and (d) be our captayne, that we may fyght with the childzen of Ammon.

(d) God can bring the caſtaway to haue rule ouer his oppreſſours: Let no man therefore exalt himſelfe, and deſpiſe any man of gods creation.

7 Iephthah anſwearyd the elders of Gilead, Dyd not ye hate me, and expel me out of my fathers houſe? howe then comme you vnto me nowe in time of your tribulation?

8 And the elders of Gilead ſaid vnto Iephthah, Therefoze we turne agayne to thee nowe, that thou mayſt goe with vs, and fyght agaynſt the childzen of Ammon, and be our head ouer al the inhabitantes of Gilead.

9 And Iephthah ſaide vnto the elders of Gilead, If ye bryng me home agayne to fyght agaynſt the childzen of Ammon, then yf the Lozde deliuer them befoze me, ſhal I be your head?

10 And the elders of Gilead ſaide to Iephthah, The Lozd be "witneſſe betweene vs, yf we doo not accozdyng to thy woozdes.

" Hebre. be the hearer.

11 Then Iephthah went with the elders of Gilead, and the people made him head and captayne ouer them: and Iephthah rehearſed al his woozdes befoze the Lozd in Miſpah.

12 And Iephthah ſent meſſengers vnto the king of the childzen of Ammon, ſayeing, What haſt thou to doo with me, that thou art come agaynſt me, to fyght in my lande?

13 The king of the childzen of Ammon anſweared vnto the meſſengers of Iephthah, Becauſe Iſrael tooke away my land when they came out of Egypt, euen from Arnon vnto Iabok, and vnto Iozdane: nowe therfoze reſtoze thoſe landes agayne" with fayze meanes.

Num. 21. vearſe. 13.

" Hebre. in peace.

14 And Iephthah ſent meſſengers agayne vnto the king of the childzen of Ammon:

15 And ſaide vnto him, Thus ſayth Iephthah, Iſrael tooke not away the lande of Moab, noz the land of the childzen of Ammon:

Deut. 2. b.

16 But when Iſrael came vp from Egypt, and walked thzough the wyldernеſſe vnto the red ſea, they came to Cades:

17 And Iſrael ſent meſſengers vnto the king of Edom, ſayeing, Let me, I pzay thee, goe thzough thy lande. But the king of Edom would not agree thereto: And in lyke manner they ſent vnto the king of Moab, but he woulde not conſent: And Iſrael abode ſtyl in Cades.

Num. 20. vearſe. 19.

18 And then they went along thzough the wyldernеſſe, and compaſſed the lande of Edom, and the lande of Moab, and came along by the eaſt ſyde of the lande of Moab, and pitched on the other ſyde of Arnon, and woulde not comme within the coaſt of Moab: foz Arnon was ỹ bozder of Moab.

Num. 21. vearſe. 13.

19 And then Iſrael ſent meſſengers vnto Sehon king of the Amozites, and king of Helbon, and ſaide vnto him, Let vs paſſe, we pzay thee, thzough thy land, vnto our owne countrey.

Deut. 2. c.

20 But Sehon conſented not to Iſrael, that he ſhoulde goe thzough his coaſt: but geathered al his people togeather, and pitched in Iaſa, and fought with Iſrael.

21 And the Lozde God of Iſrael deliuered Sehon and al his folke into the handes of Iſrael, and they ſmote them: ſo Iſrael ſmote them, and poſſeſſed al the lande of the Amozites, the inhabitants of that countrey.

D Deut. 2. vearſe. 36.

22 And they poſſeſſed al the coaſtes of the Amozites

Amozites, from Arnon vnto Jabok, and from the wylderneſſe, vnto Jozdane.

23 So nowe ſeeyng the Lozd God of Iſrael hath caſt out the Amozites before his people Iſrael, ſhouldeſt thou poſſeſſe it?

24 Nay, but what people Camos thy God dryueth out, that lande poſſeſſe thou: Euen ſo, whatſoeuer nation (e) the Lozd our God expelleth before vs, that lande ought we to enioy.

25 And art thou better then Balac the ſonne of Zephoz kyng of Moab? Dyd he not ſtriue with Iſrael, and fight againſt them,

26 Al the whyle Iſrael dwelte in Heſbon, and her townes, in Aroer, and her townes, and in al the cities that be along by the coaſtes of Arnon, three hundred yeeres? Why dyd ye not recouer them in al that ſpace?

27 Wherefoze I haue not ſynned agaynſt thee, but thou doeſt me wzong to warre agaynſt me: the Lozde therfoze, which is a iudge, be iudge this day betweene the chyldzen of Iſrael, and the childzen of Ammon.

28 Howbeit, the kyng of the childzen of Ammon hearkened not vnto the wozdes of Iephthah whiche he ſent hym.

29 Then the (f) ſpirite of the Lozde came vpon Iephthah, and he paſſed ouer to Gilead, and to Manaſſes, and came to Miſpah, that lyeth in Gilead, and from thence vnto the chyldzen of Ammon.

30 And Iephthah (g) vowed a vowe vnto the Lozde, and ſayde, If thou ſhalt delyuer the chyldzen of Ammon into my handes,

31 Then that thyng that commeth out of the doozes of my houſe agaynſt me, when I come in peace from the chyldzen of Ammon, ſhalbe the Lozdes, and I wyl offer it vp foz a whole burnt offerynge.

32 And ſo Iephthah went vnto the childzen of Ammon, to fyght agaynſt them, and the Lozd delyuered them into his handes.

33 And he ſmote them from Aroer, til thou comme to Mennith, euen twentie cities, and ſo foorth to the playne of the vineyards, with an exceedyng greate ſlaughter: and thus the chyldzen of Ammon were bzought vnder before the chyldzen of Iſrael.

34 When Iephthah came to Meſphah vnto his houſe, ſee, his daughter came out agaynſt hym with (a) tymbzelles and daunces, whiche was his onely chylde: ſo that beſyde her, he had neither ſonne noz daughter.

35 And when he ſawe her, he (i) rent his clothes, and ſayde, Alas my daughter, thou haſt bzought me lowe, and art one of them that troubleth me: foz I haue opened my mouth vnto the Lozd, & can not goe backe.

36 And ſhe ſayde vnto hym, My father, yf thou haue opened thy mouth vnto the lozd, then doo with me accozdyng to it that proceeded out of thy mouth: foz as muche as the Lozde hath auenged thee of thyne enimies the chyldzen of Ammon.

37 And ſhe ſayde vnto her father, Doo this muche foz me: Let me alone two monethes, that I may (k) goe to the mountaynes and bewayle my virginitie, I, and my felowes.

38 And he ſayd, Goe. And he ſent her away two monethes, and ſo ſhe went with her companyons, and lamented her maydenhead vpon the mountaynes.

39 And after the ende of two monethes, ſhe turned agayne vnto her father, which dyd with her accozdyng to his vowe whiche he had vowed, & ſhe had knowen no man: and it grewe to a cuſtome in Iſrael.

40 The daughters of Iſrael came yeere by yeere, to lament the daughter of Iephthah the Gileadite, foure dayes in a yeere.

(e) You wold thynke that you hadgood ryght to that lande, that you beleued your vayne God ſhould geue you: howe muche more haue we good ryght to that land, that the true lyuyng Lorde our god hath geuen vs.

(f) Enduyng hym with ſtrength, myght, courage, and warlyke policie.

(g) As the apoſtle commendeth Iephthah for his woorthy enterpriſe in delyueryng the people. Hebr. 11. verſe. 32. ſo by his raſhe vowe and wicked performance of the ſame, his victorie was defaced, and ſo it may appeare, that the ſynnes of the godly dooth not vtterly extinguyſhe their fayth.

(h) Accordyng to the manner after the victorie.

(i) The common behauiour of ſuche as do ſorowe or mourne for any.

(k) For it was counted as a ſhame in Iſrael to dye without children.

The. xii. Chapter.

6. Iephthah killeth two and fourtie thouſande Ephraimites. 8 After, Iephthah ſucceedeth Ibzan. 11. Elon, 13. and Abdon.

1 AND the menne of Ephzaim geathered them ſelues togeather, and went (a) northwarde, and ſayd vnto Iephthah, Wherfoze wenteſt thou to fyght (b) againſt the childzen of Ammon, and dyddeſt not cal vs to goe with thee? we wyl therefoze burne thyne houſe vpon thee with fyze.

2 And Iephthah ſayde vnto them, I and my people were at great ſtryfe with the childzen of Ammon: and when I called you, ye delinered me not out of their hands.

3 And when I ſawe that ye delyuered me not, (c) I put my lyfe in my handes, and went vpon the childzen of Ammon, and the Lozde delyuered them into my handes: Wherfoze then are ye come vpon me now, to fyght agaynſt me?

4 Iephthah therefoze geathered togeather al the men of Gilead, and fought with the Ephzaites: and the menne of Gilead ſmote the Ephzaites, becauſe they ſayde, Ye Gileadites are but runnagates of Ephzaim, among the Ephzaites, & the Manaſſites.

5 Mozeouer, the menne of Gilead tooke the paſſages of Jozdane before the Ephzaites: and when thoſe Ephzaites that were eſcaped, ſayd, Let me goe ouer: then the men of Gilead ſaid vnto hym, Art thou an Ephzaite? If he ſayde, Nay:

6 Then ſaide they vnto hym, Then ſay, (d) Schibboleth. And he ſayde Sibboleth: foz he coulde not ſo pzonounce. And then they tooke

(a) After they had paſſed Iordane.

(b) Thus ambition enuyeth gods woorke in others, as they did alſo againſt Geideon. Chap. 8. a.

(c) That is, I ventured my lyfe.

(d) Whiche ſignified eare of corne, or the fal of waters

tooke hym, and slue hym at the passages of Iordane: and there were ouerthrowen at that tyme of the Ephraites, fourtie & two thousande.

B 7 And Iephthah iudged Israel sixe yeeres, then dyed Iephthah the Gileadite, and was buryed in (one of) the cities of Gilead.

8 After this man, iudged Israel one Ibzan of Bethlehem.

9 And he had thirtie sonnes and thirtie daughthers, whom he sent out, and tooke in thirtie daughters from abroade for his sonnes. And when Ibzan (c) had iudged Israel seuen yeeres,

(c) Which of some is supposed to be Booz the husbande of Ruth.

10 He dyed, and was buryed at Bethlehem.

11 After hym, Elon, a Zabulonite, iudged Israel ten yeeres.

12 And Elon the Zabulonite dyed, and was buryed in Aialon, in the countrey of Zabulon.

13 After hym, Abdon, the sonne of Hellel, a Pharathonite, iudged Israel.

C 14 And he had fourtie sonnes, and thirtie "neuiewes, that rode on threescore and ten asse coltes: and when Abdon, the sonne of Hellel the Pharathonite, had iudged Israel eyght yeeres,

" Sonnes sonnes.

15 He dyed, & was buryed in Pharathon, in the lande of Ephraim, in the mount of the Amalekites.

The. xiii. Chapter.

1. Israel for theyr wickednesse is oppressed of the Philistines. 3. The angel appeareth to Manoahs wyfe. 16. The angel commaundeth hym to sacrifice vnto the Lorde. 24. The byrth of Samson.

A " Added to commit. Iud. 2. b. 3. b. 4. a. 6. a and. 10. a.

AND the chyldren of Israel "began againe to cõmit wickednesse in the sight of the Lorde, and the Lorde delyuered them into the handes of the Philistines, fourtie yeeres.

2 And there was a man in Zaraah, of the kinred of Dan, named Manoah, whose wyfe was barren, and bare not.

Numb. 6. verse. 2. 1. Sam. 1. verse. 11.

3 And the angel of the Lorde appeared vnto the woman, and sayde vnto her, Beholde, nowe thou art barren, and beareste not: but thou shalt conceyue and beare a sonne.

4 And nowe therefore beware that thou drynke no wyne, nor strong drynke, neyther eate any vncleane thyng:

(a) Meanyng he shoulde haue a peculiar callyng to serue God in, separate from the common order of men.

5 For loe, thou shalt conceiue and beare a sonne, and there may no rasor comme on his head, for the lad shalbe (a) a Nazarite vnto God from his byrth: and he shal begin to saue Israel out of the handes of the Philistims.

6 Then the wyfe came, and tolde her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of an angel of God, exceeding " fearful: but I asked him not whence he was, neyther tolde he me his name.

" or, woonderful.

7 But sayde vnto me, Beholde, thou shalt B be with chylde, and beare a sonne, and now drynke no wyne nor strong drynke, neyther eate any vncleane thyng: for the lad shalbe a Nazarite to God from his byrth, to the day of his death.

8 Then Manoah made intercession to the Lorde, and sayde, I pray thee my Lord, let the man of God whiche thou sendest, come agayne vnto vs, and teach vs what we shal doo vnto the ladde when he is borne.

9 And God hearde the voyce of Manoah: and the angel of God came againe vnto the wyfe as she sate in the feelde: but Manoah her husbande was not with her.

10 And the wyfe made haste, and ranne and shewed her husbande, and sayde vnto him, Beholde, the man appeared vnto me, that came vnto me (b) to day.

(b) It semeth that the angel appeared twyse in one day.

11 And Manoah arose, and went after his wyfe, and came to the (c) man, and sayde vnto hym, Art thou the man that spakest vnto the woman? And he sayde, I am.

(c) Whom he thought to be a mã, but was in deede an angel.

12 Manoah sayde, Nowe let thy sayeing comme to passe: Howe shal we order the chylde, and doo vnto hym?

13 And the angel of the Lorde sayde vnto Manoah, The woman must abstayne from al that I sayde vnto her:

14 She may eate of nothyng that commeth C of the vyne tree, nor drynke wyne or strong drynke, nor eate any (d) vncleane thyng: but must obserue al that I bade her.

(d) That is, any thing that is forbydden by the lawe.

15 Manoah said vnto the angel of the Lord, I pray thee, let vs retayne thee, vntyl we haue made ready a kyd before thee.

16 And the angel of the Lorde sayde vnto Manoah, Though thou make me abyde, I wyl not eate of thy bread: and yf thou wylt offer a whole burnt offeryng, thou must offer it vnto the (e) Lorde: For Manoah wyste not that it was an angel of the Lorde.

(e) He sheweth that he sought not his owne honour, but the honour of God, whose messenger he was.

17 And Manoah sayde agayne vnto the angel of the Lorde, What is thy name, that when thy saying is comme to passe, we may doo thee woorshyp?

18 And the angel of the Lorde sayde vnto hym, Why askest thou thus after my name, whiche is "secrete?

" or, woonderful.

19 And so Manoah tooke a kydde, with a meate offeryng, and offered it vpon a rocke vnto the Lorde: & the (angel) dyd "woonderously, Manoah & his wyfe loking vpon.

" or, mardeyous.

20 And

20 (f)And when the flame came vp towarde heauen from the aulter, the angel of the Lorde aſcended vp in the flame of the aulter: and Manoah and his wyfe loked vpon it, and fel on theyr faces to the grounde.

21 (But the angel of the Lorde did no more appeare vnto Manoah and his wyfe:) and then Manoah knewe that it was an angel of the Lorde,

22 And ſayde vnto his wyfe, We ſhal ſurely dye, becauſe we haue ſeene God.

23 But his wyfe ſayde vnto hym, If the Lorde woulde kyl vs, he woulde not haue (g) receiued a whole burnt offeryng, and a meate offeryng of our handes, neyther would he haue ſhewed vs al theſe thynges, nor woulde nowe haue tolde vs any ſuche.

24 And the wyfe bare a ſonne, and called his name Samſon: and the lad grewe, and the Lorde bleſſed hym.

25 And the ſpirite of the Lorde began to * ſtrengthen him in the hoſt of Dan, betweene Zaraah and Eſthaol.

(f) For god ſent fire frō heauen to conſume their ſacrifice, to confirme their fayth in his promiſe.

(g) Theſe graces that we haue receiued of god, and his acceptyng of our obedience, are ſure tokens of his loue toward vs: ſo that nothing can hurte vs.

* Or, to come vpon hym at tymes.

The.xiiii. Chapter.

2. Samſon deſireth to haue a wyfe of the Philiſtines. 6. He kylleth a Lion. 12. He propoundeth a ryddle. 19. He kylleth thirtie. 20. His wyfe forſaketh hym, and taketh another.

A 1 SAmſon went downe to Thamnah, and ſaw a woman in Thamnah, of ẏ daughters of the Philiſtines:

2 And he came vp, and tolde his father and his mother, and ſayde, I haue ſeene a woman in Thamnah, of the daughters of the Philiſtines: and nowe "geue me her to wyfe.

"Take her for me to wyfe.

3 Then his father and mother ſayde vnto him, (a) Is there neuer a woman among the daughters of thy brethren, and among al my people, but that thou muſt goe and take a wyfe of the vncircumciſed Philiſtines? And Samſon ſayd vnto his father, Geue me this woman, for ſhe pleaſeth me wel.

(a) They ſpeake in defence of gods lawe that forbiddeth mariage with ſtrāgers Deut. vii. a.

4 But his father and mother (b) wiſt not that it was the Lordes dooyng, and that he ſought an occaſion againſt the Philiſtines: for at that tyme the Philiſtines raigned ouer Iſrael.

(b) At the firſt: but it is lyke they had vnderſtandyng of gods wyl afore they did conſent.

5 Then went Samſon, and his father, and his mother, downe to Thamnah, and came to the vineyardes of Thamnah: and beholde, a young Lion roared vpon hym.

(c) Whereby he had ſtrength and boldneſſe.

6 And the ſpirite of the Lorde (c) came vpon hym, & he tare hym, as he woulde haue rent a kydde, and yet had nothyng in his hande: neyther tolde his father and mother what he had donne.

7 And he went downe, and talked with the woman whiche ſeemed wel fauoured in the ſyght of Samſon.

8 And within a ſhort ſpace after, as he went thyther agayne to take her to wyfe, he turned out of the way to ſee the carkaſſe of the Lion: and beholde, there was a ſwarme of bees and hony in the carkaſſe of the Lion.

9 And he tooke thereof in his handes, and went eatyng, and came to his father & mother, and gaue them alſo, and they did eate: but he tolde not them that he had taken the hony out of the carkaſſe of the Lion.

10 And ſo his father went downe vnto the woman, & Samſon made there a (d) feaſt: for ſo vſed the young men to doo.

(d) At his maryage.

11 And when they ſawe hym, they brought thirtie companions to be with hym.

12 And Samſon ſayde vnto them, I wyl nowe put foorth a riddle vnto you, and yf you can declare it me within ſeuen dayes of the feaſt, and finde it out, I wil geue you thirtie (e) ſheetes, & thirtie change of garmentes:

(e) Lynnen vſed to be worne, as wel in the day, as in the night.

13 But and yf you can not declare it me, then ſhal ye geue me thirtie ſheetes, and thirtie change of (f) garmentes. And they anſwered hym, Put foorth thy ryddle, that we may heare it.

(f) To weare at feaſtes & ſolemne dayes.

14 And he ſayd vnto them, Out of the eater came meate, and out of the ſtrong came ſweeteneſſe. And they coulde not in three dayes expounde the ryddle.

C

15 And when the (g) ſeuenth day was come, they ſayde vnto Samſons wyfe, Entice thyne husbande that he may declare vs the ryddle, leſt we burne thee and thy fathers houſe with fyre: Haue ye called vs hyther, to make vs beggers? is it not ſo?

(g) Of the weeke, whiche was the fourth day of the feaſt.

16 And Samſons wyfe weapt before hym, and ſayde, Surely thou hateſt me, and loueſt me not: for thou haſt put foorth a riddle vnto the children of my folke, and haſt not tolde it me. And he ſaid vnto her, Beholde, I haue not tolde it my father and my mother, and ſhal I tel it thee?

17 And Samſons wyfe weapt before hym ſeuen dayes whyle the feaſt laſted: and the ſeuenth day he tolde her, becauſe ſhe lay ſo ſoare vpon him: and ſhe tolde the ryddle to the chyldren of her folke.

18 And the men of the citie ſayde vnto him the ſeuenth day before the ſunne went downe, What is ſweeter then hony? and what is ſtronger then a Lion? The. ſayd he vnto them, If ye had not plowed with my (h) heiffer, ye had not founde out my ryddle.

(h) That is, if ye had not vſed the help of my wife.

19 And the ſpirite of the Lorde came vpon him, and he went downe to (i) Aſcalon, and ſlue

(i) Whiche was one of the cheefe cities of the Philiſtines.

ſlue thirtie men of them, and ſpoyled them, and gaue change of garmentes vnto them whiche expounded the ryddle: and he was wroth, and went vp to his fathers houſe.

20 But Samſons wyfe was geuen to one of his companions that he had taken vnto hym.

The.xv.Chapter.

4. Samſon tieth firebrandes to the foxes tailes. 6. The Philiſtines burnt his father in lawe and his wife. 19. Out of a great tooth in the iawe, God gaue hym water.

A 1 BVt within a while after, in the tyme of wheate harueſt, Samſon viſited his wife with a kyd, ſayeing, I wil (a) goe in to my wyfe into the chamber. But her father woulde not ſuffer hym to goe in.

(a) That is, I wyl vſe her as my wyfe.

2 And her father ſaide, I thought that thou haddeſt hated her, and therfore gaue I her to thy companion: is not her younger ſiſter fayrer then ſhe? Take her, I pray thee, in ſteade of the other.

3 Samſon ſayde vnto hym, Nowe am I more (b) blameleſſe then the Philiſtines, and therefore I wyl do them diſpleaſure.

(b) By reaſon of this iniurie.

4 And Samſon went out, and caught three hundred foxes, and tooke fyrebrandes, and turned them tayle to tayle, and put a fyrebrand in the middes betweene two tayles.

5 And when he had ſet the brandes on fyre, he ſent them out into the ſtandyng corne of the Philiſtines, and burnt vp both the reaped corne, and alſo the ſtandyng, with the vineyardes and oliues.

B 6 Then the Philiſtines ſayde, Who hath done this? And they anſweared, Samſon the ſonne in law of the Thamnite, becauſe he had taken his wyfe, and geuen her to his companion. And the Philiſtines came vp, and (c) burnt her and her father with fyre.

(c) This correction and punithment was not vſed in tyme, and nowe is done to be reuenged for theit corne, and not for executing of iuſtice.

7 And Samſon ſayde vnto them, Though ye haue done this, yet wyl I be auenged of you, and then I wyl ceaſſe.

8 And he ſmote them "legge and thygh with a myghtie plague, and then he went and dwelt in the toppe of the rocke Etam.

" or, horſemen, and footemen.

9 Then the Philiſtines came vp, & pytched in Iuda, and camped in Lehi.

10 And the men of Iuda ſayde, Why are ye come vp vnto vs? They anſweared, To bynde Samſon are we come vp, and to do to hym, as he hath done to vs.

11 Then three thouſande men of Iuda went to the top of the rocke Etam, and ſayde to Samſon, Woteſt thou not that the Philiſtines are rulers ouer vs? Wherefore then haſt thou done thus vnto vs? He anſweared them, As they dyd vnto me, ſo haue I done vnto them.

12 And they ſayde vnto hym agayne, We are come to bynde thee, and to deliuer thee into the hande of the Philiſtines. And Samſon ſayde vnto them, Sweare vnto me, that ye ſhal not fal vpon me your ſelues.

13 They anſweared him, ſayeing, No: but we wyl bynde thee, & (d) deliuer thee vnto theyr handes: but we wyl not kyl thee. And they bound him with two new corões, and brought hym from the rocke.

(d) Whom god had appoynted to be theyr deliuerer from the yoke of the Philiſtines.

14 And when he came to Lehi, the Philiſtines ſhowted agaynſt hym: and the ſpirite of the Lorde came vpon hym, and the corões that were vpon his armes became as flaxe that was burnt with fyre, for the bandes looſed from of his handes.

C 15 And he founde a (e) newe iawe bone of an Aſſe, and put fooyth his hande, and caught it, and ſlue a thouſande men therewith.

(e) That is, of an aſſe lately dead.

16 And Samſon ſayd, With the iawe of an Aſſe, heapes vpon heapes, with the iawe of an Aſſe haue I ſlayne a thouſande men.

17 And when he had leaft ſpeakyng, he caſt away the iawe bone out of his hande, and called the place (f) Ramath Lehi.

(f) That is, the lifting vp of the iawe.

18 And he was ſoare a thirſt, and (g) called on the Lorde, and ſayde, Thou haſt geuen this great victorie in the hande of thy ſeruant: and nowe I muſt dye for thirſt, and fal into the handes of the vncircumciſed.

(g) Whereby it appeareth that he dyd theſe things in fayth, Heb. xi. & ſo with a true zeale to glorifie god, and deliuer his countrey.

19 But God brake a great toothe that was in the iawe, and there came water therout, and when he had dronke, his ſpirite came agayne, and he was refreaſhed: wherefore the name thereof was called vnto this day, The wel of the caller on: whiche came of the iawe.

20 And he iudged Iſrael in the dayes of the Philiſtines, twentie yeeres.

The.iiii.Chapter.

1. Samſon caryeth away the gates of Azzah. 18. He was deceiued by Dalila. 30. He pulleth downe the houſe vpon the Philiſtines, and dyeth with them.

1 THen went Samſon to Azzah, and ſawe there an " harlot, & went in vnto her.

A " or, victualler.

2 And it was tolde the Azzathites, ſayeing, Samſon is come hyther. And they went about, and layde wayte for hym there al night in the gate of the citie, and were ſtyl al the night, ſayeing, In the mornyng when it is day, we ſhal kyl hym.

3 And Samſon tooke his reaſt til midnight, and aroſe at midnight, & tooke the doores of

of the gate of the citie, and the two poſtes, and rent them of, with the barre and al, and put them vpon his ſhoulders, and caryed them vp to the toppe of an hyl that is before Hebron.

4 And after this, he loued a woman by the riuer of Sorek, whoſename was Dalila.

" or, playne

5 Unto whom came the Lordes of the Philiſtines, and ſayde vnto her, (a) Perſwade hym, and ſee wherein his great ſtrength lyeth, & by what meanes we may ouercomme him, that we may bynde hym, and pounish him: and euerye one of vs ſhal geue thee a leuen hundred ſyluerlynges.

(a) Entice hym by fayre meanes to tel wherein his ſtrength conſiſteth.

6 And Dalila ſayde to Samſon, Oh tel me where thy greate ſtrength lyeth, and howe thou myghteſt be bounde, and brought vnder.

℣ 7 Samſon anſweared vnto her, If they bynde me with ſeuen greene wythes that were neuer dryed, I ſhalbe weake, and be as an other man.

8 And then the lordes of the Philiſtines brought her ſeuen wythes that were yet greene, and neuer dryed, and ſhe bound him therewith.

9 (Notwithſtandyng, ſhe had menne lying in wayte with her in the chamber:) and ſhe ſayde vnto hym, The Philiſtines be vpon thee, Samſon. And immediatly he brake the cordes, as a ſtryng of towe breaketh when it feeleth the fyre: and ſo his ſtrength was not knowen.

10 And Dalila ſayde vnto Samſon, See, thou haſt mocked me, and tolde me lyes: nowe therefore (b) tel me wherewith thou myghteſt be bounde.

(b) Though her falſhood tended to make hym loſe his lyfe, yet his affection ſo blynded him that he could not beware.

11 He anſweared her, If they bynde me with new ropes that neuer were occupyed, I ſhalbe weake, and be as an other man.

12 Dalila therefore tooke newe ropes, and bounde hym therewith, and ſayd vnto him, The Philiſtines be vpon thee, Samſon. (And there were lyers in wayte in the chamber.) And he brake them from his armes, as they had benne but a thread.

13 And Dalila ſayd vnto Samſon, Hytherto thou haſt beguyled me, and told me lyes: yet tel me howe thou myghteſt be bounde. He ſayde vnto her, If thou platteſt the ſeuen lockes of my head with the threades of the wooffe.

℣ 14 And ſhe faſtened it with a pynne, and ſayde vnto hym, The Philiſtines be vpon thee, Samſon. And he awaked out of his ſleepe, and went awaye with the pynne of the webbe, and the wooffe.

15 And ſhe ſayde vnto hym agayne, Howe canſt thou ſay, I loue thee: when thyne harte is not with me? Thou haſte mocked me theſe three tymes, and haſt not tolde me wherein thy great ſtrength lyeth.

16 And as ſhe laye vpon hym with her wordes, continually vexyng of hym, his ſoule was encumbred euen vnto the death.

17 And ſo he tolde her al his hart, and ſayd vnto her, There neuer came raſor vpon myne head, for I haue beene a Nazarite vnto God from my mothers wombe: therfore when I am ſhauen, my ſtrength wyl goe from me, and I ſhal waxe weake, and be lyke al (other) menne.

18 And when Dalila ſawe that he had told her al his harte, ſhe ſent and called for the lordes of the Philiſtines, ſayeing, Comme vp yet this once, for he hath ſhewed me al his hart. Then the Lordes of the Philiſtines came vp vnto her, and brought the money in theyr handes.

19 And ſhe made hym ſleepe vppon her knees, and ſhe ſent for a man, and he dyd ſhaue of the ſeuen lockes of his head, and beganne to vexe hym, and his ſtrength (d) was gone from him.

(d) Not for the loſſe of his heare, but for the contempt of the ordinance of god.

20 And ſhe ſayde, The Philiſtines be vpon thee, Samſon. And he awoke out of his ſleepe, and ſayde, I wyl goe out nowe as at othertimes before, and ſhake mee ſelf. And he wyſt not that the Lord was departed from hym.

21 But the Philiſtines tooke hym, and ℣ put out his eyes, and brought hym downe to Azzah, and bounde hym with fetters of braſſe, and he dyd grynde in the priſon houſe.

22 Howbeit, the heare of his head began (e) to growe againe after that he was ſhaven.

(e) And ſo did his ſtrength by his repentance, prayer and reconciliatió to god

23 Then the lordes of the Philiſtines gathered them togeather, for to offer a ſolemne offering vnto Dagon theyr god, and to reioyce: for they ſayde, Our god hath delyuered Samſon our enimie into our handes.

24 And when the people ſawe hym, they prayſed theyr god: for they ſayde, Our god hath deliuered into our handes our enimie, and deſtroyer of our countrey, whiche ſlue many of vs.

25 And when theyr hartes were mery, they ſayde, Sende for Samſon, that he maye make vs " laugh. And they fet Samſon out of the priſon houſe, and he played before them, and they ſet hym betweene the pyllers.

" or, paſtyme.

26 And Samſon ſayde vnto the ladde that ledde hym by the hande, Set me that I may touche the pyllers that the houſe ſtandeth vpon, and that I may leane to them.

27 And the houſe was ful of menne and women, & there were al the lordes of the Philiſtines:

liſtines: and there were vpon the roofe a three thouſand menne and women, that beheilde whyle Samſon * played.

28 And Samſon called vnto the Lord, and ſayd, O Lord God, I pray thee, thynke vpon me, and ſtrengthen me, I beſeech thee, at this tyme onely, O God, that I maye "be at once auenged of the Philiſtines for my two eyes.

29 And Samſon caught the two myddle pyllers on whiche the houſe ſtoode, and on which it was borne vp, the one in his right hande, and the other in his leaft.

30 And Samſon ſayde, My (f) ſoule ſhal dye with the Philiſtines, and bowed hym with al his myght, and the houſe fel vppon the lordes, and vppon al the people that were therein: and ſo the dead which he ſlue at his death, were moe then they which he ſlue in his lyfe.

31 And then his brethren, and al the houſe of his father, came downe, and tooke hym vp, and brought hym, and buryed hym betweene Zarah and Eſthaol, in the buryinge place of Manoah his father: and he iudged Iſrael twentie yeeres.

* or was mocked.

" Take one vengeance.

(f) He ſpeaketh this not of any diſpayre: but of a feruent zeale he had to reuenge gods enimies

The .xvii. Chapter.

3. Micahs mother, accordyng to her vowe, made her ſonne two idols.

1 THere was a man of mount Ephraim, named Micah.

2 And he ſayde vnto his mother, The eleuen hundred * ſyluerlynges that were taken from thee, about whiche thou curſedſt, and ſpakeſt it in myne eares, behold, the ſyluer is with me, I tooke it away. And his mother ſayd, Bleſſed be thou, my ſonne, in the Lorde.

3 And when he had reſtored the eleuen hundred ſyluerlinges to his mother, his mother ſayde, I had dedicated the ſyluer vnto the Lorde of myne hande, for thee my ſonne, that thou ſhouldeſt make a grauen & moulten (c) image: nowe therefore I wyl geue it thee agayne.

4 And when he reſtored the money vnto his mother, his mother tooke two hundred ſyluerlyngs, and gaue them to the " founder, which made therof a grauen & moulten image, & it was in the houſe of Micah.

5 And the man Micah had a goddes houſe, and made an (a) Ephod, & (b) Theraphim, and " conſecrated one of his ſonnes, which became his prieſte.

6 In thoſe dayes there was no kyng in Iſrael, but euery man dyd that whiche was good in his owne eyes.

7 And there was a young man out of Bethlehem Iuda, of the kynred of Iuda, which young man was a Leuite, and ſoiourned there.

8 And the man departed out of the citie of Bethlehem Iuda, to goe dwel where he coulde fynde (a conuenient place:) and he came to mount Ephraim, to the houſe of Micah, as he iourneyed.

9 And Micah ſayde vnto hym, Whence commeſt thou? The Leuite anſwered hym, I am of Bethlehem Iuda, and goe to dwel where I may fynde (a place.)

10 And Micah ſayde agayne vnto hym, Dwel with me, and be vnto me a father and a prieſte, and I wyl geue thee tenne ſyluerlynges by yeere, two garmentes, and thy meate & drinke. So the Leuite went in.

11 And the Leuite was (d) content to dwel with the man, and was vnto hym as one of his owne ſonnes.

12 And Micah conſecrated the Leuite, and the young man became his prieſte, and was in the houſe of Micah.

13 Then ſayde Micah, Nowe I am ſure that the Lord wyl be (e) good vnto me, ſeeing I haue a Leuite to my prieſte.

* or, ſicles of ſyluer.

(a) Contrary to the commaundment of god, and true religion.

" Or, image maker.

(b) Properly it is the vpper lynnen garment of the prieſt, albeit, in this place by the Ephod is meant al kynd of garmentes belongyng to a prieſte.

(c) It is thought to be an image made to the ſhape and fygure of a man, and alſo to ſignifie al other inſtrumentes belongyng to theyr falſe religion.

" Fylled the hande.

(d) For the belly ſake al togeather agaynſt gods lawe.

(e) When menne in religion wander beſyde gods woord, they thynke they pleaſe god, when in deede they offende him moſt greeuouſly.

The .xviii. Chapter.

2. The children of Dan ſent menne to ſearch the land. 11. Then come the ſyxe hundred and take the gods and the prieſt of Micah away. 27. They deſtroy Lais.

1 IN thoſe dayes there was (a) no kyng in Iſrael, and in thoſe dayes the tribe of Dan ſought them an inheritance to dwel in: for vnto that tyme al their inheritance had not fallen vnto them among the tribe of Iſrael.

2 And the chyldren of Dan ſent of their kynarede, fyue actiue menne in feates of warre out of theyr coaſtes, euen out of Zaraah, and Eſthaol, to viewe the lande, and ſearche it out, and ſayde vnto them, Go and ſearche out the lande. Wh̄e when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 And when they were in the houſe of Micah, they knewe (b) the voyce of the young man the Leuite: and when they turned in thyther, they ſayd vnto hym, Who brought thee hyther? What makeſt thou in this place? and what haſt thou here?

4 And he anſwered them, Thus and thus dealeth Micah with me, and hath hyred me, and I am become his prieſte.

5 And they ſayde vnto hym agayne, Aſke counſayle now of God, that we may know whether the way which we goe, ſhalbe proſperous, or no.

(a) So that it was no maruayle that religion was corrupt, & al thynges out of order, ſeeyng there was no magiſtrate to puniſh offences

(b) That is, they knewe hym by his ſpeache.

6 And

(c) Thus god wyll lende to such as loue not the truth, strong delusion, wher by they are confirmed in their error, to their destruction "Made them ashamed.

6 And the priest sayde vnto them, (c) Goe in peace, for the Lorde guideth your way whiche ye goe.

7 Then the fiue men departed, and came to Lais, and saw the people that were therin, how they dwelt careles, after the manner of the Sidons, styl, and without castyng of perilles, and that no man "made any trouble in the lande, or vsurped any dominion: but were farre from the Sidons, and had no busynesse with other men.

8 And they came againe vnto theyr brethren, to Zaraah, and Esthaol, and theyr brethren sayde vnto them, What haue ye donne?

9 And they answeared, Aryse, that we may goe vp agaynst them: for we haue seene the lande, surely a very good one: and do ye syt styl? Be not slouthful to goe and enter, to possesse the lande.

10 If ye wil goe, ye shal come vnto a people that casteth no perils, and it is a very large countrey, which God hath geuen into your handes, it is also a place which dooth lacke nothyng that is in the worlde.

11 And there departed thence of the kinrede of the Danites, out of Zaraah and Esthaol, syxe hundred men, appoynted with instrumentes of warre.

12 And they went vp, and pytched in Kiriath iarim, whiche is in Iuda: Wherefore they called the place "Mahaneh-dan, vnto this day, and it is on the backside of Kiriath iarim.

"or, the tentes of Dan.

13 And they went thence vnto mount Ephraim, and came vnto the house of Micah.

C 14 Then answeared the fiue men that went to spye out the countrey of Lais, and sayde vnto theyr brethren, Wote ye not that there is in these houses an Ephod, Theraphim, and a grauen and a moulten image? Nowe therefore, (d) consyder what ye haue to doo.

(d) For it were expedient that we shoulde take them away to our owne vse.

15 And they turned thitherward, and came to the house of the young man the Leuite, euen vnto the house of Micah, and saluted hym peaceably.

16 And the syx hundred men gyrded with weapons of warre, which were of the children of Dan, stoode by the entryng of the gate.

(e) Suche is their blindnesse, that they beleeue that these idols whiche by robbery and violence they take away, may helpe them.

17 And the fiue men that went to spye out the lande, went in thither, and (e) tooke the grauen image, & the Ephod, Theraphim, and the moulten image: (and the priest stoode in the entryng of the gate, with the syx hundred men that were appoynted with weapons of warre,)

18 While the other went into Micahs house, and fet the carued image, the Ephod, Theraphim, and the moulten image: then sayd the priest vnto them, What doo ye?

19 They answeared hym, Holde thy peace, lay thyne hande vpon thy mouth, and come with vs to be our father and priest: Is it better for thee to be a priest vnto the house of one man, then to be a priest vnto a tribe or kynrede in Israel?

20 And the priestes hart (f) was glad, and tooke the Ephod, and Theraphim, and the grauen image, and went (g) in the middest of the people.

(f) For he regarded neither gods honour, nor his owne honestie: but al his care was for his liuing and promotion.

(g) With his idols imitating the maner of the cariage of the arke of the Lorde.

D

21 And they turned, and departed, and put the children, the cattel, and their other substance before them.

22 And when they were a good way from the house of Micah, the men that were in the houses neare to Micahs house, geathered togeather, and folowed after the children of Dan,

23 And called vnto them: and they turned theyr faces, and sayde vnto Micah, What ayleth thee, that thou makest an outcry?

24 And he sayde, Ye haue taken away my goddes whiche I made, and also the priest, and goe your wayes: and (h) what haue I more? Howe then say ye vnto me, What ayleth thee?

(h) The idolater may lose his god and his ioy: but the worshypper of the true liuing god can neuer be so serued.

25 And the children of Dan said vnto him, Let not thy voyce be heard among vs, lest "angry felowes runne vpon thee, and thou loose thy lyfe, with the lyues of al thyne housholde.

"Who haue theyr hartes bitter.

26 And the chyldren of Dan went theyr wayes: and when Micah sawe that they were to strong for him, he turned, and went backe vnto his house,

27 And they tooke the (i) thynges whiche Micah had made, and the priest whiche he had, and came vnto Lais, vnto a people that were at reast, and without mistrust, & smote them with the edge of the swoord, and burnt the citie with fyre.

(i) Meaning idols, with that apperteyned to the same.

28 And there was no man to "helpe, because (k) Lais was farre from Sidon, and they had no medlyng with any other man: and it was in the valley that lyeth by Bethrehob.

"or, deliuer them.

(k) Whiche afterwarde was called Cæsarea Philippi. Iosu. 19. verse. 47.

29 And they buylte them there a citie, and dwelt therein, and called it Dan, after the name of Dan theyr father, whiche was borne vnto Israel: howbeit, the name of the citie was Lais at the begynnyng.

30 And the children of Dan set them vp the grauen image: and Jonathan the sonne of Gerson, the sonne of Manasses, and his sonnes, were the priestes in the tribe of Dan, vntil the day of the (l) captiuitie of the lande.

(l) That is, tyl the arke was taken by the Philistines. 1. Sam. 5 a.

31 And they set them vp the carued image, whiche

whiche Micah made, al the while that the house of God was in Silo.

The.xix.Chapter.

1. Of the Leuite whose wyfe was villanously kylled in Gibea. 29. The Leuite cutteth her in twelue peeces, and sendeth them to the twelue tribes.

A 1 ALso in those dayes, when there was no kyng in Israel, a certayne Leuite sotourning on the syde of mount Ephraim, tooke to wyfe a (a) concubine out of Bethlehem Iuda:

Iudi.17.c. Gen.26.

(a) This difference was betwixt the wife and the concubine, that the wife was taken with certayn solemnities of mariage, and her children did inherite. The concubine had no solemnities in maryage, neyther did her children inherite, but a portion of goodes or money was geuen them.

2 And his concubine played the whoore by hym, and went away from hym vnto her fathers house to Bethlehem Iuda, and there continued foure monethes.

3 And her husbande arose, and went after her, to speake "frendly vnto her, and to bryng her againe, hauing his lad with him, and a coople of asses: and she brought him vnto her fathers house, and when the father of the damsel sawe hym, he reioyced of his commyng.

"To her hart.

4 And his father in lawe, the damsels father, reteyned hym, and he abode with him three dayes: and so they dyd eate & drynke, and lodged there.

" or, strengthen.

5 The fourth day, when they arose early in the morowyng, the man stoode vp to depart: and the damsels father sayd vnto his sonne in lawe, "Comfort thine hart with a morsel of bread, and then goe your way.

6 And they sate downe, and dyd eate and drinke both of them togeather: and the damsels father sayd vnto the man, Be content, I pray thee, and tary al nyght, and let thyne hart be mery.

B 7 And when the man stoode redy to depart, his father in lawe "compelled hym: therfore he returned, and taryed al nyght there.

"or, was earnest.

8 And he rose vp early the fifth day to depart, and the damsels father sayde, Comfort thyne (b) hart, I pray thee. And they taryed vntyl after midday: and they dyd eate both of them togeather.

(b) Meaning that he should eate and drinke, and so refreashe him selfe.

9 And when the man arose to depart with his concubine, and his lad, his father in lawe, the damsels father, sayde vnto hym, Beholde, nowe the day goeth fast away, and "draweth towarde euen, I pray you tary al nyght: beholde, "the sunne goeth to reast, lodge here, that thyne hart may be mery: and to morowe geat you early vpon your way, that thou mayest geat thee to thy (c) tent.

"is weake. "or, the day lodgeth.

(c) That is, to the towne where he dwelt.

10 Neuertheless, the man would not tary, but arose, and departed, and came as farre as Iebus, (whiche is Hierusalem) and his two asses laden, & his concubine with hym.

11 And when they were fast by Iebus, the day was soare spent, and the young man saide vnto his maister, Come, I pray thee, and let vs turne in into this citie of the Iebusites, and lodge al nyght there.

12 His maister answeared hym, We wyl not turne into a (d) strange citie, that are not of the chyldren of Israel, we wyl goe foorth to Gibea.

(d) In the tyme of Iosuah the children of Israel had wonne this citie: but sence was recouered and inhabited by the enimies.

13 And he sayde vnto his lad, Goe forward, and let vs drawe neare to one of these places to lodge al nyght, eyther in Gibea, or in Rama.

14 And they went forward vpon theyr way, & the sunne went downe vpon them when they were fast by Gibea, whiche belongeth to them of Beniamin.

15 And they turned thitherward, to goe in, and lodge al night in Gibea: and when he came, he sate him downe in a streate of the citie, for there was no man that "toke them into his house to lodgyng.

"or, gathered them

16 And beholde, there came an olde man from his woorke out of the feelde at euen, whiche was also of mount Ephraim, and dwelt as a stranger in Gibea: but the men of the place were ỹ children of (e) Iemini.

(e) That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streete of the citie: and the old man said, Whither goest thou? and whence commest thou?

18 He answeared hym, We come from Bethlehem Iuda, toward the side of mount Ephraim, from thence am I: and I went to Bethlehem Iuda, and goe nowe to the (f) house of the Lorde, and there is no man that receiueth me to house.

(f) To Shiloh or Mispah, where the arke was.

19 We haue strawe and prouender for our asses, and bread and wine for me and thy handmayde, and for the lad that is with thy seruant: and we lacke nothyng.

" or, be of good comfort.

20 The old man said, "Peace be with thee, al that thou lackest, shalt thou fynde with me: only abyde not in the streete (al night.)

" Men of belial: that is, geuen to al wickednesse.

21 And so he brought him into his house, and gaue fodder vnto the asses: and they washed theyr feete, and did eate and drynke.

22 And as they were makyng theyr hartes mery, beholde, the men of the citie whiche were "wycked, beset ỹ house round about, and thrulle at the doore, and spake to the man of the house, the olde man, sayeing, Bryng foorth the man that came into thine house, that we may (g) knowe hym.

(g) How horribly were these men geuen ouer to a reprobate mynde, whom neyther the feare of god, nor regarde of honestie or shame could restrayne from open abomination.

23 And this man, the maister of the house, went out, and saide vnto them, Oh, nay my brethren, doo not so wyckedly, seeyng that this man is come into myne house, doo not so vnmeete a thyng.

24 Be-

24 Beholde, here is my daughter a mayden, and this mans concubine, them I wyl bring out nowe vnto you, and (h) humble them, and do with them what seemeth you good: but vnto this man doo not so abominable a thing.

(h) That is, abuse them.

25 But the menne woulde not hearken to him: and the man tooke his concubine, and brought her out vnto them, whiche knewe her, and abused her al the night vnto the morning: & when the day began to spring, they let her goe.

26 And then came the woman in the dawning of the day, & fel (i) downe at the doore of the mans house where her "lord was, tyl it was day.

(i) Dead. "or, husbande.

27 And her lorde arose vp in the morning, and opened the doores of the house, & went out to goe his way: and behold the woman his concubine lay along before the doore of the house, and her handes vpon the threshold.

C 28 And he sayde vnto her, Up, and let vs be going. But she answered not: then the man tooke her vp vpon an asse, and stoode vp, and gate him vnto his (k) place.

(k) Meaning home to mount Ephraim.

29 And when he was comme into his house, he tooke a knife, and caught his concubine, and diuided her in peeces with the bones into twelue partes, and sent her into al quarters of Israel.

30 And al that sawe it, sayde, There was no suche deede donne or seene since the childzen of Israel came out of Egypt vnto this day: consyder the matter, take aduisement, and say your myndes.

The.xx. Chapter.

1. The Israelites assemble in Mispah, to whom the Leuite declareth his wrong. 13. They sende for them that dyd the villanie.

A 1 THen al the childzē of Israel went out, and the congregation was geathered togeather as (a) one man, euen from Dan to Beer seba, with the lande of Gilead, vnto the Lorde in Mispah.

Deut.10.b. (a) That is, al with one consent.

2 And there assembled the "cheefe of al the people, (and) of al the tribes of Israel, in the congregation of the people of god, foure hundzed thousande footemenne that drue swoordes.

"Heb. corners.

3 (Nowe the chyldzen of Beniamin hearde that the childzen of Israel were gonne vp to Mispah) Then (b) sayde the childzen of Israel, Tel vs howe this wickednesse is committed?

(b) To the Leuite.

4 And the Leuite, the womans husbande that was slayne, answeared and sayde, I came into Gibea that is in Beniamin, with my concubine to lodge al night.

5 And the menne of Gibea rose agaynst me, and beset the house rounde about vpon me by night, and thought to haue slayne me: and my concubine haue they forced, that she is dead.

6 And I tooke my concubine, and cut her in peeces, and sent her throughout al the countrey of the inheritance of Israel: for they haue committed abomination and villanie in Israel.

7 Beholde ye are al chyldzen of Israel, geue B your aduise and counsel herein.

8 And al the people arose as one man, sayeing, There shal not a man of vs goe to his tent, neyther turne into his (c) house,

(c) Before we haue reuenged this wickednesse.

9 But this shalbe it that we wyl doo to Gibea, (we wyl goe vp) by lot agaynst it:

10 And we wyl take tenne menne of the hundzed throughout al the tribes of Israel, and an hundzed of the thousande, and a thousande out of tenne thousande, to fetche victuale for the people, that they may doo when they comme to Gibea Beniamin, according to al the abomination that they haue wrought in Israel.

11 And so al the menne of Israel geathered togeather agaynst the citie, knit togeather as one man.

12 And the tribes of Israel sent menne through al the tribe of Beniamin, sayeing, What wickednesse is this that is committed among you? Iosue.22.B.

13 Nowe therefore deliuer vs the menne, C those chyldzen of Belial whiche are in Gibea, that we may slay them, and put (d) away euyl from Israel.

(d) By punishing the wicked doers according to their desarts.

14 But the chyldzen of Beniamin woulde (e) not hearken vnto the voyce of their brethzen the chyldzen of Israel: but the chyldzen of Beniamin geathered them selues togeather out of the cities, vnto Gibea, to comme out and fyght agaynst the chyldzen of Israel.

(e) Therein making them selues gyltie of the wickednesse cōmitted, and therfore iustly partakers of the pounishment.

15 And the chyldzen of Beniamin were numbzed at that tyme out of the cities, twentie and syre thousand menne that drue swoordes, besyde the inhabitantes of Gibea, whiche were numbzed seuen hundzed chosen menne. Iudg.3. verse.15.

16 And among al these folke, were seuen hundzed chosen menne, being leaft handed, whiche euery one coulde slyng stones at an heare breath, and not misse.

17 And the chyldzen of Israel besyde Beniamin, were numbzed foure hundzed thousande menne that drue swoordes, and were al menne of warre.

(f) That is, the tabernacle wherein the arke of God was, whiche then was in Silo,

18 And the chyldzen of Israel arose, and went vp to (f) the house of God, and asked

of God, sayeing, (g) Whiche of vs shal goe vp first to the battayle agaynst the chyldren of Beniamin? And the Lorde sayde, Iuda shal beginne.

(g) They presume so muche of their number and strength, that they aske no counsel of God for the victory: they find therfore successe therafter.

19 And the children of Israel stoode vp early, and camped agaynst Gibea.

20 And the menne of Israel went out to battayle agaynst Beniamin, and the menne of Israel put themselues in aray to fyght agaynst them beside Gibea.

D 21 And the chyldren of Beniamin came out of Gibea, & destroyed downe to the grounde of the Israelites that day twentie and two thousande menne.

22 And the people the menne of Israel plucked vp their hartes, and set their battayle againe in aray, in ỹ same place where they dyd the fyrst day.

23 (And the chyldren of Israel went vp, and wept before the Lorde vnto euen, and asked of the Lord, sayeing, Shal we go agayne to battayle agaynst the chyldren of Beniamin our brethren? And the Lorde sayde, Goe vp agaynst them.)

24 And the chyldren of Israel came neare, agaynst the chyldren of Beniamin, the seconde day.

25 And the chyldren of Beniamin went agaynst them out of Gibea the seconde day, and destroyed to the earth of the chyldren of Israel once agayne eyghteene thousande menne, that drue swordes euerye man of them.

26 Then al the chyldren of Israel, and al the people, went vp, & came vnto the house of God, and wept, and sate there before the Lorde, and fasted the same day vnto euen, and offered whole burnt offeringes, & peace offeringes, before the Lorde.

27 And the chyldren of Israel asked the Lorde: (for there was the arke of the appoyntment of God in those dayes:

E 28 And Phinehes the sonne of Eleazar the sonne of Aaron (h) stoode before it at that time) sayeing, Shal I geat me vp to go out any more to battayle agaynst the chyldren of Beniamin my brethren, or shal I ceasse? The Lorde sayde, Goe vp: for to morowe I wyl deliuer them into your handes.

(h) That is, serued in the priestes office.

29 And Israel set lyers in wayte rounde about Gibea.

30 And the chyldren of Israel went vp agaynst the chyldren of Beniamin the thirde tyme, and put themselues in aray agaynst Gibea, as twise before.

31 And the chyldren of Beniamin came out agaynst the people, and (i) were drawen away from the citie, and they began to smite of the people dead as twyse before, by two hygh wayes in the feelde (of whiche one goeth vp to the house of GOD, and the other to Gibea) vpon a thirtie menne of Israel.

(i) By the pollicie of the chyldren of Israel.

32 And the chyldren of Beniamin sayde, They are fallen before vs, as at ỹ fyrst. But the chyldren of Israel sayd, Let vs flee, and plucke them away from the citie, vnto the hygh wayes.

33 And al the menne of Israel rose vp out of their place, and put themselues in aray at Baal Thamar: and lykewyse the lyers in wayte of Israel came forth out of their places, euen out of the medowes that were about Gibea,

34 And came agaynst Gibea ten thousande F chosen menne, out of al Israel, and there was a sore battayle: but (k) they wist not that (l) euyl was neare them.

(k) To wit, the Beniamites.

(l) Theiknew not that gods iudgement was at hande to destroy them.

35 And the Lorde plagued Beniamin before Israel, and the chyldren of Israel destroyed of the Beniamites the same day twentie and fyue thousand, and an hundred menne, that drue swordes euery one of thē.

36 And the chyldren of Beniamin saw that they were stricken downe: for the menne of Israel (m) gaue place to the Beniamites, because they trusted vnto the liers in waite whiche they had layde beside Gibea.

(m) Retyred to drawe them after.

37 And the lyers in wayte hasted, and brake forth agaynst Gibea, and the embushment " drue them selues along, and smote al the citie with the edge of the sworde.

" or, made a long sound with a trumpet.

38 And the menne of Israel had appoynted a certayne tyme with the lyers in wayte, that they shoulde make a great flame (and) smoke rise vp out of the citie.

39 And when the men of Israel retyred in the battayle, Beniamin began (n) to smite dead of the children of Israel about thirtie persons, and sayd, Surely they are stricken downe before vs, as in the first battayle.

(n) Beyng encouraged by the two former victories.

40 But when there begamne to aryse out of the citie a flame, as a pyller of smoke, the Beniamites looked backe, and beholde the flame of the whole citie began to assende vp to heauen.

41 When the men of Israel also turned (o) agayne, the menne of Beniamin were abashed, for they sawe that euyl approched them:

(o) To withstande their enimies.

42 And therefore they turned their backes before the menne of Israel, vnto the way that leadeth to the wylderneſſe, but the battel ouertooke them: and beside that, they whiche came out of the citie, destroyed them (p) in the middle of them.

G

(p) For they had cōpassed them rounde about.

43 And thus they compassed the Beniamites about, and chased them " diligently, and ouerran them, euen ouer agaynst Gibea on the east syde.

" or, from their rest.

44 And

44 And there were slayne of Beniamin eyghteene thousande menne, whiche were menne of warre.

45 And they turned and fledde to the wyldernesse ward, and vnto the rocke of Rimmon: and they (q) gleaned by the way of the rest of them fyue thousand menne: and pursued after them vntil they came to Gidom, and slue two thousande men of them.

46 So that al that were slayne that same day of Beniamin (r) were twentie and fyue thousande menne that dyewe swoordes, whiche were al menne of warre.

47 Only sixe hundred menne turned and fled to the wyldernesse vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure monethes.

48 And the menne of Israel turned backe agayne vnto the childzen of Beniamin, and smote them with the edge of the swoorde in the cities, both man and beast, and all that came to hande, and set on fyre al the (s) cities that they coulde come by.

(q) They slue them here & there, as they founde them scattred abrode.

(r) Besydes eleuen hundred that had benne slaine in the former battayles.

(s) If they belonged to the Beniamites.

The .xxi. Chapter.

2. The Israelites sweare that they wyl not mary their daughters to the Beniamites. 10. They slay them of Iabes Gilead, and geue their virgins to the Beniamites. 22. The Beniamites take the daughters of Silo.

1 AND the menne of Israel (a) sware in Mispah, sayeing, There shal none of vs geue his daughter vnto any of Beniamin to wyfe.

2 And the people came to the house of God, and abode there til euen, before God, and lyft vp their voyces, and weapt soare,

3 And sayde, O Lorde God of Israel, why is this comme to passe in Israel, that there should be this day one tribe lacking in Israel?

4 And on the morowe the people rose vp betime, and made there an (b) aulter, and offered whole burnt offeringes, and peace offeringes.

5 And the childzen of Israel sayde, Who is he among al the tribes of Israel, that came not vp with the congregation vnto the Lorde? for they had made a great othe concernyng hym that came not vp to the Lord to Mispah, sayeing, he shal surely dye.

6 And the childzen of Israel (c) had pitie on Beniamin their brethzen, and sayde, There is one tribe cut of from Israel this day:

7 What shal we doo vnto the remnant of them, that they may haue wyues? We haue swozne by the Lorde, that we wyl not geue them of our daughters to wyues.

(a) This othe came of rashnes, for after they brake it by a subtil deuice, as yeare. xiiii.

(b) That they might consult with the Lorde, and geue god thankes for the victory.

(c) Or, repented that they had destroyed their brethren.

8 And they sayde, Is there any of the tribes of Israel that (d) came not vp to Mispah to the Lorde? And behold, there came none of Iabes Gilead vnto the hoast and congregation.

9 For the people were viewed, and behold there were none of the inhabitentes of Iabes Gilead there.

10 And the cõgregation sent thyther twelue thousande menne of the "strongest, and commaunded them, sayeing, Goe, & smyte the inhabitantes of Iabes Gilead with the edge of the swoorde, both women and chyldzen.

11 And this is it that ye shal doo, Ye shal vterly destroy al the males, and al the women that haue lyen by menne.

12 And they founde among the inhabitantes of Iabes Gilead foure hundred damsels virgins, that had knowen no man, by lying with any male: and they brought them vnto the hoast to Silo, whiche is in the lande of Chanaan.

13 And the whole congregation sent, and (e) spake with the childzen of Beniamin that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Beniamin came agayne at that time, and they gaue them wyues, whiche they had saued alyue of the women of Iabes Gilead: but they (f) suffised them not.

15 And the people were sozy for Beniamin, because that the Lorde had made a breache in the tribes of Israel.

16 And then the Elders of the congregation sayde, What shal we doo to the remnant of them, to geat them wyues? seeing al the women of Beniamin are destroyed.

17 And they sayde, There must be (g) an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howebeit, we may not geue them wyues of our daughters. For the childzen of Israel had swozne, sayeing, Cursed be he that geueth a wyfe to Beniamin.

19 Then they sayd, Beholde, there is a feast of the Lorde yeerely in Silo, whiche is on the nozth syde of Bethel, and on the east syde of the way that goeth from Bethel to Sichem, and south from Libanon.

20 Therefore they commaunded the chyldzen of Beniamin, sayeing, Goe, and lye in wayte in the vineyardes.

21 And when ye see that the daughters of Silo come out to daunce in daunces, then come ye out of the vineyardes, and catche you euery man a wyfe of the daughters of Silo, and goe to the lande of Beniamin.

22 And when their fathers or brethzen comme

(d) Condemning them to be fautours of vice, whiche woulde not put their hande to punishe it.

" Hebre. chyldzen of strength. Num. 31. c.

(e) By embasadours sent to them about foure monethes after the discomfyture.

(f) For there lacked two hundred.

(g) Beniamin must be reserued to haue the twelfth portion of the inheritance of Iacob.

comme vnto vs to complayne, we wyl say vnto them, Haue pitie on vs for their sakes: because we reserued not to eche man his wyfe in time of warre, & that ye haue not geuen vnto them hytherto, the fault is yours.

23 And the children of Beniamin did euen so, and tooke them wyues according to the number of them that daunced, whom they caught: and they went and returned vnto their inheritance, and repayred the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, and went euery man to his tribe, and to his kinrede, and went out from thence euery man to his inheritance.

25 In those dayes there was no king in Israel: but euery man dyd that whiche seemed ryght in his owne eyes. Iud.17.b. 18.a.&.19.a

The ende of the booke of Iudges.

The booke of Ruth,

The fyrst Chapter.

1. Elimelech goeth with his wyfe and children into the lande of Moab. 3. He and his sonnes dye. 19. Naomi and Ruth comme to Bethlehem.

A 1 IT came to passe, that when the iudges "ruled, there felle a dearth in the (a) land, and a (certayne) man of Bethlehem (b) Iuda, went for to sojourne in the countrey of Moab, he & his wyfe, and his two sonnes.

"Hebre. iudged.

(a) That is, the lande of Chanaan.

(b) In the tribe of Iuda: for there was another Bethlehem in the tribe of Zabulon.

2 The name of the man was Elimelech, and the name of his wyfe Naomi, and the names of his two sonnes were Mahlon and Chilion, Ephraites, out of Bethlehem Iuda: And when they came into the lande of Moab, they continued there.

3 And Elimelech Naomies husband dyed, and she remained with her two sonnes.

(c) By this woonderfull prouidence of god, Ruth became one of Gods householde, of whom Christ came.

4 Which tooke them wyues (c) of the Moabites: the ones name was Orpha, and the others Ruth: and they dwelled there about tenne yeeres.

5 And Mahlon and Chilion dyed also both of them, and the woman was leaft (destitute) of her two sonnes, and of her husband.

(d) Hereby it appeareth that Naomi by dwelling among idolatours, was waxen colde in the true zeale of god, which rather had respect to the ease of the body, then to the comfort of the soule.

6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had harde say in the countrey of Moab, howe that the Lorde had visited his people, and geuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in law with her: and they went on their way to returne vnto the lande of Iuda.

8 And Naomi saide vnto her two daughters in lawe, Goe and returne (d) eche of you vnto your mothers house: and the Lorde deale as kindly with you, as ye haue dealt with the dead, and with me:

9 And the Lorde graunt you, that you may fynde rest eyther of you in the house of her (e) husbande. And when she kissed them, they lyft vp their voyce and weapt,

(e) She wisheth the neyther riches, wealth, nor gyft of sole lyfe: but matrimonie agreeable to gods institution,

10 And sayde vnto her, Surely we wyl returne with thee vnto thy folke.

11 And Naomi saide, Turne agayne my daughters: for what cause wyl you goe with me? Are there any moe children in my wombe to be your husbandes?

12 Turne agayne my daughters, goe your way, for I am to olde to haue an husband: and yf I sayde, I haue hope, yf I tooke a man also this night, yea and though I had alredy borne sonnes:

13 Woulde ye tary for them til they were of age? or woulde ye for them so long refraine from taking of husbandes? not so my daughters: for it greeueth me * muche for your sakes, that the hande of the Lorde is gonne out (f) agaynst me.

* or, more then you.

(f) By taking away my two sonnes, that were your husbandes.

14 And they lyft vp their voyces, and weapt agayne: and Orpha (g) kissed her mother in lawe, but Ruth abode stil by her.

(g) Taking her leaue & departing.

15 And Naomi saide, See, thy syster in lawe is gonne backe agayne vnto her people, and vnto her goddes: returne thou after her.

16 And Ruth answeared, Entreate me not to leaue thee, and to returne from thee: for whyther thou goest, I wyl goe also, and where thou dwellest, there I wyl dwell: thy people shalbe my people, and thy God my God:

17 Where thou dyest, there wyl I dye: and there wyl I be buryed: the Lorde doo so to me and more also, yf ought but death depart thee and me.

18 When she sawe that she was stedfastly mynded to goe with her, she leaft speaking vnto her.

19 And

19 And so they went both, vntyl they came to Bethlehem: and when they were comme to Bethlehem, it was (h) noysed of them thrǫugh al the citie, and they sayde, Is not this Naomi?

(h) Whereby appeareth that she was of a great familie, and of good reputation.

20 And she answered them, Cal me not * Naomi: but cal me * Mara, for the almightie hath made me very bitter.

* or, beautiful.

* or, bitter.

21 I went out ful, & the Lord hath brought me home agayne emptie: Why then cal ye me Naomi, seeing the Lorde hath humbled me, and the almightie hath brought me vnto aduersitie?

(i) Whiche was in the moneth Nisan, that conteyneth part of Marche & part of April.

22 And so Naomi with Ruth the Moabitesse her daughter in lawe, returned out of the countrey of Moab, and came to Bethlehem in the beginning of (i) barly harueſt.

The. ii. Chapter.

1. Ruth geathereth corne in the feeldes of Booz. 15. The gentilnesse of Booz toward her.

A 1 AND Naomies husbande had a (a) kinsman, a man of powre and wealth, (whiche was) of the kinred of Elimelech, named Booz.

(a) By the prouidence of god which should stirre vp seede to Elimelech beyng dead, accordyng to the lawe.

2 And Ruth the Moabitesse sayd vnto Naomi, Let me now goe to the feelde, and geather eares of corne after him in whose sight I fynde grace. And she sayde vnto her, Goe my daughter.

3 And she went, and came to the feelde, and geathered after the reapers: and so it was that the same feelde parteyned vnto Booz, whiche was of the kinred of Elimelech.

4 And behold, Booz came from Bethlehem, and sayde vnto the reapers, The Lorde be with you. And they answeared him, The Lorde blesse thee.

5 Then sayde Booz vnto his * young man * that stood by the reapers, Whose damosel is this?

* or, seruãt.

* or, was appoynted ouer the reapers.

6 And the young man that stood by the reapers answered, and sayde, It is the Moabitishe damosel that came with Naomi out of the countrey of Moab:

B 7 And she sayde vnto vs, I pray you let me gleane & geather after the reapers amongst the sheaues: and so she came, and hath continued euen from the morning vnto nowe, saue that she taryed a litle in the house.

8 Then sayde Booz vnto Ruth, Heareſt thou my daughter? Go to no other feelde to geather, neyther goe from hence, but abyde here by my maydens.

9 Let (o) thine eyes be on the feeld that they doo reape, and goe thou after the (maydens:) Haue I not charged the young menne that they shal doo thee no hurt? Moreouer, when thou art athirst, goe vnto the vessels, and drinke of that (c) whiche the laddes haue drawen.

(b) That is, marke what feelde they doo reape.

(c) That is, of the water whiche they haue drawne

10 Then she fel on her face, and bowed her selfe to the grounde, and sayde vnto hym, How is it that I haue found grace in thine eyes, and that thou shouldeſt knowe me, seeyng I am (d) an aliant?

(d) Euen of the Moabites, which are enimies to gods people.

11 And Booz answered, and sayde vnto her, Al is tolde and shewed me that thou hast donne vnto thy mother in lawe since the death of thyne husbande: how thou hast left thy father and thy mother, and the land where thou wast borne, and art comme vnto a people which thou knewest not in time passed.

12 The Lorde quite thy woorke, and a ful rewarde be geuen thee of the Lorde God of Israel, vnder whose (e) winges thou art comme to trust.

(e) Of mercy, myght, protection, and prouidence.

13 Then she sayde, Let me finde fauour in thy syght my Lorde, thou that hast comforted me, and spoken "comfortably vnto thy mayde, whiche yet am not lyke vnto one of thy maydens.

"Heb. To hart.

14 Booz sayd vnto her againe, At the meale tyme comme thou hyther, and eate of the bread, and dip thy morsel in the vineger. And she sate beside the reapers: and he reached her parched corne, and she dyd eate, and was suffised, and left (f) part:

C

(f) Whiche she brought home to her mother in lawe.

15 And when she was rysen vp togeather, Booz commaunded his young menne, saying, Let her geather among the sheaues, and (g) rebuke her not.

(g) By forbidding her.

16 And leaue her somme of the sheaues for the nonce, and let it lye, that she may geather it vp, and rebuke her not.

17 And so she geathered in the feelde vntyl euen, and threshed that she had geathered, and it was in measure vpon an Epha of barlye.

Exod. 16. 3.

18 And she tooke it vp, and went into the citie: and when her mother in law had seene what she had geathered, she plucked out also, and gaue to her that she had reserued when she had eaten yenough.

19 And her mother in lawe sayde vnto her, Where hast thou geathered to day? & where wroughteſt thou? blessed be he that knewe thee. And she shewed her mother in lawe with whom she had wrought, & sayde, The mans name with whom I wrought to day, is Booz.

Tob. 2. 8.

20 And Naomi sayde vnto her daughter in lawe, Blessed be he of the Lorde, for he ceaseth not to doo good to the liuing and to the (h) dead. And Naomi sayde agayne vnto her, The man is nyghe vnto vs, and of our affinitie.

(h) They are sayde to doo good to the dead, whiche doo good to their frendes beyng alyue, for their sakes.

D 21 And Ruth the Moabiteſſe ſayd, He ſayd vnto me alſo, Thou ſhalt be with my yong menne, vntyl they haue ended al my harueſt.

22 And Noami anſwearèd vnto Ruth her daughter in lawe, It is beſt my daughter that thou goe out with his maydens, that none come agaynſt thee in any other feelde.

23 And ſo ſhe keapt her by the maydens of Booz, to geather vnto the end of barly harueſt, and of wheate harueſt alſo, * & dwelt with her mother in lawe.

* or, returned to.

The. iii. Chapter.

I. Naomi geueth Ruth counſel. 8. She ſleepeth at Booz feete. 12. He acknowledgeth hym ſelfe to be her kinſeman.

A 1 Then Naomi her mother in lawe ſayde vnto her, My daughter, ſhal I not ſeeke (a) reſt for thee, that thou mayeſt proſper?

(a) Meanyng that ſhe woulde prouide her of an huſband, with whom ſhe might liue quietly.

2 And is not Booz our kinſeman, with whoſe maydens thou walſt? beholde he winnoweth barly to nyght in the threſhyng * flooze.

* or, barne.

3 Waſche thee ſelfe therefore, and annoynt thee, and put thy rayment vpon thee, and get thee downe to the flooze: but let not the man know of thee, vntil he haue left eating and drinking.

4 And when he goeth to ſleepe, marke the place where he layeth him downe, and then goe and lyft vp the clothes that are on his feete, and lay thee downe there: and he ſhal tel thee what thou ſhalt doo.

5 And ſhe anſwearèd her, Al that thou biddeſt me, I wyl doo.

6 And ſhe went downe vnto the flooze, and dyd accozding as al that her mother in law bade her.

B 7 And when Booz had eaten and dzunken, and chearèd his hart, he went to lye downe at the ende of the heape of cozne: and ſhe came ſoftly, and lyft vp the clothes of his feete, and layde her downe.

8 And at midnight the man was afrayde, and caught holde: and beholde a woman lay at his feete.

9 And he ſayde, What art thou? Shee anſwearèd, I am Ruth thyne handmayde: ſpread the wyng of thy (garment) ouer thine handmayde, for thou art the kinſman.

10 He ſayd, Bleſſed be thou in the Lord, my daughter, for thou haſt ſhewèd more goodneſſe in the latter ende, then at the beginning, inaſmuche as thou folowedſt not young menne, whether they were pooze, or ryche.

11 And nowe my daughter feare not, I wyl doo to thee al that thou requireſt: For al the citie of my people doth knowe, that thou art a woman of vertue.

12 And it is true that I am of thy next kin, howbeit there is one nygher then I.

13 Tary this nyght, and when morning is comme, yf he wyl (b) perfourme the part of a kinſman vnto thee, it is good, let him doo the kinſmans part: but if he wyl not doo the kinſmans part, then wyl I doo the duetie of a kinſman, as the Lozde liueth: ſleepe vntyl the mozning.

(b) That is, yf he wyl take thee to be his wife by the title of affinitie according to Gods lawe. Deut. 25. a.

14 And ſhe lay at his feete vntyl the mozning, and ſhe aroſe vp before one coulde knowe another: and he ſayde, Let no man knowe that there came any woman into the flooze.

15 And he ſayde agayne, Bzyng the mantel that thou haſt vpon thee, and holde it. And when ſhe helde it, he meaſured in ſyxe (meaſures) of barly, and layde it on her: and ſhe gate her into the citie.

16 And when ſhe came in to her mother in lawe, ſhe ſayde, Who art thou, my daughter? And ſhe tolde her al that the man had donne to her:

17 And ſayde, Theſe ſyxe (meaſures) of barly gaue he me, and ſayde, Thou ſhalt not comme emptie vnto thy mother in lawe.

18 Then ſayde ſhe, My daughter, ſitte ſtyl vntyl thou knowe how the matter wyl fal: for the man wyl not be in reſt, vntil he haue fynished the thing this ſame day.

The. iiii. Chapter.

I. Booz ſpeaketh to Ruths next kinſeman touching her mariage. 7. The ancient cuſtome in Iſrael. 18. The generation of Phares.

A 1 Then went Booz vp to the (a) gate, and ſate him downe there: and beholde the kinſman of whiche Booz ſpake, came by, vnto whom he ſayde, (b) Ho, ſuche one, comme, ſytte downe here. And he turned, and ſate downe.

(a) Whiche was the place of iudgemẽt.

(b) Heb. here vſe two wordes, whiche haue no proper ſignificatiõ, but ſerue to cal a certaine perſon, as we ſay, ho, ſyrray, or ho, ſuch one.

2 And he tooke tenne menne of the elders of the citie, and ſayde, Sit ye downe here. And they ſate downe.

3 And he ſayde vnto the kinſman, Naomi that is comme agayne out of the countrey of Moab, wyl ſel a parcel of lande, whiche was our brother Elimelechs.

4 And I thought to doo thee to wit, and byd thee bye it before the inhabitantes and elders of my people: yf thou wylt redeeme it, redeeme it: but if thou wylt not redeeme it, then tel me, that I may know: for there is none to redeeme it (c) ſaue thou, and I next thee. And the other anſwearèd,

(c) Which art the next of the kinne.

I

I wyl redeeme it.

5 Then saide Booz, What day thou byest the feelde of the hand of Naomi, thou must bye it also of Ruth the Moabite, the wyfe of the dead, to stirre vp the name of the dead vpon his (d) inheritance.

(d) That his inheritance myght beare his name that is dead.

6 The kinsman answeared, I can not redeeme it, for marring of myne owne inheritance: redeeme thou my right to thee, for I can not redeeme it.

B 7 Nowe this was the manner of olde tyme in Israel concerning redeeming and changing, for to stablishe al thinges: that a man must plucke of his shoe, & geue it his neighbour: and this was a sure (e) witnesse in Israel.

(e) That he had resigned his ryght. Deut. xv. c.

8 Therfore the kinsman saide to Booz, Bye it thou: and so drue of his shoe.

9 And Booz saide vnto the elders, and vnto al the people, Ye are witnesses this day, that I haue bought al that was Elimelechs, and al that was Chilions, and Mahalons, of the hande of Naomi.

10 And moreouer, Ruth the Moabite the wyfe of Mahalon, haue I purchased to be my wyfe, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his (f) place: ye are witnesses this day.

(f) Or, of the citie where of he was.

11 And al the people that were in the gate, and the elders, sayde, We are witnesses: the Lorde make the woman that is comme into thyne house, like Rahel and Lea, whiche twayne dyd builde the house of Israel, and that thou mayst doo worthyly in (g) Ephrata, and be famous in Bethlehem.

(g) Ephrata and Bethlehem are both one. Gene. 38. Deut. 29.

12 Thy house be lyke the house of Phares (whom Thamar bare vnto Juda) of the seede whiche the Lorde shal gene thee of this young woman.

13 And so Booz tooke Ruth, and she was his wyfe: and when he went in vnto her, the Lord gaue, that she conceiued, and bare a sonne.

14 And the women saide vnto Naomi, Blessed be the Lorde, the whiche hath not leaft thee this day without a kinsman, and his name shalbe continued in Israel: C

15 And that shal bryng thy lyfe agayne, and cherishe thyne olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee then (h) seuen sonnes.

(h) Meaning many sonnes

16 And Naomi tooke the childe, and layde it in her lappe, and became nurse vnto it.

17 And the women her neighbours gaue it a name, sayeing, There is a childe borne to Naomi, and called it Obed: the same is the father of Isai, the father of Dauid.

18 These are the generations of Phares, Phares begate Hezron.

19 Hezron begate Ram, Ram begate Aminadab.

20 Aminadab begate Naasson, Naasson begate Salmon.

21 Salmon begate Booz, Booz be Obed,

22 Obed begate Isai, Isai begate Dauid.

The ende of the booke of Ruth.

The first booke of Samuel, commonly called the first booke of the kinges.

The fyrst Chapter.

1. The genealogie of Elkana father of Samuel. 2. His two wyues. Hanna was baren and prayed to the Lorde. 15. Her answeare to Eli. 20. Samuel is borne. 24. She dooth dedicate him to the Lorde.

1 THere was a man of (a) Ramathaim Zophim, of mount Ephraim, named Elkana, the sone of Jeroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite:

(a) There were two Ramathes, so that in this citie in mount Ephraim were Zophim, that is, the learned men and prophetes.

2 Whiche had (b) two wyues, the one called Hanna, and the other Phenenna: and Phenenna had children, but Hanna had no children.

(b) With the promise of multiplication of seede came in the priuiledge of two wyues: The promise performed & ended in Christe, the priuiledge ceaseth, and gods lawe taketh place, and no more Gene. ii. d.

3 And this man went vp out of his citie euery yeere, to worship, and to sacrifyce vnto the Lorde of hoastes in Silo, where were the two sonnes of Eli, Hophni, and Phinees, the Lordes priestes.

4 And it fel on a day that Elkana offered, and gaue to Phenenna his wyfe, and to all her sonnes and daughters, portions.

5 But vnto Hanna he gaue a (c) "worthy portion: for he loued Hanna, and the Lorde had made her barren.

(c) To cheare her, for he knewe that she was sorowful.

R iiii 6 And

"Or, a portion with a heauy cheare.

6 And her enimie (Phenenna) vexed her ſoare, for aſmuche as ſhe vpbrayded her, becauſe the Lorde had made her barren.

7 (And ſo dyd he yeere by yeere) and as oft as ſhe went vp to the houſe of the Lorde, thus ſhe vexed her, that ſhe weapt, and dyd not eate.

8 Then ſaide Elkana her huſbande to her, Hanna, why weepeſt thou? and why eateſt thou not? and why is thine hart troubled? Am not I better to thee then ten(d) ſones?

(d) Let this ſuffiſe thee, that I loue thee no leſſe then yf thou haddeſt many children.

9 So Hanna roſe vp after that they had eaten and dronken in Silo. (And Eli the prieſt ſate vpon a ſtoole by one of the poſtes of the temple of the Lorde.)

10 And ſhe was troubled in her minde, and prayed vnto the Lorde, and weapt ſoare:

11 And vowed a vowe, and ſaide, O Lorde of hoaſtes, yf thou wylt looke on the trouble of thyne handmayde, and remember me, and not forgeat thyne handmayde, but geue vnto thyne handmayde a man childe, I wyl geue him vnto the Lord al the dayes of his lyfe, and there ſhal no raſor comme vpon his head.

Num 6. vearſe. 5. Iudg. 13. vearſe. 5.

12 And as ſhe continued prayinge before the Lorde, Eli marked her mouth.

13 For Hanna ſpake in her hart, and her lippes dyd but moue only, but her voyce was not heard, and therefore Eli thought ſhe had benne dronken.

14 And Eli ſaide vnto her, Howe long wylt thou be dronken? Put away from thee the "wine that thou haſt.

" or, thy dronkenneſſe. " Hebre. of a hatde ſpirite.

15 Hanna anſwered, and ſaide, Not ſo my Lorde: I am a woman of a "ſorowfull hart, I haue dronke neither wine nor ſtrong drinke, but haue powred out my ſoule before the Lorde.

Pſalm. 42. " or, for a daughter of belial.

16 Count not thyne handmayde "for a wicked woman: for out of the abundance of my heaynneſſe and greefe haue I ſpoken hytherto.

17 Eli anſwered her agayne, and ſayde, Goe in peace, the God of Iſrael graunt thee thy petition that thou haſt aſked of him.

18 She ſaide, Let thine handmayde fynde grace(e) in thy ſyght. And ſo the woman went her way, and dyd eate, and looked no more ſad.

(e) That thou wouldeſt pray vnto the Lorde for me.

19 And they roſe vp early, and worſhipped before the Lorde, and then returned: and came to their houſe to Ramath: and when Elkana knewe Hanna his wyfe, the Lord (f) remembred her.

(f) According to her petition.

20 For in proceſſe of time it came to paſſe, that ſhe conceiued, and bare a ſonne, and called his name Samuel, (ſayeing) Becauſe I haue aſked him of the Lorde.

21 And the man (g) Elkana, & al his houſe, went vp to offer vnto the Lorde the yeerely ſacrifyce, and alſo his vowe.

(g) This Elkanah was a Leuite. 1. Chro. vi. b and as ſome write, once a yeere they accuſtomed to appeare before the lorde with their families.

22 Neuertheleſſe Hanna went not vp, but ſaide vnto her huſbande, I wyl tary vntyl the ladde be weaned, and then I wyl bring him, that he may appeare before the Lord, and there abyde for euer.

23 Elkana her huſbande anſwered her, Doo what ſeemeth thee beſt, tary at home vntil thou haſt weaned him, and I beſeech the Lorde to make good (h) his ſayeing. And ſo the woman abode, and gaue her ſonne ſucke vntil ſhe weaned him.

(h) Vttered by Eli concerning thy petition, whiche thus farre is perfourmed, that thou haſt a ſonne, & hereinis to be perfourmed, that he proſper ſo, that he may miniſter before the lorde.

24 And when ſhe had weaned him, ſhe tooke him with her, with three bullockes, and an Epha of floure, and a botel of wine, and brought him vnto the houſe of the Lorde in Silo, and the childe was "young.

" Hebre. a chylde.

25 And they ſlue a bullocke, and brought in the ladde to Eli.

26 And ſhe ſayde, Oh my Lorde, as thy (i) ſoule liueth my Lorde, I am the woman that ſtoode before thee here prayinge vnto the Lorde.

(i) That is, moſt certaynely, " Hebre. lent.

27 For this ladde I prayed, and the Lorde hath geuen me my deſyre whiche I aſked of him:

28 And therefore I haue "geuen him vnto the Lorde, as long as he lyueth he ſhalbe geuen to the Lorde. And he (k) worſhipped the Lorde there.

(k) Meanyng Eli gaue thankes to god for her.

The. ii. Chapter.

1. The ſong of Hanna. 12. The ſonnes of Eli, wicked. 23. Eli reproueth his ſonnes. 27. God ſendeth a prophete to Eli. 31. Eli is threatned for not chaſtiſing his children.

1 AND Hanna prayed, and ſayd, Myne hart reioyceth in the Lorde, and myne (a) horne is exalted in the Lorde: my mouth is (b) wyde open ouer myne enimies, for I reioyce in thy ſaluation.

(a) I haue recouered ſtrength and glory by the benefite of the lorde.

(b) I can nowe anſweare them that reproue my barrennes. Deut. 8. b.

2 There is none holy as the Lorde: for without thee is nothyng, neither is there any of ſtrength as is our God.

3 Talke no more proudly, let not arrogancie comme out of your mouthes: for the Lorde is a God of knowledge, and his purpoſes comme to paſſe.

4 The bowe with the mighty menne are broken, and they that were weake, haue gyrde them ſelues with ſtrength.

5 They that were ful, haue hyred out them ſelues for (c) bread, and they that were hungry (d) ceaſſe, tyl the barren haue borne "ſeuen, and ſhe that had many children, is waxed feeble.

(c) They ſell their labours for neceſſary foode.

(d) To haue neede to be hyred for bread, or ceaſſe to be a hungred.

" or, many.

6 The Lord killeth, & maketh alyue, bringeth

geth downe to the graue, and fetcheth vp agayne.

7 The Lorde maketh poore, and maketh ryche, bryngeth lowe, & heaueth vp on high.

8 He rayseth vp the poore out of the dust, and lyfteth vp the begger from the doung-hyl, to set them among (e) princes, and to make them inherite the seate of glory: For the pillers of the earth are the Lordes, and he hath set the worlde vpon them.

9 He wyl (f) keepe the feete of his saintes, and the wicked shal keepe scilence in darkneſſe, and in his owne myght shal no man be strong.

10 The Lordes aduersaries shalbe destroyed of hym, and out of heauen shal he thunder vppon them: the Lorde shal iudge the endes of the worlde, and shal geue myght vnto his kyng, and exalt the horne of his annoynted.

11 And Elkana went to Ramath to his house, and the lad dyd minister vnto the Lorde (g) before Eli the priest.

12 But the sonnes of Eli were chyldren of (h) Belial, and (i) knewe not the Lorde.

13 And the priestes custome toward the people, was, that whensoeuer any man offered any offeryng, the priestes lad came whyle the fleashe was a seething, and a fleash-hooke with three teeth in his hande:

14 And thrust it into the panne, kettle, cauldron, or potte: and (k) al that the fleash-hooke brought vp, that the priest tooke for hym selfe: and so they dyd vnto al the Israelites that came thyther to Silo.

15 Yea, and therto before they burnt the (l) fat, the priestes ladde came, and sayd to the man that offered, Geue fleashe, that I may roste it for the priest: for he wyl not haue sodden fleashe of thee, but rawe.

16 And if anye man sayde vnto him, Let them burne the fat accordyng to the * custome, and then take as much as thyne hart (m) desyreth: Then he woulde answeare hym, Yea, thou shalt geue it me now: and if thou wylt not, I wyl take it with violence.

17 And the synne of the young menne was very great before the Lorde: for menne (n) abhorred the offeryng of the Lorde.

18 But the chyld Samuel ministred before the Lord, gyrded with a lynnen (o) Ephod.

19 Moreouer, his mother made him a litle coate, and brought it to hym from yeere to yeere, when she came vp with her husband to offer the yeerely sacrifice.

20 And Eli blessed Elkana, and his wyfe, and sayde, The Lorde geue thee seede of this woman, for the (p) petition that she asked of the lord. And they went vnto their owne home.

21 And the Lord visited Hanna, so that she conceyued, and bare three sonnes, and two daughters: and the chylde Samuel grewe (q) before the Lorde.

22 Eli was very old, and heard al that his sonnes dyd vnto al Israel, and howe they * laye with the women that wayted at the doore of the tabernacle of the congregation.

23 And he sayde vnto them, Why doo ye such thynges? for of al these people I heare euyl reportes of you.

24 Oh nay, my sonnes: for it is no good reporte that I heare, howe that ye make the Lordes people to trespasse.

25 If one man synne agaynst another, the Iudge shal iudge it: but yf a man synne agaynst the Lord, who wyl be his (r) dayseman? Notwithstandyng, they hearkened not vnto the voyce of their father, because the Lorde woulde slaye them.

26 (The chyld Samuel profited and grew, and was in fauour both with the Lorde, and with menne.)

27 And there came a man of God vnto Eli, and sayde vnto hym, Thus sayth the Lord, Dyd not I playnly appeare vnto the house of thy father, when they were in Egypte, in Pharaos house?

28 And I chose hym (t) out of al the tribes of Israel to be my priest, for to offer vpon myne aulter, and to burne incense, and to weare an Ephod before me: & I gaue vnto the house of thy father, al the offeringes made by fyre of the chyldren of Israel.

29 Wherefore (v) treade ye downe my sacrifice, and myne offeryng, which I (u) commaunded in the tabernacle, and honourest thy chyldren aboue me, to make your selues fat of the fyrste fruites of al the offerynges of Israel my people?

30 Wherefore the Lorde God of Israel sayth, I sayde that thy house, and the house of thy father, shoulde (x) walke before me for euer: but nowe the Lorde sayth, That be farre from me: for them that woorshyp me, I wyl woorshyp, and they that despise me, shal comme to shame.

31 Beholde, the dayes comme, that I wyl cut of thyne (y) arme, and the arme of thy fathers house, that there shal not be an olde man in thyne house.

32 And thou shalt see thyne enimie in the habitation (of the Lorde) and in al the wealth which (God) shal geue Israel: and there shal not be an olde man in thine house for euer.

33 Neuertheleſſe, I wyl not destroy euerye one that comme of thee, from myne aulter, to make thyne eyes to fayle, and to make thyne hart sorowful: & al they that be multiplyed

(e) He preferreth to honor, & putteth downe according to his own wil, though mans iudgement be contrary.
(f) That they neither walk nor sal to any euyl.
(g) According to the appoyntmēt & commaundemēt of Eli the priest.
(h) Or wicked meane.
(i) That is, they regarded not his ordinances.
(k) Transgressyng the order appointed in the lawe. Leuit. 7. for their belly sake.
(l) Whiche was cōmaunded firste to haue benne offred to god * or, lawe.
(m) Not passyng so much for their profite, as that gods law was not obserued
(n) Seing the horrible abuse therof.
(o) An Ephod is a short & narow lynne coate without sleeues, put vppermost vpō his garments, to keepe them close vnto hym.
(p) Askyng a sone to serue the lord, and bestowing of hym to the lordes seruice.

(q) That is, begynnyng in the seruice of the lorde. * or, sleapt. Exod. 4. verse. 21.

(r) No man, nor mans doinges can pacifie Gods wrath for sinne: but though the lawe hath no help in this case, the gospel sheweth Iesus Christ that taketh away the synnes of the worlde.
(t) That is, Aaron thy father. Leuit. 10. d. Deut. 12. d.
(v) That is, why haue you contemned my sacrifices, and as it were, trode them vnder feete.
(u) To be offered.
(x) That is, shoulde execute the office of the high priest in my tabernacle.
(y) Thy power and auctorite.

I. king. 22. b

tipiyed in thyne houſe, ſhal dye(z) (when they be) menne.

(z) Shal dye when they comme to mans age.

34 And this ſhalbe a ſigne vnto thee, that ſhal comme vpon thy two ſonnes, Hophni, & Phinehes: in one day they ſhal dye both.

(a) Meanyng Zadok, who ſucceeded Abiathar, and was the fygure of Chriſte.

35 And I wyl ſtyrre vp a (aa) faythful prieſte, that ſhal doo accordyng to my hart and mynde, and I wyl buylde hym a ſure houſe, and he ſhal walke before myne anoynted for euer.

36 And al that are leaft in thyne houſe, ſhal comme, and crouche to hym for a peece of ſiluer, and a morſel of bread, and ſhal ſay, Put me (I pray thee) in one office or other among the prieſtes, that I may eate a morſel of bread.

The. iii. Chapter.

1. There was no manyfeſt viſion in the tyme of Eli. 4. The Lorde calleth Samuel three times. 11. And ſheweth what ſhal comme vppon Eli and his houſe. 18. The ſame declareth Samuel to Eli.

A

(a) Becauſe there were very few prophetes to declare it.

AND the childe Samuel miniſtred vnto the Lorde before Eli, and the word of the Lord was (a) precious in thoſe dayes, neyther was there any open viſion.

(b) In the court next to the tabernacle.

2 And as at that tyme Eli laye in his (b) place, his eyes beganne to waxe dymme, that he coulde not ſee.

3 And yet the lampe of God went out, Samuel layd hym downe to ſleepe in the temple of the Lord, where the ark of God was.

4 And the Lord called Samuel, and he anſwered, I am here.

5 And he ranne vnto Eli, and ſayde, Here am I, for thou calledſt me. And he ſayde, I called thee not, goe agayne and ſleepe. And he went and layde hym downe to ſleepe.

6 And the Lorde called once agayne, Samuel. And Samuel aroſe, & went to Eli, and ſayde, I am here, for thou dyddeſt cal me. And he anſweared, I called thee not, my ſonne, goe agayne and ſleepe.

B

(c) He was not afore this time accuſtomed to heare the Lorde ſpeake.

7 Samuel (c) knewe not yet the Lorde, neither was the woorde of the Lorde yet opened vnto hym.

8 And the Lorde called Samuel the thyrde tyme. And he aroſe, and went to Eli, and ſayde, I am here, for thou haſt called me. And Eli perceiued that the Lord had called the chylde.

9 Therefore Eli ſayde vnto Samuel, Goe and ſleepe, and yf he cal thee, then ſay, Speake Lord, for thy ſeruant heareth thee. So Samuel went and ſleapt in his place.

10 And the Lord came, and ſtoode, and called as before, Samuel, Samuel. Then Samuel anſweared, Speake, for thy ſeruant heareth.

11 And the Lord ſayd to Samuel, Behold, I wyl doo a thyng in Iſrael, that both the eares of as manye as heareth it, ſhal (d) tyngle.

(d) God declareth what ſodaine feare ſhal come vp on men whē they ſhal heare that the arke is taken, & alſo ſee that Eli his houſe is deſtroyded.

12 In that day I wil rayſe vp agaynſt Eli, al things which I haue ſpoken concernyng his houſe: when I begyn, I wyl alſo make an ende.

13 I haue tolde hym that I wyl iudge his houſe for euer, for the wickednes which he knoweth: for when his ſonnes abuſed them ſelues, he ſtayed them not.

14 And therefore I haue ſworne vnto the houſe of Eli, that the wickednes of Elies houſe, ſhal not be purged with ſacrifice, nor offeryng, for euer.

15 Samuel ſleapte vntyl the morneyng, and opened the doores of the houſe of the Lord: and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſayde, Samuel my ſonne. And he anſwered, Here am I.

17 He ſayde, What is that the Lorde hath ſayde vnto thee? I praye thee hyde it not from me: (e) God doo ſo to thee, and more alſo, yf thou hyde anye thyng from me of al that he ſayde vnto thee.

Ruth. i. c.

(e) God punyſhe thee after this or that ſort, except thou tel me the truth.

18 And Samuel tolde him euery whyt, and hydde nothyng from hym. And he ſayd, It is the Lord, let hym doo what ſeemeth him good.

19 And Samuel grewe, and the Lord was with hym, and leaft none of his woordes " vnperfourmed.

" Fal to the grounde.

20 And al Iſrael, from Dan to Beer-ſeba, wyſte that Samuel was the true prophete of the Lorde.

21 And the Lord appeared agayne in Silo: D for the Lorde opened hym ſelfe to Samuel in Silo, through the woorde of the Lorde.

The. iiii. Chapter.

10. The arke of the Lorde is taken.
11. Eli and his chyldren dye.

1 AND Samuel ſpake vnto al Iſrael. And Iſrael (a) went out agaynſt the Philiſtines to batayle, and pitched beſyde " Eben-ezer: and the Philiſtines pitched in Aphec,

(a) From the departure of the Iſraelites out of Egipt, vnto this tyme of Samuel, are about three hundred and ninety yeres.

" The ſtone of helpe.

2 And put them ſelues in aray agaynſt Iſrael: and when they ioyned the batayle, Iſrael was ſmytten downe before the Philiſtines, and the Philiſtines ſlue of the armie in the feelde, about foure thouſande menne.

(b) Samuel as it is of ſome affirmed, cōſulted with the Lord before this was taken in queſtion.

3 And when the people were comme into their tentes, the elders of Iſrael ſayde, (b) Wherefore hath the Lorde caſte vs downe this bande, and for that cauſe they aſke this

this day before the Philistines? let vs fetche the arke of the couenant of the Lorde out of Silo vnto vs, that when it commeth among vs, it may saue vs out of the hande of our enimies.

4 And so the people went to Silo, and fet from thence the arke of the couenant of the Lorde of hostes, which (c) sitteth vpon the Cherubims: & there were the two sonnes of Eli, Hophni and Phinehes, with the arke of the couenant of God.

(c) For his he saith because of the mercie seate that was betweene the cherubims.

5 And when the arke of the couenant of the Lorde came into the host, al Israel showted a myghtie showte, so that the earth rang agayne.

6 And when the Philistines heard the noyse of the showte, they sayde, What meaneth the sounde of this myghtie showte in the host of the Ebrues? and they understoode howe that the arke of the Lorde was come into the host.

7 And the Philistines were afrayde, and sayd, God is come into the host: And they sayde agayne, (d) Wo vnto vs, for it was neuer so before this.

(d) Before we fought agaynst men, & nowe god is come to fight agaynst vs.

8 Wo vnto vs: who shal deliuer vs out of the hande of these mightie gods? these are the gods that smote the Egyptians with many plagues in the (e) wildernesse.

(e) For in the red sea in the wildernesse, the Egyptians were destroyed, whiche was the laste of al his plagues.

9 Be strong, and quite your selues lyke men, O ye Philistines, that ye be no seruantes vnto the Ebrues, as they haue ben to you: be of a manly courage therefore, and fyght.

10 And the Philistines fought, and Israel was smitten downe, & fled euery man into his tent: and there was an exceedyng great slaughter, for there were ouerthrowen of Israel (f) thirtie thousande footemen.

(f) For his ouerthrowe was not for lacke of sufficient number of men: but for lacke of gods fauour.

11 And the arke of God was taken, and the two sonnes of Eli, Hophni and Phinehes were dead.

12 And there ranne a man of Beniamin out of the armie, and came to Silo the same day, with his clothes (g) rent, and earth vpon his head.

(g) The common gesture of such as fel to calamitie, sorowe, or heauinesse.

13 And when he came, loe, Eli sate vpon a stoole by the way syde, waityng: for his hart feared for the (h) arke of God. And when the man came into the citie, and tolde it, al the citie cryed.

(h) Lest it should be taken of the enimies.

14 And when Eli hearde the noyse of the cryeing, he sayd, What meaneth this noyse of the tumult? and the man came in hastyly, and tolde Eli.

15 Eli was foure score and eighteene yeeres olde, & his syght sayled hym, that he coulde not see.

1. Reg. 3. a.

16 And the man sayde vnto Eli, I am he that came out of the armye, & fled this day out of the host. And he sayde, What thyng is done, my sonne?

17 The messenger answeared, and sayde, Israel is fled before the Philistines, and there hath ben a great slaughter among the people, and thy two sonnes Hophni and Phinehes are dead, and the arke of God is taken.

18 And when he made mention of the arke of God, Eli fel from his stoole backwarde, by the syde of the gate, and his (i) necke brake, and he dyed: for he was an olde man, & heauie, and * iudged Israel fourtie yeeres.

(i) If he had corrected his sonnes and remooued wickednesse frō the taber nacle of the lord, he, & al Israel had scaped this horrible plague.

* or, gouerned.

19 And his daughter in law Phinehes wife, was with childe, and nigh * the byth: and when she hearde the tydinges that the arke of God was taken, and that her father in lawe and her husbande were dead, she bowed her selfe and trauayled, for her paynes came vpon her.

* or, to crye out.

20 And about the tyme of her death, the (women) that stoode about her, sayde vnto her, Feare not, for thou hast borne a sonne. But she answeared not, nor regarded it.

21 And she named the childe (k) Ichabod, sayeing, The glory is departed from Israel, (because the arke of God was taken, and because of her father in lawe, and her husbande.)

(k) Which is by interpretation, No glory: or, where is the glory?

22 And she sayde agayne, The glorie is gonne from Israel, for the arke of God is taken.

The. v. Chapter.

2. The Philistines bryng the arke into the house of Dagon. 6. The men of Asdod are plagued. 8. The arke is caryed into Gath, and after to Acaron.

1 AND the Philistines tooke the arke of God, and caryed it from "Eben-ezer vnto Asdod.

" the stone of helpe.

2 Agayne, the Philistines tooke the arke of God, & brought it into the house of (a) Dagon, and set it by Dagon.

(a) Whiche was their cheefe idol, and from the nauel downwarde like a fishe, & vpwarde lyke a man.

3 And when they of Asdod were vp the next day in the morning, beholde, Dagon was fallen vpon his face on the earth before the arke of the Lorde: and they tooke Dagon, and set him in his place agayne.

4 And when they were come early in the next morning, beholde, Dagon was fallen vpon his face on the grounde before the arke of the Lorde: and his head, & his two handes were cut of vpon the thresholde, that only the stumpe of Dagon was leaft to hym.

5 And therefore is it that the priestes of Dagon, neyther any man that commeth into

into Dagons houſe, (b) treade not on the threſholde of Dagon in Aſdod vnto this day.

(b) Proceeding frō one ſuperſtitiou to another.

6 But the hande of the Lorde was heauie vpon them of Aſdod, & he deſtroyed them, and ſmote them with emerodes, both Aſdod, and al the coaſtes thereof.

7 And when the men of Aſdod ſawe that it was ſo, they ſayde, The arke of the God of Iſrael ſhal not abyde here with vs, for his hande is ſoare vpon vs, and vpon (c) Dagon our God.

(c) This is a lamentable blindneſſe, they cleaue ſtyl to that idol whiche lyeth vpon the grounde like a blocke, & is not able to helpe neither thē, nor him ſelfe.

8 They ſent therefore, and geathered al the lordes of the Philiſtines vnto them, and ſayde, What ſhal we doo with the arke of the God of Iſrael? They anſweared, Let the arke of the God of Iſrael be caryed about vnto Gath. And they caryed the arke of the God of Iſrael about.

9 And when they had caryed it about, the hande of the Lorde was agaynſt the citie, with a very great deſtruction, and he ſmote the men of the citie both ſmal and great, and they had emerodes in theyr ſecrete partes.

10 Therefore they ſent the arke of God to Acaron: and as ſoone as the arke of God came to Acaron, the Acaronites cryed out, ſaying, They haue brought the arke of the God of Iſrael to vs, to ſlea vs & our people.

(d) Affliction worketh not like effect in the wycked and in the godly: In the one, grudge and deſperation: in the other, repentance and reconciliation.

11 And ſo they ſent, and geathered togeather al the lordes of the Philiſtines, and ſayde, Sende (d) away the arke of the God of Iſrael, to goe agayne to his owne place, that it ſlea vs not, and our people. For there was a deſtruction and death throughout al the citie, and the hande of God was exceedyng ſoare there.

12 And the men that dyed not, were ſmitten with the emerodes: and the crye of the citie went vp to heauen.

The. vi. Chapter.

17. The Philiſtines offer golden emerodes and myce. 19. The men of Bethſames are ſtricken for lookyng into the arke.

A 1 AND the arke of the Lorde was in the countrey of the Philiſtines ſeuen monethes.

2 And the Philiſtines called for the prieſtes & the ſoothſayers, ſaying, What ſhal we do with the arke of the Lord? Tel vs wherewith we ſhal ſende it home agayne.

3 They ſayde, If you ſende away the arke of the God of Iſrael, ſende it not emptie: but rewarde it with a ſinne (a) offryng, and then ye ſhalbe whole, and it ſhalbe knowen to you why his hande departeth not from you.

(a) For that you haue preſumed to carie it away from Iſrael.

4 Then ſayde they, And what ſhalbe the ſinne offeryng whiche we ſhal reward him with? They anſweared, Fiue golden emerodes, and fiue golden myce, accordyng to the number of the princes of the Philiſtines: For one plague was on you al, and on your princes.

5 Wherefore ye ſhal make images lyke to your emerodes, & images lyke to your mice that corrupt the lande, and ye ſhal geue glory vnto the God of Iſrael, that he may take his hande from you, and from your (b) goddes, and from your lande.

(b) Here they are forced to knowledge the true lyuing god, & his myghtie hande, & yet becauſe of their idolatry haue not the grace to conuert & worſhip him.

6 Wherefore doo you harden your hartes, as the Egyptians and Pharao hardened theyr hartes? When he wrought wonderfully among them, dyd they not let the people goe, and they departed?

7 Nowe therefore, make a newe cart, and take two melche kine, on whom there hath come no yoke, and tie the kine to the carte, and byrng the calues whom from them.

8 And take the arke of the Lorde, and lay it vpon the cart, and put the iewels of golde, whiche ye reward him with for a ſinne offeryng, in a coffer, by the ſyde thereof, and ſende it away, that it may goe.

9 And yf ye ſee that he goe vp by the way of his owne coaſt to Bethſames, then it is he that did vs this great euil: yf no, we ſhal knowe then that it is not his hand that ſmote vs, but it was a (c) chance that happened vs.

(c) The wycked attribute almoſte al thynges to fortune and chance: whereas in deede there is nothyng done without Gods prouidence and decree.

10 And the men did euen ſo: and tooke two kyne that gaue mylke, and tyed them to the carte, and keapt the calues at home.

11 And they laide the arke of the Lord vpon the cart, & the coffer with the mice of gold, and with the images of theyr emerodes.

12 And the kine tooke the ſtrayght way to Bethſames, and went on the ſtrayght way: and as they went, lowed, and turned neyther to the ryght hande, nor to the leaft: And the princes of the Philiſtines went after them vnto the (d) borders of Bethſames.

(d) For the trial of the matter.

13 And they of Bethſames were reapyng theyr wheate harueſt in the valley: and they lyft vp theyr eyes, and ſpyed the arke, and reioyced when they ſawe it.

14 And the carte came into the feeld of one Jehoſua a Bethſamite, and ſtoode ſtyl there: There was alſo a great ſtone, and (e) they claue the wood of the carte, and offered the kyne a whole burnt offered to the Lorde.

(e) To wit, the men of Bethſames, whiche were Iſraelites.

15 And the Leuites tooke downe the arke of the Lorde, and the coffer that was with it, wherin the (f) iewels of golde were, and put them on the great ſtone: and the men

(f) Meaning the golden emerodes, and the golden mice.

of

of Bethſames ſacrificed whole burnt ſacrifice, and offered offerynges the ſame day vnto the Lorde.

16 And when the fyue princes of the Philiſtines had ſeene it, they returned to Acaron the ſame day.

17 And theſe are the golden Emerodes whiche the Philiſtines gaue for a ſynne offeryng to the Lorde, (g) for Aſdod, one, for Gaza, one, for Aſcalon, one, for Gath, one, and for Acaron, one,

(g) Theſe were the fyue principal cities of the Philiſtines, whiche were not al cõquered vn to the tyme of Dauid.

18 And golden mice, accordyng to the number of al the cities of the Philiſtines, (belongyng) to the fyue lordes, both of walled townes, and of townes vnwalled, vnto the greate (ſtone) * of Abel, whereon they ſet downe the arke of the Lord, vnto this day, in the fielde of Iehoſua the Bethſamite.

* or, playne

19 And he ſmote of the menne of Bethſames, becauſe they had (h) looked in the arke of the Lorde, and he ſlue among the people fyftie thouſande, and thyrtie ſcore and ten men: and the people lamented, becauſe the Lord had ſlaine the people with ſo great a ſlaughter.

(h) For itwas not lawful to any other to touche or to ſee into it, ſaue only to Aaron and his ſonnes. Numb. 4. b.

20 Wherefore the men of Bethſames ſaid, Who is able to ſtand before this holy Lord God? and (i) to whom ſhal he goe from vs?

(i) For what people wyl receiue it, to be thus plagued by receiuyng thereof.

21 And they ſent meſſengers to the inhabitantes of Kiriath-iarim, ſaying, The Philiſtines haue brought againe the arke of the Lord, come ye downe, and fet it vp to you.

The. vii. Chapter.

1. The arke is brought to Kiriath-iarim. 3. Samuel exhorteth the people to forſake their ſynne, and turne to the Lord. 10. The Philiſtines fyght agaynſt Iſrael, and are ouercomme. 16. Samuel iudgeth Iſrael.

1 AND ſo the men of (a) Kiriath-iarim came, and fet vp the arke of the Lord, and brought it into the houſe of Aminadab in the hyl, and ſanctified Eleazar his ſonne, to keepe the arke of the Lorde.

(a) A citie in the tribe of Iuda, called alſo Kiriath-baal. Ioſuah. 15.

2 And whyle the arke abode in Kiriath-iarim, the tyme was long, for it was twentie yeeres: and al the houſe of Iſrael (b) lamented after the Lorde.

(b) Repented them of their ſynnes, and ſought after the Lorde.

3 And Samuel ſpake vnto al the houſe of Iſrael, ſaying, If ye be come againe vnto the Lorde with al your hartes, then put awaye the ſtrange goddes and Aſtharoth from among you, and prepare your hartes vnto the Lorde, and ſerue hym onely: for he ſhal ryd you out of the hande of the Philiſtines.

4 Then the chyldren of Iſrael dyd put away Baalim and Aſtharoth, and ſerued the Lorde onely.

5 And Samuel ſayde, Gather al Iſrael to (c) Miſpah, and I wyl pray for you vnto the Lorde.

(c) For Silo was nowe deſolate, becauſe the Philiſtines had taken thence the arke.

6 And they geathered togeather to Miſpah, and (d) drewe water, and powred it out before the Lorde, and faſted the ſame day: and ſayde there, We haue ſynned againſt the Lorde. And Samuel iudged the chyldren of Iſrael in Miſpah.

(d) After the expoſition of ſome of the learned, it meaneth that they wept before the Lorde. Eccle. 46. b

7 When the Philiſtines heard that the chyldren of Iſrael were geathered togeather to Miſpah, the princes of the Philiſtines went vp againſt Iſrael: and when the chyldren of Iſrael heard that, they were afrayde of the Philiſtines.

8 And the chyldren of Iſrael ſayde to Samuel, (e) Ceaſſe not to crye vnto the Lord our God for vs, that he may ſaue vs out of the hande of the Philiſtines.

(e) Now they haue learned not to truſte in thẽ ſelues, but in god: and to ſeeke helpe not at the arke, but at his hande alone.

9 And Samuel tooke a ſucking lambe, and offered it altogeather for a whole burnt offeryng vnto the Lorde, and cryed vnto the Lorde for Iſrael, & the Lord heard him.

10 And as Samuel offered the whole burnt offeryng, the Philiſtines came to fyght againſt Iſrael: but the Lorde thundred a greate thunder the ſame day among the Philiſtines, and "ſcattered them, that they were ſlayne before Iſrael.

" Feared.

11 And the men of Iſrael went out of Miſpah, & purſued the Philiſtines, and ſmote them, vntil (they came) vnder Bethchar.

12 And then Samuel tooke a ſtone, and pitched it betweene Miſpah and (f) Sen, and called the name thereof "Eben ezer, ſaying, Hytherto hath the Lorde healped vs.

(f) Whiche was a great rocke ouer againſt Miſpah.

" The ſtone of healpe.

13 And ſo the Philiſtines were brought vnder, and they came no more into the coaſt of Iſrael: and the hande of the Lorde was againſt the Philiſtines al the dayes of Samuel.

14 The cities whiche alſo the Philiſtines had taken from Iſrael, were reſtored to Iſrael, euen from Acaron, to Gath, and the ſeaſtes of the ſame dyd Iſrael deliuer out of the handes of the Philiſtines: and there was peace betweene Iſrael and the (g) Amorites.

(g) Meanyng the Philiſtines.

15 Samuel iudged Iſrael al the dayes of his lyfe,

16 And went about yeere by yeere to Bethel, Gilgal, and Miſpah, and iudged Iſrael in al thoſe places.

17 And came againe to Rama: for there was his houſe, and there he iudged Iſrael (alſo) & there he built an (h) aulter vnto the lord.

(h) Whiche was not contrary to the lawe: for as yet a certaine place was not appoynted.

The. viii. Chapter.

1. Samuel maketh his ſonnes iudges ouer Iſrael, who folowe not his ſteppes. 5. The Iſraelites aſke a kyng.

1 When

A 1 When Samuel was old, he (a) made his sonnes iudges ouer Israel.

(a) Because he was not able to trauaile, & take the paines in his olde age.

2 The name of his eldest sonne was (b) Joel, and the name of the second, Abia, and they were iudges in Beer-seba.

(b) Who was also called Vashni. 1. Chro. 6. b

3 And his sonnes (c) walked not in thy wayes, but turned asyde after lucre, and tooke bybes, and paruerted the ryght.

(c) That is, they obserued not the iustice, equitie, vprightnesse, and godlynesse of their father.

4 Then al the elders of Israel geathered them togeather, and came to Samuel, vnto Rama,

5 And sayde vnto hym, Beholde, thou art olde, & thy sonnes walke not in thy wayes: nowe therefore make vs a kyng to iudge vs, as al other nations (haue.)

6 But the thyng displeased Samuel, when they sayd, Geue vs a kyng to iudge vs: and Samuel prayed vnto the Lord.

B 7 And the Lorde sayd vnto Samuel, Heare the voyce of the people in al that they saye vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not raigne ouer them.

8 And as they haue euer donne since I brought them out of Egypt, vnto this day, and haue forsaken me, and serued other goddes: euen so doo they vnto thee.

9 Nowe therfore hearken vnto their voyce: howbeit yet testifie vnto them, and shewe them the manner of the kyng that shal raigne ouer them.

10 And Samuel told al the woordes of the Lorde vnto the people that asked a kyng of hym:

Deut. 17. c. (d) Except it be of suche kynges as shal haue the feare of god before theyr eyes, and wil folowe his statutes and lawes, as Dauid, Solomon, Ezechias, & Iosias. 1. king. 21. a

11 And he sayde, This shalbe (d) the manner of the kyng that shal raigne ouer you: He wyl take your sonnes, and put them to his charettes, and make his horsemenne of them to runne before his charet.

12 And wyl make hym of them captaynes ouer thousandes, and ouer fyftes, and wyl set them to eare his grounde, and to geather in his haruest, and to make instrumentes of warre, and thynges that serue for his charettes.

13 And he wyl take your daughters, and make them Apothicaries, Cookes, and Bakers.

C 14 And he shal take your feeldes, and your vineyardes, and your best olyue trees, and geue them to his seruantes.

15 And he shal take the tenth of your seede, and of your vineyardes, and geue to his Eunuches, and to his seruantes.

16 And he shal take your menne seruantes, and mayde seruantes, young menne, and the cheefe of your asses, and put them to his woorke.

17 And he shal take the tenth of your sheepe, and ye shalbe his seruantes.

18 And ye shal crye out at that time, because of your kyng whiche ye shal haue chosen you, and the Lord wyl (e) not heare you at that day.

(e) Because you repent not for your synnes.

19 Neuertheless, the people woulde not heare the voyce of Samuel, but dyd say, Nay, not so: but there shalbe a kyng ouer vs,

20 That we maye be lyke other nations, and that our kyng may iudge vs, and goe out before vs, and fyght our batayles.

D 21 Therefore when Samuel hearde al the woordes of the people, he rehearsed them in the eares of the Lorde.

22 And the Lorde sayde to Samuel, Hearken vnto their voyce, and make them a king. And Samuel sayde vnto the menne of Israel, Goe euery man vnto his citie.

The. ix. Chapter.

1. Saul seekyng his fathers asses, by the counsel of his seruant goeth to Samuel.
9. The prophetes called Seers.

A 1 There was a man of Beniamin, named Cis, the sonne of (a) Abiel, the sonne of Zeror, ỹ sonne of Bechorah, the sonne of Aphiah, the sonne of a man that was a Ieminite, (b) myghty in power.

(a) This Abiel in the. 2. of the Chro. 8. is called Ner.

(b) That is, both valiant and ryche.

2 And the same had a sonne called Saul, a goodly young man, and a fayre: so that among the chyldren of Israel there was none goodlyer then he: from the shoulders vpwarde, he was hygher then al the other people.

3 And the asses of this Cis, Saules father, were lost, and Cis sayd to Saul his sonne, Take one of the laddes with thee, and aryse, goe and (c) seeke the asses.

(c) Al these circumstances were meanes to serue vnto gods prouidence, wherby Saul was made kyng.

4 And he went through mount Ephraim, and passed through the land of Salisa, but they founde them not: then they went through the lande of Salim, and there they were not: when they went also through the lande of Gemini, they founde them not.

5 At the last, when they were comme to the lande of (d) Zuph, Saul sayde to his ladde that was with hym, Come, let vs returne: least my father leaue caryng for the asses, and take thought for vs.

(d) wher was Ramath Zophim the citie of Samuel

6 He sayde vnto hym, Beholde, there is in this citie a man of God, and he is an honorable man, al that he sayth, commeth surely to passe: Now then let vs go thyther, if so be he can shew vs what way we may go.

7 Then saide Saul to his ladde, If we wyl goe, what shal we bryng the man? for the * bread is spent in our vessels, and there is no other present to bryng the man of God: what haue we?

B

* or, victuals.

8 And

8 And the lad answeared Saul againe, and
sayde, Beholde, I haue found about me the
fourth part of a (e) sicle of syluer, that wyl
I geue the man of God, to tel vs our way.
9 (Before time in Israel, when a man went
to seeke an answeare of God, thus wyse he
spake, Come, and let vs goe to the (f) Seer:
for he that is nowe called a prophete, was
in the olde tyme called a Seer.)
10 Then sayde Saul to his lad, Wel sayde
of thee, come, let vs goe. And so they went
vnto the citie where the man of God was.
11 And as they went their way vp the hyl
to the citie, they met with damoselles that
came out to drawe water, and sayde vnto
them, Is there here a Seer?
12 And the maydens answeared them, and
sayde, Yea, beholde he is before you, make
haste nowe: for he came this day to the ci-
tie, for there is an (g) offryng of the people
this day in the hygh place.
13 When ye be come into the citie, ye shal
synde him strayghtway yer he goe vp to the
high place to eate: for the people wil not
eate vntil he come, because he doth (h) bielle
the offeryng, and then eate they that be bid-
den to the feast: Nowe therefore, geat you
vp, for this day shal ye synde hym.
14 And they went vp into the citie: and
when they were come into the middes of
the citie, behold, Samuel came out against
them, for to goe vp to the hygh place.
15 But the Lorde had tolde Samuel in his
eare a day before Saul came, sayeing,
16 To morowe this tyme I wyl sende thee
a man out of the lande of Beniamin, hym
shalt thou annoynt to be captayne ouer my
people Israel, that he may saue my people
out of the handes of the Philistines: for
I haue looked (i) vpon my people, and
their (k) crye is come vnto me.
17 When Samuel therfore sawe Saul, the
Lord answeared him, See, this is the man
whom I spake to thee of, this same shal
raigne ouer my people.
18 Then went Saul to Samuel in the mid-
des of the gate, and sayde, Tel me, I pray
thee, where the Seers house is?
19 Samuel answeared Saul, and sayde,
I am the Seer: goe vp before me vnto the
high place, for ye shal eate with me to day,
and to morowe I wil let thee goe, and wyl
tel thee al that is in thyne (l) hart.
20 And as for thyne Asses that were losse
three dayes agoe, care not for them, for they
are founde: And (m) whose shal the beau-
tiful thinges of Israel be? belong they not
to thee, and vnto al thy fathers house?
21 But Saul answeared, and sayd, Am not
I the sonne of Iemini, of the smallest tribe
of Israel? and my kynrede is the least of
al the kinredes of the tribe of Beniamin?
Wherefore then speakest thou so to me?
22 And Samuel tooke Saul and his lad,
and brought them into the (n) parler, and
made them sit in the cheefest place among
them that were bidden, whiche were vpon
a thirtie persons.
23 And Samuel said vnto the Cooke, Bring
forth the portion whiche I gaue thee, and
of whiche I sayde vnto thee, Keepe it with
thee.
24 And the Cooke tooke vp the shoulder,
that whiche was (o) vpon it, and set it be-
fore Saul, and Samuel sayd, Behold, that
which is leaft, put it before thee, and eate:
for hytherto hath it ben keapt for thee, saye-
ing, Also I (p) called the people. And so
Saul did eate with Samuel that day.
25 And when they were come downe from
the high place into the citie, Samuel com-
muned with Saul vpon the (q) top of the
house.
26 And when they arose early about the
spring of the day, Samuel called Saul vp-
on the top of the house, saying, Vp, that I
may sende thee away. And Saul arose, and
they went out, both he and Samuel.
27 And when they were come almost out of
the towne, Samuel sayd to Saul, Bid the
lad goe before vs (and he went before) but
stande thou stil a while, that I may shewe
thee the (r) woorde of God.

The. x. Chapter.

6. Saul is annoynted kyng by Samuel.
19. Samuel assembleth the people, and
sheweth them their sinnes.

1 AND then Samuel tooke a vessel of (a)
oyle, and powred it vpon his head, and
kyssed hym, and sayde, Hath not the
Lord annoynted thee to be captaine ouer
his inheritance?
2 When thou art departed from me this
day, thou shalt synde two men by (b) Ra-
hels sepulchre in the border of Beniamin,
euen at Zelzah, and they wyl say vnto thee,
The Asses which thou wentest to seeke, are
founde: and loe, thy father hath leaft the
care of the Asses, and sorroweth for you, say-
ing, What shal I doo for my sonne?
3 Then shalt thou goe forth from thence,
and shalt come to the " playne of Thabor,
and there shal meete thee three men, going
vp to God to Bethel, one carryeing three
kyddes, and another carryeing three loaues
of bread, and another carryeing a bottel of
wine.
4 And

(e) Which is, about fyue pence. Ge. 23 verse. 15.
(f) Because he saw gods wil reuealed vn-to him by his diuine spirit, and for that he foresawe thinges to come.
(g) That is, a feast after the offring.
(h) That is, geue thanks, & distribute the meate ac-cordyng to the custome.
C 1. Reg. 15. verse. 1. Actes. 13. verse. 21.
(i) That is, vpon the af-fliction and oppression of my people.
(k) Wherein they seeke helpe and deliuerance at me.
(l) That is, that thou desirest to knowe.
(m) Whom God hath chosē to be their king.
D
(n) where the feast was.
(o) That is, the shoulder with the brest, which the priest had for his familie in al peace offe-rynges. Leuit. x. c.
(p) That both by the assemblyng of the peo-ple, & by the meate prepa-red for thee, thou myght-est vnder-stande that I knew of thy commyng.
(q) For after the maner, it was flat, that men myght walke toge-ther vpon it.
(r) That is, Gods com-maundemēt as concer-nyng thee,
A
(a) Here be-gynneth the vse of an-noyntyng of kynges with oyle by gods commaunde-ment. By the whiche oyle is signified the gyftes of of the holy ghost, which were neces-sary for them that shoulde rule.
(b) Of whom Beniamin the youngest sonne of Ia-cob was borne, of the Saul was,

which, the tribe of Beniamin, wherof king Saul bare their name. Gene. 35. " Or, oke.

"Heb. They wyl aſke thee of peace.

4 And they wyl "ſalute thee, and geue thee two (loaues) of bread, whiche thou ſhalt receiue of theyr handes.

(d) Whiche was in the citie Kiriath-iarim, where the arke was Chap. vii. a.

5 After that ſhalt thou come to the (d) hyl of God, where is the gariſon of the Philiſtines: and when thou art come thither to the citie, thou ſhalt meete a companie of prophetes commyng downe from the hygh place, with a pſalter, a tymbrel, a pype, and a harpe before them, and they ſhal prophecie.

6 And the ſpirite of the Lorde wyl come vpon thee alſo, and thou ſhalt prophecie with them, and ſhalt be turned into another man.

B 7 Therefore when theſe ſignes are come vnto thee, doo what thou haſt to doo, for God is with thee.

8 And thou ſhalt goe downe before me to Gilgal, and I alſo wyl come downe vnto thee, to ſacrifice whole burnt ſacrifices, and to offer peace offeryngs, tary for me ſeuen dayes, tyl I come to thee, and ſhewe thee what thou ſhalt doo.

"Heb. ſhoulder.

(e) He gaue him ſuche vertues as were meete for a kyng.

9 And when he had turned his "backe to goe from Samuel, God gaue hym another (e) hart, and al thoſe tokens came to paſſe that ſame day.

(f) That is, he prayſed god togeather with them, and did ſyng ſonges to his laude and prayſe.

10 And when they came thither to the hyl, behold, the company of prophets met him, and the ſpirite of God came vpon him, and he (f) prophecied among them.

11 And al that knewe hym before, when they ſawe that he prophecied among the prophetes, they ſayde eache to other, What is this that is come vnto the ſonne of Cis? Is Saul alſo among the prophetes?

(g) Meaning that prophecie commeth not by ſucceſſion: but is geuen to whō it pleaſeth God.

12 And one of the ſame place anſwered, and ſayde, Who is theyr (g) father? And therof came the prouerbe, What, is Saul alſo among the (h) prophetes?

(h) Noting hereby, hym that cōmeth frō lowe degree ſuddenly to honor.

13 And when he had made an ende of prophecyng, he came to the hygh place.

14 And Saules vncle ſayde vnto hym, and to his lad, Whyther went ye? He ſaid, To ſeeke the aſſes: and when we ſawe that they were no where, we came to Samuel.

15 And Saules vncle ſayde, Tel me, I pray thee, what Samuel ſayde vnto you?

16 Saul ſayde vnto his vncle, He tolde vs playnely that the aſſes were founde. But of the kyngdome whereof Samuel ſpake, tolde he hym not.

17 And Samuel called the people togeather vnto the Lorde, to Miſpah,

18 And ſayde vnto the chyldren of Iſrael, Thus ſayde the Lorde God of Iſrael, I brought Iſrael out of Egypt, and delinered you out of the hande of the Egyptians, and out of the handes of al kyngdomes that troubled you.

19 And ye haue this day caſte away your God, who only deliuereth you out of al your aduerſities and tribulations: and ye haue ſayde vnto hym, No, but make a kyng ouer vs. Nowe therefore, ſtande ye before the Lord by your tribes, and by your thouſandes.

20 And when Samuel had aſſembled togeather al the tribes of Iſrael, the tribe of Beniamin was (i) taken.

(i) That is, by caſting of lot

21 When he had aſſembled togeather the tribe of Beniamin by theyr kinredes, the kynrede of Matri was caught, and at the laſte, Saul the ſonne of Cis was caught: and when they ſought hym, he coulde not be founde.

22 Therfore they aſked the Lorde further, yf the man ſhoulde yet come thyther? And the Lorde anſwered, Beholde, (k) he hath hyd hym ſelfe among the ſtuffe.

(k) As though he were vnworthy, and vnwillyng.

23 And they ranne and fet hym thence, and when he ſtoode among the people, he was hygher then any of the people, from the ſhoulders vpwarde.

24 And Samuel ſayd to al the people, See ye not hym whom the Lorde hath choſen, and howe there is none lyke hym among al the people? And al the people ſhowted, and ſayde, God "ſaue the kyng.

"Heb. Let the kyng lyue.

25 Then Samuel told the people the (l) dutie of the kyngdome, & wrote it in a booke, and layde it vp before the Lorde, and ſent al the people away, euery man to his houſe.

(l) As it is written, Deu. xvii. c

26 And Saul alſo went home to Gibea, and there folowed him a bande of men, whoſe hartes God had touched.

27 But the chyldren of Belial ſayde, Howe ſhal he ſaue vs? And they deſpiſed hym, and brought hym no preſentes: and he (m) helde his tongue.

(m) Both to auoyde ſedition, and to winne them by patience,

The. xi. Chapter.

I. Nahas the Ammonite warreth againſt Iabes Gilead, who aſketh helpe of the Iſraelites. 6. Saul promiſeth helpe. 11. The Ammonites are ſlayne. 14. The kingdome is renewed.

(a) For feare of whom Iſrael aſked a kyng. As Chap. xii. verſe. xii.

1 THen (a) Nahas the Ammonite came vp, and beſieged Iabes in Gilead: and al the men of Iabes ſayd vnto Nahas, Make a couenant with vs, and we wyl be thy ſeruantes.

(b) No reaſonable condition can ſatiſfie a tyrant, and therefore Gods wrath is not farre from hym.

2 And Nahas the Ammonite anſwered them, In this wyl I make a couenant with you, yf I may (b) thruſte out al your ryght eyes, and bryng that ſhame vpon al Iſrael.

3 To whom the elders of Iabes ſaid, Geue

vs

vs seuen dayes respite, that we may sende messengers vnto al the coastes of Israel: and then yf there be no man to deliuer vs, we wyl comme out to thee.

4 Then came the messengers to Gibea of Saul, and tolde this tydinges in the eares of the people: and al the people lyft vp their voyces, and weapt.

5 And beholde, Saul came folowyng the cattel out of the feelde, and Saul sayde, What ayleth this people that they weepe? And they told him the tydinges of the men of Jabes.

6 And the spirite of GOD (c) came vpon Saul, when he heard those tidinges, and he was exceeding angry,

(c) God gaue hym the spirite of strength and courage to goe agaynst this tyrant.

7 And toke a yoke of oxen, and hewed them in peeces, and sent them throughout al the coastes of Israel by the handes of messengers, saying, Whosoeuer cōmeth not forth after (d) Saul & after Samuel, so shal his oxen be serued. And the feare of the Lorde fel on the people, and they came out "with one consent.

(d) He ioyneth Samuel with him for more auctoritie, for he hym selfe was not yet approued of al.

"Heb. as one man.

8 And when he numbred them in Bezek, the chyldrē of Israel were three hundred thousand menne, and the menne of Juda thirtie thousande.

9 And (e) they sayde vnto the messengers that came, So say vnto the menne of Jabes in Gilead, To morowe by that tyme the sunne be hot, ye shal haue helpe. And the messengers came, and shewed it to the men of Jabes, whiche were glad.

(e) Meanyng Saul and Samuel,

10 Therefore the menne of Jabes sayde, To morowe we wyl come (f) out vnto you, and ye shal doo with vs al that pleaseth you.

(f) That is, to the Ammonites, dissemblyng that they had hope of aide.

11 And on the morowe Saul put the people in three partes, and they came in vpon the host in the morning watche, and slue the Ammonites vntyl the heate of the day: and they that remayned, were scattered, so that two of them were not left togeather.

12 And the people sayde vnto Samuel, (g) Who is he that sayde, Shal Saul raigne ouer vs? bring those menne, that we may slay them.

(g) By this victorie, the Lord wonne the hartes of the people to Saul.

13 And Saul sayde, There shal no man (h) dye this day: for to day the Lorde hath saued Israel.

(h) He would beginne his kyngdome with clemencie, as a vertue meete for a prince.

14 Then sayde Samuel vnto the people, Comme, that we may goe to Gilgal, and renewe the kingdome there.

15 And al the people went to Gilgal, and made Saul kyng there before the Lorde in Gilgal, and there they offered (i) peace offerynges before the Lorde: and there Saul and al the menne of Israel reioyced exceedingly.

(i) In signe of thankes geuing for the victorie.

The. xii. Chapter.

I. Samuel declaryng to the people his integritie, reproueth their ingratitude.

1 AND Samuel sayde vnto al Israel, Beholde, I haue (a) hearkened vnto your voyce in al that ye sayde vnto me, and haue made a kyng ouer you:

(a) I haue granted your petition.

2 Nowe therfore your kyng walketh before (b) you: and I am olde and graye headed, and beholde my sonnes are with you: and I haue walked before you from my chyldehood vnto this day.

(b) To gouerne you in peace and warre. Eccle. 46. verse. 22.

3 Beholde here I am, beare recorde of me before the Lord, & before his (c) annoynted: (d) Whose oxe haue I taken? or whose asse haue I taken? whom haue I donne wrong to? whom haue I hurt? or of whose hande haue I receiued any bribe to blynde myne eyes therewith? and I wyl restore it you.

(c) That is, Saul.

(d) God would that this cōfession shoulde be a paterne for al them that haue any office,

4 They sayde, Thou hast donne vs no wrong, nor hurt vs, neither hast thou taken ought of any mans hande.

5 He sayde vnto them agayne, The Lord is witnesse agaynst you, and his annoynted is witnesse this day, that ye haue founde nought in my handes. And they answered, He is witnesse.

6 And Samuel sayde vnto the people, It is the Lorde that (e) made Moses and Aaron, and that brought your fathers out of the lande of Egypt.

(e) That is exalted them and indued them with his spirite to deliuer you,

7 Nowe therefore stande styl, that I may reason with you before the Lorde, according to al the "righteousnesses of the lord, whiche he shewed both you and your fathers.

"or, benefytes. Gen. 46. a. Exod. 2. d. Exod. 4. b.

8 After that Jacob was come into Egypt, and your fathers cryed vnto the Lorde, the Lorde sent Moses & Aaron, which brought your fathers out of Egypt, and made them dwel in this place.

9 And when they forgate the Lorde their God, he solde them into the hand of Sisara (f) captayne of the host of Hazor, and into the hande of the Philistines, and into the hand of the king of Moab, and they fought agaynst them.

Judg. 4. a.

(f) That is, captayne of Iabins host king of Hazor.

10 And they cryed vnto the Lord, and said, We haue sinned, because we haue forsaken the Lorde, and haue serued Baalim and Astaroth: nowe therefore deliuer vs out of the handes of our enimies, and we wyl serue thee.

Jugd. 13 a. Judg. 3. b.

11 And the Lord sent Jerobaal, (g) Bedan, Jephthah, and Samuel, and deliuered you out of the handes of your enimies on euery syde, and ye dwelled safe.

(g) That is, Sampson. Judg. 13. d Judg. 11. a.

12 And for al that, when you sawe that Nahas the kyng of the chyldren of Ammon

1. King. 7. b.

came agaynſt you, ye ſayd vnto me, Not ſo, but a kyng ſhal raigne ouer vs: when yet the Lorde your God was your kyng.

13 Nowe therefore, beholde the king whom ye haue choſen, and whom ye haue deſyred: lo, the Lorde hath ſet a kyng ouer you.

℣ 14 Yf ye wyl feare the Lorde, and ſerue hym, and heare his voyce, and not diſobey the woorde of the Lorde, both ye and the kyng that raigneth ouer you, ſhal (h) folow the Lorde your God.

(h) Ye ſhalbe preſerued, as they that folowe the Lordes wyl.

15 Yf ye wyl not hearken vnto the voyce of the Lorde, but diſobey the Lordes mouth, then ſhal the hand of the Lord be vpon you, and on (i) your fathers.

(i) That is, your gouernours.

16 Nowe alſo ſtande, and ſee this great thing which the Lorde wyl doo before your eyes.

17 Is it not nowe wheate harueſt? I wyl cal vnto the Lord, and he ſhal ſend thunder and rayne, that ye may perceiue, and ſee howe that your wickednesse is (k) great whiche ye haue donne in the ſyght of the Lorde in aſking you a kyng.

(k) In that you haue forſakē him who hath al power in his hande, for a mortal man.

18 And ſo Samuel called vnto the Lorde, and the Lorde ſent thunder and rayne the ſame day: and al the people feared the Lord and Samuel exceedingly.

19 And al the people ſayde vnto Samuel, Pray for thy ſeruantes vnto the Lorde thy God, that we dye not: for we haue ſinned in aſking vs a king, beſyde al our (other) ſinnes.

℣ 20 And Samuel ſayde vnto the people, Feare not: (ye haue in deede donne al this wickednesse, yet (l) depart not from folowing of the Lorde, but ſerue the Lorde with al your hartes:

(l) For with the Lorde there is mercy and forgeuenesse of ſinnes in ſtore, for ſuche as wyl repent.

21 Neyther turne ye away, for (then ye goe) after vayne thinges, whiche are not able to profite you, nor deliuer you, for they are but vanitie.)

22 For the Lord wyl not forſake his people becauſe of his great names ſake: becauſe it hath pleaſed the Lorde to make you (m) his people.

(m) Of his free mercie, and not of yourmerites, and therfore he wyl not forſake you.

23 Moreouer, God forbid that I ſhoulde ſinne agaynſt the Lorde, and ceaſſe praying for you: but I wil thewe you the good and ryght way.

24 Therfore feare you the Lorde, and ſerue him in the trueth, & with al your (n) harts: and conſyder howe great thinges he hath donne for you.

(n) Vnfaignedly, and without hypocriſie.

25 But if ye doo wickedly, then ſhal ye periſhe, both ye, and your king.

The. xiii. Chapter.

13. Saul beyng diſobedient to Gods commaundement, is ſhewed of Samuel that he ſhal not raigne.

1 SAul now had beenne " king (a) one yere, (& he raigned two yeeres ouer Iſrael.)

" Or, the ſon of one yeere.

(a) Whyles theſe thinges were donne.

2 And Saul choſe him three thouſande menne of Iſrael, two thouſande were with Saul in Michmas, and in mount Bethel, and a thouſande with Jonathan in Gibea Beniamin: and the reſt of the people he ſent euery man to his tent.

3 And Jonathan ſmote the Gariſon of the Philiſtines that was in the (b) hyl, and it came to the Philiſtines eares: and Saul blewe the (c) trumpet throughout al the lande, ſayeing, Let the Hebrues heare.

(b) Kiriathe iarim, where the arke was Cap. x. a.

(c) That euery man ſhuld prepare him ſelf to warre.

4 And al Iſrael hearde ſay, how that Saul had deſtroyed a gariſon of the Philiſtines, wherefore Iſrael was had in abomination with the Philiſtines: And the people geathered togeather after Saul to Gilgal.

5 The Philiſtines alſo geathered them ſelues togeather, to fight with Iſrael, thirtie thouſande charrettes, and ſixe thouſand horſemen, with other people lyke the ſande by the ſea ſyde in multitude, and came vp, and pitched in Michmas eaſtwarde from (d) Bethauen.

(d) Which is Bethel, & of the prophets called Bethauen becauſe of the idolatrie commited there.

6 And when the menne of Iſrael ſawe it, they were in a ſtrayte, (for the people were in a diſtreſſe) & the people hyd them ſelues in caues, and in holdes, and in rockes, and in hygh places, and in pittes.

7 And ſomme of the Hebrues went ouer Iordane, to goe vnto the lande of (e) Gad and Gilead: and Saul was yet in Gilgal, and al the people being afrayde, folowed hym.

(e) Wher the two tribes and the halfe remayned.

8 And he taryed ſeuen dayes, euen vnto the tyme that Samuel had appoynted: but Samuel came not to Gilgal, and the people were therefore (f) ſcattered from him.

(f) Thinking that the abſence of the prophete was a ſigne that they ſhoulde loſe the victorie.

9 And Saul ſayde, Bring a whole burnt ſacrifice to me, and peace offeringes. And he offered a whole burnt ſacrifice.

10 And aſſoone as he had made an ende of offering the whole burnt ſacrifice, beholde Samuel came, and Saul went agaynſt hym to " ſalute him.

" Heb. bleſſe hym.

11 And Samuel ſayde, What haſt thou donne? Saul ſayd, Becauſe I (g) ſawe that the people ſcattered from me, and that thou cameſt not within the dayes appoynted, and that the Philiſtines geathered them ſelues togeather to Michmas:

(g) Though theſe cauſes ſeeme ſufficiēt in mans iudgement, yet becauſe they had not the woorde of God, they turned to his deſtruction.

12 Therfore ſayd I, The Philiſtines ſhal comme downe nowe vpon me to Gilgal, and I haue not made ſupplication vnto the Lorde: I was bolde therefore, and offered a whole burnt offeryng.

13 And Samuel ſayde to Saul, Thou art become a foole, thou haſt not kept the commaundement of the lord thy (h) God, which he

(h) Who willed thee to obey him, & reſt vpon his woorde.

he commaunded thee: for at this time woulde the Lorde haue stablished thy kingdome vpon Israel for euer.

14 But nowe thy kingdome shal not continue: the Lorde hath sought him a (i) man after his owne hart, and the Lorde hath commaunded him to be captayne ouer his people, because thou hast not keapt that whiche the Lorde commaunded thee.

(i) That is, Dauid.

15 And Samuel arose, and gate him vp from Gilgal (k) in Gibea of Beniamin, and Saul numbred the people that were founde with him, and they were about a sixe hundred menne.

(k) And went to his citie Ramath.

16 And Saul and Jonathan his sonne, and the people that were found with them, had their abydyng in Gibea of Beniamin: but the Philistines pitched in Michmas.

17 And there came out of the hoast of the Philistines, three companyes, to destroy: one company turned vnto the way that leadeth to Ophra, vnto the lande of Sual:

18 And another company turned the way to Bethoron: and the thirde company turned to the way of the coast that is seene aboue the valley of Zeboim towarde the wyldernesse.

19 There was no smith founde throughout al the lande of Israel: for the Philistines saide, Lest the Hebrues make them swords or speares.

D 20 But al the Israelites went downe to the Philistines, to mende euery man his share, his mattocke, his axe, and weedyng hooke.

21 Yet they had a syle for the shares, for the mattockes, for the pickforkes, and for the axes, and for to sharpen the goades.

22 And so in time of batel there was neither (l) sword nor speare founde in the handes of any of the people that were with Saul and Jonathan: but with Saul and Jonathan his sonne was there founde.

(l) To declare that the victory came only of god.

23 And the garison of the Philistines came out, to goe ouer vnto Michmas.

The.xiiii.Chapter.

14. Ionathan and his harnesse bearer put the Philistines to flight.

1 THen on a time Jonathan the sonne of Saul, sayde vnto his young man that bare his harnesse, (a) Comme, and let vs goe ouer to the Philistines garison, that are yonder on the other syde: and he tolde not his father.

(a) This facte of Ionathan is singuler, and done in fayth by the instinction of gods spirite, & therfore not to be folowed by the discipline of warre. I.king.4.

2 And Saul taryed in the vttermost parte of Gibea, vnder a Pomegranate tree whiche is in Migron: and the people that were with him, were vppon a sixe hundred menne.

3 And Ahia the sonne of Ahitob Ichabods brother, the sonne of Phinehes the sonne of Eli, was the Lordes priest (b) in Silo, and ware an Ephod: and the people wyst not that Jonathan was gonne.

(b) For the priesthood was not yet taken away from the house of Eli: but continued vntil the time of Zadok.

4 And in the middes of the passage, by whiche Jonathan sought to goe ouer vnto the Philistines garison, there was a sharpe rocke on the one syde, and a sharpe rocke on the other syde: the one called Bozez, and the other Seneh:

5 The forefront of the one leaned northwarde towarde Michmas, and the other was southwarde towarde Gibea.

6 And Jonathan saide to the young man that bare his harnesse, Comme, and let vs goe ouer vnto the garison of these vncircumcised, it may be that the Lorde wyl worke with vs: for it is " no hardnesse with the Lorde to saue eyther in many or in fewe.

" or, none can let the Lorde.

7 And his harnesse bearer saide vnto him, Doo al that is in thyne hart: goe where it pleaseth thee, beholde, I am with thee as thyne hart lusteth.

B

8 Then sayde Jonathan, Beholde, we goe ouer vnto these menne, and shal shewe our selues vnto them.

9 If they say on this wyse to vs, Tary, vntyl we comme to you: then we wyl stande stil in our place, and not goe vp vnto them.

10 But yf they say, Comme vp vnto vs: then we wyl goe vp, for the Lorde hath (c) deliuered them into our handes: and this shal be a signe vnto vs.

(c) This he learned neyther at diuiners, nor soothsayers: but at the spirite of god, confyrming his faith by signes prescribed by the same spirite.

11 And they both shewed themselues vnto the garison of the Philistines: and the Philistines sayde, See, the Hebrues come out of the (d) holes where they had hydde themselues in.

(d) Thus they spake contemptuously, and by derision.

12 And the menne of the garison answeared Jonathan and his harnesse bearer, and sayde, Come vp to vs, and we wyl shewe you a thyng. And Jonathan sayd vnto his harnesse bearer, Comme vp after me, for the Lorde hath deliuered them into the hande of Israel.

13 And Jonathan climed vp vpon (e) hands and feete, and his harnesse bearer after him: and they fel before Jonathan, and his harnesse bearer slue them after him.

(e) Because of the steepnesse of the rocke where they dyd clime vp.

14 And that fyrst slaughter whiche Jonathan and his harnesse bearer made, was vpon a twentie menne, within the compasse as it were about an half aker of land, whiche two (oxen plowe.)

15 And there was a feare in the hoast in the feelde, and among al the people: insomuch that they that were gonne out of the garison to robbe, were afrayde also, and

the (f) earth trembled for the feare that was sent of God.

16 And the watchmen of Saul in Gibea Beniamin sawe: and beholde, the multitude were discomfyted, and were smitten as they went.

17 Then saide Saul vnto the people that was with him, Searche and see who is gonne away from vs. And when they had numbred, beholde Ionathan and his harnesse bearer were not there.

18 And Saul said vnto Ahia, Bryng hyther the (g) arke of God. (For the arke of God was at that time with the children of Israel.)

19 And whyle Saul talked vnto the priest, the noyse that was in the hoast of the Philistines spread farther abrode, and encreased: And Saul saide vnto the priest, (h) Withdrawe thyne hande.

20 And Saul ioyned him selfe vnto al the people that were with him, and they came to the batel, and behold euery mans sword was against his felowe, and there was a very great discomfyture.

21 Moreouer, the Hebrues that were with the Philistines before that time, and were come with them into al partes of ỹ hoast, turned to be with the Israelites that were with Saul and Ionathan.

22 And al the men of Israel also which had hydde them selues in mount Ephraim, as soone as they hearde howe that the Philistines were fled, they folowed after them in the batel.

23 And so the Lorde saued Israel that day: and the batel continued vnto Bethauen.

24 And when the men of Israel were keapt downe with hunger that day, Saul charged the people with an othe, sayeing, (i) Cursed be the man that eateth any foode vntil night, til I be auenged of myne enimies. And so none of the people tasted any sustenance.

25 And al they of the lande came to a wood, where hony lay vpon the grounde.

26 And the people came into the wood, and beholde, the hony dropped, and no man mooued his hande to his mouth: for the people feared the (k) oth.

27 But Ionathan hearde not when his father charged ỹ people with the oth, wherefore he put forth the end of the rodde that was in his hande, and dipt it on an hony combe, and put his hand to his mouth, and his (l) eyes receiued syght.

28 Then answeared one of the people, and sayde, Thy father made the people to sweare, sayeing, Cursed be the man that eateth any sustenance this day: And the people were "faint.

29 Then saide Ionathan, My father hath (m) troubled the lande: see howe myne eyes hath receiued syght, because I tasted a litle of this hony:

30 Howe muche more then to day, yf the people had eaten of the spoyle of their enimies whiche they found? And had there not ben then a muche greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmas to Aialon: and the people were exceedyng faynt.

32 And the people gate them to the spoyle, and tooke sheepe, oxen, and calues, and slue them on the grounde, and the people dyd eate them, with the blood.

33 Then men tolde Saul, sayeing, Beholde, the people sinne agaynst the Lorde, in that they eate with the blood. And he sayde, Ye haue trespassed: rowle a (n) great stone vnto me this day.

34 And Saul saide agayne, Goe abrode among the people, and byd them bryng me euery man his ore, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lorde, in eating with the blood. And the people brought euery man his ore in his hande that night, and slue them there.

35 And Saul made an aulter vnto the Lord: and that was the "fyrst aulter that he made vnto the Lorde.

36 And Saul saide, Let vs goe downe after the Philistines by nyght, and spoyle them vntil it be day in the morning, and let vs not leaue one man of them. And they sayd, Doo what so euer thou thinkest best. Then saide the priest, Let vs (o) comme hyther vnto God.

37 And Saul asked of God, Shal I goe downe after the Philistines? Wylt thou deliuer them into the handes of Israel? But he answeared him not at that time.

38 And Saul said, Let al the "cheefe of the people comme hyther, and knowe and see by whom this sinne is donne this day.

39 For as the Lorde lyueth, which saued Israel, though it be in Ionathan my sonne, he shal dye the death. But there was no man among al the people that answeared him.

40 Then said he vnto al Israel, Be ye on one syde, and I & Ionathan my sonne wyl be on the other syde. And the people said vnto Saul, What thou thinkest best, that doo.

41 Therefore Saul saide vnto the Lorde God of Israel, Geue a (p) perfect lot. And Saul and Ionathan were caught: but the people scaped free.

42 And

(f) It is an hyperbolical speache, whereby is signifyed that the feare whiche god sent vpon the hoast of the Philistines, was exceedyng great.

(g) By which is meant the Ephod whiche was set vp with the arke, whiche the priest should put on to aske counsel, and to tel of thinges to comme. Nu. xxvii. d.

(h) Let the Ephod alone, for I haue no leasure nowe to aske counsel of god. Iud. 7. f.

D

(i) Such was his hypocrisie and arrogancie, that he thought to attribute to his pollicie, that whiche god had geuen by the hande of Ionathan.

(k) That is, the curse appoynted of Saul, & the punishment for breaking the oth.

(l) Which afore were dimme, for weerinesse and hunger.

" or, weery.

(m) By making this cruel lawe.

Leuit. 7. vearse. 26. Deut. 11. vearse. 16.

(n) That the blood of the beastes that shalbe slaine, may be prefered out vpon it.

" or, of that stone he beganne to builde an aulter.

(o) To aske counsel of hym.

" Hebre. corner.

(p) That is, cause the lot to fal on him that hath broken the othe.

F 42 And Saul sayde, Cast lot betweene me and Ionathan my sonne. And Ionathan was caught.

43 Then Saul sayde to Ionathan, Tel me what thou hast donne. And Ionathan then tolde him, and sayde, I tasted a litle honye with the ende of the rod that was in myne hande, and lo, I (q) must dye.

(q) For so smal a matter, not cõsydering what great saluation God hath wrought by me this day.

44 Saul answeared, God doo so, and more also to me, thou shalt dye the death Ionathan.

45 And the people sayde vnto Saul, Shal Ionathan dye, which hath so mightyly deliuered Israel? (r) God forbid: as the Lord liueth there shal not one heare of his head fal to the grounde: for he hath wrought with God this day. And so the people deliuered Ionathan, that he dyed not.

(r) The people thought it their duetie to rescue him by whõ they had receiued so great a benefite, who of ignorance had but broken a rashe lawe.

46 And then Saul departed vp from following the Philistines: & the Philistines went to their owne place.

47 And so Saul helde the kyngdome ouer Israel, and fought agaynst al his enimies on euery syde, agaynst Moab, agaynst the chyldrẽ of Ammon, agaynst Edom, agaynst the kynges of Zoba, and agaynst the Philistines: and whyther soeuer he turned hym selfe, he put them to the worst.

G 48 And he geathered his host togeather, and smote the (t) Amalekites, and rydde Israel out of the handes of them that spoyled them.

(f) As the Lorde had cõmaunded. Deut. 25. d.

(t) Called also Abinadab Cap 31 a.

49 The sonnes of Saul were, Ionathan, (u) Iesui, & Melchisua, and his two daughters were thus named, the elder was called Merob, and the younger (v) Michol.

(v) Whiche was the wyfe of Dauid. Cap. 18.

50 And the name of Sauls wyfe was Ahinoa, the daughter of Ahimaaz, & the name of his cheefe captaine, was Abner the sonne of Ner, Sauls vncle.

1. King. 9. a.

51 And Cis was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre agaynst the Philistines al the dayes of Saul: and (x) whomsoeuer Saul saw to be a strong man, and meete for the warre, he tooke him vnto hym.

(x) As Samuel had forewarned. Cap. 8. c.

The. xv. Chapter.

3. Saul is commaunded to slay Amalek. 9. He spareth Agag and the best thinges. 19. Samuel reproueth hym.

1. King. 9. c.

1 SAmuel also sayd vnto Saul, The Lorde sent me to annoynt thee to be king ouer his people, ouer Israel: nowe therefore (a) hearken thou vnto the voyce of the woordes of the Lorde.

(a) Because he hath preferred thee to this honour, thou art bounde to obey him.

2 Thus sayth the Lord of hostes, I remember that which Amalek did to Israel, how they layde wayte for them in the way as they came vp from Egypt.

Exod. 8. d.

3 Nowe therefore goe, and smite Amalek, & destroy vtterly that pertayneth vnto them, and haue no compassion on them, (b) slay both man and woman, infante & suckling, oxe and sheepe, camel and asse.

(b) That this might be an example of gods vengeance against them that deale cruelly with his people. 1. King. 9. c

4 And Saul geathered the people togeather, and numbred them in Telaim, two hundred thousande footemen, and ten thousande menne of Iuda.

5 And Saul came vnto a citie of Amalek, and set watche in the brooke.

6 And Saul sayd vnto the (c) Kenites, Go, and depart, and gett you downe from among the Amalekites, lest I destroy you with them: for ye shewed (d) mercy to al the children of Israel when they came out of Egypt. And so the Kenites departed from among the Amalekites.

(c) Whiche were the posterie of Iethro Moses father in law

(d) Iethro reioyced for the prosperous successe of Israel, and gaue them good cõsel.

7 And Saul smote the Amalekites from Heuila, as thou commest to Sur, that lyeth before Egypt,

8 And tooke Agag the king of the Amalekites aliue, and vtterly destroyed al the people with the edge of the swoorde.

9 But Saul & the people spared (e) Agag, the better sheepe, and the fatter oxen, and the lambes, and al that was good, and woulde not destroy them: but al that was foule & nought woorth, that they destroyed vtterly.

(e) Agaynst the cõmaundement of God by Samuel.

10 Then came the woorde of the Lorde vnto Samuel, sayeing,

11 It (f) repenteth me that I haue made Saul kyng: for he is turned from me, and hath not performed my commaundements. And Samuel was euyl apayd, & cried vnto the Lorde al nyght.

(f) God in his eternal counsel neuer changeth nor repẽteth as verse. 29. though he seemeth to vs to repent when any thing goeth contrarie to his temporal election.

12 And when Samuel rose early to meete Saul in the mornyng, it was told Samuel that Saul was comme to Carmel, and beholde he hath made hym there a place, and is returned, and departed & gonne downe to (g) Gilgal.

(g) There to offer vp sacrifice for the victory gotten.

13 And Samuel came to Saul, and Saul sayde vnto hym, Blessed be thou in the Lorde: I haue fulfylled the (h) commaundement of the Lorde.

(h) This is the maner of hypocrites, when they folowe their owne deuices, to say they haue fulfil' com mens

14 Samuel sayde, What meaneth then the bleating of the sheepe in myne eares, and the lowing of the oxen whiche I heare?

15 Saul answeared, They haue brought them from the Amalekites: for the people spared the best of the sheepe, & of the oxen, to sacrifice them vnto the Lorde thy God, & the remnant haue we destroyed vtterly.

16 Samuel sayde, Let me tel thee what the Lorde hath sayde to me this nyght. And

he sayde vnto hym, Say on.

17 Samuel sayd to Saul, (i) When thou wast litle in thyne owne syght: wast thou not made the heade of the tribes of Israel, and the Lorde annoynted thee king ouer Israel?

18 And the Lord sent thee on a iourney, and sayd, Goe, and vtterly destroy those sinners the Amalekites, and fight against them vntyl thou destroy them.

19 And wherefore hast thou not hearkened vnto the voyce of the Lorde: but hast turned to the pray, and hast donne that whiche is wicked in the syght of the Lorde?

20 And Saul sayde vnto Samuel, Yea I haue (k) hearkened vnto the voyce of the Lorde, and haue gonne the way whiche the Lord sent me vnto, and haue brought Agag the kyng of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe, oxen, and the cheefest of the thinges which shoulde haue beene destroyed, to offer vnto the Lorde thy God in Gilgal.

22 And Samuel sayde, Hath the Lorde as great pleasure in whole burnt sacrifices and offerynges, as when the voyce of the Lorde is obeyed? Behold, to obey is better then sacrifice: and to hearken, is better then the fat of rammes.

23 For (l) rebellion is as the sinne of witchcraft, and stubbernesse is as the wickednes of idolatrie: because thou hast cast away the woorde of the Lorde, therefore he hath cast away thee also from beyng kyng.

24 And Saul sayde vnto Samuel, I haue sinned: for I haue gonne farther then the saying of the Lord, & thy woordes: because I feared the people, and obeyed their voyce.

25 Nowe therefore, I pray thee, take away my (m) sinne, and turne agayne with me, that I may woorship the Lorde.

26 And Samuel sayde vnto Saul, I wyl not returne with thee: for thou hast cast away the woorde of the Lorde, and the Lord hath cast away thee, that thou shalt not be king ouer Israel.

27 And as Samuel turned him selfe to goe away, he caught the lappe of his coate, and it rent.

28 And Samuel sayde vnto hym, The lord hath rent the kingdome of Israel from thee this day, and hath geuen it to a (n) neyghbour of thyne, that is better then thou.

29 The (o) strength of Israel wyl not lye, nor repent: for he is not a man, that he shoulde repent.

30 He sayde, I haue sinned: but nowe honour me before the elders of my people, and before Israel, and turne agayne with me, that I maye woorship the Lorde thy God.

31 And so Samuel turned agayne, and followed Saul, and Saul woorshipped the Lorde.

32 Then sayde Samuel, Bryng you hyther to me Agag the king of the Amalekites. And Agag came vnto him "delicately: and Agag sayde, Truely the (p) bitternesse of death is past.

33 And Samuel sayd, As thy swoorde hath made women childlesse, so shal thy mother be childlesse aboue other women. And Samuel hewed Agag in peeces before the lord in Gilgal.

34 And then Samuel departed to Rama, and Saul went home to his house to Gibea Saul.

35 And Samuel came no more to (q) see Saul, vntyl the day of his death: neuertheless, Samuel mourned for Saul: and the Lorde repented that he had made Saul kyng ouer Israel.

(i) Acknowledging thee selfe to be of the least tribe of Israel, and of the least familie of the tribe of Beniamin as. Chap. 9.

(k) He slandeth most impudently in his owne defence both against God and his owne conscience.

(l) God hateth nothing more then the disobedience of his commaundement, though the intent seeme neuer so good to man.

(m) This was not true repentance, but dissimulatiō, fearing the losse of his kingdom.

(n) That is, to Dauid.

(o) Meanyng God, who mainteyneth not fen-

"Heb. in bondes.

(p) Either because he had good hope of continuance of lyfe, or for that he was mortified & redy to dye. Exod. 17. verse. 11. 1. King. 7. d.

(q) Though Saul came where Samuel was. Cap. 19. d.

The. xvi. Chapter.

1. Samuel is reproued of God, and is sent to annoynt Dauid. 7. God regardeth the hart. 13. The spirite of the Lorde commeth vpon Dauid.

1 THE Lorde sayde vnto Samuel, Howe long wylt thou mourne for Saul, (a) seeyng I haue cast him away from raignyng ouer Israel? Fyl thyne (b) horne with oyle, and comme, that I may sende thee to Iesai the Bethlehemite: for I haue prouided me a king among his sonnes.

2 And Samuel sayde, Howe can I goe? for yf Saul heare it, he wyl kyl me. The Lord answeared, Take an heyfer with thee, (c) and say, I am comme to offer to the Lorde.

3 And cal Iesai to the offering, and I wyl shewe thee what thou shalt doo: and thou shalt annoynt vnto me (d) hym whom I name vnto thee.

4 And so Samuel did as the Lorde bade hym, and came to Bethlehem: and the elders of the towne were (e) astonyed at his commyng, and saide, Commest thou peaceably?

5 He answeared, Yea, I am comme to offer vnto

(a) Gods wyl ought to be a sufficient cause of comfort vnto vs in al afflictions, acknowledging that he dooth al thinges for the best, and therefore ought not to lament, for them whom God hath cast of.

(b) A weake frayle vial was vsed in the annoynting of Saul: but nowe an horne, wherby may be signified the strength and continuance of the kyngdome of Dauid.

(c) That is, to make a peace offeryng, whiche might be donne though the arke was not there.

(d) Here is fulfylled the prophesie of Iacob, for the princely scepter to begin in the tribe of Iuda. Gen. 49. b.

(e) Fearyng least some greeuous crime had ben commited, and that he came to pounishe the same.

vnto the Lorde: sanctifye your selues, and comme with me to the offering. And he sanctifyed Iſai, and his ſonnes, and bade them to the offering.

6 And when they were comme, he looked on Eliab, and ſaide, Surely the Lordes(f) annoynted is before him.

(f) Thinking that Eliab had ben appointed of god to be made king.

7 But the Lorde ſaid vnto Samuel, Looke not on his faſhion, or on the heyght of his ſtature, becauſe I haue refuſed him: for (God ſeeth) not as man ſeeth. For man looketh on the outwarde appearance, but the Lorde beholdeth the hart.

ℵ 8 Then Iſai called Abinadab, and made him comme before Samuel: and he ſayde, Neither hath the Lorde choſen this.

9 Then Iſai made Samma comme: and he ſaide, Neither yet hath the Lorde choſen hym.

10 Agayne Iſai made ſeuen of his ſonnes to comme before Samuel: and Samuel ſaide vnto Iſai, The Lorde hath choſen none of theſe.

11 And Samuel ſaide vnto Iſai, Are here al thy children? He ſaide, There is yet a litle one behinde, that keepeth the (g) ſheepe. And Samuel ſaide vnto Iſai, Sende, and featche him: for we wyl not ſit downe, till he be comme hyther.

(g) The ſhep heard of the ſheepe, is taken to be made ſhepheard of Iſrael. 2.king. 5.b.

12 And he ſent, and brought him in: and he was ruddie, and of an excellent beawtie, and wel fauoured in ſyght. And the Lorde ſayde, Aryſe, & annoynt him: for this is he.

13 Therefore Samuel tooke the horne of oyle, & annoynted him in the middes of his brethren: and the (h) ſpirite of the Lorde came vpon Dauid from that day forward: and Samuel roſe vp, and went to Rama.

(h) Whereby he proſpered in al that he tooke in hande.

ℭ 14 But the ſpirite of the Lorde departed from Saul, and an euil ſpirite (ſent) of the (i) Lorde vexed him.

(i) To vexe the minde of Saul, with the anguiſhe of an euil conſcience, by whiche anguiſhe blacke coller & phrenſie is engendred, as phiſitions wryteth.

15 And Sauls ſeruantes ſaid vnto him, Behold, an euyl ſpirite (ſent) of God vexeth thee.

16 Let our Lord therfore commaund thy ſeruantes (that are before thee) to ſeeke a man that is a cunnyng player with an harpe: that when the euil ſpirite of God commeth vpon thee, he may play with his hand, and thou ſhalt be eaſed.

17 Saul ſaide vnto his ſeruantes, Prouide me a man then, that can play wel, & bring him to me.

18 Then anſweared one of his ſeruantes, and ſaide, Behold, I haue ſeene a ſonne of Iſai the Bethlehemite, that can playe vpon inſtrumentes, and is ſtrong, valiant, and a man of warre, and prudent in doing of feates, and wel made, and the Lorde is with hym.

19 Wherefore Saul ſent meſſengers vnto Iſai, and ſaide, Send me Dauid thy ſonne whiche is with the ſheepe.

20 And Iſai tooke an aſſe (laden) with bread, and a flagon of wine, and a kid, and ſent them by Dauid his ſonne vnto Saul.

21 And (k) Dauid came to Saul, & * ſtoode before him: and he (l) loued him very wel, and he was made his harneſſe bearer.

(k) By gods prouidence that he might be traded in princely and warlike affaires, before he ſhoulde take vpon him the office of a prince.

* or, ſerued him.

22 And Saul ſent to Iſai, ſayeing, Let Dauid nowe remayne with me: for he hath founde fauour in my ſyght.

(l) His mind not yet corrupted with enuie, which quencheth loue, as water doth fire.

23 And ſo when the (euyl) ſpirite of GOD came vpon Saul, Dauid tooke an harpe, & played with his hande: and ſo Saul was (m) refreaſhed, and dyd amende, and the euyl ſpirite departed from him.

(m) Whiche benefite to his greater condempnation he recompenced with eruelltie, and hatred.

The.xvii.Chapter.

1. The Philiſtines make warre agaynſt Iſrael. 10. Goliath defyeth Iſrael. 50. Dauid killeth Goliath, and the Philiſtines flee.

1 THE Philiſtines geathered their hoſt to batel, & came togeather to Socho, whiche is in Juda, and pitched betweene Socho and Azekah, in the coaſt of * Damnim.

* Hebre. Ephes Dammim.

2 And Saul and the menne of Iſrael came togeather, and pitched in the valley of * Elah, and put them ſelues in batel aray, to meete the Philiſtines.

* or, of the oke.

3 And the Philiſtines ſtoode on a mountayne on the one ſyde, and Iſrael ſtoode on a mountayne on the other ſyde: and there was a valley betweene them.

(a) That is, betweene the two campes.

4 And there came a man betweene them (a) both, out of ỹ tentes of the Philiſtines, named Goliath, of Gath: (b) ſixe cubites and an handbreadth long:

(b) A man of fiue cubites is a woonder in the world, this Goliath is a cubite & a handbreadth more then a woonder.

5 And had an helmet of braſſe vppon his head, and a coate of mayle about him: and the wayght of his coate of mayle was, fyue thouſande (c) ſicles of braſſe.

(c) That is, 156. pound, foure ounces after halfe an ounce the ſicle, and 600 ſicles waygh amounteth to eyghteene pound three quarters.

6 And he hadde bootes of braſſe vppon his legges, and a ſheelde of braſſe vppon his ſhoulders.

7 And the ſhaft of his ſpeare was like a weauers beame, and his ſpeares head wayed ſixe hundred ſicles of Iron: and one bearing a ſheelde went before him.

8 And he ſtoode and cryed agaynſt the boaſt of Iſrael, and ſaide vnto them, Why are ye come to ſet your batel in araye? am not I a Philiſtine, and you ſeruantes to Saul? chooſe you a man for you, and let him come downe to me.

9 And yf he be hable to fyght with me, and

* or, smite.

to * kill me, then wyl we be your seruants: but if I can ouercome him, and kil him, then shal ye be our seruantes, and serue vs.

10 And the Philistine saide, I defye the hoast of Israel this day, gene me a man, that we may syght * togeather.

* or, hande to hande.

11 When Saul and al Israel hearde those woordes of the Philistine, they were discouraged, and greatly (d) afrayde.

(d) For the spirite of courage and right handling of matters was taken away from Saul.

12 Dauid was the sonne of an Ephrathite, of Bethlehem Juda, named Isai, whiche had eyght sonnes: and this * man was taken for an olde man in the dayes of Saul.

* or, he was counted among them that bare office.

13 And the three eldest sonnes of Isai went, and folowed Saul to the batel: and the names of his three sonnes that went to batel, were, Eliab the eldest, and the next Abinadab, and the thirde Samma:

14 And Dauid was the least: And the three eldest went after Saul.

15 Dauid also went, and departed from Saul, to (e) feede his fathers sheepe at Bethlehem.

(e) The three eldest sonnes of Isai are taken foorth as valiant menne with Saul to war, but Dauid as disable is least to kepe sheepe.

16 And the Philistine came foorth in the morning and euening, and continued fourtie dayes.

17 And Isai said vnto Dauid his sonne, (f) Take for thy brethren an Epha of this parched corne, and these tenne loaues, and runne to the hoast to thy brethren,

(f) Isai by this message meaneth to relieue the necessitie of his sonnes: But god woorketh therby the deliuerance of his people

18 And cary these tenne freashe cheeses vnto the captayne, and looke howe thy brethren fare, and fet out their pledge.

19 And Saul, and they, and al the menne of Israel were in the valley of Elah, fighting with the Philistines.

20 And Dauid rose vp early in the morning, and leaft the sheepe with a keeper, & tooke and went as Isai had commaunded hym, and came within ỹ compasse of the hoast: and the hoast went out in aray, and shouted in the batel.

21 For Israel and the Philistines had put them selues in array, armie agaynst armie.

D 22 And Dauid leaft the thinges whiche he bare, vnder the handes of the keeper of the vessels, and ranne into the hoaste, and came, and saluted his brethren.

23 And as he talked with them, beholde, there stoode a man in the middes (Goliath the Philistine by name, of Gath) out of the armie of the Philistines, and spake (g) suche woordes: and Dauid hearde it.

(g) As are aboue rehearsed. vearse. 8

24 And al the people of Israel when they sawe the man, ranne away from him, and were soare afrayde.

Iosua. 15. c.

25 And euery man of Israel sayde, Sawe ye not this man that commeth vp? euen to reuile Israel is he comme: and to him that killeth him, wyl the king geue great ryches, and wyl geue him his daughter thereto, yea, and make his fathers house (h) free in Israel.

(h) From taxes, and paymentes.

26 And Dauid spake to the men that stoode by, and sayde, What shalbe donne to the man that killeth this Philistine, and taketh away the shame from Israel? and what is this vncircumcised Philistine, that he shoulde reuile the hoast of the lyuyng God?

27 And the people answeared him after this manner, sayeing, So shal it be donne to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the menne, and Eliab was angry with Dauid, and sayde, Why camest thou downe hyther? and with whom hast thou leafte those fewe sheepe in the wildernesse? I knowe thy pride, and the malice of thyne hart, that thou art comme downe to see the batel.

29 And Dauid said, And what haue I now donne? is there not a (i) cause?

(i) For he came at his fathers commaundemẽt, and was also mooued by gods spirite to take that enterprise agaynst Goliath.

30 And he departed from him into the presence of another, and spake of the same manner: And the people answeared hym agayne as before.

31 And they that hearde the woordes whiche Dauid spake, rehearsed them before Saul: whiche caused him to be fet.

32 And Dauid saide to Saul, Let no mans hart faile him because of him: thy seruant wyl goe, & fight with yonder Philistine.

33 And Saul saide to Dauid agayne, Thou art (k) not hable to goe agaynst yonder Philistine, to syght with him: for thou art but a childe, but he is a man of warre, euen from his youth.

(k) Dauid about to performe the woorke of god, and motion of his spirite, is tempted by the ministers of Satan, the enuie of his brother, and the infydelitie of Saul.

34 Dauid answeared vnto Saul, Thy seruant keapt his fathers sheepe, and there came a Lion, and likewyse a Beare, and tooke a sheepe out of the flocke:

35 And I went out after him, and smote hym, and tooke it out of his mouth: and when he arose agaynst me, I caught hym by the beard, and smote him, and slue him.

36 And so thy seruant slue both the Lion, and the Beare: and truely this vncircumcised Philistine shalbe as one of them, seeing he hath rayled on the hoast of the lyuyng God.

37 And Dauid spake moreouer, The Lorde that deliuered me out of the hande o sthe Lion, and out of the hande of the Beare, he shal deliuer me also out of the hand of this Philistine. And Saul saide vnto Dauid, (l) Goe, and the Lorde be with thee.

(l) For, by these examples, he sawe that the power of god was with him.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a coate of mayle vpon him,

39 And

39 And gyrded Dauid with his owne swoorde vpon his rayment, and he assayed to goe: and because he had neuer proued it, Dauid sayde vnto Saul, I can not goe with these: for I haue not vsed mee selfe thereto. And Dauid put them of hym,

(m) As the weapon that he could best handle.

40 And tooke his (m) staffe in his hande, and chose hym fyue smoothe stones out of a brooke, and put them in a sheephearders bagge whiche he had, that is, in a scrippe, and his slyng was in his hand, and he went to the Philistine.

41 And the Philistine came and drew neare agaynst Dauid, and the man that bare the shielde, went before hym.

42 And when the Philistine looked about, and sawe Dauid, he disdayned hym: for he was but young, ruddie, & of a comely face.

(n) So that he was terrible not only by stature, strength, and armour, but also by rayling, cursing, and threatening wordes

43 And the Philistine sayde vnto Dauid, Am I a dogge, that thou commest to me with staues? And the Philistine (n) cursed Dauid in the name of his goddes.

44 And the Philistine sayde to Dauid, Comme to me, and I wyl geue thy fleashe vnto the fowles of the ayre, and to the beastes of the fielde.

45 Then sayde Dauid to the Philistine, Thou commest to me with a swoorde, a speare, and a shielde: but I comme to thee in the name of the Lorde of hostes, the God of the host of Israel, whom thou hast rayled vpon.

(o) His faith is so constant that neyther freend nor foe is able to make hym doubt of the victorie that gods spirite had assured hym of.

46 (o) This day shal the lord close thee into my hande, and I shal smyte thee, and take thine head from thee, and wil geue the carkasses of the host of the Philistines this day vnto the fowles of the ayre, and to the beastes of the earth, that al they whiche be in the worlde, may knowe that there is a God in Israel.

47 And al this congregation shal knowe that the Lorde saueth not with swoord and speare (for the batayle is the Lordes) and he shal geue you into our handes.

48 And when the Philistine arose to come and drawe nygh to Dauid, Dauid hasted, and ranne to fyght agaynst the Philistine.

Eccle.17.a. 1.Mac.4.d.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, & smote the Philistine in his forehead, that the stone suncke into his forehead, and he fel grouelyng to the earth.

50 And so Dauid ouercame the Philistine with a slyng and a stone, & smote the Philistine, and slue hym, when Dauid had no swoorde in his hande.

51 But Dauid ranne and stoode vpon the Philistine, and tooke his swoord, and drue it out of his sheathe, and slue hym, and cut of his head therewith. And when the Philistines sawe that their Champion was dead, they fledde.

Iud.7.f.

52 And the menne of Israel, and of Iuda, arose, and shouted, and followed after the Philistines, vntyl they came to the valley, and vnto the gates of Acaron: and the Philistines fel downe wounded by ye way to Saaraim, euen vnto Gath and Acaron.

53 And the chyldren of Israel returned from chasyng after the Philistines, and spoyled their tentes.

54 And Dauid tooke the head of the Philistine, and brought it to Hierusalem, but he put his armour in his * tent.

* or, house at Bethlehem.

55 When Saul sawe Dauid goe forth agaynst the Philistine, he sayde vnto Abner the captayne of the host, Abner, (p) whose sonne is this young man? Abner answeared, As thy soule lyueth, O kyng, I can not tel.

1.king.14.g

(p) This he asketh, eyther for that he woulde now knowe further of his kynne, then he dyd before: or for that he had forgot hym.

56 And the kyng sayd, Enquyre thou whose sonne the young lyng is.

57 And when Dauid was returned from the slaughter of the Philistine, Abner toke hym, and brought hym before Saul, with the head of the Philistine in his hande.

58 And Saul sayde to hym, Whose sonne art thou, thou young man? Dauid answeared, I am the sonne of thy seruant Isai, the Bethlehemite.

The. xviii. Chapter.

3. The amitie of Ionathan and Dauid.
11. Saul woulde haue slayne Dauid.
29. Saul feareth Dauid, seeyng that the Lorde is with hym.

1 AND when he had made an end of speakyng vnto Saul, the (a) soule of Ionathan was knytte with the soule of Dauid, and Ionathan loued hym as his owne soule.

(a) His affection was fully bent towarde hym.

2 And Saul tooke hym that day, & woulde let hym goe no more home to his fathers house.

3 Then Ionathan and Dauid made a couenant, because he loued hym as his owne soule.

4 And Ionathan put of the robe that was vpon hym, and gaue it to Dauid, and his garmentes, euen to his swoorde, and to his bowe, and to his gyrdle.

5 And Dauid went out whythersoeuer Saul sent hym, and behaued hym selfe (b) wyselye: and Saul set hym ouer his menne of warre, and he was accepted in the sight of al the people, and in the syght of Saules seruantes.

(b) That is, he prospered in al his doinges.

6 And as they came agayne, when Dauid was returned from the slaughter of the (c) Philistine, the women came out of al cities

(c) To wit, Goliath.

of

of Iſrael, ſyngyng and daunceyng, to meete kyng Saul, with tymbrels, with ioy, and with (inſtrumentes of) muſicke.

B 7 And the women (d) anſweared one another in theyr play, and ſayde, Saul hath ſlayne his thouſande, and Dauid his tenne thouſande.

(d) In theyr ſongues. Cap. 21. verſe. 47.

8 And Saul was exceedyng (e) wroth, and the ſayeing diſpleaſed hym, and he ſayde, They haue aſcribed vnto Dauid ten thouſande, and to me but a thouſande: and what canne he more haue, ſaue the kyngdome?

(e) Dauid receiueth for his vertues and good qualities, of Ionathan, loue & frendſhip, of Saul, hatred and diſpleaſure: there be in the worlde moe Saules thē Ionathās

9 Wherefore Saul had an eye on Dauid, from that day forewarde.

10 And on the morowe, the euyl ſpirite ſent of God, came vppon Saul, and he (f) prophecied in the myddes of the houſe: and Dauid played with his hande, lyke as at other tymes: and there was a iauelyn in Saules hande.

(f) By abuſe of the word, thei are ſome tyme layd to prophecie, whiche as mad menne ſpeake thynges that haue neither ſenſe nor reaſon in them.

11 And Saul tooke the iauelyn, and ſayde, I wyl naile Dauid to the wal with it: And Dauid auoyded out of his preſence, two tymes.

12 And Saul was afrayde of Dauid, becauſe the Lorde was with hym, and was departed from Saul.

13 Therefore Saul put hym from hym, and made hym a (g) captayne ouer a thouſand, and he went out and in before the people.

(g) Not for his preferment, which he enuyed: but vppon hope of that deſtruction that warre is woont to bryng to manye.

14 And Dauid behaued hym ſelfe wyſely in al his wayes, and the Lorde was with hym.

15 Wherefore, when Saul ſawe that he was ſo exceedyng wyſe, he was afrayd of hym.

16 But al Iſrael and Iuda loued Dauid, becauſe he went out and in before them.

17 And Saul ſayde to Dauid, beholde my eldeſt daughter Merob, her I wyl geue thee to wyfe: onely be a valiant ſonne vnto me, and fyght the Lordes batayles: for Saul thought, myne hande ſhal not be vpon hym, but the hande of the Philiſtines ſhalbe vpon hym.

(h) To whom ſhe bare fiue ſonnes, whiche Dauid put to death, at the requeſt of the Gibeonites. 2. Samu. 21.

18 And Dauid anſwered Saul, What am I? and what is my lyfe, or the kynrede of my father in Iſrael, that I ſhoulde be ſonne in lawe to the kyng?

19 Howbeit, when the tyme was comme, that Merob Saules daughter ſhould haue benne geuen to Dauid, ſhe was geuen vnto (n) Adriel, a Meholathite, to wyfe.

(i) So his hypocriſie appeareth: for vnder pretence of fauour, he ſeeketh his deſtruction.

20 Howbeit, Michol Saules daughter, loued Dauid: and they ſhewed Saul, and the thyng pleaſed hym.

21 And Saul ſayde, I wyl (i) geue hym her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be agaynſt hym. Wherefore Saul ſayde to Dauid, Thou ſhalt this day be my ſonne in lawe in the one of the twayne.

22 And Saul commaunded his ſeruantes to commune with Dauid ſecretly, & to ſay, Beholde, the kyng hath a fauour to thee, and al his ſeruantes loue thee: be now therfore the kynges ſonne in lawe.

23 And Saules ſeruantes ſpake thoſe wordes in the eares of Dauid. And Dauid ſaide, Seemeth it to you a lyght thyng to be a kynges ſonne in law, ſeeyng that I am a poore man, and of ſmal reputation?

24 And the ſeruantes brought Saul woord agayne, ſayeing, Of this maner ſpake Dauid.

25 And Saul ſayde, This wyſe ſhal ye ſay to Dauid, the kyng careth for no other dowry, but for an hundred foreſkynnes of the Philiſtines, to be auenged of the kings enimies. But Saul thought to make Dauid fal into the handes of the Philiſtines.

26 And when his ſeruantes tolde Dauid theſe woordes, (k) it pleaſed Dauid wel to be the kynges ſonne in lawe: and the dayes were not expired.

(k) Becauſe he thought him ſelf able to compaſſe the kynges requeſt.

27 Afterward, Dauid aroſe with his men, & went & ſlue of the Philiſtines two hundred men, & Dauid brought theyr foreſkynnes, and (l) they gaue them wholly to the kyng, that he might be the kynges ſonne in lawe: Wherefore Saul gaue hym Michol his daughter to wyfe.

(l) Meanyng Dauid & his ſouldiers.

28 And Saul ſawe, and vnderſtoode howe that the Lorde was with Dauid, and that Michol his daughter loued hym:

E 2. Sam. 3.4.

29 And he was the more (m) afraid of Dauid, and Saul became alway Dauids enimie.

(m) Leaſt he woulde depriue him of his kingdome.

30 The lordes of the Philiſtines vſed to goe forth: and when they went forth, Dauid behaued him ſelfe more wiſely then al the ſeruantes of Saul, ſo that his name was muche ſet by.

The .xix. Chapter.

2. Ionathan declareth to Dauid the wicked purpoſe of Saul. 23. The ſpirite of prophecie commeth on Saul.

1 SAul ſpake to Ionathan his ſonne, and to al his ſeruantes, that they ſhoulde (a) kyl Dauid.

A (a) He layeth aſide hypocriſie, & now burſteth out to open cruelnie. 1. Sam. 18.8

2 But Ionathan Saules ſonne had a great fauour to Dauid, and Ionathan tolde Dauid, ſayeing, Saul my father goeth about to ſlaye thee: Nowe therefore I pray thee, take heede to thee ſelfe vntyl the morowyng, and abyde in ſomme ſecrete place, and hyde thee ſelfe:

3 And

3 And I wyl goe out and stande by my father, in the feelde where thou art, and wil commune with my father of thee, and what so euer I see, I wyl tel thee.

4 And Ionathan spake good of Dauid vnto Saul his father, and sayd vnto hym, Let not the kyng sinne agaynst his seruant, against Dauid: for he hath not sinned against thee, and his workes haue ben to theeward very good.

5 For he dyd put his lyfe in "his hande, and slue the Philistine, & the Lord brought to passe a great health for al Israel: thou sawest it, and thou reioycedst: Wherefore the wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 And Saul hearkened vnto the voyce of Ionathan, and Saul (b) sware, As the Lorde liueth, he shal not dye.

7 And Ionathan called Dauid, and Ionathan shewed hym al those woordes: and Ionathan brought Dauid to Saul, and he was in his (c) presence as in tymes past.

8 And the warre began agayne, and Dauid went out, & fought with the Philistines, and slue them with a great slaughter, and they fled from hym.

9 And the euyl spirite of the Lorde was vpon Saul, as he sate in his house, hauyng a iauelin in his hande: and Dauid (d) played with his hande.

10 And Saul entended to smite Dauid to the wal with the iauelyn: but he ryd hym selfe out of Saules presence, and he smote the speare into the wal: and Dauid fled, and was saued the same nyght.

11 Saul also sent messengers vnto Dauids house, to watche hym, and to slay hym in the morning: and Michol Dauids wyfe tolde it hym, sayeing, If thou saue not thee selfe this nyght, to morowe thou shalt be slayne.

12 And so Michol (e) let Dauid downe thorowe a wyndowe: and he went, and fled, and was saued.

13 And Michol tooke an image, and layde it in the bed, and put a pyllow stuffed with goates heare vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to fetche Dauid, she sayde, He is sicke.

15 And Saul sent the messengers agayne to see Dauid, sayeing, Bryng hym to me bed and al, that I may slay hym.

16 And when the messengers were come in, behold, there lay an image in the bed, with a pyllowe of goates heare vnder the head of it.

17 And Saul sayd vnto Michol, Why hast thou mocked me so, and sent away myne enimie, that he is escaped? Michol answered Saul, For he sayde vnto me, Let me goe, or els I wyl kyl thee.

18 And so Dauid fled, and escaped, and came to Samuel to Rama, and tolde hym al that Saul had done to hym: and he and Samuel went and dwelt in (f) Naioth.

19 And one tolde Saul, sayeing, Beholde, Dauid is at Naioth in Rama.

20 And Saul sent messengers to fetch Dauid: and when they sawe a companie of prophetes prophecieyng, and Samuel standyng as (g) appoynted ouer them, the spirite of god fel vpon the messengers of Saul, and they (h) prophecied to.

21 And when it was tolde Saul, he sent other messengers, and they prophecied likewise: and Saul sent messengers yet agayne the thirde time, and they prophesied also.

22 Then went he hym selfe to Rama, and came to a great wel that is in Sechu: and he asked, and sayde, Where are Samuel and Dauid? And one sayde, Beholde, they be at Naioth in Rama.

23 And he went thither, euen to Naioth in Rama: and the spirite of God (i) came vpon hym also, and he went prophecieyng vntil he came to Naioth in Rama.

24 And he stript of his clothes, and prophecied before Samuel in lyke manner, and fel (k) naked al that day and al that nyght: and therefor it is that they say, Is Saul also among the prophetes?

The. xx. Chapter.

2. Ionathan comforteth Dauid. 3. They renue their league. 33. Saul would haue kylled Ionathan. 38. Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

1 AND Dauid fled from Naioth, whiche is in Rama, and came and sayd before Ionathan, What haue I done? wherein am I faultie? what is the sinne that I haue committed before thy father, that he seeketh my lyfe?

2 He saide vnto hym, God forbid, thou shalt not dye: beholde, my father wyl doo nothyng eyther great or smal, but that he wil "shewe it me: and howe shoulde my father hide this thyng from me? he wyl not doo it.

3 And Dauid sware againe, and sayd, Thy father knoweth that I haue found grace in thyne eyes, and therfore he thinketh, Ionathan shal not knowe it, lest he be sory: and in very deede, euen as the Lorde liueth, and as thy soule liueth, there is but a (a) steppe betweene me and death.

4 Then

"An Ebyne phrase, whereby is meant he put his lyfe in danger.

(b) Beyng perswaded and pacified for the tyme by Ionathans oratiõ.

(c) That is, be serued hym.

(d) On his harpe, to mitigate the rage of the euil spirite, as Chap. xvi.

Iosu. 2. c. Act. 9. d.

(e) Herin doing the duetie of a faithful wife towarde her husbande.

(f) It was a scoole where gods lawe was studied and taught, neare to Rama.

(g) For he was theyr teacher, and ruler of that scoole.

(h) They song psalmes with the prophetes, and praysed god, leauing of to seeke after Dauid.

(i) That Dauid might the better by that meanes escape his handes.

(k) Saul is sayd to fal naked, for somuche as he put of his kingly apparel, and put on suche as the prophets vsed to weare in time of propheciyng 2 Reg 6. verse. 20.

"Heb. reueale it in mine eare.

(a) That is, I am in great danger of death.

4 Then saide Ionathan vnto Dauid, Whatsoeuer thy soule "desyreth, that I wyl doo vnto thee.

"Heb. sayth

5 And Dauid saide vnto Ionathan, Beholde, to morowe is the (b) begynnyng of the moneth, and I shoulde sitte with the kyng at meate: but let me goe, that I may hyde mee selfe in the feeldes vnto the thirde day at euen.

(b) And therefore a solemne feast, and solemne sacrifices belongyng thereto. Num. 28. b.

6 If thy father speake of me, then say, Dauid asked leaue of me that he might goe to Bethlehem to his owne citie: for there is holden a yeerely feast for al the kynrede.

ℬ 7 And yf he say, It is wel done, then thy seruant shal haue peace: but yf he be angry, then be sure that wickednesse is vtterly concluded of hym.

8 And then thou shalt shewe mercye vnto thy seruant, for thou hast ioyned thy seruant into a (c) couenant of the Lorde with thee: notwithstandyng, yf there be in me iniquitie, slay me thee selfe: for why shouldest thou bryng me to thy father?

Chap. 18. verse. 3. (c) Because it consisted in al godly and honest matters, and for that it was confirmed of both parties by an othe in the name of the lorde.

9 And Ionathan answeared, God keepe that from thee: for yf I knew that wickednesse were (d) concluded of my father to come vpon thee, woulde not I tel it thee?

(d) That he were fully determined to kyl thee.

10 Then sayde Dauid to Ionathan, Who shal tel me? howe (shal I knowe) yf thy father answeare thee cruelly?

11 And Ionathan sayd vnto Dauid, Come, and let vs goe out into the feelde. And they went out both of them into the feelde.

12 And Ionathan sayde vnto Dauid, O Lorde God of Israel, when I haue groped my fathers mind, at this tyme to morowe, or within these three dayes, and if it be wel with Dauid, and I then sende not vnto thee, and shewe it thee:

(e) That is, the Lorde pounishe me moste greeuously.

13 The Lorde do so (e) and muche more to Ionathan: but yf my father haue pleasure to doo thee euil, I wil shewe thee also, and sende thee away, that thou mayest goe in peace, and the Lorde be with thee, as he hath ben with my father.

℃ 14 And (I require) not whiles I lyue, (for I doubt not) but thou wilt shewe me the mercie of the Lorde, that I dye not.

15 But (I require) that thou cut not of thy mercy from my house for euer, no not when the Lord hath destroyed the enimies of Dauid euery one from the face of the earth.

16 And so Ionathan made a bonde with the house of Dauid, (saying,) Let the Lorde require it at the handes of Dauids enimies.

17 And Ionathan sware agayne vnto Dauid, because he loued him: for he loued him as his owne soule.

18 Then sayde Ionathan to Dauid, To morowe is the first day of the moone: and thou shalt be "misſed, because the place where thou wast wont to sit, shalbe emptie.

"Or, mentioned.

19 Therfore thou shalt hide thee selfe three dayes, (then) thou shalt goe downe quickly, and come to the place where thou diddest hide thee selfe when the businesse was in hande, and shalt remayne by the stone "Esel.

"Heb. of the way: because it serued as a signe to shew the way.

20 And I wyl shoote three arrowes on the syde thereof, as though I shot them at a marke.

21 And I wyl sende a lad, and byd him goe seeke the arrowes. And if I say vnto the lad, See, the arrowes are on this side thee, bryng them: then come thou, for it is peace and no hurt, as the Lorde lyueth.

22 But if I say vnto the lad, Beholde, the arrowes are beyond thee: goe thy way, for the (f) Lorde hath sent thee away.

ℒ

(f) Vsyng me as his instrument to geue thee warning to make away.

23 And as touching this which thou and I haue spoken, beholde, the Lord be betweene thee and me for euer.

24 And so Dauid hidde hym selfe in the feelde: And when the newe moone was come, the kyng sate hym downe to eate meate.

25 And the kyng sate as at other tymes vpon his seate, euen vpon his seate by the wal: and Ionathan arose, and Abner sate by Sauls syde, and Dauids place was emptie.

26 Neuertheless, Saul sayd nothyng at al that day: for he thought, some thyng hath befallen hym, (g) though he were cleane: (or els) because he was not purified.

(g) Yet he might haue some businesse to let him.

27 But on the morowe, whiche was the seconde day of the new moone, Dauids place was emptie agayne: and Saul sayde vnto Ionathan his sonne, Wherefore commeth not the sonne of (h) Isai to meate, neyther yesterday nor to day?

(h) He calleth hym the sonne of Isai, by contempt and disdayne.

28 And Ionathan answeared vnto Saul, Dauid asked license of me to goe to Bethlehem.

29 For he sayde, Let me goe, I pray thee, for our kynrede doth holde an offeryng in the citie, and my brother hath sent for me: and therefore yf I haue founde fauour in thyne eyes, let me goe, I pray thee, and see my brethren: This is the cause that he commeth not vnto the kynges table.

ℰ

30 Then Saul was angry with Ionathan, and sayde vnto him, Thou (i) sonne of the wicked rebellious (woman) do not I know that thou hast chosen the sonne of Isai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother?

(i) Thou followest the maner of thy mother, whiche neuer obeyed me.

31 For as long as the sonne of Isai liueth vpon

vppon the earth, thou shalt not be stablished, nor yet thy kyngdome: wherfore now sende, and fetche hym vnto me, for he is the chylde of (k) death.

(k) An Hebrue phrase, in meanyng he shal surely dye.

32 And Ionathan answeared vnto Saul his father, and sayde vnto hym, Wherefore shal he dye? what hath he donne?

33 And Saul lyfte vp a speare to hyt hym, wherby Ionathan wyst wel ẏ it was vtterly determined of his father to slea Dauid.

34 And so Ionathan arose from the table in a greate anger, and dyd eate no meate the seconde day of the moneth: for he was sory for Dauid, because his father had done hym shame.

35 On the nexte morowyng, Ionathan went out into the feelde, at the (l) tyme appoynted, with Dauid, and a lytle lad with him.

(l) For this was the third day, as it was agreed vpon verse. 5.

36 And he sayde vnto his boy, Runne, and seeke out myne arrowes whiche I shoote. And as the boy ranne, he shot an arrow beyonde hym.

37 And when the ladde was comme to the place whyther Ionathan had shot the arrowe, Ionathan cryed after the ladde, and sayde, Is not the arrowe beyonde thee?

38 And Ionathan cryed after the ladde agayne, Make (m) speede, haste, and stande not styl. And Ionathans lad geathered vp the arrowes, and came to his maister.

(m) By these woordes spoken to the boy, he admonisheth Dauid what he shal doo.

39 But the ladde wyste nothyng of the matter, onely Ionathan and Dauid wyste it.

40 And Ionathan gaue his (n) instrumentes vnto the ladde that was with hym, and said vnto him, Goe and carye them to the towne.

(n) That is, his bow and his arrowes.

41 And assoone as the ladde was gonne, Dauid arose out of a place that was towarde the South, and fel on his face to the grounde, and bowed him selfe three times: and they kyssed eache other, and weapt togeather, but Dauid (o) exceeded.

(o) In weepyng.

42 And Ionathan sayde to Dauid, Goe in peace: for the thyngs which we haue swoorne both of vs in the name of the Lord, saying, The Lorde be betweene thee and me, and betweene thy seede & myne (let them stand) for euer. And he arose, and departed: And Ionathan went into the towne.

The. xxi. Chapter.

1. Dauid fleeth to Nob to Ahimelech the priest. 6. He getteth of hym the shewe bread to satisfie his hunger.

1 THen came Dauid to (a) Nob, to Ahimelech the priest, and Ahimelech was astonied at the meetyng of Dauid, and sayde vnto hym, Why art thou alone, and no man with thee?

(a) Where the arke the was, to aske counsel of the Lorde.

2 And Dauid sayde vnto Ahimelech the priest, The kyng hath (b) commaunded me a certayne thyng, and hath sayde vnto me, Let no man knowe where about I send thee, and what I haue commaunded thee: and I haue appoynted my seruants to such and suche places:

(b) This lye of Dauid & suche lyke infirmities as we see in the saints of god may teach vs that no man is iust of him selfe, but receyueth al iustice at gods hande.

3 Nowe therefore yf thou hast ought vnder thyne hande, geue me fyue loaues of bread, or what commeth to hand.

4 And the priest answeared Dauid, and sayde, There is no common bread vnder myne hande, but here is halowed bread: yf the young men haue kept them selues, specially from women.

5 Dauid answeared the priest, and sayde vnto hym, Of a trueth women hath benne separated from vs this two or three dayes, since I came out: and the (c) vessels of the young men were holy, although this way be impure, yet this day it shalbe sanctified in the vessel.

(c) That is, their bodyes

6 And so the priest gaue hym halowed bread, for there was none other bread there, saue the shewe bread that was taken from before the Lord, to put fresh bread there, the day that it was taken away.

7 (And there was there the same day, a certayne man of the seruantes of Saul (d) abydyng before the Lorde, named Doeg, an Edomite, the cheefest of Sauls heardmenne.)

(d) Taryeing to worshyp before the arke.

8 And Dauid sayde vnto Ahimelech, Is not here vnder thyne hand eyther speare or swoorde? for I haue neyther brought my swoord nor my harnesse with me, because the kynges businesse requyred haste.

9 And the priest sayd, The swoord of Goliah the Philistine, whom thou slewest in the valley of Elah, beholde, it is here wrapte in a cloth behynde the (e) Ephod: yf thou wylt take that, take it, for there is no other saue that here. And Dauid sayd, There is none to that, geue it me.

Cap. 17. verse. 2.

(e) That is, behinde the place where the hygh priestes garment laye.

10 And Dauid arose, and fledde the same day from the (f) presence of Saul, and went to Achis the kyng of Gath.

(f) That is, out of his reache and dominion.

11 And the seruantes of Achis sayde vnto him, Is not this Dauid the kyng of the lande? Dyd they not syng vnto hym in daunces, saying, Saul hath slaine his thousande, and Dauid his tenne thousande?

Cap. 18. verse. 7.

12 And Dauid (g) put those woordes into his hart, and was sore afraide of Achis the kyng of Gath.

(g) An Hebrue phrase, wherby is meant that he wayed & consydered those words.

15 And he changed his speach before them, and faigned hym selfe mad in their hands, and (h) scrabled on the doores of the gate, & let his spittel fal downe vpon his beard.

(h) After the manner of fooles.

14 Then sayde Achis vnto his seruantes,

Loe,

Loe, ye see this manne is beside hym selfe, wherfore then haue ye brought hym to me?
15 Haue I neede of mad menne, that ye haue brought this felowe to play the mad man in my presence? (i) Shal he comme into my house?

(i) Meanyng that they should haue hym away from hym, as vnmeete to comme to a kinges house

The.xxii.Chapter.

1. Dauid hydeth him selfe in a caue. 2. Many that were in trouble, came vnto hym.

A

1 DAuid therfore departed thence, and escaped to the caue (a) Adullam: when his brethren also and his fathers house heard it, they went downe thyther to hym.
2 And there gathered vnto hym al menne that were in combrance, and in debte, and troubled in theyr myndes, and he became a captayne ouer them: and there were with hym vpon a foure hundred menne.

(a) Whiche was in the tribe of Iuda and neare to Bethlehem.

3 And Dauid went thence to Mispah, in the lande of (b) Moab, and sayde vnto the kyng of Moab, Let my father and my mother (I praye thee) comme forth vnto you, tyl I know what God wyl do for me.
4 And he (c) brought them before the king of Moab: and they dwelt with hym al the while that Dauid kept him selfe in the (d) holde.
5 And the prophet Gad sayde vnto Dauid, Abyde not in the holde, but departe and goe into the lande of Iuda. Then Dauid departed, & came into the forrest Hareth.
6 And Saul hearde that Dauid was discouered, and also the menne that were with hym: and Saul sate in Gibea vnder a tree in Rama, hauyng his speare in his hand, and al his menne stoode about hym.

(b) For there was another so called in Iuda.
(c) To auoyd the rage and cruelte of Saul.
(d) That is, in Mispah, which was a strong holde

B 7 And Saul sayde vnto his seruantes that stoode about hym, Heare, I pray you, (e) ye sonnes of Iemini: Wyl the sonne of Isai geue euery one of you feeldes and vineyardes, and make you al captaynes ouer thousandes, and ouer hundredes:
8 That ye haue also conspired agaynst me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Isai, and there is none of (f) you that is sory for me, or sheweth me that my sonne hath stirred vp my seruant to lye in wayte agaynst me (as appeareth) this day?
9 Then answeared Doeg the Edomite, (whiche was appoynted by the seruantes of Saul) and sayde, I sawe the sonne of Isai when he came to Nob, to Ahimelech the sonne of Ahitob,
10 Whiche asked counsayle of the Lord for him, and gaue him victuals, and gaue him the swoorde of Goliah the Philistine also.
11 Then the kyng sent and called for Ahimelech the priest the sonne of Ahitob, and al his fathers house (that is to say) the (g) priestes that were in Nob: and they came al to the kyng.
12 And Saul sayd, Heare nowe, thou sonne of Ahitob. He answeared, Here I am, my lorde.
13 And Saul sayde vnto hym, Why haue ye conspired agaynst me, thou, and the sonne of Isai, in that thou hast geuen him victual, and a swoorde, and hast asked counsayle of God for hym, that he shoulde rise agaynst me, and lye in wayte for me, (as appeareth) this day?
14 Ahimelech answeared the kyng, and sayde, Who is so faythful among al thy seruants, as Dauid, beyng also the kynges sonne in lawe, and goeth at thy byddyng, and is had in honour in thyne house?
15 Haue I this day begun tyrste (h) to aske counsayle of God for hym? that be farre from me: let not the kyng impute anye thyng vnto his seruant, nor to al the house of my father: for thy seruant knewe nothing of al this, eyther lesse or more.
16 The kyng sayde, Thou shalt surely dye, Ahimelech, thou, and al thy fathers house.
17 And the kyng sayde vnto the footmenne that stoode about hym, Turne, and slaye the priestes of the Lorde: both because their hande is with Dauid, and because they knew when Dauid fled, and shewed it not to me. But the seruantes of the kyng (i) woulde not moue theyr handes to fal vpon the priestes of the Lorde.
18 And the kyng sayde to Doeg, Turne thou, and "fal vpon the priestes. And Doeg the Edomite turned, and ranne vpon the priestes, and slue that same day foure score and fyue persons, that dyd weare a lynnen Ephod.
19 And Nob the citie of the priestes smote he with the edge of the swoorde, both men and women, children and sucklinges, oxen and asses, and sheepe, with the edge of the swoorde.
20 And one of the sonnes of Ahimelech, the sonne of Ahitob, named (k) Abiathar, escaped, and fledde to Dauid:
21 And Abiathar shewed Dauid how that Saul had slayne the Lordes priestes.
22 And Dauid sayde vnto Abiathar, I wyste it the same day, when Doeg the Edomite was there, that he woulde tel Saul: and I am cause of the death of al the persons of thy fathers house.
23 Abyde thou with me, and feare not: for he that seeketh my lyfe, he shal seeke thyne also, with me thou shalt be in safegarde.

(e) Ye that are of my tribe and linage.

(f) Hereby he woulde perswade them, that this conspiracie was most horrible, where the sonne conspyred agaynst the father, and the seruant agaynst his maister.

(g) whiche wer the remnant of the house of Eli, whose house god threatned to punishe.

C

(h) When he went about thy affayres.

(i) Because they feared to shed innocent blood, " or, slaye.

(k) This was gods prouidence, who according to his promise, preserued some of the house of Eli, Cap. 2. verse. 33.

The

The.xxiii.Chapter.

5. Dauid chaseth the Philistines from Keila. 16. Ionathan comforteth Dauid. 28. Sauls enterprise is broken in pursuyng Dauid.

A 1 THen they tolde Dauid, sayeing, Beholde, the Philistines fyght agaynst (a) Keila, and spoyle the barnes.

(a) Whiche was a citie in the tribe of Iuda. Iosuah. xv. f.

2 Therefore Dauid asked counsel of the Lorde, saying, Shal I goe and smite these Philistines? And the Lord answeared vnto Dauid, Goe, and smite the Philistines, and saue Keila.

(b) That is, in the middest of Iuda, muche more when we come to the borders agaynst our enemies.

3 And Dauids men sayde vnto hym, See, we be afrayde here (b) in Iuda: how much more then yf we come to Keila agaynst the host of the Philistines?

4 Then Dauid asked counsel of the Lorde agayne: and the Lord answeared him, and sayde, Aryse, and goe downe to Keila: for I wyl deliuer the Philistines into thyne hande.

5 And so Dauid and his men went to Keila, and fought with the Philistines, and brought away theyr cattel, and smote them with a great slaughter, and so Dauid saued the inhabitantes of Keila.

B 6 And when Abiathar the sonne of Ahimelech fled to Dauid to Keila, he brought an (c) Ephod with hym in his hande,

(c) So that Saul was nowe destitute of the vse of priesthood, & the Ephod, god by his prouidence transferring both to Dauid.

7 And it was tolde Saul that Dauid was come to Keila: and Saul sayde, God hath deliuered him into myne hande: for he is shut in, nowe that he is come into a towne that hath gates and barres.

8 And Saul called al the people togeather to warre, for to goe downe to Keila, and to besiege Dauid and his men.

9 And Dauid hauing knowledge that Saul imagined mischeefe agaynst hym, sayde to Abiathar the priest, (d) Bring the Ephod.

(d) To consult with the Lord by Vrim, and Thummim.

10 Then sayd Dauid, O Lorde God of Israel, thy seruant hath heard that Saul is about to come to Keila, to destroy the citie for my sake.

11 Wyl the lordes of Keila deliuer me into his hande? And wyl Saul come downe as thy seruant hath heard, O Lorde God of Israel? I beseeche thee tel thy seruant. And the Lord sayd, He wyl come downe.

12 Then sayde Dauid, Wyl the lordes of Keila deliuer me, and the men that are with me, into the hande of Saul? And the Lorde sayde, They wyl deliuer thee vp.

(e) To, and fro, as hauing no certayne place to goe to.

13 Then Dauid and his men, whiche were vpon a sixe hundred, arose, & departed out of Keila, and went (e) whither they could: and it was told Saul that Dauid was fled from Keila, and he let the iourney alone.

14 Dauid abode in the wyldernes, in strong holdes, and remayned in a mountayne in the wilderneſſe of Ziph: and Saul sought him euery day, but God (f) deliuered hym not into his hande.

C

(f) No power nor pollicie can preuayle agaynst gods children, but when he apoynteth the tyme.

15 And Dauid sawe that Saul was come out to seeke his lyfe: and Dauid was in the wyldernesse of Ziph in the wood.

16 And Ionathan Sauls sonne arose, and went to Dauid into the wood, and comforted his (g) hande in God,

(g) Wylled him to be of good courage & bold, for god was on his side.

17 And sayde vnto him, Feare not, for the hande of Saul my father shal not fynde thee, and thou shalt be kyng ouer Israel, and I shalbe next vnto thee: and that doth Saul my father knowe.

18 And they made a bonde both of them togeather before the Lorde: and Dauid taryed styl in the wood, and Ionathan went to his house.

19 Then came the Ziphites to Saul to Gibea, saying, Doth not Dauid hyde hym selfe fast by vs in strong holds in the wood, in the hyl of Hachila, on the ryght syde of * Iesimon?

* or, of the wilderneſſe.

20 Nowe therefore, O kyng, thou mayest come downe accordyng to al the lust of thy soule, and our part shalbe to deliuer hym into the kynges hande.

21 And Saul said, Blessed are ye in the lord, D for ye haue compassion on me:

22 Goe, I pray you, and prepare yet better, knowe, and see where his (h) foote hath ben, and who hath seene hym there: For it is tolde me that he is very subtil.

(h) That is, the place where he haunteth.

23 See therefore, and knowe al the lurking places where he hideth him selfe, and come ye agayne to me with the certayntie, and I wil goe with you: and yf he be in the (i) lande, I wyl searche him out throughout al the thousandes of Iuda.

(i) In your countrey of Ziph.

24 And they arose, and went to Ziph before Saul: but Dauid and his men were in the wyldernesse of Maon, in the playne that is on the ryght hande of Iesimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wyldernesse of (k) Maon: And when Saul heard that, he folowed after Dauid in the wyldernesse of Maon.

(k) Whiche was also in the tribe of Iuda. Ios. xv.

26 And Saul and his men went on the one syde of the mountayne, and Dauid and his men on the other side of the mountaine: and Dauid made haste to geat from the presence of Saul: for Saul and his men, compassed Dauid and his men rounde about, to take them.

(l) Thus the Lorde can pul backe the bridle of the tyrantes, and deliuer his out of the Lions mouth.

27 But there came a (l) messenger vnto Saul, saying,

sayeing, Haste thee, and come: for the Philistines haue inuaded the lande.

28 Wherefore Saul returned from persecutyng Dauid, & went agaynst the Philistines, and therfore they called that place, (m) Sela Hammahlekoth. And Dauid went thence, and dwelt in strong holdes at En-gadi.

(m) That is, the stone of diuision: because there they diuided them selues.

The.xxiiii. Chapter.

1. Dauid hid in a caue, spareth Saul. 10. He sheweth to Saul his innocencie. 18. Saul acknowledgeth his fault. 22. He causeth Dauid to sweare vnto him to be fauourable to his seede.

¶ 1 When Saul was come againe from folowyng after the Philistines, there were whiche tolde hym, sayeing, Beholde, Dauid is in the wildernesse of (a) En gadi.

(a) A citie in the tribe of Iuda. Ios 15.

2 Then Saul tooke three thousande chosen men out of al Israel, and went to seeke Dauid and his men in the heigth of the rockes "where wilde goates remaine.

" Heb. of the wilde goates.

3 And he came to the sheepe coates by the way, where there was a caue, and Saul went in to "do his easement: and Dauid and his men remayned in the "inwarde partes of the caue.

" Heb. to couer his feete.

" Heb. in the sydes.

4 And the men of Dauid sayde vnto hym, See, the day is come of whiche the Lorde sayde vnto thee, Beholde, I wyl delyuer thyne enimie into thine hande, and thou shalt do to hym as it shal seeme good in thy syght. Then Dauid arose, and cut of the lap of Sauls garment priuily.

5 And afterward Dauids hart smote hym, because he had cut of the lap of Sauls garment.

¶ 6 And he sayde vnto his men, The Lorde keepe me from dooyng that thyng vnto my maister the Lordes annoynted, to lay mine hande vpon him, seeyng he is (b) the annoynted of the Lorde.

(b) He consydereth gods ordinance, which whosoeuer resisteth, getteth to him selfe condemnation. Rom. 13.

7 And so Dauid keapt of his seruantes with these woordes, and suffered them not to ryse agaynst Saul: but Saul rose vp out of the caue, and went away.

8 Dauid also arose afterward, and went out of the caue, and cryed after Saul, sayeing, My lord king. And when Saul looked behynde hym, Dauid stowped (with) his face to the earth, and bowed hym selfe:

9 And Dauid sayd to Saul, Wherefore geuest thou an eare to mens woordes, that say, Beholde, Dauid seeketh cuyl agaynst thee?

10 Beholde, this day thine eyes haue seene howe that the Lorde hath deliuered thee this day into mine hande in the caue: and some bade me kil thee, but I had compassion on thee, and sayde, I wyl not lay myne handes on my maister, for he is the Lordes annoynted.

11 And moreouer, my father, behold and see yet the lap of thy garment in my hande, in as muche as I kylled thee not when I cut of ye lap of thy garment: Understande therfore and see, that there is neyther cuyl nor wyckednesse in me, and that I haue not sinned agaynst thee: and yet thou huntest after my soule, to take it.

12 The Lorde be iudge betweene thee and me, and the Lorde auenge me of thee: but mine hande be not vpon thee.

13 Accordyng as the "olde prouerbe sayth, Wickednesse proceedeth from the wicked: but myne hande be not vpon thee.

" or, the prouerbe of an ancient man. C

14 After whom is the kyng of Israel come out? After whom dooest thou pursue? After a dead dogge, and after a flea?

15 The Lord therfore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and "auenge me out of thine hande.

"Heb. iudge

16 When Dauid had made an ende of speakyng these woordes vnto Saul, Saul said, Is this thy voyce, my sonne Dauid? And Saul lyft vp his voyce, and (c) weapt,

(c) Though he was a most cruel enimie to Dauid, yet by Dauids great gentlenesse his conscience cõpelled him to yeelde.

17 And sayde to Dauid, Thou art more ryghteous then I: for thou hast rewarded me with good, whereas I haue rewarded thee with cuyl.

18 And thou hast shewed this day howe that thou hast dealt wel with me: forasmuche as when the Lorde had closed me in thyne handes, thou kylledst me not.

19 For who shal fynde his enimie, and let hym depart into a (d) good way? Wherfore the Lord rewarde thee with good, for that thou hast done vnto me this day.

(d) That is, wyl let hym goe safe and without harme.

20 And nowe beholde, I (e) wote wel that thou shalt be kyng, and that the kyngdome of Israel shalbe stablished in thyne hande:

(e) Though this tyrant saw and confessed the fauour of God towarde Dauid, yet he ceassed not to persecute him agaynst his owne cõscience: such is the nature of them whõ god geueth ouer.

21 Sweare nowe therefore vnto me by the Lorde, that thou shalt not destroy my seede after me, and that thou shalt not put my name out of my fathers house.

22 And Dauid sware vnto Saul, and Saul went home: but Dauid and his men gate them vp vnto the holde.

The.xxv. Chapter.

1. Samuel dyeth. 3. Nabal and Abigail. 38. The Lorde killeth Nabal. 42. Abigail and Ahinoam Dauids wiues. 43. Michol is geuen to Phalti.

1 AND Samuel dyed, and al the Israelites geathered togeather, and lamented him, & buried him in his owne (a) house at Rama. And Dauid arose, & went downe

A 1. Reg. 28. a.

(a) That is, among his owne kinred

downe to the wylderneſſe of Pharan.

(b) Moan & Carmel, were cities in the tribe of Iuda. Carmel the mountayne was in Galilee.

2 And there was a man in (b) Maon, whoſe poſſeſſion was in Carmel, and the man was exceedyng mightie, & had three thouſande sheepe, and a thouſande goates: and he was shearing his sheepe in Carmel.

3 The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singuler wyſedome, and beautiful: but the man was churliſhe, and of ſhrewde conditions, and was of the kinred of Caleb.

4 And Dauid hearde in the wylderneſſe that Nabal dyd sheare his sheepe.

5 And Dauid ſent out tenne young menne, and ſayde vnto them, Goe you vp to Carmel, and goe to Nabal, and "greete hym in my name.

"Heb. aſke hym in my name of peace.

6 And ye ſhal ſay, So mayeſt thou lyue, peace be to thee, peace be to thyne houſe, and peace be vnto al that thou haſt.

7 Beholde, I haue heard ſay that thou haſt shearers: nowe thy shepheardes (c) were with vs, and we did them no ſpite, neyther was there ought miſſing vnto them al the whyle they were in Carmel:

(c) That is, were conuerſant with vs in the wylderneſſe.

8 Aſke thy laddes, and they wil ſhewe thee: Wherfore let theſe young menne fynde fauour in thyne eyes (for we comme in a good "ſeaſon) and geue I pray thee whatſoeuer (d) commeth to thyne hande, vnto thy ſeruantes, and to thy ſonne Dauid.

"Heb. In a good day, that is, the day that thou makeſt a feaſt for thy shearers.

(d) That is, whatſoeuer thou haſt redy for vs.

9 And when Dauids young menne came, they tolde Nabal al thoſe wordes in the name of Dauid: and helde their peace.

10 And Nabal anſwered Dauids ſeruantes, and ſayde, (e) Who is Dauid? and who is the ſonne of Iſai? There is plentie of ſeruantes nowe a dayes that breake away euery man from his maiſter.

(e) Nabal lacketh no wealth nor riches: but yet by this his anſwere, it appeareth that he lacketh wiſdom & honeſtie.

11 Shal I then take my bread, my water, and my fleaſhe that I haue kylled for my shearers, and geue it vnto menne whom I wote not whence they be?

12 And ſo Dauids ſeruantes turned their way, and went agayne, and came and tolde hym al thoſe sayeinges.

13 And Dauid ſayde vnto his menne, Girde euery man his ſworde about him. And they girded euery man his ſworde about him, & Dauid was girded with his ſworde: and there folowed Dauid vp̄ a foure hundred menne, & two hundred abode by the "ſtuffe.

"Heb. veſſel

14 But one of the laddes tolde Abigail Nabals wyfe, ſayeing, Beholde, Dauid ſent meſſengers vnto our maiſter out of the wylderneſſe, to ſalute him: and he "rayled on them.

"Heb. draue them away.

15 And yet the menne were very good (f) vnto vs, and did vs no diſpleaſure, neither miſſed we any thing as long as we were conuerſant with them, when we were in the feeldes.

(f) When we keapt our sheepe in the wylderneſſe of Pharan.

16 They were (g) a wal vnto vs both by nyght and day, al the whyle we were with them keeping sheepe.

(g) That is, in ſteade of a wal.

17 Nowe therfore take heede, and ſee what thou ſhalt doo: for ſurely euyl "wyl comme vpon our maiſter, and al his houſholde: for he is ſo wicked, that a man can not ſpeake to hym.

"Heb. is accompliſhed.

18 Then Abigail made haſt, and tooke two hundred "cleaues, and two bottels of wyne, and fyne sheepe redy dreſſed, and fyne meaſures of parched corne, and an hundred "frayles of reaſinges, and two hundred "cakes of figges, and laded them on aſſes,

"Heb. bread

" or, cluſters.

" or, pounds, So many figges is called a cake as cleaues together lyke a cake.

19 And ſayd vnto her young menne, Goe before me, beholde I come after you. But she tolde her huſbande Nabal nothing therof.

20 And as she rode on her aſſe, she came priuily downe the ſyde of the hyl, & beholde Dauid and his menne came downe againſt her, and she met them.

21 And Dauid ſayd, Surely in vayne haue I kept al that this felowe hath in the wilderneſſe, ſo that nothyng was miſſed of al that pertayned vnto him: and he hath quite me euyl for good.

D

22 So and more alſo doo God vnto the enimies of Dauid, yf I leaue of al that pertayne to him by the dawnyng of the day, any that (h) piſſeth agaynſt the wal.

(h) This ſpeache is vſed of the Hebrues, to ſignifie an vtter deſtruction of great and ſmal.

23 And when Abigail ſawe Dauid, she haſted, and lighted of her aſſe, and fel before Dauid on her face, and bowed her ſelfe to the grounde.

24 And fel at his feete, and ſayde, Let this iniquitie be counted myne, my lord, and let thyne handmayde, I pray thee, ſpeake in thyne "audience, and heare the wordes of thy handmayde.

"Heb. in thyne eare.

25 Let not my lord, I pray thee, regard this wicked " man Nabal: for as his name is, ſo is he: Nabal is his name, and folly is with hym: But I thyne handmayde ſawe not the young menne of my lorde whom thou ſendeſt.

" or, foole.

26 Nowe therefore my lorde, as the Lorde liueth, and as thy ſoule lyueth, euen the Lord that hath withholden thee from comming to (i) bloud, and keapt thyne (i) hande to thee: ſo nowe, I pray God, that thyne enimies, and they that intende to doo my lorde euyl, may be as Nabal.

(i) Innocent and cleane from blood.

27 And nowe this " bleſſing whiche thyne handmayde hath brought vnto my lord, let it be geuen vnto the young menne that "folowe my lorde.

" or, preſent

"Heb. walke at thy feete.

28 I pray thee forgeue the treſpaſſe of thyne

handmayde: for the Lorde wyl make my lord a (k) sure house, because my lorde fyghteth the battayles of the Lorde, and there coulde none euyl be founde in thee in al thy dayes.

(k) That is, wil confirme his kingdom to his posteritie.

29 And yet a (l) man hath risen to persecute thee, and to seeke thy soule: but the soule of my lorde shal be bounde (m) in the bundel of the liuing with the Lorde thy God, and the soules of thy enimies shal god cast out, euen as out of the middle of a slyng.

(l) To wit, Saul.

(m) Shalbe preserued by Gods protection from al dangers, that he may lyue long.

30 And when the Lorde shal haue donne to my lorde al the good that he hath promised thee, and shal haue made thee ruler ouer Israel:

31 Then shal it be no greefe vnto thee, nor offence of mynde vnto my lorde, that thou hast not shed blood causelesse, and that my lorde hath not auenged him selfe: but when the Lord shal haue dealt wel with my lord, then thinke on thine handmayde.

32 And Dauid sayde to Abigail, Blessed be the Lorde God of Israel, whiche sent thee this day to meete me.

33 Blessed is thy sayeing, and blessed art thou whiche hast keapt me this day from comming to shed blood, and from auenging mee selfe with myne owne hande.

34 For in very deede, as the Lorde God of Israel lyueth, whiche hath keapt me backe from hurting thee: except thou haddest hasted & met me, surely there had not ben left vnto Nabal by the dawning of the day, any that pisseth agaynst the wal.

F 35 And so Dauid receiued of her hand that whiche she had brought hym, and sayd vnto her, Goe vp in peace to thyne house, beholde, I haue heard thy voyce, and haue "graunted thy petition.

"Heb. receiued thy face.

36 And Abigail came to Nabal, and beholde he held a feast in his house, like the feast of a king, and Nabals hart was mery within him, for he was very dronken: wherfore she told (n) hym nothing neither lesse nor more, vntyl the morowe morning.

(n) As a man that had no reason to consyder the danger.

37 But in the morning when the wine was gonne out of Nabal, his wyfe tolde hym these woordes, and his hart dyed within him, and he became as a stone.

38 And about tenne dayes after, the Lorde smote Nabal, that he dyed.

39 And when Dauid heard that Nabal was dead, he sayde, Blessed be the Lorde that hath "iudged the cause of my rebuke of the hand of Nabal, and hath keapt his seruant from euyl: for the Lorde hath recompenced the wickednesse of Nabal vpon his owne head. And Dauid sent to commune with Abigail, to take her to his wyfe.

"or, reuenged.

40 And when the seruantes of Dauid were comme to Abigail to Carmel, they spake vnto her, sayeing, Dauid sent vs vnto thee, to take thee to his wyfe. And she arose, and bowed her selfe on her face to the earth, and sayde, Beholde, let thy handmayde be a seruant to washe the feete of the seruantes of my lorde.

41 And Abigail hasted, and arose, and gate her vpō an asse, with fyue damosels of hers that (o) went at her feete, and she went after the messengers of Dauid, and became his wyfe.

(o) An Hebrue phrase, whereby is meant followed her, Iosua. 15. g

42 Dauid also tooke Ahinoam of Iezrael, and they were both his wyues.

43 But Saul had geuen Michol his daughter, Dauids wife, to Phalti the sonne of Lais, which was of (p) Gallim.

2. Sam. 3. c.

(p) Whiche was a place bordering on the countrey of the Moabites.

The. xxvi. Chapter.

I. Dauid was discouered vnto Saul by the Ziphites. 12. Dauid taketh away Sauls speare, and a cruse of water that stoode at his head. 21. Saul confesseth his sinne.

1 THE Ziphites came agayne vnto Saul to Gibea, sayeing, Dooth not Dauid hyde him self in "the hyl of Hachilah, whiche is before "Iesimon?

"or, in Gibea. Cap. 23. verse. 19.

2 Saul arose and went downe to the wylderneſſe of Ziph, hauing three thousande (a) chosen menne of Israel with hym, for to seeke Dauid in the wylderneſſe of Ziph.

"or, the wylderneſſe.

(a) That is, of the most skylful and valiant souldiers.

3 And Saul pitched in the hyl of Hachilah, whiche is before Iesimon by the way syde: but Dauid dwelt in the wylderneſſe, and he sawe that Saul came after hym into the wylderneſſe:

4 Dauid therefore sent out spyes, and vnderstoode that Saul was comme in very deede.

5 And Dauid arose, and came to the place where Saul had pitched: and Dauid beholde the place where Saul lay, and Abner the sonne of Ner, whiche was his cheefe captayne: for Saul lay in the fort, and the people pitched rounde about hym.

Cap. 14. verse. 50. and. 17. verse. 55.

6 Then answeared Dauid, and spake to Ahimelech the Hethite, and to Abisai the sonne of Zaruia and brother to Ioab, sayeing, Who wyl go downe with me to Saul to the host? And Abisai sayde, I wyl goe downe with thee.

7 And so Dauid and Abisai came downe to the people by night, and beholde, Saul lay sleeping within the fort, and his speare stacke in the grounde at his "head: but Abner and the people lay rounde about hym.

B

"or, bolster

8 Then

8 Then ſaide Abiſai to Dauid, God hath cloſed thyne enimie into thyne hande this day: nowe, I pray thee, let me ſmite him once with my ſpeare to the earth, & I wyl not (b) ſmite him the ſeconde time.

(b) Meaning he woulde make him ſo ſure, at one ſtroke, that he ſhoulde not neede to ſtrike him againe.

9 And Dauid ſaide to Abiſai, Deſtroy him not: for who can lay his hand on the lordes (c) annoynted, and be giltleſſe?

(c) To wit, in his own priuate cauſes, forotherwiſe Iehu ſlue two kinges at gods appointment. iii. king. vi. vearſe, xxiiii.

10 And Dauid ſayde furthermore, As the Lorde lyueth, the Lorde ſhal ſmite hym, or his day ſhal come to dye, or he ſhal deſſende into batayle, and periſhe:

11 The Lorde keepe me from layeing myne hande vpon the Lordes annoynted: but, I pray thee, take thou nowe the ſpeare that is at his head, and the cruſe of water, and let vs goe.

12 And ſo Dauid tooke the ſpeare and the cruſe of water from Sauls head, and they gate them away, and no man ſawe it, nor marked it, neither awaked: for they were al aſleepe, becauſe the "Lorde had ſent a dead ſleepe vpon them.

"Hebr. The ſleepe of the Lorde was fallen vppon them.

13 Then Dauid went ouer to the other ſide, and ſtood on the toppe of an hil a farre of, (a great ſpace being betweene them:)

14 And Dauid cryed to the people, and to Abner the ſonne of Ner, ſayeing, "Heareſt thou not Abner? Abner anſweared and ſaide, Who art thou that cryeſt to the king?

"Hebre. anſwereſt thou not.

15 And Dauid ſaide to Abner, Art not thou a (d) man? and who is like to thee in Iſrael? Wherefore then haſt thou not keapt thy lorde the kyng? For there came one of the folke in, to deſtroy the king thy lord.

(d) Valiant, and one that the king dooth truſt. I.Sa. 20. f.

16 It is not wel donne of thee: as the Lorde lyueth ye are "woorthy to dye, becauſe ye haue not keapt your maiſter the Lordes annoynted: And now ſee where the kinges ſpeare is, and the cruſe of water that was at his head.

"Hebre. ſonnes of death. I.Sa. 14. d.

17 And Saul knewe Dauids voyce, & ſayde, Is this thy voyce my ſonne Dauid? And Dauid ſaide, It is my voyce my lorde, O kyng.

18 And he ſayde, Wherefore dooth my Lord thus perſecute his ſeruant? for what haue I donne? or what euyl is in myne hande?

19 Nowe therefore, I pray thee, let my lorde the king heare the woordes of his ſeruant: If the Lorde haue ſtirred thee vp againſt me, (e) let him ſmel the ſauour of a ſacrifyce: but yf they be the (f) children of men, curſed are they before the Lorde, for they haue caſt me out this day from abydyng in the inheritance of the Lorde, (g) ſayeing, Goe ſerue other goddes.

(e) That is, let the work that thou haſt in hand, be accepted before the lorde.

(f) That haue ſtirred thee vp againſt me.

(g) By their deedes, although not in plaine woordes, inaſmuche as they forced him to flee vnto the idolatrous nations.

20 Nowe therefore let not my blood falle to the earth before the face of the Lorde: for the king of Iſrael is come out to ſeeke a flea, as when one dooth hunt a partridge in the mountaynes.

21 Then ſaide Saul, I haue ſinned: Come agayne my ſonne Dauid, for I wyl doo thee no more harme, becauſe my ſoule was (h) precious in thine eyes this day: behold I haue played the foole, and haue erred exceedyngly.

(h) Becauſe thou fauouredſt my lyfe this day.

22 And Dauid anſweared and ſayde, Behold the kinges ſpeare, let one of the young men come ouer, and fet it.

23 The Lorde reward euery man accoording to his (i) righteouſneſſe and faythfulneſſe: for the Lord delinered thee into my hande this day, but I woulde not lay myne hand vpon the Lordes annoynted.

(i) Thus he proteſted his innocencie toward Saul, not defēding his iuſtice in the ſight of god, in whoſe preſence none is righteous. Pſalm. xiiii. vearſe. iii. Pſalm. cxxx. vearſe. iii.

24 And beholde, like as thy lyfe was muche ſet by this day in myne eyes: ſo be my lyfe ſet by in the eyes of the Lorde, that he deliuer me out of al tribulation.

25 Then Saul ſaide to Dauid, Bleſſed art thou my ſonne Dauid: for thou ſhalt doo great thinges, and preuayle. And ſo Dauid went his way, and Saul turned to his place agayne.

The .xxvii. Chapter.

2. Dauid fleeth to Achis king of Gath, who geueth him Ziklag. 8. Dauid deſtroyeth certayne of the Philiſtines. 10. Achis is deceaued by Dauid.

1 AND Dauid ſayde in his hart, I ſhal periſhe one day by the hande of Saul: therefore is there nothing better for me then to flee, and (a) ſaue mee ſelfe in the land of the Philiſtines, and Saul ſhal ceaſſe, and ſeeke me no more in al the coaſts of Iſrael, and ſo ſhal I eſcape out of his hande.

(a) Dauid diſtrufteth gods protection, & therfore fleeth vnto the idolaters, who were enimies vnto gods people.

2 And Dauid aroſe, and he & the fyue hundred men that were with him, went vnto Achis the ſonne of Maoch king of Gath.

3 And Dauid dwelt with Achis at Gath, both he and his men, euery man with his houſehold, & Dauid with his two wiues, Ahinoam the Iezrahelite, and Abigail Nabals wyfe the Carmelite.

4 And it was tolde Saul that Dauid was fledde to Gath, and he ſought no more for him.

5 And Dauid ſaide vnto Achis, If I haue nowe founde grace in thyne eyes, (b) let them geue me a place in ſome towne in the countrey, that I may dwel there: for why ſhoulde thy ſeruant dwel in the head citie of the kingdome with thee?

(b) That is, let thyne officers appoynt me a place.

6 Then Achis gaue him (c) Ziklag that ſame

(c) Dauid whiche among his frends could haue no ſure abiding: by the prouidence of god, among his enimies findeth protection, and a citie to dwelle in.

day, for which cause Ziklag parteyneth vnto the kinges of Iuda vnto this day.

" Hebre. the number of the dayes.

7 And the " time that Dauid dwelt in the countrey of the Philistines, was foure monethes, and certayne dayes.

8 And Dauid and his menne went vp and inuaded the Gesurites, the Gerzites, and the Amalekites: for those nations were from the beginnyng the inhabitantes of the lande, as menne goe to Sur vnto the lande of Egypt.

9 And Dauid smote the lande, and leaft neither man nor woman alyue, and tooke away the shepe, the oxen, the asses, the camuelles, and clothes, and returned, and came to Achis.

10 And Achis sayde, Where haue ye beene a rouing this day? And Dauid answeared, Agaynst the south of Iuda, & agaynst the south of the (d) Ieramelites, and agaynst the south of the (e) Kenites.

(d) whiche were a familie of the tribe of Iuda 1. Chro. ii. b.

(e) Whiche were the familie of Iethro Moises father in law

11 And Dauid saued neither man nor woman alyue, to bring tidinges to Gath, sayeing, Lest they should tel on vs, (and say,) So dyd Dauid, and so wyl be his manner al the whyle he dwelleth in the countrey of the Philistines.

" Or, he doeth surely abhoure his people.

12 And Achis beleeued Dauid, sayeing, " he hath made his people Israel vtterly to abhorre him, and therefore he shalbe my seruant for euer.

The. xxviii. Chapter.

2. Dauid hath the cheefe charge promysed about Achis. 8. Saul consulteth with a witche, and she causeth hym to speake vnto Samuel. 18. Who declareth his ruine.

1 AND in those dayes the Philistines geathered their hoast togeather to warre, to fyght with Israel: And Achis sayde vnto Dauid, Be sure thou shalt goe out with me to batel, thou, and thy menne that are with thee.

(a) Albeit it was a greefe to Dauid to fight agaynst the people of god, yet such was his infirmitie, he durst not denie them.

2 And Dauid saide to Achis, Surely thou shalt (a) knowe what thy seruant can doo. And Achis sayde to Dauid, Then I wyl make thee keeper of my head for euer.

3 Samuel was then dead, and al Israel had lamented him, and buryed him in Rama his owne citie: And Saul had put (b) away the sorcerers, and the soothsayers out of the lande.

(b) According vnto gods commaundement. Exod. xxii. c.

4 And the Philistines geathered togeather, and came & pitched in Sunem: and Saul geathered al Israel togeather, and they pitched in Gilboa.

5 And when Saul sawe the hoast of the Philistines, he was afrayde, and his hart was soare astonyed.

6 And when Saul asked counsel of the Lorde, the Lorde answeared him not, neyther by dreames, nor by Urim, nor yet by prophetes.

7 Then sayde Saul vnto his seruantes, Seeke me a woman that hath a familier spirite, that I may goe to her, and aske of her. And his seruantes sayde to him, Beholde, there is a woman that hath a familier spirite at Endor.

Exod. 28. vearse. 30.

8 And Saul changed him selfe, and (c) put on other rayment, and then went he and two menne with him, and they came to the woman by nyght, and he saide, I pray thee coniecture vnto me by thy familier spirite, and bryng me him vp whom I shal name vnto thee.

(c) Saul seeketh not to god in his miserie, but is led by Satan to vnlaw full meanes, which in his conscience he had condemned.

" Or, punishment.

9 And the woman said vnto him, Behold, thou knowest what Saul hath donne, how he hath destroyed the sorcerers, and the soothsayers out of the lande: Wherefore then layest thou a snare for my soule, to cause me to dye?

(d) He speaketh according to his grosse ignorance, not considering the state of the saintes after this life, and how Satan hath no power ouer them.

" Or, an excellent person.

10 And Saul sware to her by the Lord, saying, As the Lorde lyueth, there shal no " harme comme to thee for this thing.

11 Then sayde the woman, Whom shall I fetche vp vnto thee? He answeared, (d) Bryng me vp Samuel.

(e) To his imagination, albeit it was Satan in deede: who to blind his eyes, tooke vpon him the fourme of Samuel, as he can doo an angel of light. ii. Cor. xi.

12 When the woman sawe Samuel, she cryed with a loude voyce, and spake to Saul, sayeing, Why hast thou deceiued me? for thou art Saul.

13 And the kyng sayde vnto her, Be not afrayde: What sawest thou? The woman sayde vnto Saul, I sawe " goddes ascendyng vp out of the earth.

14 He sayde vnto her agayne, What fashion is he of? She answeared, There commeth vp an olde man with a mantel vpon hym. And Saul perceaued that it was (e) Samuel, and he stowped with his face to the grounde, and bowed him selfe.

(f) Saul disobeyed, and regarded not his doctrine while he was alyue: But nowe he would learne of him being dead, contrary to gods woorde.

15 And Samuel saide to Saul, Why hast thou vnquieted me, to make me be brought vp? Saul answeared, I am soare encumbred, for the Philistines make warre agaynst me, and God is departed from me, and answeareth me no more, neyther by prophetes, nor by dreames: and therefore I haue called thee, that thou mayest (f) tell me what I shal doo.

16 Then sayde Samuel, Wherefore doest thou aske of me, whyle the Lorde is gonne from thee, and is become thyne enimie?

(g) That is Dauid.

17 Truely the Lorde hath donne to (g) him euen as he spake by my " hande: for the Lorde hath rent the kingdome out of thine hande, and geuen it thy neighbour Dauid:

" Or, ministerie.

18 Because

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his wrath vpon the Amalekites, therefore hath the Lorde donne this vnto thee this day.

19 And moreouer, the Lord wyl deliuer Israel with thee into the handes of the Philistines: to morowe shalt thou and thy sonnes be (h) with me, and the Lorde shal geue the host of Israel into the handes of the Philistines.

(h) That is, you shal be dead.

20 Then Saul fel straightway al along on the earth, and was sore (i) afrayde, because of the woordes of Samuel: and there was no strēgth in hym: for he had eaten no bread al the day, nor al the night.

(i) And yet had no grace to repent and turne to the Lorde.

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21 And the woman came vnto Saul, and sawe that he was sore troubled, and sayde vnto him, See, thyne handmayde hath obeyed thy voyce, and (k) haue put my soule in my hande, & haue hearkened vnto thy woordes whiche thou saydest vnto me.

1. King. 13. a

(k) That is, I haue put my lyfe in danger.

22 Nowe therefore, I pray thee, hearken thou also vnto the voyce of thyne handemayde, and let me set a morsel of bread before thee, that thou mayest eate, and geat thee strength, and then goe on thy iourney.

23 He refused, and sayde, I wyl not eate. But his seruantes and the woman togeather compelled him, and he hearkened vnto their voyce: and so he arose from the earth, and sate on a bed.

24 The woman had a fat calfe in the house, and she hasted and killed it, and toke floure and kneded it, and dyd bake vnleauened bread thereof:

25 And brought them before Saul, and before his seruantes: and when they had eaten, they stoode vp, and went away the same night.

The.xxix.Chapter.

4. The princes of the Philistines cause Dauid to be sent backe from the battayle agaynst Israel, because they mistrusted hym.

Q 1 NOw the Philistines were geathered togeather with al their armies in Aphec: and the Israelites pitched by "Ain, whiche is in Jezrael.

"By the fountayne.

2 And the * princes of the Philistines went forth by (a) hundredes and thousandes: but Dauid and his menne came behynde with Achis.

* or, captaynes.

(a) According to their bandes, or ensignes.

3 Then said the princes of the Philistines, What do these Hebrues (here)? Achis sayd vnto the princes of the Philistines, Is not this Dauid the seruant of Saul the king of Israel, whiche hath benne with me these dayes, or these yeeres, and I haue founde no fault in him since he "fel vnto me, vnto this day?

"or, dwelt.

4 And the princes of the Philistines were wroth with him, & the princes of the Philistines sayde vnto hym, Make this felowe returne, that he may go agayne to his place whiche thou hast appoynted hym, and let him not goe downe with vs to battayle, lest in the battayle he be an aduersarie to vs: For wherewith shoulde he obtayne the fauour of his maister? shoulde it not be with the (b) heades of these menne?

(b) Woulde not Saul receiue him to fauour if he could betray vs?

5 Is not this Dauid to whom they sang in daunces, sayeing, Saul slue his thousande, and Dauid his tenne thousande?

6 Then Achis called Dauid, and sayd vnto him, As the Lorde lyueth, thou hast benne honest and good in my sight, when thou (c) wentest out and in with me in the host, neyther haue I founde euyl with thee since thou camest to me vnto this day: neuertheless the "princes fauour thee not.

(c) That is, wast conuersant with me

"Heb. thou art not good in the eyes of the princes.

7 Wherefore now returne, and goe in peace, that thou displease not the princes of the Philistines.

B

8 And Dauid sayde vnto Achis, And what haue I donne? what hast thou found in thy seruant as long as I haue benne with thee vnto this day, that I may not goe fyght against the enimies of my lorde the kyng?

9 Achis answeared, and sayde to Dauid, I knowe that thou art (d) good in my syght as an angel of God: notwithstandyng the princes of the Philistines haue sayde, Let him not goe vp with vs to battayle.

(d) A phrase, in meanyng thou pleasest me.

10 Wherefore nowe ryse vp early in the morning, with thy (e) maisters seruantes that are comme with thee: and when ye be vp early, assoone as ye haue lyght, depart.

(e) With the that fled vnto thee from Saul.

11 And so Dauid and his menne rose vp early, to depart in the morning, and to returne into the lande of the Philistines: and the Philistines went vp to Jezrael.

Tht.xxv.Chapter.

1. The Amalekites burne Ziklag. 5. Dauids two wyues are taken prisoners. 6. The people woulde stone hym. 8. He asked counsel of the Lorde, and pursuing his enimies, recouereth the pray.

1 BUT when Dauid and his menne were comme to Ziklag the thirde day, the Amalekites had inuaded vpon the south, euen vnto Ziklag, and had (a) smitten Ziklag, and burnt it with fyre:

A

(a) That is, destroyed the citie.

2 And had taken the women that were therein prisoners, both smal and great, and slue not a man, but caryed them away, and went their wayes.

3 So Dauid and his men came to the citie,

and beholde it was burnt with fyre, and their wiues, their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that were with hym, lyft vp their voyces, and wept, vntyl they coulde weepe no more.

5 And Dauids two wyues were taken prisoners also, Ahinoam the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite.

6 And Dauid was in great cumbrance: for the people (b) entended to stone hym, because the hartes of al the people were vexed, euery man for his sonnes, and for his daughters: but Dauid tooke a good courage to hym in the Lorde his God,

(b) In their rage, voyde of reason and due consyderation.

B

7 And sayde to Abiathar the priest Ahimelechs sonne, I pray thee, bryng me the Ephod. And Abiathar brought the Ephod to Dauid.

1. king. 23. b

8 And Dauid asked counsel at the Lorde, saying, Shal I folow after this company? shal I ouertake them? And he answeared hym, Folow, for thou shalt surely ouertake them, and (c) recouer al.

(c) When there is no place left for hope and in mans reason, God hath in store meanes of deliuerãce for suche as trust in him. Prou. 20. b.

9 So Dauid and the fyre hundred menne that were with him, went, and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred menne folowed: (For two hundred abode behind, being to weery to go ouer the riuer Besor.)

11 And they founde an Egyptian in the feeld, and brought him to Dauid, and gaue hym bread, and he dyd eate, and water to drynke,

12 And gaue him a fewe figges, and two clusters of reasinges: and when he had eaten, his spirite came agayne to him: for he had eaten no bread, nor dronke any water in three dayes and three nightes.

13 And Dauid sayde vnto hym, To whom belongest thou? and whence art thou? He sayde, I am a young man of Egypt, and seruant to an Amalekite, and my maister left me, because three dayes agonne I fel sicke.

C

(d) Vpon an oth he is cõtent to commit his lyfe to his hands, such was the reuerence of an oth amõg the heathen.

14 We came a rouing vpon the south of Cherethus, and vpon the (coast) belongyng to Juda, and towarde the south of Caleb, and we burnt Ziklag with fyre.

(e) They cast no peryl, nor consyder not the destructiõ that hangeth ouer their head: this is the maner of the wicked.

15 And Dauid sayde to him, Canst thou bryng me to this company? And he sayde, (d) Sweare vnto me by GOD, that thou wilt neither kyl me, nor deliuer me into the handes of my maister, and I wyl bryng thee to this company.

16 And when he had brought him thyther, beholde, they lay scattered abrode vpon al the earth, (e) eatyng, and drinking, and dauncing, because of al the great pray that they had taken away out of the lande of the Philistines, and out of the lande of Juda.

17 And Dauid layde vpon them from the twylight, euen vnto the euening of the next morowe: so that there escaped not a man of them, saue foure hundred young menne whiche rode vpon camels, and fled.

18 And Dauid recouered al that the Amalekites had caried away, and Dauid rescued his two wiues:

19 So that there was nothing lacking to them, smal or great, sonne or daughter, or of the spoyle of al that they had take away, Dauid recouered them al.

20 And Dauid tooke al the sheepe, and the oxen, and they draue them before his cattel, and sayde, This is Dauids (f) pray.

D

(f) Whiche the Amalekites had take of others, and Dauid from them, besyde the goodes of Ziklag.

21 And Dauid came to the two hundred menne that were to weery for to folowe Dauid, whom they had made also to abyde at the ryuer Besor: and they came to meete Dauid, & the people that were with him: and when Dauid came to the people, he saluted them freendly.

22 Then answeared al the wicked and the vnthryftes of the menne that went with Dauid, and sayde, Because they went not with vs, therefore wyl we geue them none of the pray that we haue recouered: but let euery man take his wyfe and his chyldren, those let them carry away, and depart.

23 Then sayde Dauid, Ye shal not doo so, my brethren, with that whiche the Lorde hath geuen vs, who hath preserued vs, and deliuered the company that came agaynst vs, into our handes.

24 For who wyl hearken vnto you in this matter? But as his part is that goeth downe and fighteth, so shal his part be that tarieth by the stuffe: they shal part alyke.

25 And so from that day forward was that made a statute, and a lawe in Israel, vnto this day.

26 When Dauid therefore came to Ziklag, he sent (g) of the pray vnto the elders of Juda, and to his freendes, sayeing, See, there is a blessing for you, of the spoyle of the enimies of the Lorde.

(g) He rewardeth the with gyftes, with whom he had ben succoured in the tyme of his persecution.

27 He sent to them of Bethel, to them of south Ramoth, to them of Jathir,

28 To them of Aroer, to them of Sephamoth, to them of Esthema,

29 To them of Rachal, to them of the cities of Jerahmeel, to them of the cities of the Kenites,

30 To them of Horma, to them of Chorasan, to them of Athach,

31 To them that are in Hebron, and to al places where Dauid and his menne were wont to haunt.

E

The

The .xxxi. Chapter.

4. Saul killeth him ſelfe. 6. His children are ſlayne in the batayle.

A 1 AND the Philiſtines fought againſt Iſrael: and the menne of Iſrael fled away from the Philiſtines, and felle downe " wounded in mount Gilboa.

" or, ſlayne.

2 And the Philiſtines preaſſed ſoare vpon Saul and his ſonnes, and ſlue Ionathan, and Abinadab, and Melchiſua, Sauls ſonnes.

3 And when the batayle went ſoare againſt Saul, the archers with bowes " founde him, and he was ſoare afrayde of the archers.

" or, hit hym.

4 Then ſaide Saul vnto his harneſſe bearer, (a) Drawe out thy ſwoorde, & thruſte me thorough therewith: leſt the vncircumciſed comme, and thruſt me thorough, and mocke me. And his harneſſe bearer would not, for he was ſoare afrayde: therefore Saul tooke a ſwoorde, and felle vpon it.

(a) So we ſee that his cruell lyfe hath a deſperate ende as is commonly ſeene in the that perſecute the children of god.

5 And when his harneſſe bearer ſawe that Saul was dead, he fel likewyſe vppon his ſwoorde, and dyed with him.

6 And ſo Saul dyed, and his three ſonnes, and his harneſſe bearer, and al his menne that ſame day togeather.

7 And when the menne of Iſrael that were on the other ſyde of the (b) valley, and (c) they of the other ſyde Iordane, ſawe that the menne of Iſrael were put to flyght, and that Saul and his ſonnes were dead, they leaſt the cities, and ranne away, and the Philiſtines came & dwelt in them.

(b) Neare to Gilboa.

(c) That is, the tribes of Ruben, and Gad, & halfe the tribe of Manaſſe.

8 On the morowe when the Philiſtines were come to ſpoile them that were ſlaine, they founde Saul and his three ſonnes lying in mount Gilboa.

9 And they cut of his head, and ſtripped him out of his harneſſe, and ſent into the land of the Philiſtines on euery ſyde, that they ſhoulde (d) publiſhe it in the temple of their (e) idols, and among the people.

(d) In token of victory & triumph.

(e) Aſcribing vnto their idols, that whiche was the woorke of god, vſing them as a ſcourge to pounyſhe his people.

10 And they layde vp his harneſſe in the houſe of Aſtaroth: but they hanged vp his body on the wall of Bethſan.

11 When the inhabitantes of (f) Iabes in Gilead heard therof, what the Philiſtines had donne to Saul:

(f) Whom he had deliuered frō their enimies. Chap. xi. c.

12 They arose, as many as were ſtrong men, and went al nyght, and tooke the body of Saul, and the bodyes of his ſonnes, from the wall of Bethſan, and came to Iabes, and burnt them there,

13 And tooke their bones, and buryed them vnder a tree at Iabes, and (g) faſted ſeuen dayes.

(g) According to the cuſtome of mourners.

The ende of the fyrſt booke of Samuel, or fyrſt booke of kinges.

The ſeconde booke of Samuel, otherwyſe called the ſeconde booke of the kinges.

The fyrſt Chapter.

4. It was tolde Dauid of Sauls death. 15. He cauſeth him to be ſlayne that brought the tidynges. 19. He lamenteth the death of Saul and Ionathan.

A 1 AFter ỳ death of Saul, when Dauid was returned from ỳ ſlaughter of the Amalekites, and had ben two dayes in Ziklag:

2 Beholde, there came a man the thirde day out of the hoaſt from Saul, with his (a) clothes rent, and earth vpon his head: and when he came to Dauid, he fel to the earth, and dyd obeyſance.

(a) As one in ſorowe, lamenting (as he would ſeeme) the ouerthrowe of the people of Iſrael.

3 Dauid ſayde vnto him, Whence commeſt thou? He ſayde vnto him, Out of the hoaſt of Iſrael I am eſcaped.

4 And Dauid ſaide vnto him, And what is donne, I pray thee tel me. He ſayde, The people is fledde from the batel, and many of the people are ouerthrowen and dead, and Saul & Ionathan his ſonne are dead alſo.

5 And Dauid ſayde vnto the young man that told it him, Howe knoweſt thou that Saul and Ionathan his ſonne be dead?

6 The young man that tolde him, anſwered, (b) As I came by chance to mount Gilboa, beholde, Saul leaned vppon his ſpeare: and lo, the charettes and " horſemenne folowed harde after him.

(b) As I fled in the chaſe.

" or, captaynes.

7 And when he looked backe, he ſaw me, & called me: and I anſweared, Here am I.

8 And he ſaide vnto me, Who art thou? I anſweared him, I am an (c) Amalekite.

(c) He was an Amalekite borne, but renounced his countrey, and ioyned with the Iſraelites.

9 He ſaide vnto me agayne, I pray thee, comme vpon me, and ſlea me, for anguiſhe is comme vpon me, becauſe my lyfe is yet wholé in me.

" or, came vpon hym.

10 And so " I stoode vppon him, and slue him: and because I was sure that he could not liue after that he had fallen, I tooke the crowne that was vppon his head, and the bracelet that was on his arme, and haue brought them hyther vnto my Lorde.

2. king. 3. f.

11 Then Dauid tooke holde on his clothes, and rent them, and so dyd al the men that were with him.

12 And they mourned and weapt, and fasted vntil euen for Saul and Jonathan his sonne, and for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the swoorde.

13 And Dauid saide vnto the young man that brought him these tidinges, Whence art thou? He answeared, I am the sonne of an aliant, an Amalekite.

Psal. 105. b C

14 And Dauid saide vnto him, Howe is it that thou wast not afrayde to laye thyne hande on the lordes annoynted, to destroye hym?

15 And Dauid called one of his young men, and saide, Goe to, and falle vpon him. And he smote him, that he dyed.

16 Then saide Dauid vnto him, Thy blood (d) be vppon thyne owne head: for thyne owne mouth hath testifyed agaynst thee, sayeing, I haue slayne the Lordes annoynted.

(d) By sheading of blood, thou hast deserued that thy blood be shedde.

17 And Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.

(e) That they might be hable to defende them selues from their enimies.

18 (Also he bade them teache the children of Juda the (e) vse of the bowe: and beholde, it is written in the booke of the " ryghteous:)

" or, Jasher.

19 O noble Israel, (f) he is slayne vpon thy high places: howe are the myghty ouerthrowen?

(f) Meaning Saul.

20 Tel it not in Gath, nor publishe it in the streetes of Askalon: lest the daughters of the Philistines reioyce, and lest the daughters of the vncircumcised triumph.

21 Ye mountaynes of Gilboa, vpon you be neither deawe nor rayne, nor (g) feeldes of offeringes: for there the shield of the mighty is cast downe, the shielde of Saul, as though he had not benne annoynted with oyle.

(g) Let their fertile feeldes be barren & bring foorth no fruite to offer to the Lorde.

22 The bowe of Jonathan neuer turned backe, neyther dyd the swoorde of Saul returne emptie from ỹ blood of the slaine, and from the fat of the mighty.

D 23 Saul and Jonathan were louely & pleasant in their liues, and in their deathes they were not diuided: they were swyfter then Egles, and stronger then Lions.

24 Ye daughters of Israel, weepe ouer Saul, which clothed you in scarlet with (h) pleasures, and hanged ornamentes of golde vpon your apparel.

(h) As riche garmentes and costly iewels.

25 Howe were the mighty slayne in the middest of the batel? O Jonathan thou wast slaine in thyne high places.

26 Wo is me for thee my brother Jonathan, very kinde hast thou benne vnto me: thy loue to me was woonderful, passing the loue (i) of women.

(i) Either towardes their husbandes, or their children.

27 O howe are the mighty ouerthrowen, and the weapons of warre destroyed?

The. ii. Chapter.

4. Dauid is annoynted king in Hebron.

1 AFter this, Dauid (a) asked counsel at the Lorde, sayeing, Shal I goe vp into any of the cities of Juda? And the Lorde sayde vnto him, Goe vp. And Dauid sayde, Whyther shal I goe? He answeared, Unto (b) Hebron.

(a) By the meanes of the high priest hauing on the Ephod, as 1. Sam. xiii. 2. ii. Sam. v. c.

(b) Or Kiriath arba. Iosua, xiiii, vearse. xv. where god woulde haue him to beginne to raigne.

2 And so Dauid went thyther with his two wyues, Ahinoam the Jezraelite, and Abigail Nabals wyfe the Carmelite:

3 And the menne that were with (c) him, dyd Dauid cary vp also, euery man with his housholde: and they dwelt in the townes of Hebron.

(c) In the time of his persecution,

4 And the men of Juda came, and there they annoynted Dauid king ouer the house of Juda: and they tolde Dauid, sayeing, It is the menne of Jabes Gilead that buryed Saul.

5 And Dauid sent messengers vnto the men of Jabes Gilead, and said vnto them, Blessed are ye vnto the Lorde, that ye haue shewed suche kindnesse vnto your Lorde Saul, and haue buryed him.

(d) According to his promise, whiche is, to recompence them that are merciful

6 And nowe the Lorde shewe mercie and (d) trueth vnto you: and (e) I wyl doo you also suche kindnesse, as ye haue donne in this thing:

(e) As gods instrument, charged to execute gods wyl, by recompensing kindnesse and mercie,

7 Therfore now let your handes be strong, & " play ye the men: for your maister Saul is dead, and they that are of the house of Juda, haue annoynted me king ouer them.

" Hebre. be ye the children of strength.

8 But Abner the sonne of Ner, that was captayne of Sauls hoast, tooke Isboseth the sonne of Saul, and brought him to (f) Mahanaim,

(f) The name of a place beyond Iordane, bordering on the inheritance of Gad, from the halfe of Manaße. Iosua xiii d.

9 And made him king ouer Gilead, & ouer the Assurites, and ouer Jezrael, Ephraim, Beniamin, and ouer (g) al Israel.

(g) Whiche then were xi. tribes.

10 And Isboseth Sauls sonne was fourtie yeeres old when he begamne to raigne ouer Israel, and raigned two yeeres: but the house of Juda folowed Dauid.

11 (And the time whiche Dauid raigned in Hebron ouer the house of Juda, was seuen yeeres and sixe monethes.)

12 And

12 And Abner the ſonne of Ner, and the ſeruantes of Iſboſeth the ſonne of Saul, went out of Mahanaim, to Gibeon.

13 And Ioab the ſonne of Zaruia, and the ſeruantes of Dauid went out, and met one another by the poole of Gibeon: and they ſate downe, the one on the one ſyde of the poole, and the other on the other ſyde.

E 14 And Abner ſaid to Ioab, Let the young menne nowe aryſe, and (h) play beſoze vs. And Ioab ſayde, Let them aryſe.

(h) Let them eyne howe they can handel theyr weapons in our ſyght.

15 Then there aroſe and went ouer twelue of Beniamin by number, which parteyned to Iſboſeth the ſonne of Saul, and twelue of the ſeruantes of Dauid.

16 And euery one caught his felowe by the head, and thruſte his ſwoorde in his (i) felowes ſyde: and ſo they fel downe togeagether: Wherefoze the place was called * Helkath hazzurim, whiche is in Gibeō.

(i) That is, his aduerſaries. * Or, the fielde of ſtrong men.

17 And there was an exceedyng cruel (k) batayle that ſame day: foz Abner and the menne of Iſrael fel befoze the ſeruantes of Dauid.

(k) For after the death of the young menne that firſt tryed their cunnyng, both captaynes with theyr men ioyned togeather in batayle.

18 And there were thzee ſonnes of Zaruia there: Ioab, Abiſai, and Aſahel: and Aſahel was as lyght of foote as a wylde Roe.

19 And Aſahel folowed after Abner and in goeyng, he turned neyther to the ryght hande noz to the leaft from Abner.

20 Then Abner looked behynde hym, and ſaid, Art thou Aſahel? He anſweared, Yea.

21 Abner ſayde, Turne thee eyther to the ryght hande, oz to the leaft, and catche one of the young menne, and take thee his * weapons. But Aſahel would not departe from hym.

D

* Or, ſpoyle.

22 And Abner ſaide agayne to Aſahel, Departe from me: (l) Wherefoze ſhoulde I ſmyte thee to the grounde, and not be able to holde vp my face to Ioab thy bzother?

(l) Why doeſt thou prouoke me to kyl thee?

23 Howbeit, when he woulde in no wyſe departe, Abner with the hynder end of the ſpeare ſmote him vnder the (m) fifth ribbe, that the ſpeare came out behynd hym, that he fel downe in the ſame place, and dyed there: and as many as came to the place where Aſahel fel downe & dyed, ſtoode ſtyl.

(m) Where the ſeate of the gal and lyuer (which be lyuely partes) is.

24 Ioab alſo and Abiſai purſued after Abner: and the ſunne went downe when they were comme to the hyl Amma, that lyeth befoze Giah, by the way of the wyldernelle of Gibeon.

25 And the chyldzen of Beniamin geathzered themſelues togeather after Abner, and were on a heape, and ſtoode on the toppe of an hyl.

(n) Shal we not make an ende of murthering?

26 Then Abner called to Ioab, and ſayd, Shal the (n) ſwoorde deuoure foz euer? Knoweſt thou not that it wil be bitternelle in the later ende? howe long ſhal it be then yer thou byd the people returne from folowyng theyr bzethzen?

27 And Ioab ſayd, As God lyueth, yf thou haddeſt ſpoken, ſurely euen in the mozning the people had departed euery one from perſecutyng his bzother.

28 And ſo Ioab blewe a trumpet, and al the people ſtoode ſtil, and purſued after Iſrael no moze, neither fought they any moze. E

29 And Abner and his menne walked al that nyght thzough the * playne, and went ouer Iozdane, and paſt thzough al Bethhoron, tyl they came to Mahanaim.

* Or, wyldernelle.

30 And Ioab returned from perſecutyng Abner, and when he had geathered al the people togeather, there lacked of Dauids ſeruantes nyncteene menne, and Aſahel.

31 But the ſeruantes of Dauid had ſmytten of Beniamin and of Abners menne, (ſo that) thzee hundzed and thzeeſcoze men dyed.

32 And they tooke vp Aſahel, and buryed hym in the ſepulchze of his father, whiche was in Bethlehem: and Ioab and his men went al nyght, and the day aroſe to them at Hebzon.

The. iii. Chapter.

1. Long warre betweene the houſes of Saul and Dauid. 2. The chyldren of Dauid in Hebron. 12. Abner turneth to Dauid. 27. Ioab kylleth hym.

THere was then (a) long warre betweene the houſe of Saul, and the houſe of Dauid: but Dauid waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weake.

(a) For it endured two yeres, which was the wholeraigne of Iboſeth.

2 And vnto Dauid were chyldzen bozne in Hebzon: his eldeſt ſonne alſo was Ammon of Ahinoam the Iſraelite:

(b) Which is alſo called Daniel, 1. Chro. 3. a.

3 The ſecond, (b) Cheleab of Abigail the wyfe of Nabal the Carmelite: The third, Abſalom the ſonne of Maacha, the daughter of Thalmai the kyng of Geſſur:

(c) Within the. 7. yeres and. 6. monethes that he raigned ouer Iuda in Hebron.

4 The fourth, Adonia ỹ ſonne of Haggith: The fyfth, Sephatia the ſonne of Abital:

5 And the ſyxth, Iethream, by Egla Dauids wyfe: Theſe were bozne to Dauid in (c) Hebzon.

6 And whyle there was warre betweene the houſe of Saul, and the houſe of Dauid, Abner * helde vp the houſe of Saul.

* Heb. Fortified hym ſelfe for the houſe of Saul.

7 And Saul had a concubine, named Rizpha, the daughter of Aia: and Iſboſeth ſayde to Abner, Wherefoze haſt thou gone in vnto my fathers concubine?

(d) Dooſt thou eſteme me no more then a dogge for al my ſeruice done to thy fathers houſe.

8 Then was Abner very wroth foz the wozdes of Iſboſeth, and ſayde, Am I (o) a dogges head, whiche againſt Iuda doo ſhewe

shewe mercie this day vnto the house of Saul thy father, and to his brethren and frendes, and haue not delyuered thee into the hande of Dauid: and thou fyndest a fault in me this day, for this woman?

9 So doo God to Abner, and more also, except, as the Lorde hath swoorne to Dauid, euen so wyl I doo to hym,

10 To bryng the kyngdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iuda, euen from Dan, to Beer seba.

11 And he could gene Abner neuer a woord to answeare, because he feared hym.

12 And Abner sent messengers to Dauid, secretely, saying, Whose is the land? Who shoulde (also) say, Make a bond with me, and behold, my hand is with thee, to bryng al Israel vnto thee.

13 He sayd, Wel, I wyl make a bonde with thee: but one thyng I requyre of thee, that is, that thou see not my face, excepte thou fyrste bryng Michol Saules daughter, when thou comest to see me.

C 14 And Dauid sent messengers to Isboseth Saules sonne, saying, Delyuer me my wyfe Michol, which I married for an hundred foreskynnes of the Philistines.

1.king.18.c. 1.king.15.

15 And Isboseth sent, and tooke her from her husbande Phalti, the sonne of Lais.

16 And her husbande went with her, and came weepyng behynde her tyl they came to Bahurim: then sayde Abner vnto hym, Goe and returne. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for Dauid in tymes past, that he might be your kyng:

18 Now then doo it, for the Lorde hath spoken of Dauid, saying, By the hande of my seruant Dauid I wyl saue my people Israel out of the handes of the Philistines, and out of the hande of al their enimies.

19 And Abner spake in the eares of Beniamin: and afterward Abner went to speake in the (e) eares of Dauid in Hebron, al that Israel was content with, and the whole (f) house of Beniamin.

(e) An Hebrue maner of speakyng, whiche signifieth to speake to.

(f) VVho challenged the kyngdome, because of Saul.

20 And so Abner came to Dauid to Hebron, hauing twentie menne with hym: and Dauid made Abner and the menne that were with hym, a feast.

D

21 And Abner sayd vnto Dauid, I wyl vp, and goe gether al Israel vnto my lord the kyng, that they may make an appoyntment with thee, & that thou mayst raigne ouer al that thine hart desireth. And when Dauid had let Abner depart, he went in " peace.

" or, without harme.

22 And behold, the seruants of Dauid and Ioab came from the (g) campe, & brought a great praye with them: (but Abner was not with Dauid in Hebron, for he had sent hym away, to departe in peace.)

(g) From warre against the Philistines.

23 When Ioab and al the host that was with hym, were comme, menne tolde Ioab, saying, Abner the sonne of Ner came to the kyng, and he hath sent hym away, and he is gonne in peace.

24 Then Ioab came to the kyng, and sayd, (h) What hast thou donne? behold, Abner came vnto thee, and why hast thou sent hym away, and he is quyte gonne?

(h) As though he woulde say, thou hast done folishly

25 Thou knowest Abner the sonne of Ner, for he came to deceyue thee, and to knowe thy outgoyng and ingoyng, and to know al that thou doest.

26 And whē Ioab was come out from Dauid, he sent messengers after Abner, which brought hym agayne from the wel of Syra, vnknowing to Dauid.

27 And when Abner was comme againe to Hebron, Ioab tooke hym aside in the gate to speake with him " peaceably: and smote him vnder the fyfth rybbe, that he dyed, for the blood of Asahel his brother.

I.king.2.

" or, secretlye.

28 And when afterwarde it came to Dauids eare, he sayde, I and my kyngdome are (i) gyltlesse before the Lorde for euer, concerning the blood of Abner the sonne of Ner.

C

(i) Being innocent, neyther knowing nor consenting to his death.

29 Let the blood fal on the head of Ioab, & on al his fathers house, that the house of Ioab be neuer without one or other that hath runnyng issues, or leper, or that leaneth on a staffe, or that dooth fal on the swoorde, or that lacketh bread.

30 (So Ioab and (k) Abisai his brother slue Abner, because he had slayne their brother Asahel at Gibeon in batayle.)

(k) As one that consented to the murther.

31 And Dauid sayde to Ioab, and to al the people that were with hym, Rent your clothes, and put on sackcloth, and mourne (l) before Abner. And kyng Dauid hym selfe folowed the Beere.

(l) Meanyng, before the corpes.

32 And when they buried Abner in Hebron, the king lift vp his voyce, & wept, beside the sepulchre of Abner, and al the people wept.

(m) He declareth that Abner died not as a wretche, or a vyle person: but as a valiant man might do, being trayterously deceiued by the wicked.

33 And the kyng lamented ouer Abner, and sayde, Dyed Abner as a (m) foole dyeth?

34 Thy handes were not bounde, nor thy feete brought into fetters of brasse: but as a man falleth before wicked children, so fellest thou. And al the people weapt agayne ouer hym.

35 And whē al the people came to cause (n) Dauid to eate meate while it was yet day, Dauid sware, saying, So do God to me, and more also, yf I taste bread or ought els tyl the sunne be downe.

(n) According to their custome, whiche was to banquet at buryals.

36 And al the people wyste it, and it pleased them:

them: as whatsoeuer the kyng did, pleased al the people.

37 For al the people, and al Israel, vnderstoode that day howe that it was not the kynges deede that Abner the sonne of Ner was slayne.

38 And the kyng sayde vnto his seruantes, Knowe ye not howe that there is a prince and a great man fallen this day in Israel?

39 And I am this day tender and newly annoynted kyng, and these men the sonnes of Zaruia be to * harde for me: the Lorde rewarde the doer of euyl, according to his wyckednesse.

* or, cruel.

The. iiii. Chapter.

5. Baanah and Rechab slay Isboseth the sonne of Saul. 12. Dauid commaunded them to be slayne.

A

1 AND when Sauls (a) sonne heard that Abner was dead in Hebron, his handes were (b) feeble, and al the Israelites were afrayde.

(a) That is, Isboseth. (b) Meanyng that he was discouraged, as one whose helpe was gonne.

2 And Sauls sonne had two men that were captaynes of bandes, the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite, of the chyldren of Beniamin: (for (c) Beroth was reckoned to Beniamin.

(c) The citie Beroth was in the tribe of Beniamin

3 And these Berothites fled to (d) Githaim, and sojourned there vntil this day.)

(d) After the death of Saul, for feare of the Philistines. Ios. 18. ve. 25

4 And Ionathan Sauls sonne, had a sonne that was lame on his feete, & was fiue yeres olde when the tidinges came of Saul and Ionathan out of Iezrael, and his nurse tooke hym vp, and fled away: and as she made haste to flee, the childe fel, and began to halt, and his name was Miphiboseth.

5 And the sonnes of Rimmon the Berothite, Rechab and Baanah, went and came in the heate of the day to the house of Isboseth, whiche sleapt on a bed at noone.

B

6 And beholde, they came in the middes of the house, as though they (e) woulde haue fetched wheate: and Rechab and Baanah his brother, smote him vnder ỳ fifth ribbe, and fledde.

(e) Faynyng them selues to be marchantes comyng to buy wheare.

7 For when they came into the house, he sleapt on his bed in his bed chamber, and they smote hym, and slue him, and beheaded hym, and tooke his head, and gat them away through the * playne al that nyght.

* or, wyldernesse.

8 And they brought the head of Isboseth vnto Dauid to Hebron, & sayd to the kyng, Beholde, there is the head of Isboseth Sauls sonne thyne enimie, whiche sought after thy lyfe, and the Lorde hath auenged my lorde the kyng this day of Saul and of his seede.

9 And Dauid answeared Rechab and Baanah his brother, the sonnes of Rimmon the Berothite, and sayde vnto them, As the lord liueth, which hath deliuered my soule out of al aduersities,

10 When one tolde me, and sayd that Saul was dead (thynkyng to haue brought good tydynges) I caught hym, and slue hym in Ziglag: which thought that I would haue geuen hym a rewarde for his tydynges bryngyng:

11 Howe muche more when wycked men haue slayne a righteous person in his owne house, and vpon his bed: Shal I not now therfore (f) require his bloode of your hand, and take you from the earth?

(f) The iudgement of the wicked blinded with ambition & couetousnesse, differeth far from the iudgement of the godly. That which the one iudgeth worthy thankes and rewarde: the other iudgeeth woorthy death.

12 And Dauid commaunded his young men, and they slue them, and cut of theyr handes and feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Isboseth, and buryed it in the sepulchre of Abner, in Hebron.

The. v. Chapter.

3. Dauid is made kyng ouer al Israel. 7. He taketh the forte of Sion. 19. He asketh counsel of the Lorde. 20. And ouercommeth the Philistines twyse.

A

1 THen came al the tribes of Israel to Dauid vnto Hebron, & sayd thus, Behold, we are thy (a) bone, & thy fleashe.

(a) We are thy kinred & moste neare ioyned vnto thee.

2 And in tyme paste, when Saul was our kyng, thou leddest Israel in and out: and the Lorde hath sayde to thee, Thou shalt feede my people Israel, and thou shalt be a captayne ouer Israel.

Psal. 78. 2. Reg. 2. c

3 And so al the elders of Israel came to the kyng to Hebron, and kyng Dauid made a couenant with them in Hebron (b) before the Lorde: and they (c) annoynted Dauid kyng ouer Israel.

(b) That is, takyng the lord to witnesse, for the arke was as yet in Abinadabs house.

4 Dauid was thirtie yeeres old when he began to raigne, & he raigned fourtie yeeres.

5 In Hebron he raigned ouer Iuda seuen yeeres and sixe monethes: and in Hierusalem he raigned thirtie and three yeres ouer al Israel and Iuda.

(c) This is the thirde tyme that Dauid was annoynted.

6 The kyng also and his men went to Hierusalem, vnto the Iebusites, the inhabitantes of the lande, whiche spake vnto Dauid, saying, Except thou take away the (c) blinde and the lame, thou shalt not come in hither: For they sayde, Thou art not able to come in hither.

(d) The Iebusites spake this in derision, beyng perswaded that theyr strong holde was of suche force, that Dauid could not ouercome it, although it were defended only by lame & blinde men: Some write, that they spake this of a confidence in their idols, which the childre of god estemed as blind & lame.

7 Neuertheles, Dauid tooke the strong hold of Sion, the same is ỳ citie of Dauid.

8 And

8 And Dauid sayde the same day, Whosoeuer smyteth the Iebusites, and geatteth vp to the gutters of the houses, and smyteth the lame and the blynde, hated of Dauids soule, (I wyl preferre hym.) Wherefore they sayde, The blinde and the lame shal not come into that house.

9 And so Dauid dwelt in the towre, and called it the citie of Dauid, and builte rounde about it from Millo, and inwarde.

10 And Dauid prospered and grewe, and the Lorde God of hostes was with hym.

11 And "Hiram kyng of Tyre sent messengers to Dauid, and Cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

"Heb. For.

12 And Dauid perceiued that the Lord had stablished hym kyng ouer Israel, and that he had exalted his kyngdome for his people Israels sake.

13 And Dauid tooke hym moe concubines and wiues out of Hierusalem, after he was come from Hebron, and moe sonnes and daughters were yet borne to Dauid.

C

1. Chro. 3. b. 14 And these be the names of the sonnes that were borne vnto him in Hierusalem, Samua, Sobab, Nathan, and Solomon,

15 Ibhar also, and Elisua, Nepheg, and Japhia,

16 Elisama, Eliada, and Eliphelet.

17 But when the Philistines heard that they had annoynted Dauid king ouer Israel, they came al vp to (e) seeke Dauid: and assoone as Dauid heard of it, he gate hym to an holde.

(e) That is, they came to fight agaynst Dauid.

18 And when the Philistines came, they spread them selues in the valley of Rephaim.

(f) By Abiathar the priest. 19 And Dauid (f) asked counsel of the Lord, saying, Shal I goe vp to the Philistines? wylt thou deliuer them into myne handes? And the Lord answeared vnto Dauid, Goe vp: for I wyl doubtlesse deliuer the Philistines into thy handes.

20 And Dauid came to Baal Perazim, and smote them there, and sayde, The Lorde hath diuided mine enimies a sunder before me, as waters be diuided a sunder. And therefore he called the name of that place "Baal Perazim.

"or, the playne of diuisions. 1. Par. 14.

21 And there they leaft theyr images, and Dauid and his men burnt them.

D

22 And the Philistines came yet agayne, and layde them selues in the valley of Rephaim.

23 And when Dauid asked counsel of the Lorde, he answeared, Thou shalt not goe vp: but compasse them on the backsyde, and come vpon them ouer against the Mulbery trees.

24 And when thou hearest the noyse of a thyng goeing in the toppe of the Mulberye trees, then remoue: for then shal the lord goe out before thee, to smyte the host of the Philistines.

25 And Dauid dyd as the Lorde had commanded him: and smote the Philistines from Geba, vntyl thou come to (g) Gazer.

(f) Whiche was in the tribe of Beniamin: but the Philistines dyd possesse it.

The. vi. Chapter.

3. The arke brought foorth of the house of Abinadab. 7. Oza is striken, and dieth. 14. Dauid daunceth before the arke. 16. and is therefore despised of his wyfe Michol.

1 AGayne, Dauid geathered togeather al the "chosen men of Israel, (euen) thirtie thousande,

A "or, cheefe.

2 And arose, and went with al the folke that were with hym from (a) Baala of Iuda, to fet away from thence the arke of God, whose name is called by the name of the Lorde of hostes, that dwelleth vpon it betweene the cherubims.

(a) A citie in the tribe of Iuda, called also Kiriath-iarim. Iosu. xv. c.

3 And they put the arke of God vpon a new carte, and brought it out of the house of Abinadab that was in (b) Gibea: and Oza, and Ahio the sonnes of Abinadab, drawe the newe carte.

(b) VVhiche was an high place in the citie of Kiriath-iarim.

4 And when they brought the arke of God out of the house of Abinadab that was at Gibea, Ahio went before the arke.

5 And Dauid and al the house of Israel played before the Lorde on sundry instruments made of Cedar wood, with harpes, psalteries, tymbrelles, cornettes, and cymbales.

6 And when they came to Nachons threshyng floore, Oza put his hande to the arke of God, & helde it, for the oxen did shake it.

B

7 And the Lorde was wroth with Oza, and God smote hym in the same place for his (c) fault, and there he dyed before the arke of God.

(c) His intent seemed to reason to be good, but beyng contrary to gods woord, it was a fault.

8 And Dauid was displeased, because the Lord had "smitten Oza: And he called the name of the place "Perez Oza, vntil this day.

"Heb. made a breache of "or, the diuision of Oza.

9 And Dauid was then afrayde of the Lord, and sayde, Howe shal the arke of the Lord come to me?

10 And so Dauid would not bryng the arke of the Lorde vnto hym into the citie of Dauid: but Dauid caryed it into the house of Obed Edom, a (d) Gethite.

(d) Who being a Leuite, had dwelt in Githaim. 1. Chro. 15. c

11 And the arke of the Lorde continued in the house of Obed Edom the Gethite, three monethes: and the Lorde blessed Obed Edom, and al his houshold.

12 And

12 And one tolde kyng Dauid howe that the Lorde had blessed the house of Obed Edom, and al that parteyned vnto hym, because of the arke of God. And Dauid went, and (e) brought the arke of God from the house of Obed Edom, into the citie of Dauid, with gladnesse.

(e) Meanyng he caused the Leuites to beare it, accordyng to the lawe.

13 And when they that bare the arke of the Lorde, had gonne syxe paces, he offered an oxe, and a fat beast.

14 And Dauid daunced before the Lorde with al his myght, and was gyrded with a lynnen (f) Ephod.

(f) With a garment lyke the priestes garment.

15 So Dauid and al the house of Israel brought the arke of the Lorde, with showtyng, and trumpet blowyng.

16 And as the arke of the Lorde came into the citie of Dauid, Michol Saules daughter looked through a wyndowe, and sawe kyng Dauid spryng and daunce before the Lord, and she (g) despised hym in her hart.

(g) As one that had by light behauiour disgraced him selfe, & played a foolishe parte as she thought.

17 And when they brought in the arke of the Lorde, they set it in his place, euen in the myddest of the tabernacle that Dauid had pitched for it: and Dauid offred whole burnte offerynges, and peace offerynges, before the Lorde.

18 And as soone as Dauid had made an end of offeryng whole burnt offerynges & peace offerynges, he blessed the people in the name of the Lorde of hostes,

1. Chro. 16.

19 And gaue among al the folke, euen among the whole multitude of Israel, as wel to the women, as menne, to euery one a cake of bread, and a peece of fleashe, and a flagon (of wyne:) and so al the people departed euery one to his house.

(h) That is, to pray for his house, as he had done for the people.

20 Then Dauid returned to (h) blesse his housholde, and Michol the daughter of Saul came out to meete Dauid, and sayd, O howe glorious was the kyng of Israel this day? whiche was vncouered to day in the eyes of the maydens of his seruantes, as a foole vncouereth hym selfe?

D

(i) Whose glory is to be esteemed more then the pleasing of menne.

21 And Dauid sayde vnto Michol, It was before the (i) Lorde, whiche chose me rather then thy father and al his house, and commaunded me to be ruler ouer al the people of the Lorde, euen ouer Israel, and therefore wyl I play before the Lorde:

22 And wyl yet be more vyle then so, and wyl be meeke in myne owne syght: and of the very same mayde seruantes which thou hast spoken of, shal I be had in honour.

(k) For a punishment, because she mocked the seruant of God.

23 Therfore Michol the daughter of Saul had (k) no child vnto the day of her death.

The. vii. Chapter.

2. Dauid would buylde God an house, but is forbydden by the prophete Nathan.

1 AFterwarde, when the kyng sate in his house, and the Lorde had geuen hym rest round about from al his enimies,

A

2 The kyng said vnto Nathan the prophet, Beholde, I dwel nowe in an house of Cedar trees, but the arke of God dwelleth within the (a) curtaynes.

(a) That is, within the tabernacle couered with skynnes. Exod. 26. b.

3 And Nathan sayde to the kyng, Goe, and doo al that is in thyne hart, for the Lord is with thee.

4 And the same nyght the woorde of the Lorde came vnto Nathan, sayeing,

5 Goe and tel my seruant Dauid, Thus sayth the Lorde, (b) Shalt thou buylde me an house to dwel in?

(b) Meaning he shold not, although afore without counsel of the Lorde he had permitted hym.

6 For I haue not dwelt in any house, since the time that I brought the children of Israel out of Egypt, vnto this day: but haue walked in a tent and tabernacle.

7 In al the places wherein I haue walked with al the children of Israel, spake I one woorde with any of the tribes of Israel, when I commaunded (the iudges) to feede my people Israel, sayeing, Why buylde ye not me an house of Cedar trees?

B

8 Nowe therefore so say vnto my seruant Dauid, Thus sayth the Lord of hostes, I tooke thee from the sheepe cote, as thou wast folowyng sheepe, that thou mightest be ruler ouer my people, ouer Israel.

1. Sa. 16. c. Psal. 78. g.

9 And I was with thee in al that thou wentest to, and haue destroyed al thyne (c) enimies out of thy syght, and haue made thee a great (d) name, lyke vnto the name of the great menne that are in the earth.

(c) Both outwarde, as the Philistines: & inward, as Saul and his house.

(d) For thy noble actes, & the largenesse of thy kyngdome.

10 (Also I wil appoynt a place for my people Israel, and wyl plante it, that they may dwel in a place of their owne, and (e) moue no more: neyther shal wicked people trouble them any more, as before tyme,

(e) He promiseth them quyetnesse, yf they wyl walke in his feare and obedience.

11 And since the tyme that I set iudges ouer my people Israel:) and I wyl geue thee reast from al thyne enimies: And the Lord telleth thee that he wyl make thee an house.

12 And when thy dayes be fulfylled, thou shalt sleepe with thy fathers, and I wyl set vp thy seede after thee, which shal proceede out of thy body, and wyl stablishe his kyngdome.

13 He shal buylde an house for my name, and I wyl stablishe the throne of his kingdome for euer.

14 I wyl be his father, and he shalbe my sonne: If he synne, I wyl chasten him with the (f) rodde of menne, and with the plagues of the chyldren of menne.

E

(f) That is, gently, as fathers vse to chastise their chyldren.

15 But my mercie shal not departe awaye from hym, as I tooke it from Saul, whom I put away before thee.

16 And

16 And thine houſe and thy kingdome ſhalbe ſtabliſhed for euer before thee, (euen) thy (g) throne ſhalbe ſtabliſhed for euer.

(g) This was begun in Solomon, as a figure, but accompliſhed in Chriſte.

17 Accordyng to al theſe woordes, and accordyng to al this viſion, ſo dyd Nathan ſpeake vnto Dauid.

18 Then went kyng Dauid in, and ſet him downe before the Lorde, and ſayde, Who am I, O Lorde God? & what is my houſe, that thou haſt brought me (h) hyther to?

(h) That is, to ſo greate dignitie,

19 And this was yet a ſmal thyng in thy ſyght, O Lorde God: but thou haſt ſpoken alſo of thy ſeruantes houſe for a greate while: but "doth this appartayne to man, O Lorde God?

" Heb. Is this the law of man?

20 And what can Dauid ſay more vnto thee? for thou Lorde God knoweſt thy ſeruant.

D

21 Euen for thy woordes ſake, and accordyng to thyne owne hart haſt thou donne al theſe great thynges, to make them knowen vnto thy ſeruant.

Deut.4. verſe.7.

22 Wherfore thou art great, O Lord God: for there is none lyke thee, neyther is there any God beſydes thee, accordyng to al that we haue heard with our eares.

23 And what one people in the earth is lyke thy people, lyke Iſrael, whoſe God went & redeemed them to him ſelf, that they might be his people, and that he might make him a name, and doo (i) for you great thinges, and terrible, for thy land, O Lorde (euen) for thy people whiche thou redeemedſt to thee out of Egypte, from the (k) nations and theyr goddes?

(i) O Iſrael.

Exod.13.d.

(k) From the Egyptians, & their idols.

24 For thou haſt (l) ordeyned thy people Iſrael to be thy people for euer: and thou Lorde art become theyr God.

(l) Of thy free election

25 And nowe Lorde God, the woorde that thou haſt ſpoken concernyng thy ſeruant, and his houſe, make it good for euer, and doo as thou haſt ſayde:

26 And let thy name be magnified for euer of menne, that ſhal ſay, The Lord of hoſtes is the God ouer Iſrael: and let the houſe of thy ſeruante Dauid be ſtablyſhed before thee.

27 For thou, O Lord of hoſtes, God of Iſrael, (m) haſt told in the eare of thy ſeruant, ſayeing, I wyl buylde thee an houſe: and therefore hath thy ſeruant founde in his hart to pray this prayer vnto thee.

(m) An Hebrue phraſe, in meaning, thou haſt reuealed to thy ſeruant.

28 Therefore nowe Lorde God (thou arte God, and thy woordes be true, thou that haſt tolde this goodneſſe vnto thy ſeruant)

29 Therfore now let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it may continue for euer before thee: for thou Lord God haſt ſpoken it, and with thy bleſſyng let the houſe of thy ſeruant be bleſſed for euer.

The.viii.Chapter.

I. Dauid ouercommeth the Philiſtines, and other ſtrange nations, and maketh them tributaries to Iſrael.

1 AFter this, now Dauid ſmote the Philiſtines, and ſubdued them: and Dauid tooke the "bridle of bondage out of the (a) hande of the Philiſtines.

A

I. Chro.18. Pſalm. 60.

" Metheg-ammah.

2 And he ſmote the Moabites, and meaſured them with a lyne, and caſt them downe to the grounde, euen with two lynes meaſured he them, to put them to death, and with one ful cord to keepe them alyue: and ſo became the Moabites Dauids ſeruantes, and brought him gyftes.

(a) So that they payed no more tribute.

3 Dauid ſmote alſo Hadarezer the ſonne of Rehob kyng of Zoba, as he went "to recouer his border at the ryuer Pherah.

" or, to enlarge.

4 And Dauid tooke of his, a thouſand, and ſeuen hundred horſemen, and "deſtroyed al the charets, and twentie thouſand footmen: but reſerued an hundred charettes of them.

" or, Euphrates.

" or, houghed the horſes of the charettes.

5 And when the "Syrians of Damaſcus came to ſuccour Hadarezer kyng of Zoba, Dauid ſlue of the Syrians two and twentie thouſande menne,

" or, Aramites.

6 And put ſouldiers in Syria Damaſcus: and the Syrians became ſeruantes to Dauid, and (b) brought gyftes: and the Lord ſaued Dauid in al that he went vnto.

(b) That is, they payed yerely tribute.

7 And Dauid tooke the ſhieldes of golde that belonged to the ſeruantes of Hadarezer, and brought them to (c) Hieruſalem.

(c) To the vſe of the temple

8 And out of Beta and Berothai, cities of Hadarezer, dyd Dauid bryng exceedyng muche braſſe.

9 When Thoi kyng of "Hamath heard how Dauid had ſmytten al the hoſt of Hadarezer,

I.Chr.18.

" or, Antioche.

10 Thoi ſent Ioram his ſonne vnto kyng Dauid, to "ſalute hym, and to bleſſe him, becauſe he had fought agaynſt Hadarezer, and beaten him (for Thoi had great warre with Hadarezer) and (Ioram) "brought with him veſſels of ſyluer, veſſels of gold, and veſſels of braſſe,

" Heb. To aſke peace.

" Heb. In his hande.

11 Whiche (braſſe) kyng Dauid dyd dedicate vnto the Lorde, with the ſyluer and golde that he had dedicate of al nations whiche he ſubdued.

12 Of "Syria, of the Moabites, and of the chyldren of Ammon, of the Philiſtines, and of Amalek, and of the ſpoyle of Hadarezer ſonne of Rehob kyng of Zoba.

" or, Aram, or, Celoſyria.

13 And Dauid gate hym a name after that he returned, & had ſmytten of the Syrians in the valley of Salt, eyghteene thouſande menne.

Num.24.d.

14 And

14 And he put a garison in Edom, euen throwout al Edom put he souldiers, and al they of Edom became Dauids seruantes: and the Lord kept Dauid whersoeuer he went.

15 And Dauid raigned ouer al Israel, and executed (d) iudgement and iustice vnto al his people.

16 And Ioab the sonne of Zaruia was ouer the host, and Iehosaphat the sonne of Ahilud was * recorder.

17 And Sadoc the sonne of Ahitob, and Ahimelech the sonne of Abiathar, were the priestes, and Saraiah was the scribe.

18 And * Banaia the sonne of Iehoiada, & the (e) Cherethites, and the Phelethites, and Dauids sonnes were cheefe rulers.

(d) He gaue iudgement in controuersies, by right and equitie.

* or, writer of chronicles.

* or, Benaiahu, the sonne of Iehoiada was ouer the Cherethites, & the Phelethites.

(e) The Cherethites, and Phelethites, were as the kings garde, hauing charge of his person.

The. ix. Chapter.

9. Dauid restoreth al the landes of Saul to Miphiboseth the sonne of Ionathan. 10. He appoynted Ziba to see to the profite of his landes.

1 AND Dauid said, Is there yet any man leaft of the house of Saul? For I wyl shewe hym mercy for (a) Ionathans sake.

2 And there was of the housholde of Saul a seruant, whose name was Ziba, and when they had called hym vnto Dauid, the kyng sayd vnto hym, Art thou Ziba? He sayde, Thy seruant is he.

3 And the kyng sayde, Remayneth there yet any man of the house of Saul, whom I may shewe the (b) mercy of God vpon? Ziba answeared the kyng, Ionathan hath yet a sonne, whiche is lame on his feete.

4 The kyng sayde vnto hym, Where is he? Ziba sayde vnto the kyng, Beholde, he is in the house of Machir the sonne of (c) Amiel of Lodeber.

5 Then kyng Dauid sent, and fet him out of the house of Machir the sonne of Amiel, of Lodeber.

6 Now when Miphiboseth the sonne of Ionathan the sonne of Saul was come vnto Dauid, he fel on his face, & dyd reuerence: and Dauid sayde, Miphiboseth? He answeared, Beholde thy seruant.

7 Dauid sayde vnto hym, Feare not, for I wyl surely shew thee kindnesse for Ionathan thy fathers sake, & wyl restore thee al the feeldes of Saul thy father, & thou shalt eate bread on mine owne table continually.

8 And he bowed hym selfe, and sayd, What is thy seruant, that thou shouldest looke vpon suche a (d) dead dogge as I am?

9 Then the kyng called to Ziba Sauls seruant, and sayde vnto hym, I haue geuen vnto thy maisters * sonne al that pertey-

(a) To whom I bound mee selfe by oth. 1. Sam. 20. c.

(b) That is, great mercy and suche as is accepted before God.

(c) Who was also called Eliam the father of Bethsabe Dauids wyfe.

(d) Meaning a despised person.

* or, Newewe.

ned to Saul, and to al his house.

10 Thou therefore, and thy sonnes, and thy seruantes, shalt til the lande for hym, and bryng in, that thy maisters sonne may haue foode to eate: but Miphiboseth thy maisters sonne, shal eate bread alway vpon my table. For Ziba had fifteene sonnes, and twentie seruantes.

11 Then sayde Ziba vnto the kyng, According to al that my lord the kyng hath commaunded his seruant, so shal thy seruant doo, (e) that Miphiboseth may eate (as the kyng sayde) vpon my table, as one of the kynges sonnes.

12 Miphiboseth had a sonne that was young, named Micha: and al that dwelt in the house of Ziba, were seruantes vnto Miphiboseth.

13 And Miphiboseth dwelt in Hierusalem: for he did eate continually at the kinges table, and was lame on both his feete.

(a) That he may haue wherewith to furnishe hym selfe, & be meete for the kinges table.

The. x. Chapter.

4. The messengers of Dauid are villanously entreated of the kyng of Ammon. 7. Ioab is sent agaynst the Ammonites.

1 AFter this, the kyng of the chyldren of Ammon dyed, and Hanon his sonne raigned in his steade.

2 Then sayde Dauid, I wyl shewe kyndnesse vnto Hanon the sonne of Nahas, as his father shewed (a) kindnesse vnto me. And Dauid sent to comfort hym, by the (b) hand of his seruantes, ouer his father: and Dauids seruantes came into the lande of the chyldren of Ammon.

3 And the princes of the children of Ammon, sayde vnto Hanon their lorde, "Thynkest thou that Dauid doth honour thy father, that he hath sent comfortours to thee? Hath not Dauid rather sent his seruantes vnto thee to searche the citie, and to spye it out, and to ouerthrowe it?

4 Wherfore Hanon toke Dauids seruantes, and shaued of the one (c) halfe of their beardes, and cut of their garmentes in the myddle, euen harde to the buttockes of them, and sent them away.

5 When they tolde it vnto Dauid, he sent to meete them, (for the men were exceedingly ashamed) and the kyng sayd, Tary at Iericho vntil your beardes be growen, and then returne.

6 And when the chyldren of Ammon sawe that they (d) stanke in the syght of Dauid, they sent, and hyred the * Syrians of the house of Rehob, and the Syrians of Zoba, twentie thousande footemen, and of kyng Maacha a thousande men, and of Istob twelue thousande men.

7 And

(a) This kindnesse is thought to be by sauyng one of his brethren, whiche fled to him from the kyng of Ammon, or for that Dauid in his trouble receiued at his handes reliefe and comfort.

(b) That is, by his seruantes.

" Heb. in thyne eyes doth Dauid

(c) For a dispite and a shame to Dauid and the children of Israel.

(d) That they had deserued Dauids displeasure, for the iniurie donne to his ambassadours.

* or, Arumites.

7 And when Dauid heard of it, he sent Ioab, and al the host of strong men.

8 And the chyldren of Ammon came out, and put theyr armie in aray at the entryng in of the gate: and the Syrians of Zoba, of Rehob, Istob, and Maacha, were by them selues in the feelde.

9 When Ioab sawe that the front of the battaile was against him before & behind, he chose of al the choyse of Israel, and put them in aray agaynst the Syrians.

10 And the reast of the people he delyuered into the hande of Abisai his brother, that he myght put them in aray agaynst the chyldren of Ammon.

11 And he sayd, If the Syrians be stronger then I, thou shalt helpe me: but yf the chyldren of Ammon be to strong for thee, I wyl come and succour thee.

12 Therefore quite thee lyke a man, and let vs be valiant for our people, and for the cities of our God: and the Lord do that whiche is good in his owne eyes.

13 And Ioab proceeded forth, and the people that were with him, to fight against the Syrians: but they fled before hym.

14 And when the chyldren of Ammon sawe that the Syrians were fled, then fled they also before Abisai, and entred into the citie: and so Ioab returned from the chyldren of Ammon, and came to Hierusalem.

15 And when the Syrians sawe that they were smitten before Israel, they geathered them togeather.

16 And Hadarezer sent, and brought out the Syrians that were beyond the * riuer, and they came to Helam: and Zoba the captayne of the host of Hadarezer went before them.

* or, Euphrates.

17 And when it was shewed Dauid, he geathered (e) al Israel togeather, and passed ouer Iordane, and came to Helam: and the Syrians set them selues in aray agaynst Dauid, and fought with hym.

(e) Meanyng the greatest part.

18 And the Syrians fled before Israel, and Dauid destroyed (f) seuen hundred charets of the Syrians, and fourtie thousand horsmen, and smote Zoba the captayne of theyr host, whiche also dyed there.

(f) Whiche were the cheefest and most principal: for in al he destroyed seuen thousande. 1. Cro. xix. d or the souldiers whiche were in 700 charrettes.

19 And when al the kynges (that were) seruantes to Hadarezer sawe, that they fel before Israel, they made peace with Israel, and serued them: and so the Syrians feared to helpe the chyldren of Ammon any more.

The. xi. Chapter.

1. The citie Rabba is besieged. 4. Dauid committeth adultrie. 17. Vrias is slayne. 27. Dauid maryeth Bethsabe.

1 AND it came to passe, that after the yere was expired, in the tyme (a) when kynges goe forth to battel, Dauid sent Ioab and his seruantes with hym, and al Israel, whiche destroyed the chyldren of Ammon, and besieged Rabba: but Dauid tarryed styl at Hierusalem.

(a) The yeere folowyng, about the spring time, 1. Par. 20. a

2 And in an euenyng tyde Dauid arose out of his (b) bead, and walked vpon the roofe of the kinges palace, and from the roofe he sawe a woman washyng her selfe, and the woman was very beautiful to loke vpon.

(b) Whereupon he vsed to reast at after noone, as was read of Isboseth. Chap. 4. c. Exod. 2. a.

3 And Dauid sent to enquire what woman it shoulde be: And one sayde, Is not this Bethsabe the daughter of Eliam, and wife to (c) Urias the Hethite?

(c) VVho was not an Israelite borne, but couerted to the true religion.

4 And Dauid sent messengers, and tooke her away: And she came in vnto hym, and he lay with her (and she was purified from her vncleanneße) and returned vnto her house.

5 And the woman conceiued, and sent and (d) tolde Dauid, & sayd, I am with childe.

(d) Fearyng least she shoulde be stoned, accordyng to the lawe.

6 And Dauid sent to Ioab, saying, Sende me Urias the Hethite. And Ioab sent Urias to Dauid.

7 And when Urias was come vnto hym, Dauid demaunded of hym how Ioab did, and howe the people fared, and howe the warre prospered?

8 And Dauid said to Urias, (e) Goe downe to thy house, and washe thy feete. And Urias departed out of the kynges pallace, and there folowed hym a present from the kyng.

(e) Dauid thought by this meanes to cloke his fault.

9 But Urias slept at the dooze of the kings pallace, with al the seruantes of his lorde, and went not downe to his house.

10 Which when they had tolde Dauid, saying, Urias went not downe vnto his house: Dauid sayde vnto Urias, Camest thou not from thy iourney? why diddest thou not goe downe then vnto thyne house?

11 Urias answeared Dauid, The arke, and Israel, and Iuda dwel in pauilions, and my lord Ioab, and the seruantes of my lorde abide in the open feeldes, and shal I then goe into mine house, to eate, & drynke, and lye with my wyfe? By thy lyfe, and by the lyfe of thy soule, I wyl not doo this thyng.

12 And Dauid sayde to Urias, Tary here this day also, and to morowe I will let thee depart. And so Urias abode in Hierusalem that day, and the morowe. 2. Sa. 14. e.

13 And when Dauid had called hym, he dyd eate and drynke before hym, and he made him (f) drunke: And at euen he went out to lye on his couche with the seruantes of his lorde, but went not downe to his house.

(f) Thereby to prouoke him to goe and lye by his wyfe.

14 Da

14 On the morowe Dauid wrote a letter to Ioab, and sent it by the hande of Urias:
15 And he wrote thus in the letter, (g) Put ye Urias in the forefront of the sharper battayle, and comme ye backe from hym, that he may be smitten, and dye.
16 So when Ioab besieged the citie, he assigned Urias vnto a place where he wist that strong menne were.
17 And the menne of the citie came out, and fought with Ioab: and there were certaine ouerthrowen of the people of the seruantes of Dauid: & Urias the Hethite dyed also.
18 Then Ioab sent, and tolde Dauid al the thinges concernyng the warre:
19 And charged the messenger, sayeing, When thou hast made an ende of tellyng the matters of the warre vnto the kyng:
20 If the kynges anger aryse, and he say vnto thee, Wherefore approched ye so nigh vnto the citie when ye dyd fyght? wist ye not that they would hurle and shoote from the wal?
21 Who smote Abimelech sonne of (h) Ierubeseth? Dyd not a woman cast a peece of a mylstone vpon hym from the wal, and he dyed in Thebes? why went ye nygh the wal? Then say thou, Thy seruant Urias the Hethite is dead also.
22 So the messenger went, and came and shewed Dauid al that Ioab had sent hym for.
23 And the messenger sayde vnto Dauid, The menne preuayled agaynst vs, & came out vnto vs into the feeld, and we "pursued them euen vnto the entring of the gate:
24 And the shooters shotte from the walles vpon thy seruantes, and some of the kynges seruantes be dead, and thy seruant Urias the Hethite is dead also.
25 And Dauid sayde vnto the messenger, Thus shalt thou say vnto Ioab, Let not that thing trouble thee, for the swoorde deuoureth "one as wel as an other: Make thy battel more strong against the citie, to ouerthrowe it, and encourage thou hym.
26 And when the wyfe of Urias heard that her husbande was dead, she mourned for hym.
27 And when the mournyng was past, Dauid sent, and fet her to his house, and she became his wyfe, and bare him a sonne: but this thing that Dauid dyd "displeased the Lorde.

(g) Except God continually vphold vs with his mighty spirite, the most perfect ful headlong to al vice and abomination

(h) Meanyng Gedeon. Judg. 9. g.

"Heb. were against thē.

"Heb. so and so.

"Heb. was euyl in the eyes of the Lorde.

The. xii. Chapter.

1. Dauid reproued by Nathan, confesseth his sinne. 18. The chylde conceiued in aduulterie dyeth.

1 AND the Lorde (a) sent Nathan vnto Dauid: and he came vnto him, & tolde hym, There were two menne in one citie, the one ryche, and the other poore.
2 The ryche man had exceedyng manye sheepe and oxen:
3 But the poore had nothyng saue one litle sheepe, which he had bought and nourished vp: and it grewe vp with hym, and with his chyldren also, and dyd eate of his owne "meate, and dranke of his owne cup, and slept in his bosome: and was vnto hym as his daughter.
4 And there came a "stranger vnto the riche man, and he "spared to take of his owne sheepe, and of his owne oxen, to dresse for the stranger that was comme vnto him: but toke the poore mans sheepe, and dressed it for the man that was comme to hym.
5 And "Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord lyueth, the man that hath donne this thyng is the "chylde of death:
6 He shal restore the lambe "foure foulde, because he did this thing, and had no pitie.
7 And Nathan sayde to Dauid, Thou art the man: thus sayth the Lorde God of Israel, I annoynted thee kyng ouer Israel, and ryd thee out of the hande of Saul.
8 I gaue thee thy maisters (b) house, and thy maisters (c) wiues into thy bosome, and gaue thee the house of Israel and of Iuda, and myght (yf that had benne to litle) haue geuen thee "so muche more.
9 Wherefore then hast thou despised the commaundement of the Lorde, to doo euyl in his syght? thou hast kylde Urias the Hethite with the swoorde, and hast taken his wyfe to thy wyfe, and hast (d) slayne hym with the swoorde of the chyldren of Ammon.
10 Nowe therefore the swoorde shal neuer depart from thyne house, because thou hast despised me, and taken the wyfe of Urias the Hethite to be thy wyfe.
11 Wherefore thus sayth the Lorde, Beholde, I wyl stirre vp euyl agaynst thee, euen out of thyne owne house, and wyl take thy wyues before thyne eyes, and geue them vnto thy neyghbour, and he shal lye with thy wyues in the syght of this (e) sunne.
12 For thou diddest it secretly: but I wyl doo this thyng before al Israel, and in the open sunne lyght.
13 And Dauid sayde vnto Nathan, I haue sinned agaynst the Lord. And Nathan sayd vnto Dauid, The Lorde also hath put (f) away thy sinne, thou shalt not dye.
14 Howbeit, because in dooyng this deede,

(a) Because Dauid lay nowe drowned in sinne, the louyng mercy of God, whiche suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.
"or, moysel
"or, wayfaryng man.
"or, refused
"Heb. the anger of Dauid was kindled.
"or, shal surely dye.
"or, twyse foure folde. 1. Sam. 16. c
(b) For Dauid succeded Saul in his kingdome.
(c) They expounde this of Egla, and as somme thinke Rispha. As for Michol she was Sauls daughter.
"Heb. suche and suche thinges.
(d) Most cruelly delyueryng him to the handes of gods enimies.
(e) Meanyng openly as at noonedayes.
(f) Because thou hast vnsaygnedly turned vnto the Lorde, & confessed thy sinne.

thou haſt geuen the enimies of the Lorde a cauſe to (g) blaſpheme, the chylde that is borne vnto thee ſhal ſurely dye.

15 And Nathan departed vnto his houſe: and the Lorde ſtrake the chylde that Urias wife bare vnto Dauid, and it ſickened ſore.

16 Dauid therefore beſought God for the chylde, and faſted, and (h) went in, and lay al nyght vpon the earth.

17 And the elders of his houſe aroſe, and went to him, to take him vp from the earth: but he would not, neither dyd he eate meat with them.

18 And the ſeuenth day the childe dyed, and the ſeruantes of Dauid feared to tel hym that the chylde was dead: for they ſayde, Beholde, whyle the chylde was yet alyue, we ſpake vnto him, and he would not hearken vnto our voyce: howe wyl he then "vexe him ſelf, if we tel him that the childe is dead?

19 But Dauid ſeyng his ſeruantes whiſpering, perceiued that the childe was dead: and Dauid ſayde vnto his ſeruantes, Is the childe dead? They ſayde, He is dead.

20 And Dauid aroſe from the earth, and waſhed, and (i) annoynted him ſelfe, and changed his apparrel, and came into the houſe of the Lorde, and worſhipped: and afterwarde came to his owne houſe, and bade that they ſhould ſet bread before him, and he dyd eate.

21 Then ſayde his (k) ſeruantes vnto him, What thing is this that thou haſt donne? thou diddeſt faſt and weepe for the chylde whyle it was alyue, and aſſoone as it was dead, thou diddeſt ryſe vp and eate meate.

22 He ſayd, Whyle the child was yet aliue, I faſted and wept: for this I thought, Who can tel whether God wil haue mercy on me, that the chylde may lyue?

23 But nowe ſeeyng it is dead, wherefore ſhoulde I faſt? (l) Can I "bryng hym agayne any more? I ſhal goe to him, rather then he ſhal comme agayne to me.

24 And Dauid comforted Bethſabe his wyfe, and went in vnto her, and lay with her: and ſhe bare a ſonne, and he called his name Solomon, and the Lorde loued him,

25 And had ſent by the hand of (m) Nathan the prophete, therfore (n) he called his name "Iedidia, of the Lordes behalfe.

26 Then Ioab fought agaynſt Rabba of the childzen of Ammon, & tooke the "citie of the kyngdome.

27 And Ioab ſent meſſengers to Dauid, ſayeng, I haue fought agaynſt Rabba, and haue taken the (o) citie of waters.

28 Nowe therefore geather the reſt of the people togeather, and beſiege the citie, that thou mayſt take it: leſt I take it, and it be called after my name.

29 And Dauid geathered al the people togeather, and went agaynſt Rabba, and beſieged it, and tooke it.

30 And he tooke their kinges crowne from his head (which wayed a (p) talent of gold, and in it were pzecious ſtones) and it was ſet on Dauids head, and he brought away the ſpoyle of the citie, in exceedyng great abundance.

31 And he caryed away the people that was therein, and put them (q) vnder ſawes, and vnder iron harrowes, and vnder axes of iron, and thruſt them into the tyle kyl: thus dyd he with al the cities of the chyldzen of Ammon. And ſo Dauid and al the people returned vnto Hieruſalem.

(g) In ſaying that the lord hath appointed a wicked man to raigne ouer his people.
(h) To wit, to his priuie chamber.
"Heb. doo tuyl to him ſelfe.
(i) Shewyng that our lamentations ought not to be exceſſiue, but moderate and that we muſt prayſe God in al his doynges.
(k) As they whiche conſydered not that God graunteth many things to the iobs & teares of the faythful.
(l) He cõfirmeth him ſelfe to Gods wyl, & comforteth hym ſelfe by obedience to the ſame.
" or, cal.
Mat. 1. a.
(m) To cal him Solomon.
(n) Meanyng Dauid.
"Lonyng to the Lorde.
" or, the cheefeſt citie.
(o) That is, the cheefeſt part of the citie, where the kinges palace, and al the condites were.
(p) That is, threeſcore pounde, after the wayght of the comon talent.
(q) Recompencing the cruel enimies of God, with cruel death.

The. xiii. Chapter.

14. Amnon Dauids ſonne defyleth his ſiſter Thamar. 19. Thamar is corforted by her brother Abſalom. 29. Abſalom therfore kylleth Amnon.

1 AFter this, ſo it was that Abſalom the ſonne of Dauid had a fayre ſiſter, named (a) Thamar, whom Amnon the ſonne of Dauid loued.

2 And he was ſo ſore vexed, that he fel ſicke for his ſiſter Thamar: for ſhe was a (b) virgin, and he thought it harde for him to doo any thyng to her.

3 But Amnon had a freende called Ionadab, the ſonne of Simah Dauids brother: and Ionadab was a very ſubtile man.

4 And he ſayde vnto him, Howe commeth it that thou, being the kings ſonne, art thus conſumed from day to day? Wylt thou not tel me? Amnon anſweared hym, I loue Thamar my brother Abſaloms ſiſter.

5 Ionadab ſayde vnto hym, (c) Lay thee downe on thy bed, and make thee ſelf ſicke: and when thy father is comme to ſee thee, ſay vnto him, I pray thee, let my ſiſter Thamar comme, and geue me meate, and dreſſe it in my ſyght, that I may ſee it, and eate it of her hande.

6 And ſo Amnon lay downe, and made him ſelfe ſicke: and when the king was comme to ſee him, Amnon ſayde vnto the kyng, I pray thee, let Thamar my ſiſter comme, and make me a couple of (d) cakes in my ſyght, that I may eate of her hande.

7 Then Dauid ſent home to Thamar, ſaying, Goe nowe to thy brother Amnons houſe, and dreſſe him meate.

8 So Thamar went to her brother Amnons houſe, (and he was layed downe) and ſhe tooke "floure, and kneaded it, and made cakes

(a) Thamar was Abſaloms ſiſter both by father and mother, and Amnons only by father.
(b) And therfore kept in her fathers houſe, as virgins were accuſtomed.
(c) Here we ſee, that ther is no enterpriſe ſo wicked, that can lacke a counſeller to further the ſame.
(d) Meaning ſomme delicate & daintie meate.
" or, paſt.

takes in his sight, and dyd bake them.

9 And tooke a panne, and (e) powred them out before him, but he would not eate: And Ammon saide, Haue out (f) al menne from me. And they went al out from him.

10 And Amnon saide vnto Thamar, Bring the meate into the chamber, that I may eate of thyne hande. And Thamar tooke the cakes whiche she had made, & brought them into the chamber to Ammon her brother:

11 And when she had set them before hym to eate, he tooke her, and said vnto her, Come lye with me, my syster.

12 And she answeared him, Nay my brother doo not force me: for there hath no suche thing benne donne in Israel, doo not thou this folly.

13 And I, * whyther shal I cause my shame to go? and thou shalt be as one of the (g) fooles in Israel: Nowe therefore, I pray thee, speake vnto the king, and he wyl not denie me vnto thee.

14 How be it he would not hearken vnto her voyce: but being stronger then she, forced her, and lay with her.

15 And then Ammon hated her exceedyngly, so that the hatred wherewith he hated her, was greater then the loue with which he before loued her: and Ammon saide vnto her, Up, and geat thee hence.

16 She answeared him, * There is no cause: This euil that thou puttest me away, is greater then the other that thou dyddest vnto me. Neuertheleſſe, he would not heare her:

17 But called his * boye that serued him, and saide, Put away this woman from me, and bolt the dooze after her.

18 And she had a garment of (h) diuers colours vpon her: for with suche garmentes were the kinges daughters that were virgins appareled. Then his seruant brought her out, and locked the dooze after her.

19 And Thamar tooke and put ashes on her head, and rent her garment of diuers colours that was on her, and layd her hand on her head, and so she went away crying.

20 And Absalom her brother said vnto her, Hath Ammon thy brother ben with thee? Nowe yet be stil my sister, he is thy brother, let not this thing greeue thyne hart. And so Thamar remayned desolate in her brother Absaloms house.

21 But when king Dauid heard of al these thinges, he was very wroth.

22 And Absalom said vnto his brother Ammon neither good nor bad: howbeit Absalom hated Ammon, because he had forced his sister Thamar.

23 And after the time of two yeeres, Absalom had sheepe shearers in the * playne of Hazor, beside Ephraim, and bade all the kinges sonnes.

24 And came to the king and saide, Behold, thy seruant hath sheepe shearers, I pray thee, that the king with his seruaunts come to thy seruant.

25 The king answeared Absalom, Nay my sonne, I pray thee, let vs not goe al, lest we be chargeable vnto thee. And Absalom lay sore vpon him: howebeit he would not goe, but * blessed him.

26 Then sayde Absalom, But I pray thee shal not my brother (i) Amnon goe with vs? And the king answeared him, What needeth it that he goe with thee?

27 But Absalom made such instance, that he let Ammon and al the kinges children goe with him.

28 Nowe had Absalom commaunded his young menne, saying, Marke when Ammons (k) hart is meery with wine, and when I bid you, Smite Ammon: then kill him, and feare not: haue not I bidden you? be bolde therefore, and play the menne.

29 And the seruantes of Absalom dyd vnto Ammon, euen as Absalom had commaunded: and al the kinges sonnes arose, & euery man gate him vp vpon his mule, & fled.

30 And whyle they were yet in the way, tydinges came to Dauid, saying, Absalom hath slayne al the kinges sonnes, and there is none leaft alyue.

31 Then the king arose, and tare his garmentes, and lay along on the (l) earth: and al his seruantes stoode by with their clothes rent.

32 And Jonadab the sonne of Simah, Dauids brother, answeared and sayde, Let not my lorde suppose that they haue slayne all the young menne of the kinges sonnes, but Ammon only is dead: for that hath benne determined in Absaloms minde, since he forced his sister Thamar.

33 Nowe therefore let not my lorde the king * take the thing so greeuously, to thynke that al the kinges sonnes are dead, * for Ammon only is dead.

34 But Absalom fled: and the young man that keapt the watche, lyft vp his eyes and looked, and beholde, there came much people by ye way of the hil syde * behind him.

35 And Jonadab saide vnto the king, Beholde the kinges sonnes come: as thy seruant sayde, so it is.

36 And as soone as he had leaft speaking, beholde the kinges sonnes came, and lyft vp their voyces, and weapt. The king also & al his seruantes weapt exceedyngly soare.

(e) That is, she serued them on a dishe.

(f) For the wicked are ashamed to doo that afore men, whiche they are not afrayde to commit in the syght of god.

* or, howe shal I put away my shame.

(g) As a lewde and wicked person.

* or, for this cause:

* or, seruant.

(h) For that whiche was of diuers colours or peeces, in those dayes was had in great estimation. Ge. xxxvii. a

* or, Baal Hazor.

* or, thanked.

(i) Pretendyng to the king that Ammon was most deare vnto him.

(k) Then being voyde of care, and casting no perill.

1. Sam. 1. b.

(l) In token of sorow and greefe.

* or, take it to hart.

* or, but.

* or, one after an other.

(k) For Maachah his mother was the daughter of Thalmai. Chap. iii.

37 But Absalom escaped, and went to (k) Thalmai the sonne of Ammihur king of Gesur: and Dauid mourned for his sonne euery day.

38 And so Absalom escaped, and went to Gesur, and was there three yeeres.

39 And king Dauid " desired to goe forth vnto Absalom: for where as Amnon was dead, he was comforted ouer him.

" or, ceased.

The. xiiii. Chapter.

2. Absalom is reconciled to his father by the subtelties of Ioab. 24. Absalom may not see the kinges face.

1 IOab the sonne of Zaruia, perceiued that the kinges (a) hart was towarde Absalom:

(a) That the king fauoured him. " or, subtile

2 And he sent to Thecoa, and fet thence a " wyse woman, and sayd vnto her, I pray thee faine thee selfe to be a mourner, and put on mourning apparel, and (b) annoynt not thee selfe with oyle, but be as a woman that had long time mourned for the dead:

(b) In token of mourning, for they vsed annointing to seeme cheereful.

3 And come to the king, and speake on this manner vnto him: And so Ioab " taught her what she shoulde say.

" Hebre. put wordes in her mouth.

4 And when the woman of Thecoa spake with the king, she felle on her face to the grounde, and did obeysance, and saide " Helpe, O king.

" Heb. saue.

5 The king saide vnto her, What ayleth thee? She answeared, I am in deede a " widowe, and myne husbande is dead.

" Hebru. a widowe woman.

6 And thy handmayde had (c) two sonnes, and they two fought togeather in the feeld, where was no man to goe betweene them, but the one smote the other, and slue him.

(c) Vnder this parable, she describeth the death of Amnon, by Absalom.

7 And beholde, the whole kynrede is risen agaynst thy handmayde, and they saide, Deliuer him that smote his brother, that we may kil him for the (d) soule of his brother whom he slue, we wyl destroy the heire also: and so they shal quenche my sparkle whiche is leaft, and shal not leaue to my husbande neither name nor issue vpon the earth.

(d) According to the lawe whiche commaundeth the slayer to be slaine. Gene. ix. b.

8 And the king sayde vnto the woman, Goe home to thyne house, I wyl geue a charge for thee.

9 And the woman of Thecoa saide vnto the king, My Lorde, O king, this (e) trespasse be on me, and on my fathers house: and the king and his throne be " giltlesse.

(e) As touching the breache of the lawe whiche punisheth blood, let me beare the blame. " or, innocent.

10 And the king said, If any man say ought vnto thee, bring him to me, and he shal " hurt thee no more.

" Hebr. touche. 1. Sam. 24.

11 Then saide she, I pray thee, let the kyng remember the Lorde thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answeared, As the Lorde lyueth, there shal not one heare of thy sonne fal to the earth.

12 The woman sayde, Let thyne handmayd speake one woorde vnto my lorde the king. And he saide, Say on.

13 The woman sayde, Wherefore then hast thou (f) thought suche a thing agaynst the people of God? For the king dooth speake this thing as one whiche is faultie, that he shoulde not fetch home agayne his banished.

(f) Why dost thou geue contrary sentence in thy sonne Absalom.

14 For we must needes dye, and are as water spilt on the grounde, whiche can not be geathered vp agayne, neither dooth god spare any person: yet dooth he appoynt (g) meanes, that his banished be not vtterly expelled from him.

(g) God hath prouided wayes (as sanctuaries) to saue them oft times, whom man iudgeth wor thy death.

15 Nowe therefore I am come to speake of this thing vnto my Lorde the king, (because) the people (h) haue made me afrayd: and thy handmayde saide, nowe wyl I speake vnto the king, it may be that the king wyl perfourme the request of his handmayde.

(h) For I thought they woulde kil this my heire.

16 And the king shal heare his handmayd, to deliuer her out of the hand of the man that woulde haue destroyed me, and also my sonne, out of the inheritance of God.

17 And thyne handmayde sayde, The word of my lorde the king shal nowe be " comfortable: for my lorde the king is as an (i) angel of God in hearing of good and bad: therefore the Lorde thy GOD be with thee.

" Hebre. rest.

(i) Is of great wysdome to discerne right from wrong.

18 Then the king answeared and sayde vnto the woman, Hide not from me, I pray thee, the thing that I shal aske thee. And the woman sayde, Let my Lorde the kyng nowe speake.

19 And the king sayde, Is not the (k) hande of Ioab with thee in al this matter? The woman answeared and sayde, As thy soule lyueth my lorde the king, I wyl not turne to the ryght hande nor to the leaft, from ought that my lorde the king hath spoken: for euen thy seruant Ioab bade me, and he put al these woordes in the mouth of thyne handmayde:

(k) Hast not thou donne this by the counsel of Ioab.

20 For to the intent that I should (l) change the fourme of speache, hath thy seruant Ioab donne this thing: and my lorde is wyse, according to the wysedome of an angel of God, to vnderstande al thinges that are in the earth.

(l) By speaking rather in parable then plainly.

21 And the king sayde vnto Ioab, Beholde, I haue (m) donne this thing: goe, and bryng the young man Absalom agayne.

(m) I haue graunted thy request.

22 And Ioab fel to the grounde on his face, and

" Hebre. bleſſed.

and bowed him ſelfe, and " thanked the king: and Joab ſayde, Nowe thy ſeruant knoweth that I haue founde grace in thy ſyght my lorde, O king, in that the kyng hath fulfylled the requeſt of his ſeruant.

23 And ſo Joab aroſe, and went to Geſur, and brought Abſalom to Hieruſalem.

24 And the kyng ſayde, Let hym turne to his owne houſe, and not ſee my face. And ſo Abſalom returned to his owne houſe, and ſawe not the kynges face.

25 But in al Iſrael there was none to be ſo muche prayſed as Abſalom for beautie: from the ſole of his foote, to the top of his head there was no blemiſhe in him.

26 And when he polled his head, (for at euery yeeres ende he polled it: becauſe the heare was heauy on him, therefore he polled it,) he weyghed the heare of his head at two hundred (n) ſicles, after the kinges waygh.

(n) Whiche wayed ſixe pound foure ounces, after halfe an ounce to the ſicle.

27 And Abſalom had three ſonnes borne him, and one daughter named Thamar, whiche was a fayre woman to looke vpon.

28 So Abſalom dwelt two yeeres in Hieruſalem, and ſawe not the kinges face.

29 Therfore Abſalom ſent for Joab to haue ſent hym to the king, but he woulde not comme to hym: and when he ſent agayne, he woulde not comme.

30 Therefore he ſayde vnto his ſeruantes, Behold, Joab hath a feelde by my " place, and he hath barley therein: goe, and (o) ſet it on fyre. And Abſaloms ſeruantes ſet it on fyre.

" Or, poſſeſſion.

(o) Here is an vnmercyful cruel hart, couered in this beauteful body.

31 Then Joab aroſe, and came to Abſalom vnto his houſe, and ſayde vnto hym, Wherefore haue thy ſeruantes burnt my feelde with fyre?

32 And Abſalom anſweared Joab, Behold I ſent for thee, deſyring thee to comme, becauſe I would haue ſent thee to the kyng, for to ſay, Wherefore am I comme from Geſur? It had benne better for me to haue benne there ſtyl: Nowe therefore woulde I ſee the kynges face, and if there be any (p) treſpaſſe in me, let hym kyl me.

(p) If I haue offended by reuengyng my ſiſters diſhonour. Thus the wicked iuſtifie theſelues in their euyl.

33 And ſo Joab came to the king, and tolde him: which when he had ſent for Abſalom, he came to the king, and fel to the grounde on his face before hym, and the kyng kyſſed Abſalom.

The. xv. Chapter.

2. The practiſes of Abſalom to aſpire to the kingdome. 14. Dauid and his ſeruantes flee. 31. Dauids prayer.

1 AFter this Abſalom " prepared him charrettes and horſes, and fyftie men to runne before him.

" Heb. made hym.

2 And Abſalom roſe vp early, & ſtoode in the place of the entring in of the gate: and euery man that had any " matter, and came to the kyng for iudgement, hym dyd Abſalom cal vnto hym, and ſayde, Of what citie art thou? He anſweared, Thy ſeruant is of one of the (a) tribes of Iſrael.

" Or, controuerſie.

(a) That is, notyng of what citie or place he was.

3 And Abſalom ſayde vnto hym, See, thy matters are good and ryghteous, but there is no man (deputed) of the kyng to heare thee.

4 Abſalom ſayd moreouer, Oh that I were made (b) iudge in the land, that euery man whiche hath any plea and matter in the law, might comme to me, and that I might doo him iuſtice!

(b) Thus by ſlander, flatterie, & fayre promiſes, the wicked ſeeke preferment.

5 And when any man came nygh to hym, and did him obeyſance, he put foorth his hand, and toke him to him, and kiſſed him.

6 And on this manner dyd Abſalom to al Iſrael, that came to the king for iudgement: ſo Abſalom (c) ſtale the hartes of the menne of Iſrael.

B

(c) By intiſing them fro his father to him ſelfe.

7 And after (d) fourtie yeeres Abſalom ſaid vnto the kyng, I pray thee, let me goe to Hebron, and pay my vowe whiche I haue vowed vnto the Lorde.

(d) Conteyning from the time that the Iſraelites had aſked a kyng of Samuel.

8 For thy ſeruant vowed a vowe when I was in Geſur in Syria, ſaying, If the Lord ſhal bring me agayne in deede to Hieruſalem, I (e) wyl ſerue the Lorde.

(e) By colour of religion he hunteth after the kyngdome.

9 And the kyng ſayde vnto him, Goe in peace. And ſo he aroſe, and went to Hebron.

10 But Abſalom ſent ſpyes throughout al the tribes of Iſrael, ſayeing, Aſſoone as ye heare the voyce of the trumpet blowe, ye ſhal ſay, Abſalom raigneth in Hebron.

11 And with Abſalom went two hundred menne out of Hieruſalem that were (f) called, and they went with pure hartes, not knowing of (g) any thing.

(f) And byd to his feaſt in Hebron.

(g) That Abſalom went about.

12 And Abſalom ſent for Achitofel the Gilonite Dauids counſellour, from his citie Gilo, whyle he offered ſacrifices, and there was wrought ſtrong treaſon: for the people went and increaſed with Abſalom.

13 And there came a meſſenger to Dauid, and ſayde, The hartes of the menne of Iſrael are turned after Abſalom.

14 And Dauid ſayde vnto al his ſeruantes that were with him at Hieruſalem, Vp, that we may flee, for we ſhal not els eſcape (h) from Abſalom: make ſpeede to depart, leſt he comme ſodenly, and catche vs, and bring euyl vpon vs, & ſmyte the citie with the edge of the ſwoorde.

C

(h) For neyther is there hope of mercy at his cruel hands, neyther are we at this ſo layne able to make our part good agaynſt him.

15 And the kynges ſeruantes ſayde vnto him, Behold, thy ſeruantes (are redy to doo) whatſoeuer my lorde the kyng ſhal " appoynt.

" Heb. choole

16 And the king departed, and al his housholde (i) at his feete: and the king left tenne concubines to keepe the house.

17 And the king went fooyth, & al the people at his feete, and taryed in a place that was (k) farre of.

18 And al his seruantes went about hym: and al the Cerethites, and al the Phelethites, and al the Gethites, euen syxe hundred menne, whiche were comme after him from Geth, went before the king.

19 Then sayd the kyng to (l) Ithai the Gethite, Wherefore commest thou with vs? Returne, and abyde with the kyng, for thou art a stranger, depart therfore to thy place.

20 Thou camest yesterday, and shoulde I vnquiet thee to day to goe with vs? I wyl goe whyther I can: therfore returne thou, and carie agayne thy (m) brethren: mercy and trueth be with thee.

21 And Ithai answeared the kyng, & saide, As the Lorde lyueth, and as my lorde the kyng lyueth, in what place my Lorde the kyng shalbe, whether in death or lyfe, euen there also wyl thy seruant be.

D

22 And Dauid sayd to Ithai, Comme then, and goe forewarde. And Ithai the Gethite went fooyth, and al his menne, and al the chyldren that were with hym.

23 And al the countrey weapt with a loude voyce, and al the people went ouer: the kyng also hym selfe passed ouer the brooke Cedron, and al the people went ouer towarde the way that leadeth to the wyldernesse.

24 And lo, Sadoc also and al the Leuites were with him, and (n) bare the arke of the couenant of God, and they set downe the arke of God, and Abiathar (o) went vp, vntyl the people were al comme ouer out of the citie.

25 And the kyng sayde vnto Sadoc, Cary the arke of God agayne into the citie: yf I shal fynde fauour in the eyes of the Lorde, he wyl bryng me agayne, and shewe me both it, and the tabernacle thereof.

26 But if he thus say, I haue no lust vnto thee: behold (p) here am I, let him doo with me what seemeth good in his eyes.

27 The kyng sayde also vnto Sadoc the priest, Art not thou a Sear? Returne into the citie in peace, and take your two sonnes with you, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I wyl tary in the feeldes of the wyldernesse, vntyl there comme somme woorde from you to be tolde me.

29 Sadoc therefore and Abiathar caryed the arke of God agayne to Hierusalem, and they taryed there.

30 And Dauid went vp on mount Oliuet, and weapt as he went vp, and had his head (q) couered, and went barefoote, and al the people that was with him had euery man his head couered, and as they went vp, they weapt.

31 And one tolde Dauid, sayeing, Achitophel is one of them that haue conspired with Absalom. And Dauid sayd, O Lord, I pray thee, turne the (r) counsel of Achitophel into foolishnesse.

32 When Dauid was comme to the toppe of the mount, he worshipped God: and behold, Chusai the Arachite came agaynst him, with his coate torne, and hauing earth vpon his head.

33 Unto whom Dauid sayde, If thou goe with me, thou shalt be a burden vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I wyl be thy seruant, O kyng: as I haue thus long ben thy fathers seruant, so am I nowe thy seruant: thou mayest "for my sake destroy the counsel of Achitophel.

35 And hast thou not there with thee Sadoc and Abiathar the priestes? therefore whatsoeuer thou shalt heare out of the kynges house, thou shalt shew to Sadoc and Abiathar the priestes.

36 And behold, they haue there with them their two sonnes, Ahimaaz Sadocs sonne, and Jonathan Abiathars sonne: by them also shal ye sende me al that ye can heare.

37 And so Chusai Dauids freende went to the citie, and Absalom entred into Hierusalem.

The. xvi. Chapter.

1. The infidelitie of Ziba. 5. Semei curseth Dauid. 16. Chusai commeth to Absalom.

A

AND when Dauid was a litle past the (a) toppe (of the hyl,) beholde, Ziba the seruant of Miphiboseth met hym with a couple of asses sadled, and vpon them two hundred loaues of bread, and one hundred bunches of reasynges, and an hundred of dryed "fygges, and a bottel of wyne.

2 And the kyng sayde vnto Ziba, What meanest thou with these? And Ziba sayde, They be asses for the kinges housholde to ryde on, and bread and fruite for the young menne to eate, and wine, that suche as be faynt in the wyldernesse may drinke.

3 And the kyng sayde, Where is thy maisters sonne? Ziba answeared vnto the kyng, Beholde, he taryeth styl at Hierusalem: for he sayde, This day shal the house of Israel restore me the kyngdome of my father.

4 Then

(i) That is, after him.

(k) To wit, from Hierusalem.

(l) Who, as somme write was the kinges sonne of Gath, called Achis.

(m) That is, the souldiers that be with thee.

(n) Whiche was the charge of the Caathites. Num. 4. a.

(o) To stande by the arke.

(p) Gods wyl is a comfort and a cause of contentation to the faythful in al aduersities.

E

(q) With asshes & dust, after the maner of them that be in sorowe.

(r) Terrible is the counsel of the wicked worldly wise, agaynst the innocent, except God, who oft turneth it to folly, doo frustrate and disapoynt the same.

F

"Heb. to me, that is, to my commoditie.

(a) Whiche was the hyl of Oliues.

"or, fygge cakes.

4 Then saide the king to Ziba, Beholde, thyne are al that parteyned vnto Miphiboseth. And Ziba said, I humbly "beseeche thee that I may fynde grace in thy syght, my Lorde, O kyng.

"Hebre. I woorshyp.

5 And when king Dauid came to (b) Bahurim, beholde, thence came out a man of the kinred of the house of Saul, named Semei the sonne of Gera, & he came out cursyng.

(b) Whiche was a citie in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruantes of Dauid: and al the people and al the menne of warre were on his (c) ryght hande, and on his leaft.

(c) That is, round about him.

7 And thus saide Semei when he cursed, Comme foorth, comme foorth, thou "blood shedder, and thou man of * Belial.

"Hebre. man of blood. * or, wicked man.

8 The Lorde hath brought vpon thee al the (d) blood of the house of Saul, in whose steade thou hast raigned, and the Lorde hath deliuered the kingdome into the hand of Absalom thy sonne: and beholde, thou art comme to thy mischeefe, because thou art a bloodshedder.

(d) This he said, because of the death of Isboseth and Abner, suspecting Dauid to be giltie to the same.

9 Then saide Abisai the sonne of Zaruia vnto the king, Why dooth this dead dogge curse my lorde the king? let me goe nowe and take of the head of him.

(e) Dauid felt that this was the iudgement of god for his sinne, & therefore humbleth him selfe to his rodde.

10 And the king sayde, What haue I to doo with you ye sonnes of Zaruia? for he curseth, euen because the Lorde hath (e) bidden him curse Dauid: who dare then say, Wherefore hast thou donne so?

11 And Dauid sayde to Abisai, and to al his seruantes, Beholde, my sonne whiche came of myne owne bowels, seeketh my lyfe: howe muche more then may this sonne of Iemini doo it? Suffer him to curse, for the Lorde hath bidden him.

"Hebre. on myne eye.

12 It may be that the Lorde wyl looke on myne "affliction, and (f) doo me good for his cursing this day.

(f) Meaning that the lord wyl send comfort to his, when they are oppressed.

13 And as Dauid and his men went by the way, Semei went along on the hilles syde ouer agaynst him, and cursed as he went, and threwe stones at him, and cast dust.

14 And the king, and al that were with him, came weery, and refreashed them selues (g) there.

(g) To wit, at Bahurim.

15 And Absalom and al the people the men of Israel, came to Hierusalem, and Achitophel was with him.

16 And as soone as Chusai the Arachite Dauids freend was come vnto Absalom, Chusai saide vnto Absalom, God saue the king, "God saue the king.

"Hebre. let the kyng lyue.

17 And Absalom saide to Chusai, Is this the kindnesse to thy (h) freende? Why wentest thou not with him?

(h) Meaning Dauid.

18 Chusai answeared vnto Absalom, Nay not so: but whom the Lorde and this people, and al the menne of Israel choose, (i) his wyl I be, and with him wyl I dwel.

(i) Though Chusai dissembled here at Dauids request, to preuent the counsel of the wicked by gods determination. Chap. xvii. vearse. xiiii. yet may not we vse this example to excuse our dissimulatiō.

19 And "moreouer, vnto whom shal I doo seruice? not to his sonne? And as I was seruant before thy father, so wyl I be with thee.

"Hebre. the seconde time.

20 Then spake Absalom to Achitophel, Geue counsel what we shal doo.

21 And Achitophel saide vnto Absalom, Goe at thee in vnto thy fathers concubines, which he hath left to keepe the house, and al Israel shal heare that thou art abhorred of thy father, then shal the handes of all that are with thee be strong.

22 And so they spread Absalom a tent vpon the toppe of the house, & Absalom went in vnto his fathers concubines in the syght of al Israel.

23 And the counsel of Achitophel whiche he counseled in those dayes, was as a man had asked counsel (k) at the oracle of God: euen so was al the counsel of Achitophel, both with Dauid and with Absalom.

(k) It was so esteemed for the successe thereof.

The. xvii. Chapter.

7. Achitophels counsel is ouerthrowen by Chusai.

1 ACHitophel also saide vnto Absalom, (a) Let me choose out nowe twelue thousande menne, and I wyl vp, and folowe after Dauid this nyght:

(a) As thoughe he wold say, geue me authoritie to choose.

2 And I wyl comme vpon him whyle he is weery and weake handed, and wyl feare him: and al the people that are with hym shal flee, and so wyl I smite the king onlye,

3 And wyl bryng agayne al the people vnto thee: and when al shal returne, the (b) man whom thou seekest (beyng slayne) al the people shalbe in peace.

(b) Meanyng Dauid.

4 And the sayeing "pleased Absalom wel, and al the elders of Israel.

"Hebre. was ryght in the eyes of Absalom.

5 Then saide Absalom, Call nowe Chusai the Arachite also, and let vs heare likewyse "what he sayth.

"Hebre. what is in his mouth. " or, spoken thus.

6 When Chusai was comme to Absalom, Absalom spake vnto him, sayeing, Achitophel hath "geuen suche counsel: shal we doo after this sayeing, or no? tel thou.

7 Chusai answeared vnto Absalom, The counsel that Achitophel hath geuen, is not good at this time.

8 For saide Chusai, Thou knowest thy father and his men, howe that they be stronge menne, and they be chafed in their minds, and are euen as a Beare robbed of her whelpes in the feelde: thy father is a man also practised in warre, & wyl not "lodge al nyght.

" or, tary

with the people.

9 Beholde he is hidde nowe in some caue, or in some other place: and though some of his men be ouerthrowen at the fyrſt brunt, yet they that heare it, wyl say, The people that folowethe Abſalom be " put to the woorſe.

" Hebre. haue a breathe or ruine.

10 And he also that is valiant, whose hart is as the hart of a lion, shal " shrinke & faint: for al Iſrael knoweth that thy father is a mighty man, and they which be with him are " stout menne.

" Hebre. melt.

" Hebre. the children of fortitude.

11 Therefore my counsel is, that al Iſrael be geathered vnto thee, from Dan to Beerſeba, as the sande of the sea in number, and that thou goe to batel in thyne owne person.

12 For so shal we comme vppon him in one place or other where we shal fynd him, and we wyl falle vppon him, euen as thicke as the deawe falleth on the grounde: and of al the menne that are with him, we shal not leaue him one.

13 Moreouer, yf he be gotten into a towne, then shal al the men of Iſrael bring ropes to that citie, and we wyl drawe it into the riuer, vntyl there be not one smal stone founde there.

14 And Abſalom and al the menne of Iſrael said, The counsel of Chuſai the Arachite, is better then the counsel of Achitophel. For " it was euen the Lordes determination to destroy the (c) good counsel of Achitophel, that the Lorde myght (d) bring euyl vpon Abſalom.

" Or, the Lorde hath commaunded.

C

(c) Good to haue brought to passe that wicked purpose he went about.

15 Then saide Chuſai vnto Sadoc and Abiathar the prieſtes, Of this and that manner did Achitophel and the elders of Iſrael counsel Abſalom, and thus & thus haue I counselled.

16 Nowe therefore sende quickely, and shew Dauid, sayeing, Tary not this night in the feeldes of the wyldernesse, but geat thee (e) ouer, lest the king be deuoured, and al the people that are with him.

(d) For by the counsel of Chuſai he went to the batel where he was destroyed.

17 Nowe Ionathan and Ahimaaz abode by the wel Rogel: (for they myght not be seene to comme into the citie) and a wench went and (f) tolde them: and they went, and shewed king Dauid.

(e) That is, ouer Iordan.

(f) The message from their fathers

18 Neuertheleſſe, a lad sawe them, and told it to Abſalom: but they went both of them away quickly, and came to a mans house in Bahurim, which had a wel in his yard, into the whiche they went downe.

19 And the wyfe tooke and spread a couerlet ouer the welles mouth, and spread grounde corne thereon: & the thing was not spied.

20 And when Abſaloms seruantes came to the wyfe to the house, they sayde, Where is Ahimaaz and Ionathan? The woman answeared them, They be gonne ouer the brooke of water. And when they had sought them, and coulde not fynde them, they returned to Hieruſalem.

21 And as soone as they were departed, the other came out of the welle, and went and tolde king Dauid, and said vnto him, Vp, and geat you quickly ouer the water, for (g) suche counsel hath Achitophel geuen agaynst you.

(g) To wit, to pursue thee with al haſt.

22 Then Dauid arose, and al the people that were with him, and they were comme ouer Iordane (h) by that it was day: so that there lacked not one of them that was not comme ouer Iordane.

(h) So that they trauayled al nyght, and by morning had al their companie passed ouer.

23 And when Achitophel saw that his counsel was not folowed, he sadled his asse, and arose & gate him home to his owne house, and to his owne citie, and put his household in order, and (i) hanged him selfe, and dyed, and was buryed in the sepulchre of his father.

(i) Thus god sometimes in this life executeth iudgment vpon the cruel persecutour of the innocent, to admoniſhe vs what iudgement al such shal haue in the world to comme.

24 Then Dauid came to Mahanaim, and Abſalom passed ouer Iordane, he and al the menne of Iſrael with him.

25 And Abſalom made Amasa captayne of the hoast in steede of Ioab: whiche Amasa was a mans sonne named Iethra, an Iſraelite, that went in to Abigail the daughter of (k) Nahas, sister to Zaruia Ioabs mother.

(k) Who was also called Iſai, Dauids father.

26 So Iſrael and Abſalom pitched in the lande of Gilead.

27 And when Dauid was comme to Mahanaim, Sobi ỹ sonne of Nahas, out of Rabba, of the children of Ammon, and Machir the sonne of Ammiel, out of Lodeber, and Barzellai the Gileadite, out of Rogelim,

28 (l) Brought beddes, basons, earthen vessels, wheate and barly, floure and parched corne, beanes, lentiles, and parched pulse,

(l) God by them succouring the necessitie of his faithful seruant in his trouble & affliction.

29 Hony, butter, sheepe, and cheese of kine, for Dauid, and for the people that were with him to eate: for they sayde, The people is hungry, weery, and thirstie in the wyldernesse.

The. xviii. Chapter.

2. Dauid diuideth his armie into three partes.

1 AND Dauid (a) numbred the people that were with him, and set captaines of thousandes and of hundredes ouer them.

(a) It appeareth that not only the fiue hundred men of the Cerethites and Phelethites mentioned chap. xv. c. but also a number of the Rubenites, Gadites, and halfe the tribe of Manasses, which coulde not agaynst the beare the insolencie of the sonne vnto Dauid, father, dyd also ioyne them selues

2 And Dauid sent foorth the thirde part of the people vnder the hand of Ioab, & the thirde

thirde parte vnder the hande of Abiſai the ſonne of Zaruia Ioabs brother, & the other thirde parte vnder the hande of Ithai the Gethite: and the king ſayd vnto the people, I wyl goe with you mee ſelfe alſo.

3 And the people anſweared, Thou ſhalt not goe foorth: for yf we flee away, they wyl not care for vs, neyther ſhal they regarde vs, though halfe of vs were ſlayne: but thou art nowe woorth ten thouſand of vs. Wherefore it is better that thou ſuccour vs out of the citie.

4 And the kyng ſayde vnto them, What ſeemeth you beſt, that wyl I doo. And the kyng ſtood by the gate ſyde, and al the people came out by hundredes, and by thouſandes.

5 And the kyng commaunded Ioab, and Abiſai, and Ithai, ſayeing, (Intreate) the young man Abſalom gently for my ſake. And al the people heard that the kyng gaue al the captaynes charge concernyng Abſalom.

6 And ſo the people went out into the feeld agaynſt Iſrael (and the bataple was in the (b) wood of Ephraim,)

(b) So called becauſe the Ephraimites (as ſome ſay) fed their cattel beyonde Iordane in this wood. B

7 Where the people of Iſrael were ſlayne before the ſeruantes of Dauid, and there was a great ſlaughter that day, euen of twentie thouſande menne.

8 For the bataple was ſcattered ouer al the countrey: and the wood deuoured moe people that day, then dyd the ſwoorde.

9 And Abſalom met the ſeruantes of Dauid, and he rode vpon a Mule, whiche caryed hym vnder the thicke boughes of a great oke, and his head was caught of the oke, and he was (c) lyfte vp betweene the heauen and the earth, and the Mule that was vnder hym, went away.

(c) By Gods prouidence, that this myght be an example for euer, what it is afore God the ſonne to rebel againſt the father. Gene. 32. verſe. 15.

10 And one that ſawe it, tolde Ioab, ſayeing, Beholde, I ſawe Abſalom hang in an oke.

11 And Ioab ſayde vnto the man that tolde hym, If thou dyddeſt ſee hym, why dydſt not thou there ſmyte hym to the grounde, and I woulde haue geuen thee ten ſicles of ſyluer, and a gyrdle?

"Heb. Weygh vpon myne hande.

12 The man ſayde vnto Ioab, Though I ſhoulde "receyue a thouſand ſicles of ſiluer in myne hand, yet woulde I not ſtretch out myne hende agaynſt the kynges ſonne: for we heard with our eares when the king charged thee, and Abiſai, and Ithai, ſayeing, Beware that none touche the young man Abſalom.

13 Moreouer, if I had done it, I ſhould haue done againſt mine owne lyfe: for there is no matter hydde from the kyng, yea, and thou thee ſelfe wouldeſt haue ben agaynſt me.

14 Then ſayde Ioab, I may not ſtand thus taryeing with thee. And he tooke three dartes in his hand, and thruſt them "through Abſalom, whyle he was yet alyue in the myddeſt of the oke.

"Heb. In the hart of Abſalom.

15 And ten ſeruantes that bare Ioabs weapons, turned, & ſmote Abſalom, & ſlue him.

16 And Ioab blewe the trumpet, and the people returned from folowyng Iſrael: for Ioab (d) held backe the people.

(d) Temperating the victorie with mercy and pitie vpon the people that were ſeduced by Abſalom.

17 And they tooke Abſalom, and caſte him into a great pytte in the wood, and layde a myghty greate heape of ſtones vppon hym: and al Iſrael fled euery one to their tentes.

18 And this Abſalom yet in his lyfe tyme, toke and reared vp a piller, which is in the kynges dale: for he ſayde, I haue no (e) ſonne to keepe my name in remembrance: And he called the piller after his owne name, and it is called vnto this day, Abſaloms place.

(e) It ſhould appeare by this that god had pounifhed hym by taking away his three ſonnes and his daughter. Chap. 14.

19 Then ſayde Ahimaaz the ſonne of Sadoc, Let me runne now, and beare the king tydynges howe that the Lorde hath (f) iudged hym quyte of the hande of his enimies.

(f) That is, hath delyuered him out of the hands of his enimies.

20 And Ioab ſayd vnto hym, Thou art no man to beare (g) tydynges to day, thou ſhalt beare tydynges another tyme: but to day thou ſhalt beare none, becauſe the kinges ſonne is dead.

(g) Fauouring hym, that he ſhuld not incurre diſpleaſure, by tellyng of the death of Abſalom.

21 Then ſayde Ioab to Chuſai, Goe and tel the kyng what thou haſt ſeene. And Chuſai bowed hym ſelfe vnto Ioab, & ran.

D

22 Then ſayde Ahimaaz the ſonne of Sadoc agayne to Ioab, What, I praye thee, if I alſo runne after Chuſai? And Ioab ſaid, Wherefore wylt thou runne, my ſonne, ſeeing that thou haſt no tidinges to bring?

23 Yet what if I runne? He ſaid vnto him, Runne. Then Ahimaaz ranne by the way of the playne, and came before Chuſai.

24 And Dauid ſate betweene the two (h) gates: & the watchman went vp to the roofe ouer the gate, vnto the wal, and lyft vp his eyes, and ſawe, and beholde, there came a man runnyng alone.

(h) He ſate in the gate of the citie of Mahanim

25 And the watchman cryed, and tolde the kyng. And the kyng ſayde, If he be alone, there is (i) tidinges in his mouth. And he came apace, and drue neare.

(i) That is, he bryngeth tydynges.

26 And the watchman ſawe another man runnyng, and the watchman called vnto the porter, and ſayde, Beholde, there commeth another man runnyng alone. And the kyng ſayd, He is alſo a tydynges bringer.

"Heb. I ſee the running. (k) He had experience of his fidelitie. Chap. 17. c.

27 And the watchman ſayde, "Me thynketh the runnyng of the foremoſte, is lyke the runnyng of Ahimaaz the ſonne of Sadoc. The kyng ſayde, He is a (k) good man, and commeth with good tydynges.

28 And

28 And Ahimaaz called, and sayd vnto the kyng, Peace (be with thee.) And he fel downe to the earth vpon his face before the kyng, and sayde, Blessed be the Lorde thy God, which hath * shut vp the men that lift vp their handes against my lord ỹ king.

* or, delyuered vp.

29 And the king sayde, Is the young man Absalom safe? Ahimaaz answered, (l) When Ioab sent the kynges seruant, and me thy ( ) seruant, I sawe a great tumult, but I wote not what it was.

(l) To wyt, Chusai, who was an Ethiopian.

30 And the kyng sayde vnto him, Turne aside, and stande here. And he turned aside, and stoode styl.

31 And beholde, Chusai came also, and sayd, " Tidynges, my lord the king: for the Lorde hath " delyuered thee this day out of the hand of al them that rose against thee.

" Heb. Tydynges is brought. " iudged.

32 And the kyng sayde vnto Chusai, Is the young man Absalom safe? Chusai answered, The enimies of my lord the king, and al that ryse agaynst thee to doo thee hurt, be as that young man is.

33 And the king was (m) moued, and went vp to the chamber ouer the gate, and weapt: and as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: woulde God I had dyed for thee, O Absalom, my sonne, my sonne.

(m) The rebellio of his sonne, could not quenche his fatherly affection.

The .xix. Chapter.

7. Ioab encourageth the king. 8. Dauid is restored. 23. Semei is pardoned. 24. Miphiboseth meeteth the king. 39. Barzellai departeth. 41. Israel stryueth with Iuda.

A 1 AND it was tolde Ioab, beholde, the king weepeth and mourneth for Absalom.

2 And the " victory of that day was turned into mourning vnto al the people: for the people hearde say that day, howe the kyng sorowed for his sonne.

" Heb. Saluation or delyuerance.

3 And the people went that day into the citie, by stealth, as people confounded doo conueygh them selues when they flee in batayle.

4 But the kyng (a) hyd his face, and cryed with a loude voyce, O my sonne Absalom, O Absalom, my sonne, my sonne.

(a) As they doo that mourne.

5 And Ioab came into (b) the house to the kyng, and sayde, Thou hast shamed this day the faces of al thy seruants, which this day haue saued thy life, and the lyues of thy sonnes, and of thy daughters, and the lyues of thy wyues, and of thy concubines,

(b) At Mahanaim.

6 In that thou louest thine enimies, and hatest thy frendes: for thou hast declared this day, that thou regardest neyther thy * princes, nor seruantes: and this day I doo perceyue, that yf Absalom had lyued, and al we had dyed this day, that had " pleased thee wel.

* or, captaynes.

" Heb. Ben ryght in thine eyes.

7 Nowe therefore, vp, and comme out, and speake " comfortably vnto thy seruantes: for I sweare by the Lorde, excepte thou comme out, there wyl not tarrie one with thee this nyght, and that wyl be worse vnto thee, then al the euyl that fel on thee from thy youth, vnto this houre.

" Heb. to the hart of thy seruantes.

B

8 Then the kyng arose, and sate in the (c) gate: and they tolde vnto al the people, saying, Behold, the king dooth sit in the gate: and al the people came before the kyng, for Israel had fledde euery man to his tent.

(c) Where the most resort of the people was.

9 And al the people were at (d) stryfe throughout al the tribes of Israel, sayeing, The king saued vs out of the hande of our enimies, and he delyuered vs out of the hande of the Philistines, and nowe he is fledde out of the lande for Absalom:

(d) Who shoulde first bring home the king.

10 But Absalom, whom we annoynted ouer vs, is dead in batayle: therefore why are ye so styl, that ye bryng not the king agayne?

11 And kyng Dauid sent to (e) Sadoc and Abiathar the priestes, sayeing, Speake vnto the elders of Iuda, and say, Why are ye behynde, to bryng the kyng agayne to his house (seeyng that such tidynges is comme from al Israel vnto the kyng, euen to his house?)

(e) As to the, whose office is to tel the people theyr duetie.

12 Ye are my brethren, my bones, and my fleashe: wherefore then are ye the last that bring the kyng agayne?

13 And say ye to Amasa, Art thou not of my bone, and of my fleashe? God doo so to me, and more also, if thou be not captaine of the host to me for euer, in ỹ (f) roome of Ioab.

(f) Beside his policie, that is, by winning of the captayne, to win the people: it seemeth that he hath yet a grudge against Ioab for the death of Absalom.

14 And he bowed the hartes of al the men of Iuda, euen as the hart of one man, so that they sent (this woorde) to the kyng, Returne thou with al thy seruantes.

15 So the kyng returned, and came to Iordane: and Iuda came to Gilgal, for to goe to meete the king, and to conduct hym ouer Iordane.

16 And (g) Semei the sonne of Gera, the sonne of Gemini, which was of Bahurim, hasted, and came downe with the menne of Iuda, to meete king Dauid.

(g) Who had before reuiled hym.

17 And there were a thousande menne of Beniamin with hym, and Ziba the seruant of the house of Saul, and his fyfteene sonnes, and twentie seruantes with hym, and they went ouer Iordane before the kyng.

C

18 And there went ouer a boate to carie ouer the kinges houshold, & to do him pleasure:

ſure: and Semei the ſonne of Gera, fel before the kyng as he was come ouer Iordane:

19 And ſayd vnto the kyng, Let not my lord impute wyckednesſe vnto me, nor remember the thynges that thy ſeruant did (h) wickedly, when my lord the king departed out of Hieruſalem, that the kyng ſhoulde take it to his hart:

20 For thy ſeruant dooth knowe how that I haue done amiſſe: and therefore behold, I am the firſte this day of al the houſe of (i) Ioſeph, that am come downe to meete my lorde the kyng.

21 But Abiſai the ſonne of Zaruia anſweared, and ſaid, Shal not Semei dye for this, becauſe he curſed the Lordes annoynted?

22 And Dauid ſayde, What haue I to doo with you, ye ſonnes of Zaruia? For this day ye be aduerſaries vnto me: ſhal there any man dye this day in Iſrael? Doo not I knowe that I am this day kyng ouer Iſrael?

23 And therefore the kyng ſayde vnto Semei, Thou ſhalt not dye: and the kyng ſware vnto hym.

24 And Miphiboſeth the ſonne of Saul came downe to meete the king, and had neither waſhed his feete, nor dreſſed his beard, nor (k) waſhed his clothes, from the tyme the kyng departed, vntyl he came agayne in peace.

25 And when (l) he was come to Hieruſalem, and met the kyng, the kyng ſayd vnto hym, Wherefore wenteſt not thou with me, Miphiboſeth?

26 He anſweared, My lorde, O kyng, my ſeruant deceiued me: for thy ſeruant ſaid, I woulde haue mine aſſe ſadled to ride thereon, for to goe to the kyng: becauſe thy ſeruant is lame.

27 And he hath accuſed thy ſeruant vnto my lorde the kyng, and my lorde the kyng is as an (m) angel of God: doo therefore what ſeemeth (n) good in thyne eyes.

28 For al my fathers houſe were but (o) dead men before my lorde the kyng, and yet didſt thou put thy ſeruant among them that dyd eate at thyne owne table: what ryght therefore haue I yet to crye any more vnto the kyng?

29 And the kyng ſaid vnto him, Why ſpeakeſt thou any more of thy matters? I haue ſayd, Thou and Ziba diuide the (p) landes betweene you.

30 And Miphiboſeth ſayd vnto the kyng, Yea, let hym take al, forſomuch as my lord the kyng is come agayne in peace vnto his owne houſe.

31 And Barzellai the Gileadite came downe from Roglim, and went ouer Iordane with the kyng, to conduct him ouer Iordane.

32 Barzellai was a very aged man, euen foureſcore yeres old, and prouided the king of ſuſtenance whyle he lay at Mahanaim: for he was a man of very great ſubſtance.

33 And the kyng ſayd vnto Barzellai, Come ouer with me, and I wyl feede thee with me in Hieruſalem.

34 And Barzellai ſayde vnto the kyng, "Howe long haue I to liue, that I ſhoulde goe vp with the kyng vnto Hieruſalem?

35 I am this day foureſcore yeeres olde: and can I diſcerne betweene good or euyl? Hath thy ſeruant any taſte in that he eateth or drynketh? Can he heare any more the voyce of ſyngyng men and women? wherefore then ſhoulde thy ſeruant be yet a burden vnto my lorde the kyng?

36 Thy ſeruant wil goe a litle way ouer Iordane with the king: & why wil the king recompence it me with ſuche a rewarde?

37 O let thy ſeruant turne backe agayne, that I may dye in mine owne citie, and (be buried) in the graue of my father and of my mother: beholde, here is thy ſeruant (q) Chimham, let him goe with my lorde the king, and doo to him what ſhal pleaſe thee.

38 And the king anſweared, Chimham ſhal goe with me, and I wyl doo to hym that thou ſhalt be content with: and whatſoeuer thou ſhalt "require of me, that ſame wyl I doo for thee.

39 And al the people went ouer Iordane: & when the king was come ouer Iordane, he kyſſed Barzellai, and "bleſſed him, and he went backe againe vnto his owne place.

40 And then the kyng went to Gilgal, and Chimham went with hym: and al the people of Iuda conducted the kyng, and alſo halfe the people (r) of Iſrael.

41 And beholde, al the men of Iſrael came to the kyng, and ſayde vnto the kyng, Why haue our brethren the men of Iuda (s) ſtolen thee away, and haue brought the kyng and his houſholde, and al Dauids men with hym ouer Iordane?

42 And al the men of Iuda anſweared the men of Iſrael, Becauſe the kyng is neare of kinne to vs, wherefore be ye angrye for this matter? Haue we eaten of the kynges coſt? or haue we taken any bribes?

43 And the men of Iſrael anſweared the men of Iuda, and ſayde, We haue tenne partes in the kyng, and haue therto more ryght to Dauid then ye: why then dyd ye deſpiſe vs, that our aduice ſhoulde not be firſt had in reſtoryng our kyng? And the woordes of the men of Iuda were fiercer then the woordes of the men of Iſrael.

The

(h) For in his aduerſitie he was his moſt cruel enimie, although nowe in his proſperitie he ſeeketh by flatterie to creepe into fauour.

(i) By Ioſeph is commonly vnderſtande Ephraim, Manaſſes, & Beniamin, whereof he was: becauſe theſe three were vnder one ſtandard Num. ii. c.

(k) In ſigne of ſorowe, for the expulſion of Dauid out of his kingdome.

(l) VVhen Miphiboſeth being at Hieruſalem, had met the king

(m) Able for his wyſdome to iudge in al matters.

(n) That is, thy pleaſure.

(o) Woorthy to dye for Sauls cruelte towarde thee.

(p) Dauid did euyl in takyng his landes from him before he knewe the cauſe: but muche woorſe that knowing the trueth, he did not reſtore them.

" Heb. howe many dayes are ỳ yeeres of my lyfe?

(q) My ſonne.

" or, chooſe.

" or, bad hym farewel.

(r) VVhiche had taken part with the king.

(s) Becauſe the tribe of Iuda & fewe others dyd conduct the kyng home, & not make the reſidue priuie vnto it, therefore they complayned as though the king had ben ſtollen from them.

The.xx.Chapter.

1. Seba rayſeth Iſrael agaynſt Dauid.
10. Ioab kylleth Amaſa trayterouſly.
22. The head of Seba is deliuered to Ioab. 23. Dauids cheefe officers.

AND there came (a) thither a certayne man " of Belial, named Seba, the ſonne of Bichri, a man of Jemini, he blewe a trumpet, and ſayde, We haue no part in Dauid, neyther haue we inheritance in the ſonne of Iſai: euery man to his tentes, O Iſrael.

(a) Where the ten tribes contended agaynſt Iuda.
" or, wicked man.

2 And ſo euery man of Iſrael went from Dauid, and folowed Seba the ſonne of Bichri: but the men of Iuda claue faſt vnto theyr kyng, from Iordane to Hieruſalem.

2.Sa.15.d. 3 And Dauid came to his houſe to Hieruſalem, and the kyng tooke the ten women his concubines, that he had leaft behynde him to keepe the houſe, and put them in warde, and fed them, but lay no more with them: and ſo they were incloſed vnto the day of theyr death, liuing in widowhead.

(b) Who was his cheefe captayne in Ioabs roome Chap. xix.c.
" or, gather.
(c) Meaning, the ſouldiers that were vnder Ioab his eldeſt brother.
" or, met them.
(d) Which was a coate that he vſed to weare in the warres.
(e) It ſeemeth that whē Ioab perceiued the kyng to be in great diſtreſſe for feare of Seba, and alſo that the king miſtruſted Amaſa for his long taryying, he went foorth to war with his brother Abiſai, of his owne head, without the kinges commaundemēt.
" peace.
" doubled not his ſtroke.

4 Then ſayd the king to (b) Amaſa, " Call me the men of Iuda together within three dayes, and be thou heare alſo.

5 And ſo Amaſa went to gather the men of Iuda together, but taried longer then the tyme whiche he had appoynted hym.

6 And Dauid ſayde to Abiſai, Nowe ſhal Seba ỹ ſonne of Bichri doo vs more harme then dyd Abſalom: take thou therefore thy lordes (c) ſeruantes, and folowe after hym, leſt he geat hym walled cities, and eſcape vs.

7 And there went out after him Ioabs men, and the Cerethites, and the Phelethites, and al the mightieſt men: and they departed out of Hieruſalem to folowe after Seba the ſonne of Bichri.

8 And when they were at the great ſtone in Gibeon, Amaſa "went before them: and Ioabs (d) garment that he had about him was gyrded vnto hym, and he had gyrded thereon a ſwoorde, whiche was ioyned faſt to his loynes in a ſheath, that as he went, it fel ſometyme out.

9 And Ioab (e) ſayde to Amaſa, Art thou in "health, my brother? And Ioab toke Amaſa by the beарde with the ryght hande, to kyſſe hym.

10 But Amaſa tooke no heede to the ſwoord that was in Ioabs hande: for therewith he ſmote hym in the fifth (rybbe) and ſhead out his bowels to the grounde, and "thruſt at hym no more, and he dyed: ſo Ioab and Abiſai his brother folowed after Seba the ſonne of Bichri.

11 And one of Ioabs men ſtoode by hym, and ſayde, He that beareth any fauour to Ioab, or good wyl to Dauid, let hym goe after Ioab.

12 And Amaſa wallowed in blood in the middes of the way: and when the man ſaw that al the people ſtoode ſtyl, he remooued Amaſa out of the way into the feelde, and caſt a cloth vpon hym, becauſe he ſawe that euery one that came by hym, ſtoode ſtyl.

13 And as ſoone as he was remooued out of the way, al the people went after Ioab, to folowe after Seba the ſonne of Bichri.

14 And he went through al the tribes of Iſrael, vnto Abel, & to Bethmaacha, and al the places of Berim: and they geathered togeather, and went after hym. C

15 And they came and beſieged him in Abel, neare to Bethmaacha: and they caſte vp a bancke agaynſt the citie, and the people thereof ſtoode on the ramper, and al the people that was with Ioab "thruſte at the wal to ouerthrowe it.

" deſtroyed to caſte downe the wal.

16 Then cryed a wyſe woman out of the citie, Heare, heare: I pray you ſay vnto Ioab, Come hither, that I may ſpeake with thee.

17 When Ioab was come vnto her, the woman ſayde, Art thou Ioab? He anſwered, I am he. She ſayde vnto hym, Heare the woordes of thyne handemayde. And he anſwered, I doo heare.

18 Then ſhe ſpake thus, (f) They ſpake in the olde tyme, ſayeing, They ſhoulde aſke of Abel: and ſo haue they continued.

(f) She ſheweth that the olde cuſtome was not to deſtroy a citie before peace was offered. Deut.20.c.

19 I am ( ) one of them that are peaceable and faythful in Iſrael, and thou goeſt about to deſtroy a citie, and a mother in Iſrael: Why wylt thou deuoure the inheritance of the Lorde?

(g) She ſpeaketh in the name of the citie.

20 And Ioab anſwered, and ſayde, God forbyd, God forbyd it me, that I ſhould eyther deuour, or deſtroy.

21 The matter is not ſo: but a man of mount Ephraim (Seba the ſonne of Bichri by name) hath lyft vp his hande agaynſt the kyng, euen agaynſt Dauid: deliuer vs hym onlye, and I wyl depart from the citie. And the woman ſayd vnto Ioab, Beholde, his head ſhalbe throwen to thee ouer the wal. D

22 And then the woman went vnto al the people with her wyſe wome, and they ſmote of the head of Seba the ſonne of Bichri, and caſt it out to Ioab: & he blewe a trumpet, and they "retyred from the citie euery man to his tent: and Ioab returned to Hieruſalem vnto the kyng. 2.Sam.2.b "Heb. they were ſcattered.

23 Ioab was ouer al the hoſt of Iſrael, and Banaia the ſonne of Iehoiada was ouer the Cerethites and Phelethites.

24 And Aduram was ouer the tribute, and

Ioſaphat

Iosaphat the sonne of Ahilud, was Recorder.

25 Sena was scribe, and Sadoc and Abiathar were the priestes.

(h) In dignitie & counsel

26 And Ira the Iatrite was (h) cheefe about Dauid.

The.xxi.Chapter.

1. Three deare yeeres. 9. The vengeance of the sinnes of Saul lyghteth on his seuen sonnes, whiche are hanged.

A 1 Then there was an hunger in the dayes of Dauid "three yeres togeather: and Dauid "enquyred of the Lorde. And the Lorde answeared, It is for Saul, and the house of blood, because he slue the (a) Gibeonites.

"Heb. Yere after yere.
"Heb. Sought the face of the

(a) Thinking to gratifie the people, because these were not of the seede of Abraham.

2 And the kyng called the Gibeonites, and sayde vnto them, (Nowe the Gibeonites were not of the chyldren of Israel, but a remnant of the Amorites, and the chyldren of Israel sware vnto them: & Saul sought to slaye them, for a zeale that he had to the chyldren of Israel and of Iuda.)

3 Wherefore Dauid sayde vnto the Gibeonites, (b) What shal I doo for you, and wherwith shal I make ỹ attonement, that ye may bl͏esse the inheritance of the Lorde?

(b) For satisfaction and recompence of the iniury you haue susteyned.

4 The Gibeonites answeared hym, We wyl haue no syluer nor golde of Saul, nor of his house, neyther is it our mynd (c) that thou shouldest kyl any man in Israel. He sayde, What you shal say, that wyl I doo for you.

(c) Saue only of Saules kucke.

5 They answeared the king, The man that consumed vs, and imagined to bryng vs to nought, that we are destroyed from remayning in any of the coastes of Israel:

(d) Of Saules kynsmenne.

6 Let seuen menne of his (d) sonnes be delyuered vnto vs, and we wyl hang them vp (e) vnto the Lorde in Gibeah of Saul whom the Lorde dyd choose. And the kyng sayde, I wyl gene them you.

(e) To pacifie the Lorde.

7 But the kyng had compassion on Miphiboseth the sonne of Ionathan the sonne of Saul, because of the Lordes othe that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

8 But the kyng tooke the two sonnes of Rispha the daughter of Aia, whom she bare vnto Saul, euen Armoni, and Miphiboseth, and the fyue sonnes of Michol the daughter of Saul, whom (f) she bare to Adriel the sonne of Barzellai, the Meholathite:

(f) That is, whom she (hauyng no chyldren of her owne) brought, being the children of Adriel, by Merob her sister.

9 And he delyuered them into the handes of the Gibeonites, which hanged them in the hyl before the Lorde: and they "fel al seuen togeather, and were slayne in the dayes of harueſt, euen in the (g) fyrſte dayes, & in the begynnyng of barly haruest.

"or, dyed.

(g) Whiche was in the moneth Abib, or Nisan whiche conteineth parte of March, & part of April.

10 And Rispha the daughter of Aia, tooke (h) sackcloth, and hanged it vp for her vppon the rocke, from the begynnyng of haruest, vntyl (i) water dropped vppon them out of heauen, and suffered neyther the byrdes of the ayre to "lyght on them by day, nor beastes of the fielde by nyght.

(h) To make her a tent.
(i) Because drought was the meane of this famine, god by sending of raine shewed that he was pacified.
"or, reast.

11 And it was tolde Dauid what Rispha the daughter of Aia the concubine of Saul had donne.

12 And Dauid went and tooke the bones of Saul, and of Ionathan his sonne, from the citizens of Iabes in Gilead, which had stolen them from the strete of Bethsan, where the Philistines had hanged them, when the Philistines had slayne Saul in Gilboa:

1. Sa.31.b.

13 And he brought thence the bones of Saul, & the bones of Ionathan his sonne, and they geathered the bones of them that were hanged.

14 And the bones of Saul and Ionathan his sonne, buryed they in the countrey of Beniamin in Zela, in the sepulchre of Cis his father: and when they had performed al that the king commaunded, God was then (k) at one with the lande.

(k) For wher the magistrates suffer faultes vnpunished, there the plague of god lyeth vppon the lande.

15 Moreouer, ỹ Philistines had yet warre againe with Israel, & Dauid went downe, and his seruantes with hym, and fought agaynst the Philistines, and Dauid waxed faynt.

16 And Iesbi benob, one of the sonnes of the gyantes (the iron of whose speare wayed three hundred (l) sicles of brasse, & he being gyrded with a newe swoorde, thought to haue slayne Dauid.

(l) Whiche amount to nyne pound, a quarter & a halfe.

17 But Abisai the sonne of Zaruia succoured hym, and smote the Philistine, and killed hym. Then the seruantes of Dauid sware vnto hym, sayeing, Thou shalt goe no more out with vs to batayle, that thou quenche not the (m) lyght of Israel.

(m) That the glorye and wealth of Israel, perishe not with thee.

18 And yet after this, there was a batayle with the Philistines, at (n) Gob: and then Sibbechai the Husathite, slue (o) Saph, which was one of the sonnes of the giants.

(n) Called Gezer. I. Chr. 20.c
(o) Called Zippai also. I. Chr. 20.c I. Chr. 21.a.

19 And there was another batayle in Gob, with the Philistines, where Elhanan the sonne of Iaere Oregim a Bethlehemite, slue (p) Goliath the Gethite: the staffe of whose speare, was as greate as a weauers beame.

(p) That is, Lahmi, the brother of Goliath, whom Dauid slue. I. Chr. 20.

20 And there was yet another batayle in Geth, where was a man of a greate stature, that had on euery hand syxe fyngers, and on euery foote, syxe toes, foure & twentie in number, & was borne also of the kynrede of the Giantes in Geth.

21 And

21 And when he delyed Iſrael, Ionathan the ſonne of Simah the brother of Dauid, ſlue hym.
22 Theſe foure were borne to the gyant in Geth, and dyed by the hande of Dauid, and by the handes of his ſeruantes.

The.xxii.Chapter.

2. Dauid after his victories prayſeth God.
8. The anger of God toward the wicked.

1 AND Dauid ſpake the wordes of this (a) ſongue vnto the Lorde, what time the Lord had delyuered hym out of the hand of al his enimies, and out of the hand of Saul.
2 And he ſayde, The Lorde is my rocke, and my caſtle: and my delyuerer.
3 God is my " ſtrength, in him wil I truſt: he is my ſhielde, and the horne of my ſaluation, my hygh towre, and my refuge, my ſauiour, thou haſt ſaued me from wrong.
4 I wyl cal on the Lorde whiche is prayſe worthy: and ſo ſhal I be ſaued from mine enimies.
5 For the panges of death cloſed me about: the ſtudes of " Belial put me in feare.
6 The ſorowes of " hel compaſſed me about: the ſnares of death ouertooke me.
7 In my tribulation dyd I cal vppon the Lord, and crye to my God: and he did heare my voyce out of his temple, and my crye (dyd enter) into his eares.
8 The earth trembled and quaked: the fundations of heauen moued, and ſhooke when he was angrye.
9 (b) Smoke went out at his noſthrilles, and conſumyng (c) fyre out of his mouth: coales were kyndeled thereat.
10 And he bowed (d) heauen, and came downe: and there was darkneſſe vnder his feete.
11 And he rode vpon Cerub, and dyd flee: he came flyeing vppon the wynges of the wynde.
12 He made darkneſſe a tabernacle rounde about hym: with waters geathered togeather in thicke cloudes.
13 Through the brightneſſe of his preſence: were the (e) coales of fyre kyndeled.
14 The Lorde thundred from heauen: and he that is moſt hygh, gaue his voyce.
15 He ſhot arrowes, and ſcattered them: (to wyt,) lyghtenyng, and ouerthrewe them.
16 The chamels of the ſea appeared, and the fundations of the worlde were ſeene: by the reaſon of the rebukyng of the Lord, and through the blaſtyng of the breath of his noſthrylles.
17 He ſent from aboue, and tooke me: he drue me out of many waters.
18 He delyuered me from my myghty enimie, and from them that hated me: for they were to ſtrong for me.
19 When they had (f) preuented me in the day of my calamite: the Lord ſtayed me vp.
20 For he brought me out into a large place: he delyuered me, becauſe he had a fauour vnto me.
21 The Lorde rewarded me accordyng to my (g) ryghteouſneſſe: accordyng to the pureneſſe of my hands he recompenced me.
22 For I haue kept the wayes of the Lord: and dyd not wickedly agaynſt my God.
23 For al his lawes were in my ſyght: and from his ſtatutes I dyd not departe.
24 In his ſyght alſo haue I ben vpryght: and haue kept me from myne owne iniquitie.
25 And the Lorde dyd to me agayne accordyng to my ryghteouſneſſe: euen after my pureneſſe in his eye ſyght.
26 With the godly thou ſhalt be godly: and with the man that is vpryght, thou ſhalt be vpryght.
27 With the pure thou ſhalt be pure: and with the frowarde thou ſhalt ſhewe thee ſelfe (h) frowarde.
28 And the poore people thou wilt ſaue: but thyne eyes are vppon the proude, to bryng them downe.
29 For thou art my lyght, O Lord: and the Lorde ſhal lyghten my darkneſſe.
30 For by thee, I ſhal breake through an hoſt of men: and by my God wyl I ſpring ouer a wal.
31 God is vncorrupt in his way, the word of the Lorde is tryed in the fyre: he is a ſhielde to al them that truſt in hym.
32 For who is a God, ſaue the Lorde? and who is myghtie, ſaue our God?
33 God ſtrengtheneth me in batayle: and maketh the way cleare before me.
34 He maketh my feete lyke (i) hyndes feete: and ſetteth me vpon my hygh places.
35 He teacheth my handes to fyght: ſo that euen a bowe of ſteele is broken with myne armes.
36 Thou haſt geuen me the ſhielde of thy ſaluation: and with thy louyng meekeneſſe thou dooeſt multiplie me.
37 Thou haſt enlarged my ſteppes vnder me: and my legges ſhal not fayle me.
38 I haue folowed vpon myne enimies, and deſtroyed them: and turned not agayne vntyl I had conſumed them.
39 I haue waſted them and wounded them, that they ſhal not be able to aryſe: yea, they ſhal fal vnder my feete.
40 Thou haſt gyrded me about with might

(a) Wherein he prayſeth god for the victories and beneſites he receyued at his handes. Pſalm.18.
" or, rocke.
Pſal.18.a.
" or, vngodlyneſſe.
" or, the graue.
B
(b) That is, cloudes and vapours.
(c) Lyghtening, & thundering.
(d) So it ſeemeth when the ayre is darke.
(e) By this deſcription of a tempeſt, he declareth the power of god agaynſt his enimies.
C
(f) When I was ſo beſet, that al meanes ſeemed to fayle.
D
(g) Whereby Saul being his enimie, was forced to ſay, Thou art more righteous then I. I.Sa.24.b.
(h) Their wickednesse is cauſe that thou ſeemeſt to forget thy wōted mercy
E
(i) Swyftnes auoyde al danger.
F

to battayle: and them that arose agaynst me, hast thou subdued vnder me.

41 And thou hast geuen me the neckes of mine enimies: that I myght destroy them that hate me.

42 They looked about, but there was none to saue them: (euen) vnto the Lorde, but he hearde them not.

43 Then dyd I beate them as smal as the dust of the earth: I dyd stampe them as the clay of the streete, and dyd spreade them abroade.

44 Thou also hast deliuered me from the dissention of people, thou hast keapt me to be an head ouer nations: the people whiche I knewe not, doo serue me.

(k) Are forced for feare of my power to faigne and professe subiection and obedience vnto me agaynst theyr hart.

45 Strange chyldren (k) dissemble with me: at the hearing of the eare they obey me.

46 Strange children wyl shrynke away: and they shalbe smitten with feare in their priuie chamber.

47 The Lorde liueth, and blessed be my strength: magnified be God (euen) the force of my saluation.

48 It is God that geueth me (power) to reuenge me: and bryngeth downe the people vnder me.

49 He deliuereth me from mine enimies, thou also hast lift me vp on high from them that rose agaynst me: thou hast deliuered me from the wycked man.

50 And therfore I wyl prayse thee, O Lord, among the nations: and wyl syng vnto thy name.

51 He is the towre of saluation for his king, and dealeth mercyfully with his annoynted: with Dauid, and with his seede for euermore.

The.xxiii.Chapter.

I. The last woordes of Dauid. 6. The wicked shalbe plucked vp as thornes. 8. The names and factes of his mightie men. 15. He desyreth water, and woulde not drynke.

(a) Which he spake after he had made the psalmes. (b) Meaning, he spake nothyng but by the motion of Gods spirite, * or reade, And as the light in the morning when the sunne is vp, in the morning beyng without cloudes, and as the grasse that by the bryghtnesse and rayne (commeth) out of the earth, Is not my house so with God? 5 For. &c.

1 AND these be the (a) laste woordes of Dauid, Dauid the sonne of Isai sayd, and the man which was ordayned the annoynted of the God of Iacob, and the sweete Psalmist of Israel, sayde,

2 The spirite of the Lord spake by me, and his woorde was in my (b) tongue.

3 The God of Israel spake to me, euen the most myghtie of Israel sayd, A ruler ouer men being iust, ruling in the feare of God:

4 * And as the morning lyght when the sunne is vp, a morning in whiche are no cloudes, (so shal my house be, but not) as the grasse of the earth is by bryghtnesse and rayne.

5 For so shal not my house be with God: for he hath made with me an euerlasting couenant, perfect and sure in al poyntes: and this is truely al my health, & al my desire, that it growe, but not as grasse.

9 But the vngodly men shalbe as thornes cleane pluckt vp, whiche can not be taken with handes,

7 But the man that shal touche them, must B be defenced with iron, or with the shaft of a speare, and they shal be burnt with fyre in the same place.

8 These be the names of the myghtie men whom Dauid had: One that sate in the (c) seate of wysdome, being cheefest among the princes, was Adino of Ezni, he slue eyght hundred at one tyme.

(c) As one of the kynges counsel.

9 After him was Eleazar the sonne of Dodo the sonne of Ahohi, one of the three worthies with Dauid, whiche " defyed the Philistines that were there geathered togeather to battayle, when the men of Israel were (d) gonne vp.

1. Par. 2. b.

" or, assayled with danger of theyr liues.

(d) Meaning, fled from the battayle.

10 He arose, and layed on the Philistines, vntil his hande was weery, and (e) claue vnto the swoorde: and the Lord gaue great victory the same day, and the people returned after hym, only to spoyle.

(e) By a crampe whiche came of weerinesse and straynyng.

11 After hym was Samma the sonne of Age the Ararite: and the Philistines geathered togeather beside a towne, where was a parcel of lande ful of Lentiles, and the people fled from the Philistines:

1. Chro. 11.

12 But he stoode in ỳ middes of the ground, and defended it, and slue the Philistines: and the Lorde gaue great victorie.

13 These three (whiche were of the thirtie cheefe captaines) went downe to Dauid in the haruest tyme, vnto the caue Adullam: and the host of the Philistines pytched in the valley of giantes.

1. Par. 12. b

14 And Dauid was then in an holde, and the souldiers of the Philistines were in Bethlehem. C

15 And Dauid (f) longed, and sayde, Oh that I had of the water that is in the wel by the gate of Bethlehem, for to drynke.

(g) Beyng ouercome with weerinesse and thirst.

16 And the three mightie brake through the host of the Philistines, and drue water out of the wel of Bethlehem, that was by the gate, and toke it, and brought it to Dauid: neuertheless, he woulde not drynke therof, but (g) poured it vnto the Lorde,

(g) Brydleyng his affection, and desiring god not to be offended for the rashe enterprise.

17 And sayde, The Lorde forbid that I shoulde doo so: is not this the blood of the men that went in iopardie of their liues? and

1. Chro. 11. verse. 20.

and therefore he woulde not drynke it. And these thynges dyd these three mightie men.

18 Abisai the brother of Ioab, the sonne of Zaruia was cheefe among the three, and he lyft vp his speare against three hundred, "and slue them, and had the name among the three.

"slayne.

19 For he was most excellent of the three, and was their captayne, howbeit, he attayned not vnto (the first) three.

20 And Banaia the sonne of Iehoiada the sonne of a mightie man, valiant in actes, of Kabzeel, slue two strong men of Moab: he went downe also, and slue a Lion in the middest of a pyt in the time of snowe.

D

21 And he slue an Egyptian a "goodly bigge man, and the Egyptian had a (h) speare in his hande: but he went downe to hym with a staffe, and plucked the speare out of the Egyptians hande, and slue hym with his owne speare.

"or, a man of great stature.

(h) VVhiche was as bigge as a weauers beame. 1.Chro ii.e.

22 These thynges did Banaia the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among (i) thirtie, but he attayned not to (the first) three: and Dauid made hym of his counsel.

(i) He was more valiant thē the thirtie that follow, and not so valiant as the sixe before. 2.Chro.11.

24 Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Bethlehem,

25 Samma the Harodite, Elica the Harodite, Helez the Paltite, Ira the sonne of Acces the Thecoite,

26 Abiezer of Anathoth, (k) Mebunnai the Husathite,

(k) Diuers of these had two names, as appeareth 1.Chro.xi.

27 Zelmon an Ahohite, Maharai the Netophathite.

28 Heleb the sonne of Baanah, a Netophathite, Ithai the sonne of Ribai out of Gibea, of the children of Beniamin.

29 Banaia the Pirathonite, Heddai of the ryuer of Gaas.

30 Abialbon the Arbathite, Asmaueth the Barhumite.

31 Eliahba a Saalbonite: of the sonnes of Iasen, Ionathan.

32 Samma the Hararite, Ahiam the sonne of Sarar, an Hararite.

33 Eliphelet the sonne of Aasbai the sonne of Maachathi, Eliam the sonne of Achitophel the Gilonite.

(l) These came to Dauid, and helped to restore him to his kyngdome, & valiantly defēded the same agaynst his aduersaries.

34 Hezrai the Carmelite, Paarai ỹ Arbite.

35 Igal the sonne of Nathan of Zoba, Bani the Gadite.

36 Zelec the Ammonite, Naharai the Berothite, whiche was the harneſſe bearer of Ioab the sonne of Zaruia.

37 Ira the Gethzite, Gareb the Iethzite.

38 Uria the Hethite: (l) thirtie and seuen in al.

The.xxiiii.Chapter.

1. Dauid causeth the people to be nombred. 10. He repenteth, and chooseth to fal into Gods handes. 15. Seuentie thousande perishe with the pestilence.

1 AND agayne the Lorde was wroth agaynst Israel, and (a) he mooued Dauid agaynst them, in that he sayd, Goe number Israel and Iuda.

A

(a) By Satan, being instrument therto, 1.Chro. xxi. Exod.30.b.

2 For the kyng sayde to Ioab, the captayne of the host whiche was with hym, Goe thou abroade nowe throughout al the tribes of Israel, euen from Dan to Beersheba, and number ye the people, that I may knowe the (b) number of them.

(b) Because he did this to try his power, and so to trust therin, it offēded God: els it was lawful to number the people. Exod.xxx.b, Num.i.a.

3 And Ioab sayd vnto the kyng, The Lord thy God encrease the people an hundred folde moe then they be, and that the eyes of my lorde the kyng may see it: and what is the cause that my lorde the kyng hath a lust to this thyng?

4 Notwithstandyng, the kynges worde preuayled agaynst Ioab, and agaynst the captaynes of the host: & Ioab and the captaynes of the host went out from the presence of the kyng, to number the people of Israel.

5 And they passed ouer Iordane, and pytched in Aroer, on the ryght syde of the citie, that lyeth in the middes of the "valley of Gad, and towarde Iazer.

"or, riuer.

6 And then they came to Gilead, and to the "land Tahtim Hodsi, & from thence they came to Dan Iaan, and about to Sidon.

"or, neather lande, newly inhabited.

7 And came to the strong hold of Tyre, and to al the cities of the Heuites, and of the Chanaanites: and then went out to the south of Iuda, euen to Beersheba.

B

8 And so when they had ben abroade thorowout al the lande, they returned to Hierusalem after the ende of nine monethes, and twentie dayes.

(c) According to Iohabs accompt: for in al, there were eleuen hundred thousande. 1.Chro. 21.a

9 And Ioab deliuered the number & summe of the people vnto the kyng, and there were in Israel (c) eyght hundred thousande men of myght that drewe swordes: and the men of Iuda were (d) fiue hundred thousande men.

(d) Concludyng vnder them the Beniamites: for els they had but foure hundred and seuentie thousande. 1.Chro. 21.a

10 And Dauids hart smote hym, after that he had numbred the people: and Dauid sayde vnto the Lorde, I haue sinned exceedingly in that I haue donne: and nowe I beseeche thee Lorde, take away the trespasse of thy seruant, for I haue donne very foolyshly.

11 And when Dauid was vp in the morning, the worde of the Lorde came vnto the prophete Gad Dauids (e) Seer, sayeing,

(e) Whom god had appoynted for Dauid, and his tyme.

12 Goe & say vnto Dauid, Thus sayth the Lorde,

Lord, I offer thee three thinges, choose thee whiche of them I shal doo vnto thee.

13 So Gad came to Dauid, and shewed him, and sayde vnto hym, Wylt thou haue (f) seuen yeeres hunger to comme vpon thy lande: or wylt thou flee three monethes before thyne enimies, they folowyng thee: or that there be three dayes pestilence in thy lande? Nowe therefore aduise thee, and see what answeare I shal geue to hym that sent me.

(f) For three yeeres of famine were past for the Gibeonites: this was the fourth yere, to the which should haue benne added three yeeres more. 1.Chro.21.b

14 And Dauid sayde vnto Gad, I am in a wonderful strayte: let me fal now into the hande of the Lorde (for much is his mercy) and let me not fal into the hande of man.

E 15 And so the Lorde sent a pestilence in Israel, from the morning vnto the tyme appoynted: and there dyed of the people from (g) Dan to Beersleba, seuentie thousande menne.

(g) From the one side of the countrey to the other. 1.Sa.15.b

16 And when the angel stretched out his hande vpon Hierusalem to destroy it, the Lorde repented him of the euyl, and sayde to the angel that destroyed the people, It is nowe sufficient, hold thyne hande. And the angel of the Lorde was by the threshing place of Areuna the Iebusite.

17 And Dauid spake vnto the Lorde when he saw the angel that smote the people, and sayde, Lo, it is I that haue sinned, and that haue donne wickedly: but these sheepe, (h) what haue they donne? Let thyne hande, I pray thee, be agaynst me, and agaynst my fathers house.

(h) Dauid saw not the iust cause why God plagued the people. vers. 1. and therefore he offereth him self to gods correctiō, as the onely cause of this euyl.

18 And Gad came the same day to Dauid, and sayde vnto hym, Goe vp, and reare an aulter vnto the Lord in the threshing floore of (i) Areuna the Iebusite.

(i) Called also Ornan. 1.Chro.21.c

19 And Dauid, according to the sayeing of Gad, went vp, as the Lorde commaunded.

20 And Areuna looked, and sawe the king and his seruantes commyng towarde hym: and Areuna went out, & bowed him self before the king on his face vpon the grounde.

D 21 And Areuna sayde, Wherfore is my lord the king comme to his seruant? Dauid answered, To bye the threshing floore of thee, and to make an aulter vnto the Lorde, that the plague may ceasse from the people.

22 And Areuna sayde vnto Dauid, Let my lorde the king take, and offer what seemeth him good in his eyes: beholde, here be oxen for whole burnt sacrifice, and charets, and the other instrumentes of ỹ oxen for wood.

(k) That is, abundantly, for as somme write, he was king of Hierusalem before Dauid wanne the towre.

23 Al these things did Areuna, as a (k) king, geue vnto the kyng, & saide moreouer vnto the kyng, The Lorde thy God accept thee.

24 And the kyng sayde vnto Areuna, Not so, but I wyl bye it of thee at a price, & wyl not offer whole burnt sacrifices vnto the lord my god, of that which doth cost me nothyng. And so Dauid bought the threshing floore & the oxen for (l) fiftie sicles of siluer.

(l) Somme write, that euery tribe gaue fiftie, whiche make 600, or that afterward he bought as muche as came to. 550 sicles. 1.Chro.21.d

25 And Dauid buylt there an aulter vnto the Lorde, and offered whole burnt sacrifices, and peace offeringes: and so the Lorde was intreated for the lande, and the plague ceassed from Israel.

The ende of the seconde booke of Samuel, otherwyse called the seconde booke of kinges.

The fyrst booke of the kinges, commonly called the thirde booke of the kinges, after the reckening of the Latinistes: whiche thirde booke and the fourth also, is but one with the Hebrues.

The first Chapter.

3. Abisag keepeth Dauid in his extreme age. 5. Adonia vsurpeth the kingdome. 30. Solomon is annoynted kyng. 50. Adonia fleeth to the aulter.

A 1 AND kyng dauid was (a) olde, and stricke in yeres, so that when they couered hym with clothes, he caught no heate.

(a) He was about threescore and ten yeeres olde. 2.Sam.5.a.

2 Wherfore his seruantes sayde vnto hym, Let there be sought for my Lorde the kyng a (b) young virgin, to " stande before the king, and to cherysshe him, and let her lye in thy bosome, that my lord the king may geat heate.

(b) Dauid tooke this virgin not for lust, but for the helth of his body by the aduise of his counsel, whiche seemeth to be donne by the especial dispensation of God, and therefore not to be folowed as an example.

3 And so they sought for a fayre damosel throughout al the coastes of Israel, and founde one Abisag a (c) Sunamite, and brought her to the kyng.

" or, serue. (c) Which citie was in the tribe of Isachar.

4 And the damosel was exceeding fayre, and cherished the kyng, and ministred to hym: but the kyng knewe her not.

" Adonias, or Adoniah.

5 And " Adonia the sonne of Haggith exalted hym self, sayeing, I wyl be kyng. And he gate hym charets and horsemen, and (d) fyftie menne to runne before him.

(d) As Absalom had don before. 2. Sa. 15. a.

6 And his father for his tyme wouldе not displease hym, to say, Why hast thou donne so? And he was a very goodly man, and his mother bare him next after Absalom.

B 7 And he tooke counsel at Joab the sonne of Zaruia, and at Abiathar the priest: and they (e) helped forwarde Adonia:

(e) Thei toke his part and folowed him

8 But Sadoc the priest, " Banaia the sonne of Jehoiada, Nathan the prophet, Semei, and Rei, and the menne of myght whiche were with Dauid, they were not with Adonia.

" Banaiahu, or, Banaias.

9 And Adonia sacrificed sheepe, and oxen, and fat cattel, by the stone of Zoheleth, whiche is by the wel of Rogel, and called al his brethren the kynges sonnes, and al the menne of Juda the kinges seruantes.

10 But Nathan the prophete, and Banaia, and the mighty men, and " Solomon his brother, he called not.

" Salomõ, or, Selomoh

11 Wherfore Nathan spake vnto Bethsabe the mother of Solomon, sayeing, Hast thou not heard that Adonia the sonne of Haggith dooth raigne, and Dauid our Lorde knoweth it not?

12 Nowe therefore comme, and I wyl geue thee counsel howe to saue thyne owne lyfe, and the (f) lyfe of thy sonne Solomon.

(f) For Adonia wyl destroy thy sonne & thee if he raigne.

13 Goe, and geat thee in vnto kyng Dauid, and say vnto him, Diddest not thou my lorde, O king, sweare vnto thy handmayd, sayeing, Assuredly Solomon thy sonne shal raigne after me, and he shal sitte vpon my seate: why is then Adonia king?

C 14 Beholde, whyle thou yet talkest there with the king, I wyl comme in after thee, and (g) confirme thy woordes.

(g) By declaryng suche thinges as may further the same.

15 And Bethsabe went in vnto the king into the chamber: and the kyng was very olde, and Abisag the Sunamite ministred vnto the king.

16 And Bethsabe stowped, and made obeysance vnto the kyng: And the king sayde, What is thy matter?

17 She answeared, My lorde thou swarest by the Lord thy God vnto thyne handmaid (sayeing) Assuredly, Solomon thy sonne shal raigne after me, and he shal sit vpon my seate.

18 And beholde nowe is Adonia kyng, and thou my lorde the king knowest it not.

19 And he hath offered oxen, fat cattel, and many sheepe, and hath called al the sonnes of the king, and Abiathar the priest, and Joab the captayne of the host: but Solomon thy seruant hath he not bidden.

20 And nowe my lorde, O kyng, the eyes of al Israel wayte on thee, that thou shouldest tel them who ought to syt on the seate of my lorde the kyng after him:

21 For els when my lord the kyng shal sleepe with his fathers, I & my sonne Solomon shalbe (h) sinners.

D

(h) That is, shalbe reputed as sinners, & condemned to death as transgressers.

22 And lo whyle she yet talked with the kyng, Nathan the prophete came also.

23 And they tolde the kyng, sayeing, Beholde (here commeth) Nathan the prophete. And when he was comme in to the king, he made obeysance before the kyng vpon his face on the grounde.

24 And Nathan sayd, My Lorde (O king) " hast thou sayde, Adonia shal raigne after me, and he shal sit vpon my seate?

25 For he is gonne downe this day, and hath slayne oxen, and fat cattel, & sheepe a great meany, & hath called al the kinges sonnes, and the captaynes of the host, and Abiathar the priest: and beholde they eate and drynke before him, and say, G D D " saue kyng Adonia.

" Heb. let the king Adonia lyue.

26 But me thy seruant, and Sadoc the priest, and Banaia the sonne of Jehoiada, and thy seruant Solomon, hath he not called.

27 Is this thing domme of my lord the king, and thou hast not shewed it vnto thy (i) seruant, who should sit on the seate of my lord the king after him?

(i) Meanyng that he ought in such affaires, enterprise nothing except he had consulted with the Lorde.

28 Then king Dauid answeared, and said, Cal me Bethsabe. And she came into the kinges presence, and stoode before him.

29 And the kyng sware, sayeing, As the Lorde lyueth, that hath ryd my soule out of al aduersitie,

30 Euen as I sware vnto thee by the Lord God of Israel, sayeing, Assuredly Solomon thy sonne shal raigne after me, and he shal sit vpon my seate for me: so wyl I certaynely doo this day.

E

31 Then Bethsabe bowed on her face to the earth, and did reuerence vnto the king, and sayde, I pray God that my lorde kyng Dauid may lyue for euer.

32 And kyng Dauid sayde, Cal me Sadoc the priest, and Nathan the prophete, and Banaia the sonne of Jehoiada. And they came before the kyng.

33 The king also sayde vnto them, Take with you the (k) seruantes of your lord, and set Solomon my sonne vpon myne owne mule, and cary him downe to Gihon:

(k) Meaning the kinges seruantes & such as were of his garde.

34 And let Sadoc the priest, and Nathan the prophete, annoynt him there king ouer Israel:

Iſrael : and blowe ye with trumpettes, and ſay, God ſaue king Solomon.

35 And then ye ſhal come vp after him, that he may come and ſit vppon my ſeate, for he ſhalbe kyng in my ſteede : and I haue "commaunded him to be captayne ouer Iſrael and Iuda.

* or, appointed.

36 And Banaia the ſonne of Iehoiada anſwered the king, and ſaide, Amen: and the Lord God of my lord the king ſay ſo to.

37 And as the Lorde hath benne with my lord the king, euen ſo be he with Solomon alſo, and make his ſeate greater then the ſeate of my lorde king Dauid.

38 And ſo Sadoc the prieſt, and Nathan the prophete, and Banaia the ſonne of Iehoiada, and the Cerethites, and Phelethites, went downe, and ſet Solomon vpon kyng Dauids mule, and brought him to Gihon.

39 And Sadoc the prieſt tooke an horne of (l) oyle out of the tabernacle, and annoynted Solomon : and they blewe the trumpettes, and al the people ſayde, God ſaue kyng Solomon.

(l) Wherewith they ac cuſtomed to annoynt the prieſtes and the holy inſtrumentes. Exod. xxx. c.

40 And all the people came vp after hym, piping with pipes, and reioycing greatly, ſo that the earth "rang with the ſound of them.

"Hebre. brake.

41 And Adonia and all the gheſtes that he had called vnto him, heard it (euen) as they had made an ende of eating: and when Ioab heard the ſounde of the trumpet, he ſayde, What meaneth this noyſe and vproze in the citie?

42 And as he yet ſpake, beholde Ionathan the ſonne of Abiathar the prieſt came, and Adonia ſayde vnto him, Comme in, for thou art a valiant man, and bringeſt good tydinges.

43 And Ionathan anſwered and ſaide to Adonia, Verily our lord king Dauid hath made Solomon kyng.

44 And the king hath ſent with him Sadoc the prieſt, and Nathan the prophete, and Banaia the ſonne of Iehoiada, and the Cerethites, and the Phelethites, and they haue ſet him vpon the kinges mule.

45 And Sadoc the prieſt and Nathan the prophete haue annoynted him king in Gihon: and they came vp from thence, and reioyced, that the citie dyd ſounde agayne: and that is the noyſe that ye haue heard.

(m) To ſalute him and to prayſe God for him.

46 And Solomon ſitteth on the ſeate of the kyngdome.

47 And moreouer, the kings ſeruantes came to (m) bleſſe our lorde king Dauid, ſayeing, God make the name of Solomon more honorable then thy name, and make his ſeate greater then thy ſeate. (n) And the king bowed him ſelfe vpon the bedde.

(n) He gaue god thankes for the good ſucceſſe.

48 And thus ſaide the king, Bleſſed be the Lorde God of Iſrael, whiche hath made one to ſyt on my ſeate this day, myne eye ſeeing it.

49 And al the gheſtes that were with Adonia were afrayde, and roſe vp, and went euery man his way.

50 And Adonia fearing the preſence of Solomon, aroſe, and went, and caught holde on the hornes of the aulter.

51 And one tolde Solomon, ſayeing, Beholde Adonia feareth king Solomon: for loe, he hath caught holde on the hornes of the aulter, ſayeing, Let king Solomon ſweare vnto me this day, that he wyl not ſlay his ſeruant with the ſwoorde. Exod. 21. b.

52 And Solomon ſayde, If he wyl ſhewe him ſelfe a woorthy man, there ſhal not an heare of him falle to the earth : but yf wickedneſſe be founde in him, he ſhal dye.

53 And ſo king Solomon ſent, and they brought him from the aulter, and he came and dyd obeyſance vnto kyng Solomon: and Solomon ſayde vnto him, Geat thee to thyne houſe.

The. ii. Chapter.

1. Dauid exhorteth Solomon, and geueth charge as concernyng Ioab, Barzellai, and Semei. 10. The deach of Dauid. 17. Adonia aſketh Abiſag to wyfe.

A

1 THe dayes of Dauid drue nygh, that he ſhoulde dye, and he charged Solomon his ſonne, ſayeing,

2 (a) I goe the way of al the earth, be thou ſtrong therfore, and ſhewe thee ſelfe a man.

(o) I am redy to dye as al men muſt. Ioſua. 1. b.

3 Keepe thou the watche of the Lorde thy God, that thou walke in his wayes, and keepe his ſtatutes, and his precepte, his iudgementes, and his teſtimonies, as it is written in the lawe of Moſes, that thou mayſt proſper in al that thou doeeſt, and in euery thing that thou medleſt withal: Deut. 31. f. Deut. 17. d.

4 That the Lorde alſo may make good his woorde whiche he ſpake vnto me, ſayeing, If thy children take heede to their way, that they walke before me in trueth, with al their hartes, and with al their ſoules, thou ſhalt not (ſayth he) be without a man on the ſeate of Iſrael.

5 Moreouer thou wotteſt howe Ioab the ſonne of Zaruia ſerued me, and what he dyd to the two captaynes of the hoaſtes of Iſrael, vnto Abner the ſonne of Ner, and vnto Amaſa the ſonne of Iether, whom he ſlue, and ſhed blood in time of peace (euen as it had benne in warre) and (b) put the blood of warre vpon his girdle that was about his loynes, & in his ſhoes that were on his feete. 1. king. 9. d. 2. Sa. 23. c.

(b) That is, he put the blooddy ſwoorde into his ſheathe.

6 Deale with him therefore accordyng to thy wysedome, & bryng not his hoore head
B downe to the graue in peace.
2.Sa.19.f. 7 But shewe kindnesse vnto the sonnes of Barzellai the Gileadite, that they may eate at thy table: for they came to me when I fled from Absalom thy brother.
2.Sa.16.b. 8 And beholde, thou hast with thee Semei the sonne of Gera the sonne of Iemini of Bahurim, whiche cursed me with an horrible curse, in the day when I went to Mahanaim: but he came to meete me at Iordane, and I sware to him by the Lord, sayeing, I wyl not slay thee with ỹ sword.
2.Sam.19. 9 But thou shalt not count him as vngiltie: for thou art a man of wysedome, and knowest what thou oughtest to doo vnto him, his hoore head shalt thou bryng to the graue with blood.
10 And so Dauid slept with his fathers, and was buryed in the citie of Dauid.
Actes.2.c. 11 And the dayes whiche Dauid raigned vpon Israel, were fourtie yeeres: seuen yeeres raigned he in Hebron, and thirtie & three yeeres raigned he in Hierusalem.
2.Chr.29.f 12 Then sate Solomon vpon the seate of Dauid his father, and his kingdome was stablished mightyly.
13 And Adonia the sonne of Haggith came to Bethsabe the mother of Solomon, and she saide, Commest thou peaceably? And
2.Sa.16.b. he saide, Peaceably.
C 14 He sayde moreouer, I haue somewhat to say vnto thee. She saide, Say on.
15 And he sayde, Thou knowest that the kingdome was myne, and that al Israel (e) set their faces on me, that I shoulde raigne: howbeit the kingdome is turned away, and geuen to my brother: for it is appointed him of the Lorde.
(e) In signe of their fauour and consent.
16 And nowe I aske a petition of thee, deny me not. And she saide vnto him, Say on.
17 And he sayde, Speake, I pray thee, vnto Solomon the king (for he wyl not say thee nay) that he geue me Abisag the Sunamite to wyfe.
18 And Bethsabe sayde, Wel, I wyl speake for thee vnto the king.
19 Bethsabe therefore went vnto king Solomon, to speake vnto him for Adonia: and the king rose vp to meete her, and bowed him selfe vnto her, and sate him downe on his seate, and there was a seate set for the kinges mother, and she sate on his ryght syde.
20 Then she sayde, I desire a litle petition of thee, I pray thee say me not nay. And the king saide vnto her, Aske on my mother, for I wyl not say thee nay.
21 She sayde, Let Abisag the Sunamite be geuen to Adonia thy brother to wyfe.
22 And king Solomon answeared and saide vnto his mother, Why doest thou aske Abisag the Sunamite for Adonia? (b) aske for him the kingdome also: for he is myne elder brother, and hath for him Abiathar the priest, and Ioab the sonne of Zaruia.
(d) Meaning that if he should haue graunted Abisag, he would afterwarde haue aspired to the kingdome.
23 Then king Solomon sware by the Lord, sayeing, God doo so and so to me, yf Adonia haue not spoken this woorde agaynst his owne lyfe.
24 Nowe therefore as the Lord lyueth, whiche hath ordeyned me, and set me on the seate of Dauid my father, and made me an house as he promised, Adonia shal dye this day.
D
25 And king Solomon sent by the hande of Banaia, the sonne of Iehoiada, and he smote him, that he dyed.
26 And vnto Abiathar the priest saide the king, Geat thee to Anatoth vnto thyne owne feelds, for thou art woorthy of death: but I wyl not at this time kil thee, because thou bareste the arke of the Lorde God before Dauid my father, and because thou hast suffered with my father in al his afflictions.
27 (c) And so Solomon put away Abiathar from being priest vnto the Lorde: that he myght fulfyl the woordes of the Lorde, whiche he spake ouer the house of Eli in Silo.
(c) king Solomon deposed the high priest. 1.Sam.2.
28 Then tidinges came also to Ioab (for Ioab had turned after Adonia, though he turned not after Absalom) and Ioab fled vnto the tabernacle of the Lorde, & caught holde on the hornes of the aulter.
29 And it was tolde king Solomon, howe that Ioab fledde vnto the tabernacle of the Lorde, and beholde, he is by the aulter: Then Solomon sent Banaia the sonne of Iehoiada, sayeing, Goe and fal vpon hym.
30 And Banaia came to the tabernacle of the Lorde, and sayd vnto him, Thus saith the king, Comme out. And he sayde, Nay, but I wyl dye euen here. And Banaia brought the king woorde agayne, sayeing, Thus said Ioab, & thus he answeared me.
31 And the king saide vnto him, (f) Doo euen as he hath said, smite him, and burie him: that thou mayst take away the blood whiche Ioab shed causeleſſe, from me, and from the house of my father.
(f) It was lawful to take a wylful murtherer from the aulter. Exod.xxi.
32 And the Lorde shal bring his blood vpon his owne head: for he smote two men, more righteous & better then he, and slue them with the swoorde, my father Dauid not knowing thereof, euen Abner the sonne of Ner, captayne of the hoast of Israel, and Amasa the sonne of Iether, captayne of the hoast
2.king.3.
2.Sam.3.

hoste of Iuda.

2. Sam. 3. 33 Their blood shal therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his seate, shal there be peace for euer of the Lorde.

34 So Banaia the sonne of Iehoiada went vp, and he fel vpon him, and slue him, and buryed him in his owne house in the wyldernesse.

F 35 And the king put Banaia the sonne of Iehoiada in his roome, ouer the hoste, and put (g) Sadoc the priest in the roome of Abiathar.

(g) And so tooke the office of the hygh priest from the house of Ely, & restored it to the house of Phinees.

36 And the king sent, and called Semei, and sayde vnto him, Buylde thee an house in Hierusalem, and dwel there, and see that thou goe not foorth thence any whyther.

37 For be thou sure, that the day that thou goest out, & passest ouer the riuer Cedron, thou shalt dye that day, and thy blood shalbe vpon thyne owne head.

38 And Semei sayde vnto the kyng, This sayeing is good: as my lorde the kyng hath sayde, so wyl thy seruant doo. And Semei dwelt in Hierusalem many a day.

39 And after three yeeres, two of the seruantes of Semei ranne away vnto Achis sonne of Maacha king of Geth: and they told Semei, sayeing, Behold thy seruantes be in Geth.

(h) His coueteous minde made hym venter his lyfe.

40 (h) And Semei stoode vp, and sadled his asse, and gate hym to Geth to Achis, to seeke his seruantes: and Semei went, and brought his seruantes agayne from Geth.

G 41 And it was tolde Solomon howe that Semei had gonne from Hierusalem to Geth, and was comme agayne.

42 And the kyng sent, and called Semei, and sayd vnto hym, Dyd I not charge thee by the Lorde with an othe, and testified vnto thee, sayeing, Be sure, that whensoeuer thou goest out, and walkest abroade any whyther, thou shalt dye the death? And thou saydest vnto me, It is good tydynges that I haue heard.

43 Why then hast thou not kept the othe of the Lorde, and the commaundement that I charged thee withal?

44 The kyng sayde moreouer to Semei, Thou remembrest al the wickednesse whiche thyne hart knoweth, and that thou didest to Dauid my father: the Lord also shal bring thy wickednesse vpon thyne owne head:

45 And king Solomon shalbe blessed, and the seate of Dauid stablished before the Lorde for euer.

46 So the king commaunded Banaia the sonne of Iehoiada: whiche went out, and smote him, that he dyed: and the kingdome was stablished in the hand of Solomon.

The. iii. Chapter.

I. Solomon taketh Pharaos daughter to wyfe. 5. The Lorde appeareth to hym, and geueth him wysedome. 17. The pleadyng of the two harlottes, and Solomons sentence therein.

A 1 SOlomon made affinitie with Pharao kyng of Egypt, and tooke Pharaos daughter, and brought her into the (a) citie of Dauid, vntyl he had made an ende of building his owne house, and the house of the Lorde, and the wal of Hierusalem rounde about.

2. Chro. 1. a. (a) Bethlehem.

2 Duely the people sacrificed in (b) hygh places, because there was no house buylt vnto the name of the lord vntil those dayes.

(b) Where aulters were appoynted before the temple was buylt to offer vnto the lord

3 And Solomon loued the Lorde, walking in the ordinances of Dauid his father: saue onely that he sacrificed and offered incense vpon aulters in high places.

4 And the kyng went to Gibeon to offer there, for that was the speciall high place: & a thousande whole burnt offerynges did Solomon offer vpon that aulter.

2. Chro. 1. a.

5 And in Gibeon the Lorde appeared to Solomon in a dreame by night, and God sayde, Aske what (thou wylt) that I may geue it thee.

6 And Solomon sayde, Thou hast shewed vnto thy seruant Dauid my father great mercye, when he walked before thee in trueth, in ryghteousnesse, and in plainenesse of hart with thee, and thou hast kept for him this great mercy, that thou hast geuen him a sonne to sit on his seate, as it is come to passe this day.

B 7 And nowe, O Lorde my God, it is thou that hast made thy seruant king, in steede of Dauid my father: and I am but young, and (c) wote not howe to goe out and in.

2. Chro. 1. b

(c) To behaue mee selfe in this great charge of rulyng. Wisd. 9. a.

8 And thy seruant is in the middest of thy people whiche thou hast chosen, and verely the people are so many that they can not be tolde, nor numbred for multitude.

9 (d) Geue therefore thy seruant an vnderstandyng hart, to iudge thy people, that I may discerne betweene good and badde: for who is able to iudge this thy so mightie a people?

(d) Gouernement perteineth to men of wysedome and vnderstanding.

10 And this pleased the Lord wel, that Solomon had desyred this thing.

11 And GOD sayde vnto hym, Because thou hast asked this thing, and hast not asked for thee selfe long lyfe, neyther hast

asked riches for thee selfe, nor hast asked the lyfe of thy enimies, but hast asked for thee selfe vnderstandyng and discretion in iudgement:

12 Beholde, I haue donne accordyng to thy woordes: lo, I haue geuen thee a wyse & an vnderstanding hart, so that there was none lyke thee before thee, neither after thee shal any aryse lyke vnto thee.

Mat. 6. Wisd. 7.

13 And I haue also geuen thee that whiche thou hast not asked, euen richesse & honour, so that there shalbe no king lyke vnto thee al thy dayes.

C

3. king. 15. a

14 And if thou wylt walke in my wayes, to keepe myne ordinances and my commaundements, as thy father Dauid dyd walke, I wyl lengthen thy dayes.

(c) He knew that God had appeared to hym in a dreame. 2. Chro. 1. b.

15 When Solomon awoke, (c) beholde it was a dreame: and he came to Hierusalem, and stoode before the arke of the couenant of the Lorde, and offered whole burnt offeringes, and peace offeringes, and made a feast to al his seruantes.

" or, victuelers.

16 Then came there two women that were "harlottes, vnto the kyng, and stoode before hym.

17 And the one woman sayde, Oh my lord, I & this woman dwel in one house, and I was deliuered of a chylde with her in the house.

18 And the thirde day after that I was deliuered, she was deliuered also: and we were togeather, and no stranger with vs in the house saue we two.

19 And this wiues chyld dyed in the night, for she smothered it.

20 And she arose at midnight, and toke my sonne from my syde whyle thine handmayd sleapt, and layde it in her bosome, and put her dead chylde in my bosome.

D

21 And when I rose in the morning to geue my chylde sucke, beholde it was dead: but when I had looked vpon it in the morning, beholde, it was not my sonne whiche I did beare.

22 And the other woman sayde, It is not so, but my sonne liueth, & thy sonne is dead. And she sayde agayne, No, but thy sonne is dead, and my sonne is alyue. And thus they pleaded before the kyng.

23 Then sayde the kyng, The one sayth, This that is alyue is my sonne, and the dead is thyne: and the other sayth, Nay: but thy sonne is the dead, and the liuing childe is myne.

(f) The wysedome of king Solomon.

24 And the kyng sayde, (f) Bryng me a swoorde. And they brought out a swoorde before the kyng:

25 And the king sayd, Diuide the lyuyng chylde in two, and geue the one halfe to the one, and the other to the other.

26 Then spake the woman whose the liuing chylde was, vnto the kyng (for her bowels yerned vpon her sonne) and sayde, I beseech thee my lorde, geue her the lyuing chylde, & in no wyse slay it. But the other sayd, Let it be neither mine nor thine, but diuide it.

27 Then the kyng answeared, and sayde, Geue her the lyuing chylde, and slay it not: for she is the mother thereof.

28 And al they of Israel heard of the iudgement which the kyng had iudged, and feared the kyng: for they sawe that the wysedome of God was in hym, to doo iustice.

The. iiii. Chapter.

2. The princes and rulers vnder Solomon.
32. His bookes and writinges.

1 AND so kyng Solomon was king ouer al Israel. T

2 And these were his lordes, Azaria the sonne of Sadoc the priest.

3 Elihoreph and Ahiah the sonnes of Sisa, scribes: Iosaphat the sonne of Ahilud the recorder.

4 Banaia the sonne of Iehoiada was ouer the host: Sadoc and (a) Abiathar were the priestes.

(a) Not that Abiathar whom king Solomon had deposed cap. 2. but another of that name. 3. King. 5. d. B

5 And Azaria the sonne of Nathan was ouer the officers: & Zabud the sonne of Nathan was a priest, the kynges companion.

6 And Ahisar was stewarde of the housholde: and Adoniram the sonne of Abda was ouer the tributes.

7 And Solomon had twelue officers ouer al Israel, whiche prouided victuales for the kyng and his housholde: eche man his moneth in a yeere made prouision for necessarie thinges.

8 And these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Makaz and in Saalbim, and Bethsames, Elon, & Bethhanan.

10 The sonne of Heled in Aruboth, to whom parteyned Socho, and al the lande of Hepher.

11 The sonne of Abinadab in al the region of Dor, whiche had Taphath the daughter of Solomon to wyfe.

12 Baana the sonne of Ahilud was ouer Thaanach and Megiddo, & ouer al Bethsan, which is by Zarthana beneath Iezrael, from Bethsan to the playne of Mehola, euen vnto the place that is ouer agaynst Iecmeam.

13 The sonne of Gaber had Ramoth Gilead, and his were the townes of Iair the sonne of Manasse, whiche are in Gilead: and

and vnder him was the region of Argob which is in Basan, threescore great cities, with walles and barres of brasse.

C 14 Ahinadab the sonne of Iddo had Mahenaim.

15 Ahimaaz was in Nephthali, and he tooke Basmath the daughter of Solomon to wyfe.

16 Baana the sonne of Husai was in Aser and in Aloth.

17 Iosaphat the sonne of Paruah was in Issachar.

18 Semei the sonne of Ela was in Beniamin.

19 Gaber the sonne of Uri was in the countrey of Gilead, the lande of Sehon kyng of the Amorites, and of Og king of Basan, and was officer alone in the lande.

20 And Iuda and Israel were many (euen) as the sande of the sea in number, eating, drinking, and making merry.

Eccle.47.c. Gen.15.d. Exod.23.d. Psal.72.d. 21 And Solomon raigned ouer al kingdoms from the riuer vnto the lande of the Philistines, vnto the border of Egypt: and they brought presentes, and serued Solomon al the dayes of his lyfe.

* Corus the Latin worde conteyneth xv. busshels. D 22 And Solomons bread for one day, was thirtie * quarters of manchet flowre, and threescore quarters of meale,

23 Tenne stalled oxen, and twentie out of the pastures, and a hundred sheepe, beside hartes, buckes, and wylde goates, and capons.

24 For he ruled in all the region on the other syde Euphrates, from Thiphsah to Azza, ouer al the kinges on the other syde the ryuer: and he had peace * with al his seruantes on euery syde.

* or, on euery syde rounde about hym.

25 And Iuda and Israel dwelt without feare, euery man vnder his vine, and vnder his figgetree, from Dan to Beersheba, al the dayes of Solomon.

Deut.17.d. 2.Chr.9.d. 26 And Solomon had fourtie thousande stalles of horses for charettes, and twelue thousande horsemen.

27 And the officers prouided victual for king Solomon, and for al that came out of any place to king Solomons table, euery man his moneth, so that they lacked nothing.

Eccle.47.c. 28 Barly also and strawe for the horses and mules, brought they vnto the place where the officers were, euery man in his office.

(b) Meaning great vnderstanding, & able to comprehende al thinges. (c) That is, of the Philosophers and Astronomers whiche were iudged most wyse. 29 And God gaue Solomon wysedome, and vnderstanding exceeding muche, and a (b) large hart, euen as the sande that is on the sea shore.

30 And Solomons wysedome excelled the wysedome of al the childre of the (c) east countrey, and al the wysedome of Egypt.

31 For he was wyser then al menne, yea then Ethan the Ezrahite, and Heman, Chalchol, and Darda the sonnes of Mahol: and his name was spoken of throughout al nations on euery syde.

32 And Solomon spake three thousande (d) prouerbes: and his songes were a thousand and fiue. (d) The most part wherof are perished.

33 And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Hysope that springeth out of the wal: he spake also of beastes, of foules, of wormes, and of fyshes.

34 And there came of al nations to heare the wysdome of Solomon, and from al kinges of the earth, which had heard of his wysedome.

The. v. Chapter.

1. Hiram sendeth to Solomon, and Solomon to him, purposyng to buylde the house of god. 6. He prepareth stuffe for the buyldyng. 13. The number of the woorkemen.

A 1 AND Hiram kyng of Tyre sent his seruantes vnto Solomon: (for he had heard that they had annoynted hym kyng in the roome of his father) for Hiram was euer a louer of Dauid.

2 And Solomon sent to Hiram, sayeing, 2.Sam.5.c.

3 Thou knowest howe that Dauid my father coulde not buylde an house vnto the name of the Lorde his God, for the warres whiche were about him on euery syde, vntyl the Lorde put them vnder the soles of his feete. 2. Chr.2.a. 1. Chr.29.a

4 But nowe the Lorde my God hath geuen me rest on euery syde, so that there is neyther aduersarie nor euyl to resist.

5 And beholde, I am determined to buylde an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father, sayeing, Thy sonne whom I wyl set vpon thy seate for thee, he shal buylde an house vnto my name. 2.Sam.7.b

6 Nowe therefore commaunde thou, that they hewe me Cedar trees out of Libanon, and my seruantes shalbe with thyne: and vnto thee wyl I geue the hyre for thy seruantes, accordyng to al suche thinges as thou shalt appoynt: for thou knowest that there are not among vs, that can skil to hewe timber lyke vnto the Sidons.

7 (a) And when Hiram hearde the wordes of Solomon, he reioyced greatly, and sayd, Blessed be the Lorde this day, which hath geuen vnto Dauid a wyse sonne ouer this mighty people. (a) In Hiram is prefigured the vocation of the gentiles, who should helpe to buyld the spiritual temple.

8 And Hiram sent to Solomon, sayeing, I haue considered the thinges whiche thou

sentest to me for, and wyl accomplishe all thy desyre concernyng tymber of Cedar trees and firre.

9 My seruantes shal bryng them from Libanon vnto the sea: & I wyl conuey them by sea in flotes, vnto the place that thou shalt shewe me, and wyl cause them to be discharged there, and thou shalt receiue them: and thou shalt doo me a pleasure agayne, if thou minister foode for myne house.

10 And so Hiram gaue Solomon Cedar trees, and firre trees, accordyng to al his desyre.

11 And Solomon gaue Hiram twentie thousande quarters of wheate for foode to his householde, and twentie buttes of pure oyle: thus muche gaue Solomon to Hiram yeere by yeere.

Chap.3.b. 12 And the Lord gaue Solomon wysedome, as he promised him: and there was peace betweene Hiram and Solomon, and they two were confedered togeather.

13 And king Solomon raysed a summe out of Israel, and the summe was thirtie thousande menne.

℄ 14 Whom he sent to Libanon, ten thousande a moneth by course: so that when they had benne one moneth in Libanon, they abode two monethes at home: and Adoniram was ouer the summe.

1.king. 4.a. 15 And Solomon had threescore and tenne thousande that bare burdens, and fourescore thousand masons in the mountaines:

16 Beside the lordes whom Solomon appointed to ouersee the woorke, euen three thousande and three hundred, which ruled the people (and them) that wrought in the woorke.

17 And the king commaunded them to bring great stones, costly stones, & hewed stones, for the fundation of the house.

18 And Solomons masons, and the masons of Hiram, dyd hewe them, and the stone squarers: and so they prepared both tymber and stones for the buyldyng of the house.

The.vi.Chapter.

1. The buylding of the temple, and the fourme thereof. 12. The promise of the Lorde to Solomon.

1 AND in the foure hundred and fourescore yeere, after the childzen of Israel were comme out of the lande of Egypt, and in the fourth yeere of the raigne of Solomon vpon Israel, and in the moneth * Zif, whiche is the seconde moneth, he begaune to buyld the house of the Lord.

℟ 2.Chro. 3.a * Aprił

Actes.7.f. 2 And the house whiche king Solomon buylt for the Lorde, was threescore cubites long, and twentie cubites broade, & thirtie cubites hygh.

3 And he made a porche before the temple of the house, whiche was twentie cubites long, after the breadth of the house, and ten cubites broad, in ỳ fore front of the house.

4 And in the house he made * wyndowes, broade (without) and narowe (within.)

5 And by the wall of the house he made chambers rounde about, in the walles of the house rounde about the temple and the quier: & he made chambers round about.

6 The neathermost chamber was fyue cubites broade, and the middle was sixe cubites broade, and the thirde was seuen cubites broade: for without in the wal of the house he made reles rounde about, that (the beames of the chambers) shoulde not be fastened in the walles of the house.

7 And the house was buylt of stone, made perfect alredy before it was brought thyther: so that there was neither hammer nor axe, eyther any toole of iron heard in the house while it was in buyldyng.

8 The doore of the middle chamber was in the ryght syde of the house: and menne went vp with wyndyng stayres into the middle chamber, and out of the middle into the thirde.

9 And so he buylt the house, and finished it: and seeled the house, beyng vauted, with seeling of Cedar trees.

10 And then he buylt chambers to al the temple, fyue cubites high: and they were ioyned to the house with beames of Cedar.

11 And the woord of the Lorde came to Solomon, sayeing,

12 Concernyng the house whiche thou art in buyldyng, yf thou wylt walke in myne ordinances, and execute my lawes, & keepe al my cõmaundementes to walke in them: then wyl I make good vnto thee my promise, which I promised Dauid thy father:

13 And I wyl dwelle among the childzen of Israel, & wil not forsake my people Israel. 2.Sam.7.b Exod.25.b.

14 Solomon therefore buylt the house, and finished it. ℭ

15 And seeled the walles of the house within with boordes of Cedar tree: euen from the pauement of the house, vnto the roofe, dyd he seele the walles of it within with Cedar tree, and boorded the floore of the house with plankes of fyre.

16 And he buylded twentie cubites in the sydes of the quier of the temple, both floore and walles with boordes of Cedar, and dressed it within the secrete place of the temple, euen in the most holy place.

17 But the house that is the temple before

* Some of the learned Iewes suppose that the wyndowes were narow without, & brode within.

℔

before it, was fourtie cubites (long.)

18 And the Cedar of the house within, was carued with knoppes, and grauen with flowres: and al was Cedar tymber, so that no stone was seene.

19 And the quyer that was within the temple, he prepared, to set there the arke of the appoyntment of the Lorde.

" or, within 20 And the quyer " before, was twentie cubites long, and twentie cubites in breadth, and twentie cubites in heyght: and he couered it with pure golde, and boorded the aulter with Cedar.

D 21 So Solomon couered the house within with pure golde: & he made golden barres runne along the quyer, which he had couered with golde.

22 And the whole house he ouerlayde with golde, vntil he had ended it: also al the aulter that was before the quyer, he ouerlayd with golde.

Exod. 25. b. 23 And within the quyer he made two Cherubims of " Olyue tree, ten cubites hygh.

" or, Pine tree. 24 Fyue cubites long was a wyng of the one Cherub, and fyue cubites long was a wyng of the other Cherub: so that from the vttermoste parte of one wyng, vnto the vttermost part of ỹ other, were ten cubites.

25 And the other Cherub was ten cubites hygh also: so that both the Cherubims were of one measure, and one fase:

26 For the heyght of the one Cherub was ten cubites, and so was it of the other.

Exod. 25. b. 27 And he put the Cherubims within the inner house: and the Cherubims stretched out theyr wynges, so that the one wyng of the one touched the one wal, and the one wyng of the other touched the other wal: and the other two wynges of them touched one another in the myddest of the house.

E 28 And he ouerlayde the Cherubims with golde.

29 And in the walles of the house rounde about, he made figures of carued and seeled woorke: (as namely) pictures of Cherubims, and palme trees, and grauen flowres within and without.

30 And the flooze of the house he couered with golde, within and without.

31 And in the entring of the quyer he made two doores of Olyue tree: and both the vpper and two side postes, were fyue square.

32 The two doores also were of Olyue tree, & he graued them with grauyng of Cherubims, and palme trees, & grauen flowres, and couered them with golde, and layde thynne plates of golde vppon the Cherubims and palme trees.

33 And so made he for the doore of the temple, postes of Olyue tree, foure square.

34 The two doores were of fyre tree, and eyther doore with fouldyng leaues.

35 And he graued thereon Cherubims, palme trees, and carued flowres: and couered the carued woorke with golde finely wrought:

36 And he buylt the inner court with three rowes of hewed stone, and one row of Cedar wood.

37 In the fourth yeere was the fundation of the house of the Lorde layde, in the moneth " Zif. " Apryl.

38 And in the eleuenth yeere in the moneth " Bul, (whiche is the eyght moneth) was the house ful finished throughout al the partes thereof, according to al the fashion of it: And so was he seuen yeeres in buylding it. " October.

The. vii. Chapter.

1. The buylding of the houses of Solomon.
15. The excellent woorkmanshyp of Hiram in the peeces whiche he made for the temple.

A 1 BVt Solomon was buylding his owne house thirteene yeeres, and finished it al.

2 And he buylte the house in the wood Libanon, an hundred cubites long, and fiftie cubites broade, and thirtie cubites hygh: and it stoode vpon foure rowes of Cedar pillers, and Cedar beames were layd vpon the pyllers.

3 And the roofe was Cedar aboue vpon the beames that laye on the pyllers, euen fyue and fourtie beames, fifteene in a rowe.

4 And there were wyndowes in three rowes, and the windowes were one against another, three folde.

5 And al the doores, with the side postes, and the vpper postes, were foure square, and had wyndowes one agaynst an other, three folde.

6 And he made a porche by the pyllers (that bare vp the house) fiftie cubites long, and thirtie cubites broade, and the porche was before those and the other pyllers: for there was a thicke tree set before them.

C 7 Then he made a porch to sit and iudge in, euen a porche of iudgement, seeled with Cedar throughout al the pauementes.

8 And his house wherein he dwelt, had an other hal more inwarde then the porche, of lyke woorke: and then Solomon made an house for Pharaos daughter, (whom he had taken to wyfe) lyke vnto the fashion of the porche.

9 And al these were of the best stones, hewed after a measure, and sawed with sawes within and without, from the fundation, 1. king. 3. a.

vnto

(a) These beames were layde vpon stones, that hanged out on the top of the wal, the breadth of a hande.

vnto the (a) beames that laye aboue, after the measure, and euen so on the out side towarde the great court.

10 And the fundation was layde vpon riche stones, and that very great stones, whereof somme were ten cubites, and somme eyght cubites.

11 And aboue were riche stones, squared after a certaine rule, & couered with Cedar.

12 And the great court rounde about, was with three rowes of hewed stones, and one rowe of Cedar plankes, after the manner of the inner court of the house of the Lorde, and of the porche of the temple.

13 And kyng Solomon sent and fet one Hiram out of Tyre,

C

2. Chro. 2. a

14 A wydowes sonne, of the tribe of Nephthali, his father being a man of Tyre: Which Hiram was a craftesman in brasse, ful of wysedome, vnderstandyng, and cunnyng, to worke al manner of worke in brasse: and he came to king Solomon, and wrought al his worke.

Exod. 31. a.

Jerem. 52. c

15 For he cast two pyllers of brasse, of eighteene cubites hygh a peece: and a stryng of twelue cubites did compasse either of them about.

16 And he made two pommelles of moulten brasse, (after the fashion of a crowne) to set on the toppes of the pyllers: the heyght of the one head peece conteyned fyue cubites, and the heyght of the other head peece conteyned fyue cubites also.

17 He made networke and writhen worke lyke chaynes, for the pommelles vppon the head peeces that were on the toppe of the pyllers: euen seuen (rowes) vppon the one head peece, and seuen vpon the other.

18 And so he made the pyllers, and two rowes of pomgranates rounde about in the one networke, to couer the pommelles that were vppon the toppe: and this he dyd also for the other head peece.

19 And the pommelles that were vpon the toppe of the pyllers, were after Lylie worke, in the porche, foure cubites.

20 And the pommelles vpon the two pyllers had also aboue ouer agaynst the myddst within the networke (pomgranates,) and vpon the seconde head peece were there two hundred pomgranates, in (two) rowes rounde about.

D

21 And he set vp the pyllers in the porch of the temple: and when he had set vp the ryght pyller, he called the name therof Jachin: and when he had set vp the leaft pyller, he called the name thereof Boaz.

22 And vpon the toppe of the pillers (were) Lylie worke: and so was the workmanshyp of the pyllers finished.

23 And he made a molten lauatorie, ten cubites wyde from brym to brym, rounde in compasse, & fyue cubites hygh: and a string of thirtie cubites dyd compasse it about.

24 And vnder the brym of it, there were knoppes rounde about, ten in one cubite, & they compassed the lauatorie round about: and the knoppes were caste with it in two rowes when it was caste. E

25 And it stoode on twelue oxen, of which, three looked toward the North, three toward the Weast, three toward the South, & three toward the East: and the lauatorie stoode vpon them, and al their hynder partes were inwarde.

26 It was an hand breadth thicke, and the brym was wrought lyke the brym of a cup, with flowres of lylies, and it conteyned two thousand (b) battes.

(b) A Bat and an Epha seeme to be both one measure. Ezech. 45. b. euery Bat cõteyneth about ten pottels, whereof the Epha sereueth to measure drye thinges, and the Batte for moyste thinges.

27 And he made ten feete of brasse: foure cubites long, and foure cubites broade a peece, and three cubites hygh.

28 And the worke of the feete was on this maner, They had sides, and the sides were betweene the ledges.

29 And on the sides that were betweene the ledges, were lions, oxen, and cherubims: and lykewyse vpon the ledges that were aboue: & beneath the lions and oxen, were certaine additions made of thinne worke.

30 And vnder euery foote were foure brason wheeles, & * boordes of brasse: and in the foure corners thereof vnder the lauatorie, were vndersetters moulten, at the side of euery addition.

* or, tables.

F

31 And the stalke of the lauatorie was in the myddle of it, and aboue one cubite: but the stalke thereof was round, after the worke of the foote, a cubite and a halfe: and also vpon the stalke were grauinges, with their bandes, foure square, and not rounde.

32 And vnder the sides were foure wheeles, and the axeltrees ioyned faste to the bottome, and the heyght of euery wheele was a cubite and an halfe.

33 And the workmanshyp of the wheeles was lyke the worke of a charet wheele: and their axeltrees, their nauels, spokes, and shaftes, were al moulten.

34 And there were foure vndersetters in the foure corners of one foote, and the vndersetters were of the very bottome it self.

35 And in the heyght of the bottome was there a rounde compasse of halfe a cubite hygh: and in that heyght of the bottome there proceeded both ledges and sydes out of the same.

36 For in the boordes of the ledges, and on the sides, he had grauen pictures of cherubims, lions, and palme trees, one by another

another rounde about.

37 Thus made he the ten feete after this manner: and they had al one fashion of casting, one measure, and one syse.

38 Then made he ten lauers of brasse, one lauer conteynyng fourtie battes: and euery lauer was foure cubites, and vpon euery one of the ten feete, he put one lauer.

39 And he put fiue of those feete on the right syde of the house, & other fiue on the leaft: and he set the lauatorie on the ryght syde of the house eastwarde, and towarde the south.

40 And Hiram made pots, shouels, and basons, and so finished al the woorke that he made kyng Solomon for the house of the Lorde:

G 41 That is to say, two pyllers, and two rounde head peeces that were to be set on the toppes of the two pillers: and two net woorkes, to couer the two rounde head peeces which were vpon the top of the pillers:

42 And foure hundred pomegranates for the two netwoorkes, euen two rowes of pomegranates in one netwoorke, to couer the two head peeces that were to be set on the toppes of the pillers:

43 And the ten feete, and ten lauers on the feete:

44 The lauatorie, & twelue oxen vnder it:

45 And pots, shouels, and basons: and al these vessels whiche Hiram made to kyng Solomon for the house of the Lorde, were of bryght brasse.

46 In the playne of Iordane dyd the kyng cast them in the thicke clay, betweene Sotoh and Zarthan.

47 And Solomon left al ỹ vessels (vnweighed:) because they were so exceeding many, neither found they out ỹ weight of the brasse.

48 And so Solomon made al the vessellles that parteyned vnto the house of the Lorde, the golden aulter, and the golden table whereon the shewe bread was:

49 And fiue candelsticks for the right side, and fiue for the leaft before the quier, of pure gold, with flowres, lampes, & snuffers of golde,

50 And bowles, flat peeces, basons, spoones, and masors of pure golde: and hyndges made he of golde, both for the doores of the quier the place most holy, and for the doores of the temple also.

2.Chro.5.a. 51 And so was ended al the woorke that king Solomon made for the house of the Lorde, and Solomon brought in the thynges whiche Dauid his father had dedicated, euen the syluer, gold, and vessels, and laid them vp among the treasures of the house of the Lorde.

The. viii. Chapter.

4. The arke is borne into the temple. 10. A cloude filleth the temple. 15. The kyng blesseth the people.

1 THen Solomon geathered the elders of Israel, and al the heades of the tribes, and them that were captaynes among the fathers of the chyldren of Israel, vnto him in Hierusalem, that they myght bryng vp the arke of the couenant of the Lord, out of the citie of Dauid, whiche is Sion. A 2.Chro.5.a.

2 And al the men of Israel assembled vnto kyng Solomon, to the feast that falleth in the moneth * Ethanim, whiche is the seuenth moneth. 2.Sam.6.B

* or, September.

3 And al the elders of Israel were come, and the priestes tooke vp the arke.

4 And they bare the arke of the Lorde, the tabernacle of the congregation, and al the holy vessellles that were in the tabernacle, those did the priestes & the Leuites beare.

5 And king Solomon, and al the congregation of Israel, that were assembled vnto hym, and went with hym before the arke, did offer sheepe, and oxen, that could not be tolde nor numbred for multitude.

6 And so the priestes brought the arke of the couenant of the Lorde vnto his place, euen into the quier of the temple, and place moste holy, vnder the wynges of the cherubims:

7 For the cherubims stretched out their wynges ouer the place of the arke, and couered both it, and also the staues thereof a high vpon it. B

8 And they drewe out the staues, that the endes of them might appeare out of the holy place within the quier, but they were not seene without, and there they haue ben vnto this day.

9 And there was nothyng in the arke (a) saue the two tables of stone whiche Moses put there at Horeb, where the Lorde made a couenant with the chyldren of Israel whē he brought them out of the lande of Egypt. Deut. 10.a.

(a) He meaneth, nothing of the whole lawe remayned in the arke, sauing the two tables conteinyng the ten commaundements: hereby neyther excludyng Aarons rod, neyther the potte with Manna, which also were in the arke. Hebr. ix.

10 And when the priestes were come out of the holy place, the cloude filled the house of the Lorde,

11 That the priestes coulde not stande and minister, because of the cloude: for the glory of the Lorde had filled the house of the Lorde.

12 Then spake Solomon, The Lorde sayd that he woulde dwel in the darke cloude.

13 I haue built thee an house to dwel in, an habitation for thee to abyde in for euer.

14 And the kyng turned his face, and blessed al the congregation of Israel: and al the

the congregation of Iſrael ſtoode ſtyl.

15 And he ſayde, Bleſſed be the Lord God
2.Sam.7.c of Iſrael, which ſpake with his mouth vn-
to Dauid my father, & hath with his hande
fulfilled it, ſayeng,

16 Sence the day that I brought my people
Iſrael out of Egypt, I chose no citie of al
the tribes of Iſrael to builde an house, that
my name myght be therein: but I haue
2.Sam.7.a chosen Dauid to be ruler ouer my people
Iſrael.

17 And it was in the hart of Dauid my fa-
ther, to builde an house for the name of the
Lorde God of Iſrael.

18 And the Lord ſayde vnto Dauid my fa-
ther, Whereas it was in thyne hart to
build an house vnto my name, thou diddeſt
wel that thou waſt ſo mynded:

19 Neuertheleſſe, thou ſhalt not builde the
house: but thy ſonne that ſhal come out of
thy loynes, he ſhal build the house vnto my
name.

20 And the Lord hath made good his word
that he ſpake, and I am ryſen vp in the
roome of Dauid my father, and ſitte on the
ſeate of Iſrael, as the Lorde promiſed, and
haue built an house for the name of the lord
God of Iſrael:

D 21 And I haue prepared therein a place
for the arke, wherein is the couenant of the
Lorde, whiche he made with our fathers
when he brought them out of the lande of
Egypt.

22 Solomon ſtoode before the aulter of the
Lorde, in the ſight of al the congregation
2.Par.6.a. of Iſrael, and ſtretched out his handes to-
warde heauen, and ſayde,

23 Lorde God of Iſrael, there is no God
lyke thee, in heauen aboue, or in the earth
beneath, thou that keepeſt couenant and
mercy with thy ſeruantes that walke be-
fore thee with al their hart.

24 Thou that haſt kept with thy ſeruant
Dauid my father that thou promiſedſt him:
thou ſpakeſt alſo with thy mouth, and haſt
fulfilled it with thine hande, as it is come
to paſſe this day.

2.Sam.7.c. 25 Therefore now, Lord God of Iſrael, keepe
with thy ſeruant Dauid my father, that
thou promiſedſt hym, ſayeing, Thou ſhalt
not be without a man in my ſight, to ſit on
the ſeate of Iſrael: ſo that thy children take
heede to their way, that they walke before
me, as thou haſt walked in my ſight.

Eſai.66.a 26 And now, O God of Iſrael, let thy word
be verified whiche thou ſpakeſt vnto thy
ſeruant Dauid my father.

27 Wyl God in deede dwel on the earth?
beholde, the heauen and heauens of al hea-
uens are not able to conteyne thee: and
howe ſhoulde then this house doo it that I
haue builded?

28 Haue thou therefore reſpect vnto the E
prayer of thy ſeruant, and to his ſupplicati-
on, O Lorde my God, to heare the crye and
prayer whiche thy ſeruant prayeth before
thee this day:

29 That thyne eyes may be open towarde
this house night and day, euen toward this
place, of whiche thou haſt ſayde, My name
ſhalbe there: that thou mayeſt hearken vn-
to the prayer which thy ſeruant prayeth in
this place:

30 And regarde thou the ſupplication of thy
ſeruant, and of thy people Iſrael, when
they pray in this place: and heare thou in
heauen thy dwelling place, and when thou
heareſt, haue mercy.

31 If any man treſpaſſe againſt his neigh-
bour, and there goe an oth betweene them, 2.Par.6.d
and the one compel the other, and come,
ſwearing before thine aulter in this house:

32 Then hearken thou in heauen, and doo
& iudge thy ſeruantes, that thou condemne
the vngodly, to bring his way vpon his
head: and iuſtifie the righteous, to geue
hym accordyng to his ryghteouſneſſe.

33 When thy people Iſrael be put to the
Deut.30.a. wooſle before the enimie, becauſe they haue
ſinned againſt thee, and afterwarde turne
againe to thee, and knowledge vnto thy
name, and pray, and make ſupplication vn-
to thee in this house:

34 Then heare thou in heauen, to be mer-
ciful vnto the ſinne of thy people Iſrael,
and bring them againe vnto the land whi-
che thou gaueſt vnto their fathers.

35 If heauen be ſhut vp, & there be no rayne, F
becauſe they haue ſinned againſt thee: yet 1.Rex.18.a.
yf they pray in this place, and geue know-
ledge vnto thy name, and turne from their
ſinne through thy ſcourging of them:

36 Then heare thou in heauen, and be mer-
cyful vnto the ſinnes of thy ſeruantes, and
of thy people Iſrael, that thou ſhew them
a good way to walke in, and geue rayne
vpon the lande that thou haſt geuen to thy
people to inherite.

37 If there be in the lande dearth, or peſti-
lence, drouth, blaſting, graſhopper, or ca-
terpiller: or yf their enimie beſiege them in
the lande of their cities, or whatſoeuer
plague or ſickneſſe chaunce vnto them,

38 Then what prayer and ſupplication ſo- Eſai.56.c.
euer be made of any man of al thy people
Iſrael, whiche ſhal knowledge euery man
the plague of his owne hart, and ſtretche
forth his handes towarde this house:

39 Heare thou then in heauen in thy dwel-
linge place, and be merciful, and doo & geue

euery

euery man according to his wayes, euen as thou that onely knowest his hart (for thou only knowest the hartes of al the chyldren of menne.)

40 That they may feare thee, as long as they lyue in the lande, whiche thou gauest vnto our fathers.

Iohn.12.c. 41 And lykewyse, yf a stranger that is not of thy people Israel, comme out of a farre countrey, for thy names sake:

42 (For they shal heare of thy great name, and of thy myghtie hande, and of thy stretched out arme,) and shal comme and pray in this house:

43 Heare thou in heauen thy dwellyng place, and doo al that the stranger calleth to thee for: that al nations of the earth may knowe thy name, and feare thee, as doo thy people Israel, and that they maye knowe that thy name is called vppon in this house whiche I haue buylded.

44 If thy people goe out to batayle agaynst their enimie, whithersoeuer thou shalt send them, and shal pray vnto the Lord (toward) the way of the citie whiche thou hast chosen, and (towarde) the house that I haue buylt for thy name:

Dani.6.c.

45 Heare thou in heauen their prayer and supplication, * and iudge their cause.

* or, maynteyne their right.

46 If they sinne agaynst thee (for there is no man that sinneth not) and thou be angrye with them, and delyuer them into the hande of their enimies, so that they cary them away prisoners vnto the land of their enimies, whether farre or neare:

I.Ioh.1.b. 2.Chro.6. Eccle.7.

47 Yet yf they turne agayne vnto their hartes, (b) in the lande of them that caryed them away captiues, and returne and pray vnto thee in the lande of their enimies, saying, We haue sinned, we haue donne wyckedly, and haue committed vngodlynesse:

(b) Though the temple was the chefe place of prayer, yet he secludeth not them, that being let with necessitie, cal vpon him in other places, as Daniel dyd. Chap.6. Amos.9.b.

48 And so turne agayne vnto thee with al their hart, and al their soule, in the land of their enimies whiche led them away captiue, and pray vnto thee (toward) the way of their lande which thou gauest vnto their fathers, and (toward) the citie which thou hast chosen, and (towarde) the house which I haue buylte for thy name:

49 Then heare thou their prayer and supplication in heauen thy dwellyng place, and iudge their cause:

50 And be mercyful vnto thy people that haue sinned agaynst thee, and vnto al their iniquities, whereby they haue donne wyckedly agaynst thee, and geat thou them the fauour of those whiche led them away captiue, that they may haue cõpassion on them.

51 For they be thy people, and thyne inheritance, which thou broughtest out of Egipt, euen from the myds of the furnace of iron.

52 And let thyne eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them in al that they cal for vnto thee. 1.Esd.1.b.

53 For thou diddest separate them from among al the nations of the earth to be thine owne inheritance, as thou saydest by the hande of Moses thy seruant, when thou broughtest our fathers out of Egypt, O Lorde God.

54 And when Solomon had made an ende of prayeing al this prayer and supplication vnto the Lorde, he arose from before the aulter of the Lorde, and from kneelyng on his knees, and from stretching of his hands vp to heauen. Exod.19.a. 2.Chro.7.a

55 And stoode, and blessed al the congregation of Israel, with a loude voyce, saying,

56 Blessed be the Lorde that hath geuen reast vnto his people Israel, according to al that he promised: there hath not failed one woorde of al the good promise, whiche he promised by the hande of Moses his seruant. I.Sam.3.b.

57 The Lorde our God be with vs, as he was with our fathers, and forsake vs not, neyther leaue vs:

58 But that he may bowe our hartes vnto hym, that we may walke in al his wayes, and keepe his commaundementes, his statutes, and his lawes, which he commaunded our fathers.

59 And these my woordes whiche I haue prayed before the Lorde, be nygh vnto the Lorde our God day and nyght, that he defende the cause of his seruant, and the cause of his people Israel at al tymes, as the matter shal requyre:

60 That al nations of the earth may know that the Lorde is God, and none but he.

61 Let your hart therfore be perfecte with the Lord our God, that ye walke in his statutes, and keepe his commaundementes, as this day.

62 And the kyng, and al Israel with hym, offered offerynges before the Lorde. 2.Chro.7.a

63 And Solomon offred a sacrifice of peace offeringes, which he offered vnto the Lord, (to wyt) twentie and two thousande oxen, and an hundred and twentie thousande sheepe: And so the king and al the chyldren of Israel dedicated the house of the Lord.

64 The same day dyd the kyng halowe the myddle of the court that was before the house of the Lorde: for there he offered whole burnt offerynges, meate offeringes, and the fat of the peace offeringes: because the braſen aulter that was before the Lord, was to litle to receiue the whole burnt offeringes,

ferynges, meate offerynges, and the fat of the peace offerynges.

65 And Solomon helde that same tyme an hygh feaste, and al Israel with hym, a very great congregation, euen from the entryng in of Hemath, vnto the ryuer of Egypt, before the Lorde our God (c) seuen dayes, and seuen dayes, euen fourteene dayes.

(c) Seuen dayes for the dedicatiō, & seuen dayes for the feast.

66 And the eyghth day he sent the people away, and they " blessed the king, and went vnto their tentes ioyous, and with glad hart, because of al the goodnesse that the Lord had donne for Dauid his seruant, and for Israel his people.

" or, thanked.

The. ix. Chapter.

2. The Lorde appeareth the seconde tyme to Solomon. 11. Solomon geueth cities to Hiram.

A 1 AND when Solomon had finished the buyldyng of the house of the Lord, and the kinges palace, and al that he had in his mynd, and was appoynted to make:

2. Chr. 7. c.

2 The Lorde appeared to Solomon the seconde tyme, as he appeared vnto hym at Gibeon.

Chap. 3. a.

3 And the Lorde sayde vnto hym, I haue heard thy prayer and thy intercession that thou hast made before me: for I haue halowed this house whiche thou hast buylte, to put my name there for euer, and myne eyes and myne hart shalbe there perpetually.

4 And yf thou wylt walke before me, as Dauid thy father walked, in pureneſſe of hart, and in ryghteousneſſe, to doo al that I haue commaunded thee, and wylt keepe my statutes, and my lawes:

5 Then wyl I stablish the seate of thy kingdome vpō Israel for euer, as I promised to Dauid thy father, sayeing, Thou shalt not be without a man vpon the seate of Israel.

2. Sa. 7. b. c
1. Chr. 22. c.

6 But if ye and your children turne away from me, and wyl not keepe my commaundementes, and my statutes which I haue set before you, but goe and serue other goddes, and worshyp them:

B 7 Then wyl I weede Israel out of the land whiche I haue geuen them, and this house whiche I haue halowed for my name, wyl I cast out of my syght, and Israel shalbe a prouerbe and a fable among al nations,

2. king. 21. a
Ierem. 7. b.

8 " And this house shalbe taken away: so that euery one that passeth by it, shalbe astonyed, and shal hysse, and they shal say, Why hath the Lorde donne thus vnto this lande, and to this house?

" Somme reade, when this house is in greate honour.

9 And they shal answere, Because they forsooke the Lord their God, whiche brought their fathers out of the land of Egypt, and haue taken holde vppon other goddes, and haue worshypped them, and serued them: therfore hath the Lord brought vpon them al this euyl.

Deut. 29. d.
Ier. 22. b. c.

10 And at the ende of twentie yeeres, when Solomon had finished the buyldyng of the two houses (that is to wyt,) the house of the Lorde, and the kinges palace,

2. Chr. 8. a.

11 (And Hiram the kyng of Tyre, brought Solomon tymber of Cedar, & fyre trees, gold, and whatsoeuer he desyred) then Solomon gaue Hiram twentie cities in the lande of Galilee.

12 And Hiram came out from Tyre, to see the cities which Solomon had geuen him, and they pleased hym not.

2. Sam. 5. b

13 And he sayde, What cities are these whiche thou hast geuen me, my brother? And he called them the lande of " barren, vnto this day.

" Heb. Chebul.

14 And Hiram sent the kyng fyre score talentes of golde.

C

15 (And this is the summe which king Solomon rayled for a tribute, when he buylded the house of the Lorde, and his owne house, and Millo, and the wal of Hierusalem, and Hazor, and Megiddo, and Gazer.

16 For Pharao kyng of Egypt, went vp, & tooke Gazer, and burnt it with fyre, and slue the Chanaanites that dwelt in the citie, and gaue it for a present vnto his daughter, Solomons wyfe.

17 And Solomon buylte Gazer and Bethhoron the neather,

18 And Baalath, and Thamor in the wyldernesse, in the lande,

19 And al the treasure cities that Solomon had, and cities for his charettes, and cities for his horsmen, and al that Solomon desired, and would buylde in Hierusalem, in Libanon, and in al the lande of his dominion.)

20 And al the people that were leaft of the Amorites, Hethites, Pherezites, Heuites, and Iebusites, whiche were not of the children of Israel,

21 Their children that were leafte after them in the lande, whom the chyldren of Israel also were not able to destroy: those dyd Solomon compel to bryng tribute, vnto this day.

D
Leuit. 25. f.

22 But of the chyldren of Israel dyd Solomon make no bondmen: but they were menne of warre, his ministers, his lordes, his captaynes, and rulers of his charettes, and his horsmen.

23 And these were the lordes that were set ouer Solomons worke, fiue hundred were they and fiftie, and they ruled the people that wrought the worke.

24 And Pharaos daughter came vp out of the

the citie of Dauid, vnto her house whiche Solomon had built for her: and then dyd he also builde Millo.

25 And thrise a yeere dyd Solomon offer whole burnt offringes, and peace offringes vpon the aulter whiche he built vnto the Lord, and he burnt incense vpon the aulter that was before the Lorde, and so he finished the house.

26 And king Solomon made a nauie of shippes in Azion Gaber, whiche is beside Eloth, on the brinke of the red sea, in the lande of Edom.

27 And Hiram sent by shippe also of his seruantes that were shypmen and had knowledge of the sea, with the seruantes of Solomon:

(a) In the. 2. Chro. the. 8. Cha. is made mention of thirtie moe, which seeme to haue ben imployed for their charges.

28 And they came to Ophir, and fet from thence (a) foure hundred and twentie talentes of golde, and brought it to kyng Solomon.

The. x. Chapter.

1. The queene of Saba commeth to heare the wysedome of Solomon. 18. His royal throne. 32. His power and magnificence.

A 1 Mat. 12. d. 2. Chro. 9. a

AND the queene of Saba hearyng the fame of Solomon (concerning the name of the Lord) came to proue him with harde questions.

2 And she came to Hierusalem with a very great trayne, with Cammelles that bare sweete odours, and golde exceedyng much, and precious stones: and she came to Solomon, and communed with hym of al that was in her hart.

3 And Solomon declared vnto her al her questions, so that there was not one thyng hyd from the kyng, whiche he expounded not vnto her.

4 And the queene of Saba consydered al Solomons wysedome, and the house that he had builded,

5 And the meate of his table, and the sitting of his seruantes, the order of his ministers, and their apparel, and his "butlers, and his whole burnt sacrifices that he offered in the house of the Lorde: and "she was astonied.

* or, drynkyng vessels. "Heb. there was no more spirite in her.

6 And she sayde vnto the kyng, It was a true worde that I heard in myne owne land, of thy sayinges, and of thy wisdome.

B 7 Howbeit, I beleeued it not, til I came, & saw it with mine eyes: and behold, the one halfe was not tolde me: for thy wisedome and prosperitie exceedeth the fame whiche I heard of thee.

8 Happy are thy men, and happy are these thy seruantes which stand euer before thee, and heare thy wisedome.

9 Blessed be the Lorde thy God whiche loued thee, to set thee on the seate of Israel, (a) because the Lord loued Israel for euer, and made (b) thee kyng, to doo equitie and righteousnesse.

(a) God loueth that people to whom he geueth a wise ruler. (b) The office of a kyng. 1. Reg. 9. c. 2. Chro. 9.

10 And she gaue the kyng fyue score talentes of golde, and of sweete odours exceedyng muche, and precious stones: there came no more suche abundance of sweete odours, as the queene of Saba gaue to kyng Solomon.

11 The nauie also of the shippes of Hiram (that caryed golde from Ophir) brought lykewyse great plentie of Almuge trees, and precious stones, from Ophir.

12 And the kyng made of the Almuge trees pyllers for the house of the Lorde, and for the kynges palace, and made harpes and psalteries for syngers: there came no more suche Almuge trees, nor were any more seene vnto this day.

13 And kyng Solomon gaue vnto the queene of Saba, according to al her desyre, whatsoeuer she asked, besydes that he gaue her of a free wyl with his owne hande: and so she returned vnto her owne countrey, both she, and her seruantes.

C 14 Exod. 25. The weight of golde that came to Solomon in one yeere, was syxe hundred, three score, and syxe talentes of golde,

15 Besydes that (he had) of marchantes, and of the marchandizes of the spices, and of al the kinges of Arabia, and of the lords of the countrey.

16 And kyng Solomon made two hundred targettes of beaten golde: syxe hundred sicles of golde went to a target.

17 And he made three hundred shieldes of beaten golde: three pounde of golde went to one shielde, and the kyng put them in the house of the wood of Libanon.

18 And the kyng made a great seate of Iuorie, and couered it with the best golde. 1. Reg. 7. a.

19 And the seate had syx steppes, and the top of the seate was rounde behynde, and there were pommels on eyther syde on the place of the seate, and two Lions stoode beside the pommels.

20 And there stoode twelue Lions on the steppes, syxe on a syde: there was none lyke woorke seene in any kyngdome.

D Deut. 17. a. 21 And al king Solomons drinking vessels were of golde, and likewise al the vessels of the house of the wood of Libanon were of pure golde: and as for syluer, it was nothing woorth in the dayes of Solomon:

22 For the kinges nauie of shippes went

on the sea vnto Tharsis, with the naule of Hirams shippes: euen once in three yeeres went the naule to Tharsis, & brought gold and syluer, Elephantes teeth, Apes, and Pecockes.

2.Chro.9.f. 23 And so kyng Solomon exceeded al the kynges of the earth, both in riches & wysedome.

24 And al the world resorted to Solomon, to heare his wysedome which God had put in his hart:

25 And brought hym euery man his present, vessels of syluer, and vessels of golde, rayment, harnesse, and sweete odours, & horses, and mules, yeere by yeere.

26 And Solomon geathered togeather charets and horsemen. And he had a thousand and foure hundred charettes, and twelue
2.Chro.1.d. thousande horsemen, whom he bestowed in the charet cities, and with the kyng at Hierusalem.

27 And the kyng made syluer in Hierusalem as plenteous as stones, and Cedar as plenteous as the wilde figge trees, that growe abundantly in the feeldes.

* or, for the companye of the kynges marchantes did receiue a number at a price.

28 Also Solomon had horses brought out of Egypt, & fyne linnen: the * kinges marchantes receiued the linnen for a price.

29 A charet came vp out of Egypt * for sixe hundred sicles of syluer, that is, one horse for an hundred and fiftie, and euen so for al the kynges of the Hethites, & for the kyngs of Syria, did they bring them out * thorowe theyr handes.

* or, worth.

* or, by their meanes.

The.xi. Chapter.

1. Solomon had a thousande wiues and concubines, whiche bring him to idolatrie.

3.Reg.3.a. Deut.17. verse.17. 1 BUt king Solomon loued many outlandishe women, & the daughter of Pharao, and women of the Moabites, Ammonites, Edomites, Sidonites, and Hethites:

2 Where as yet concerning these nations, the Lorde sayd vnto the children of Israel, Goe not ye in to them, nor let them come in to you, els wyl they turne your hartes after theyr gods: neuertheless, Solomon claue vnto them in loue.

(a) God tolerated in his people the Israelites pluralitie of wiues, aswel for the increase of that his people, as also for the mysterie, For Agar and Sara Abrahams wiues, Lea and Rachel Iacobs wyues, were figures of the synagogue, & of the true Church: but Christ hath called vs to the first institution, saying, There shalbe two in one fleashe. Mat.xix. Iudges.ii.b.

(a) 3 And he had seuen hundred wiues (that were) queenes, & three hundred concubines: and his wiues turned away his hart.

4 For it came to passe when Solomon was olde, his wyues turned his hart after other gods: and his hart was not perfect with the Lorde his God, as was the hart of Dauid his father.

5 For Solomon folowed Astaroth the god of the Sidons, and Milcom the abomination of the Ammonites.

6 And Solomon wrought wickednesse in the sight of the Lorde, and folowed not the Lorde perfectly, as dyd Dauid his father.

7 For then dyd Solomon builde an hygh place for Chamos the abomination of Moab, in the hyl that is before Hierusalem, and vnto Moloch the abomination of the chyldren of Ammon. B

8 (b) And likewyse dyd he for al his outlandyshe wiues, which burnt incense, and offered vnto theyr gods.

(b) Here it appeareth what danger it is to ioyne with infidels and wiues of strange religion.

9 And the Lord was angry with Solomon, because his hart was turned from the Lord God of Israel, whiche had appeared vnto hym twyse,

10 And gaue him a charge concernyng this thyng, that he shoulde not folowe other gods: but he keapt not that which the Lord commaunded hym.

11 Wherfore the Lord said vnto Solomon, Forasmuche as this is donne of thee, and thou hast not keapt mine appoyntment, and my statutes whiche I commaunded thee, I wyl rent the kyngdome from thee, and wyl geue it to thy seruant.

12 Notwithstandyng, in thy dayes I wil not doo it, because of Dauid thy father: but wil take it from the hande of thy sonne.

13 Howbeit, I wil not take away al ỹ kingdome: but wil geue one (c) tribe to thy sonne, because of Dauid my seruant, & because of Hierusalem which I haue chosen. C

(c) Because the tribes of Iuda and Beniamin had their possessions mixed, they are here taken as one tribe.

14 And the Lord stirred vp an aduersarie vnto Solomon, euen one Hadad an Edomite, of the kinges seede, whiche was in Edom.

15 For when Dauid was in Edom, and Joab the captayne of the host was gonne vp to burie them that were slayne, he smote al the men children in Edom:

16 (For sixe monethes did Joab remayne there, and al Israel, tyl he had destroyed al the men chyldren of Edom,)

17 And this Hadad fled, & certayne other Edomites of his fathers seruantes with him, to come into Egypt: Hadad beyng yet a litle chylde.

18 And they arose out of Madian, and came to Paran, and tooke men with them out of Paran, and came to Egypt, vnto Pharao kyng of Egypt, whiche gaue hym an house, and appoynted hym victualles, and gaue hym lande.

19 And Hadad gat great fauour in the sight of Pharao, so that he gaue hym to wyfe the sister of his owne wyfe, euen the syster of Thaphpenes the queene.

20 And the syster of Thaphpenes bare him Genubath

Genubath his ſonne, whom Thahpenes nouriſhed in Pharaos houſe: and Genubath was with Pharaos houſholde among the ſonnes of Pharao.

D 21 And when Hadad hearde in Egypt that Dauid was laid to ſleepe with his fathers, and that Ioab the captayne of the hoſt was dead alſo, he ſayde to Pharao, Let me depart, that I may goe to myne owne countrey.

22 Pharao ſayd vnto him, What haſt thou lacked here with me, that thou wouldeſt thus goe to thyne owne countrey? He anſweared, Nothyng: howbeit, let me goe.

23 And God ſtirred him vp another aduerſarie, one Rezon the ſonne of Eliada, whiche fledde from his lorde Hadadezer kyng of Zoba:

24 And he geathered menne vnto him, and became captayne ouer the companie when Dauid ſlue them: and they went to Damaſcus, and dwelt there, and raigned in Damaſcus.

25 Therefore was he an aduerſarie to Iſrael al the dayes of Solomon, & this was the miſcheefe, in that Hadad dyd abhorre Iſrael, and raigned ouer Syria.

26 And Ieroboam the ſonne of Nabat, an Ephrathite of Zareda (whoſe mother was called Zeruah, whiche was a wydowe) and he Solomons ſeruant, lyft vp his hande agaynſt the kyng.

27 But this was the cauſe that he lyft vp his hand agaynſt the kyng: Solomon built Mello, and mended the broken places of the citie of Dauid his father.

E 28 And this felowe Ieroboam was a man of ſtrength and courage: and Solomon ſeeyng the young man that he was able to doo the worke, made hym ruler ouer al the charge of the houſe of Ioſeph.

29 And at that ſeaſon Ieroboam went out of Hieruſalem, and the prophete Ahia the Silonite met him by the way, hauing a newe mantel on him, and they two were alone in the feelde.

30 Ahia caught the newe mantel that was on hym, and rent it in twelue peeces,

31 And ſayd to Ieroboam, Take thee tenne peeces: for thus ſayth the Lorde God of Iſrael, Behold, I wyl rent the kingdome out of the handes of Solomon, and wyl geue tenne tribes to thee.

2. Chro. 7. c 32 And he ſhal haue one for my ſeruant Dauids ſake, and for Hieruſalem the citie whiche I haue choſen out of al the tribes of Iſrael:

33 Becauſe they haue forſaken me, and haue worſhipped Aſtaroth the god of the Sidons, & Chamos the god of the Moabites, and Milcom the god of the children of Ammon, and haue not walked in my wayes, to fulfyl my pleaſure, my ſtatutes, and my lawes, as dyd Dauid his father.

34 I wyl not take the whole kingdome out of his hande: but I wyl make hym cheefe al his lyfe long, for Dauid my ſeruantes ſake whom I choſe, becauſe he keapt my commaundementes and my ſtatutes:

35 But I wyl take the kyngdome out of his ſonnes hande, and wyl geue it vnto thee, euen tenne tribes of it: F 1. King. 12. e Pſal. 132. b.

36 And vnto his ſonne wil I geue one tribe, that Dauid my ſeruant may haue a lyght alway before me in Hieruſalem, the citie whiche I haue choſen me to put my name there.

37 And I wyl take thee, & thou ſhalt raigne accordyng to al that thy ſoule deſyreth, and ſhalt be kyng ouer Iſrael.

38 And if thou hearken vnto al that I commaund thee, and wylt walke in my wayes, and doo that is ryght in my ſight, that thou keepe my ſtatutes, and my commaundementes, as Dauid my ſeruant dyd, then wyl I be with thee, and buylde thee a ſure houſe, as I buylt for my ſeruant Dauid, and wyl geue Iſrael vnto thee:

39 And I wyl for this (offence whiche Solomon hath committed) pounyſhe the ſeede of Dauid, but not for euer.

40 Solomon ſought therefore to kyl Ieroboam, and Ieroboam aroſe, and fledde into Egypt, vnto Siſac king of Egypt, and continued there in Egypt vntyl the death of Solomon.

41 The reſt of the woordes that concerne Solomon, and al that he dyd, and his wiſdome, are they not written in the booke of the woordes of Solomon? G

42 The tyme that Solomon raigned in Hieruſalem vpon al Iſrael, was fourtie yeeres.

43 And Solomon ſleapt with his fathers, and was buryed in the citie of Dauid his father: and Roboam his ſonne raigned in his ſteade.

The. xii. Chapter.

I. Roboam ſucceedeth Solomon. 20. Ieroboam raigneth ouer Iſrael.

1 AND Roboam went to Sichem: for al Iſrael were come to Sichem to make hym kyng. A 2. Chr. 10. a

2 And when Ieroboam the ſonne of Nabat whiche was yet in Egypt hearde of it (for he fled to Egypt from the preſence of king Solomon, and dwelt in Egypt: 1. King. 11. f

3 So they sent, and called hym: and Jeroboam and al the congregation of Israel came, and spake vnto Roboam, sayeing,

1. King. 4. b 4 Thy father made our yoke greeuous, nowe therfore make thou the greeuous seruice of thy father and his sore yoke whiche he put vpon vs, lyghter, and we wyl serue thee.

5 And he said vnto them, Depart yet for the space of three dayes, & then comme agayne to me. And the people departed.

6 And kyng Roboam tooke counsel with the old menne that stoode before Solomon his father whyle he yet lyued, and sayde, What counsel geue ye, that I may answere this people?

ℬ 7 And they sayde vnto hym, (a) Yf thou be a seruant vnto this people this day, and folowe their mindes, and answeare them, and speake kinde woordes to them, they wyl be thy seruantes for euer.

(a) Graue and wyse counsel.

8 But he forsooke the counsel that the olde menne had geuen him, and called vnto his counsel young menne that were growen vp with him, and wayted on him:

9 And he sayde vnto them, What counsel geue ye, that we may answere this people? for they haue communed with me, sayeing, Make the yoke whiche thy father dyd put vpon vs, lyghter.

(b) Young and rashe counsel.

10 (b) And the young men that were growen vp with hym, spake vnto hym, sayeing, Thus shalt thou speake vnto this people that haue sayd vnto thee, Thy father made our yoke heauy, but make thou it lyghter vnto vs: euen thus shalt thou say vnto thē, My litle fynger shalbe wayghtier, then my father was in the loynes.

11 And nowe where as my father dyd lade you, and put a greeuous yoke vpon you, I wyl make it heauyer: my father hath chastised you with rodes, but I wyl correct you with * scourges.

* or, scorpions.

12 And so Jeroboam, and al the people, came to Roboam the thirde day, as the kyng had appoynted, sayeing, Comme to me agayne the thirde day.

13 And the kyng answered the people churlishly, and left the olde mens counsel that they gaue him:

℈ 14 And spake to them after the counsel of the young menne, sayeing, My father made your yoke greeuous, and I wyl make it greeuouser: my father also chastised you with rodes, but I wyl chastise you with scourges.

1. King. 11. f 15 And the kyng hearkened not vnto the people: for it was the ordinance of GOD, that he myght perfourme his sayeing whiche the Lorde spake by Ahia the Silonite vnto Jeroboam the sonne of Nabat.

16 And so when al Israel saw that the king regarded them not, the people answeared the kyng with these woordes, sayeing, What portion haue we in Dauid? we haue no inheritance in the sonne of Jsai: to your tentes, O Israel, nowe see to thyne owne house Dauid. And so Israel departed vnto their tentes. 2. Sa. 20. a. 2. Chr. 10. d

17 Howbeit ouer the chyldren of Israel, which dwelt in the cities of Juda, dyd Roboam raigne styl.

18 The kyng Roboam sent Aduram the receiuer of the tribute, and al they of Israel stoned hym to death: but kyng Roboam made speede to geat hym vp to his charret, and to flee to Hierusalem.

19 And they of Israel rebelled against the house of Dauid vnto this day.

20 And when al Israel heard that Jeroboam was comme agayne, they sent, and called him vnto the multitude, and made hym king ouer al Israel, and there was no tribe that folowed the house of Dauid, but Juda onely.

D Chap. 11. verse. 13.

21 And when Roboam was comme to Hierusalem, he geathered al the house of Juda, with the tribe of Beniamin, an hundred & fourescore thousand of chosen menne, which were good warriours, to fyght against the house of Israel, and to bring the kingdome agayne to Roboam the sonne of Solomon. 2. Chr. 11. a.

22 And the woorde of God came vnto Semaia the (c) man of God, sayeing,

(c) The prophet of God.

23 Speake vnto Roboam the sonne of Solomon kyng of Juda, and vnto al the house of Juda and Beniamin, & to the remnant of the people, sayeing,

24 Thus sayth the Lorde, Ye shal not goe vp, nor yet fyght agaynst your brethren the chyldren of Israel: returne euery man to his house, for this thing is my doing. They hearkened therefore to the woorde of the Lorde, and returned to depart, accordyng to the woorde of the Lorde.

25 Then Jeroboam buylt Sichem in mount Ephraim, and dwelt therein, and went from thence, and buylt Penuel.

26 And Jeroboam thought in his hart, Nowe shal the kingdome returne to the house of Dauid. Judg. 8. d.

27 (d) For if this people goe vp, and doo sacrifice in the house of the Lorde at Hierusalem, then shal the hart of this people turne agayne vnto their Lorde Roboam kyng of Juda, and so shal they kyl me, and goe agayne to Roboam king of Juda.

(d) Worldly policie agaynst Gods woorde.

28 Whereupon the king tooke counsel, and made two calues of golde, and sayde vnto them, It is muche for you to goe vp to Hierusalem; Tob. 1. a. Eccle. 47. d Exod. 32. d. Exod. 32. a.

rusalem: beholde O Israel, these are thy goddes, whiche brought thee out of the lande of Egypt.

29 And he set the one in Bethel, & the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) as farre as Dan.

Num.3.a. 1.king.17.g

31 And he made an house of hygh places, and made priestes of the lowest of the people, whiche were not of the sonnes of Leui.

32 And Ieroboam made a feast the fifteenth day of the eyght moneth, like vnto the feast that is in Juda, and offered on the aulter: and so dyd he in Bethel, to offer vnto the calues that he had made: and he put in Bethel the priestes of the hygh places whiche he had made.

33 And he went vp to the aulter, to burne incense whiche he had made in Bethel, the fifteenth day of the eyght moneth, euen in the moneth whiche he had imagined of his owne hart: and made a solempne feast vnto the childzen of Israel, * and offered vpon the aulter, and burnt incense.

* or, and he went vp to the aulter to burne incense.

The.xiii.Chapter.

1. Ieroboam is reprehended of the prophete.
4. His hande dryeth vp.

A 1 AND beholde, there came a (a) man of God out of Juda by the woord of the Lorde, vnto Bethel: and Ieroboam stood by the aulter, to put incense.

(a) A prophete.

2 And he cryed agaynst the aulter in the woorde of the Lorde, and saide, O aulter, aulter, thus sayth the Lorde, Beholde, a childe shalbe borne vnto the house of Dauid, Iosia by name, and vppon thee shal he offer the priestes of the high places that burnt incense vpon thee, and mens bones shalbe burnt vpon thee.

4.kin.23.b.

3 And he gaue a token the same tyme, sayeing, This is the token that the Lorde hath spoken it, Behold, the aulter shal rent, and the asshes that are vpon it shal fal out.

4 And when the kyng hearde the sayeing of the man of God, whiche had cryed agaynst the aulter in Bethel, he stretched out his hande from the aulter, sayeing, Holde him: And his hande whiche he put forth agaynst him, dryed vp, and he could not pul it in agayne to him.

5 The aulter also claue a sunder, and the asshes fel out from the aulter, accordyng to the token whiche the man of God had geuen by the woorde of the Lorde.

Num. 21.b. Actes.8.c.

6 And the kyng answeared, and sayde vnto the man of God, Oh pray vnto the Lorde thy God, & make intercession for me, that my hand may be restored me agayne. And the man of God besought the Lorde, and the kinges hande was restored agayne, and became as it was before.

7 And the kyng saide vnto the man of god, Comme home with me, that thou mayest dyne, and I wyl geue thee a rewarde.

8 And the man of God sayde vnto the kyng, If thou wouldest geue me halfe thyne B house, I wyl not goe in with thee, neither wyl I eate bread, nor drinke water in this place:

9 For so was it charged me through the woorde of the Lorde, sayeing, Eate no bread, nor drinke water, nor turne agayne by the same way that thou camest.

10 And so he went another way, and returned not by ỹ way that he came to Bethel.

11 And there dwelt an olde prophete in Bethel, and his sonnes came and tolde him al the woorkes that the man of God had done that day in Bethel: and the woords which he had spoken vnto the kyng, tolde they their father also.

12 And their father sayde vnto them, What way went he? And his sonnes shewed him what way the man of God went, whiche came from Juda.

13 And he sayde vnto his sonnes, Saddle me the asse. Which when they had sadled, he gate hym vp thereon,

14 And went after the man of God, & found him sitting vnder an oke, and he sayde vnto C him, Art thou the man of God that camest from Juda? And he sayde, I am.

15 He sayde vnto him, Comme home with me, and eate bread.

16 He answeared, I may not returne with thee, to goe in with thee: neither wil I eate bread, nor drinke water with thee in this place.

17 For it was sayde to me in the woorde of the Lorde, Thou shalt eate no bread, nor drinke water there, nor turne agayne to goe by the way that thou camest.

18 He sayde vnto him, I am a prophete also as wel as thou, and an angel spake vnto me in the woorde of the Lorde, sayeing, Bryng him agayne with thee into thyne house, that he may eate bread, and drynke water: (And) he lyed vnto him.

19 And so he went agayne with him, & dyd eate bread in his house, and dranke water.

20 And as they sate at the table, the woorde of the Lorde came vnto the prophete that brought him agayne.

21 And he cryed vnto the man of God that came from Juda, sayeing, Thus saith the Lorde, Because thou hast disobeyed the mouth of the Lorde, and hast not keapt the com-

commaundement which the Lord thy God commaunded thee,

22 But camest backe agayne, and hast eaten bread, and dronke water, in the place concernyng the whiche the Lorde did say vnto thee, Thou shalt eate no bread, nor drinke no water: thy carcasse shal not come vnto the sepulchre of thy fathers.

23 And when he had eaten bread, dronke, he sadled him the asse, to wit, to the prophete whom he had brought agayne.

3.king.20.f 24 And when he was gonne, (b) a Lion met him by the way, and slue him: and his carcasse was cast in the way, and the asse stood thereby, and the Lion stoode by the corse also.

(b) The minister of god not dooing his duetie accordyng to gods woord, is in most danger of punishment.

25 And menne that passed by, sawe the carcasse cast in the way, and the Lion standing by the carcasse: and they came and tolde it in ỹ towne where the olde prophete dwelt.

26 And when the prophete, that brought hym backe agayne from the way, hearde thereof, he sayde, It is the man of God, he was disobedient vnto the woorde of the Lorde, and therefore the Lord hath delinered him vnto the Lion, whiche hath rent him, and slayne him, accordyng to the woorde of the Lorde whiche he spake vnto him.

27 And he spake to his sonnes, sayeing, Saddle me an asse. And they sadled him.

28 And he went, and founde his body cast in the way, and the Asse and the Lion stoode by the corse, and the Lion had not eaten the carcasse, nor hurt the Asse.

29 And the prophete tooke vp the body of the man of God, and layde it vpon the asse, and brought it agayne: and the olde prophete came to the citie, to lament, and to burie him.

30 And he layd his body in his owne graue, and then lamented ouer him, (sayeing,) Alas my brother.

31 And when he had buryed him, he spake to his sonnes, sayeing, When I am dead, see that ye bury me in the sepulchre wherein the man of God is buryed: lay my bones beside his bones.

4.king.23.b 32 For the sayeing whiche he cryed at the woorde of the Lorde against the aulter in Bethel, and agaynst al the houses of hygh places whiche are in the cities of Samarie, shal comme to passe.

33 Howebeit, for al that Ieroboam conuerted not from his wicked way: but turned backe, and made of the lowest of the people priestes of the high places: and who so pleased him he " fylled his hande, and he became priest of the high places.

Chap.12. vearse.31. " or, consecrated hym.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to destroy hym, and to bring him to nought from of the face of the earth.

The.xiiii. Chapter.

1. Ieroboam sendeth his wyfe disguysed to Ahia the prophete, who declareth vnto him the destruction of his house.

1 AT that time Abia the sonne of Ieroboam fel sicke.

2 And Ieroboam saide vnto his wyfe, Up, I pray thee, and disguise thee selfe, that thou be not knowen to be the wyfe of Ieroboam: and geat thee to Silo, for there is Ahia the prophete, whiche tolde me that I shoulde be king ouer this people. A 3.king.11.f.

3 And take with thee tenne loaues, and cracknelles, and a cruse of hony, and goe to him, that he may tel thee what shal become of the childe.

4 And Ieroboams wyfe dyd so, and arose, and went to Silo, and came to the house of Ahia: but Ahia coulde not see, for his eyes were waxen dimme for age.

5 And the Lorde sayde vnto Ahia, Behold, the wyfe of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: but thus and thus shalt thou say vnto her. And when she came in, she faygned her selfe to be an other woman.

6 But when Ahia hearde the sounde of her feete, as she came in at the doore, he sayde, Comme in thou wyfe of Ieroboam, why faygnest thou thee self to be another? I am sent to thee (to shewe thee) heauy thinges.

7 Goe tel Ieroboam, Thus sayth the Lord God of Israel, Forasmuche as I exalted thee from among the people, & made thee prince ouer my people Israel, B

8 And haue rent the kyngdome away from the house of Dauid, and gaue it thee: neuertheless, thou hast not benne as my seruant Dauid, which kept my commaundementes, and folowed me with al his hart, to doo that only whiche was ryght in myne eyes:

9 But hast donne euyl aboue al that were before thee: for thou hast gonne, and made thee other goddes, & molten images, to prouoke me, & hast cast me behinde thy backe: 1.Sa.15.d.

10 Therefore beholde, I wyl bryng euil vpon the house of Ieroboam, and wyl roote out from Ieroboam, euen him that pisseth against the wall, and him that is in pryson and forsaken in Israel, and wyl take away the remnant of the house of Ieroboam, as a man taketh away dounge, tyll he hath caryed out al.

11 Who so euer of Ieroboams house dye in the towne, him shal the dogges eate: and he that dyeth in the feelde, shall the foules 3.king.16.

of the ayre eate: for the Lorde hath sayde it.

12 Up therfore, and get thee to thine owne house: (Beholde) when thy foot entreth into the citie, the childe shal dye.

13 And al they of Israel shal mourne for him, and burie him: for he onely of Ieroboam shal comme to the sepulchre, because in him there is founde goodnesse towarde the Lorde GOD of Israel, in the house of Ieroboam.

℄ 14 Moreouer, the Lorde shal stirre him vp a king ouer Israel, whiche shal destroy the house of Ieroboam in that day: but what is it nowe?

15 For the Lorde shal smyte Israel, lyke as a reede is shaken in the water, and he shal weede Israel out of this good lande which he gaue to their fathers, and shal scatter them beyonde * the ryuer, because they haue made them groues, and angred the Lorde.

* or, Euphrates.

16 And he shal geue Israel vp, because of the sinnes of Ieroboam, whiche dyd sinne, and made Israel to sinne.

17 And Ieroboams wyfe arose, and departed, and came to Thirzah: and when she came to the threshold of the doore, the child was dead.

18 And al Israel buryed him, and lamented him, according to the woorde of the Lorde, whiche he spake by the hande of his seruant Ahia the prophete.

19 And the rest of the woordes that concerne Ieroboam, howe he warred, and howe he raigned, beholde they are written in the booke of the chronicles of the kynges of Israel.

20 And the dayes whiche Ieroboam raigned, were two & twentie yeeres: and when he was layd a sleepe with his fathers, Nadab his sonne raigned in his steede.

2. Chro. 13.

℈ 21 Roboam the sonne of Solomon raigned in Juda: and Roboam was fourtie and one yeeres olde when he beganne to raigne, and he raigned seuenteene yeeres in Hierusalem, the citie which the Lorde did choose out of al the tribes of Israel, to put his name there: his mothers name was Naama, an Ammonite.

22 And Juda wrought wickednesse in the sight of the Lorde, and angred him in mo thynges then their fathers dyd in their sinnes whiche they sinned.

23 For they also made them hygh places, images, and groues on euery hygh hyl, and vnder * euery thicke tree.

* or, greene

24 And there was a stewes of male childzen in the lande, and they dyd according to al the abominations of the nations whiche the Lorde cast out before the childzen of Israel.

25 And in the fifth yeere of king Roboam, Sisac king of Egypt, came vp against Hierusalem:

26 And tooke away the treasures of the house of the Lorde, and the treasures of the kinges house, and spoyled al that was to be had: and he tooke away al the shieldes of golde whiche Solomon had made. 3. king. 10. d

27 In whose steade kyng Roboam made brasen shieldes, and committed them vnto the handes (of the kepyng) of the captaynes of the garde, whiche wayted at the doore of the kynges house.

28 And when the king went into the house of the Lorde, they of the garde bare them, and brought them agayne into the garde chamber. ℄

29 The rest of the woordes that concerne Roboam, and al that he dyd, are they not written (a) in the booke of the chronicles of the kynges of Juda?

(a) Whiche bookes were called the bookes of Semaia and Iddo the prophetes. 2. Chro. 12.

30 And there was warre betweene Roboam and Ieroboam al their lyues.

31 And Roboam sleapt with his fathers, and was buryed besyde his fathers in the citie of Dauid: his mothers name was Naama, an Ammonite. And Abiam his sonne raigned in his steede.

The. xv. Chapter.

1. Abiam raigneth ouer Iuda. 16. The battel betweene Asa and Baasa.

1 IN the eyghteenth yeere of king Ieroboam the sonne of Nabat, raigned Abiam ouer Juda. A 2. Chr. 11. d.

2 Three yeeres raigned he in Hierusalem: and his mothers name was Maacha, the daughter of (a) Abisalom.

(a) That is, Absalom.

3 And he walked in al the sinnes of his father whiche he had donne before him, and his hart was not perfect with the Lord his God, as the hart of Dauid his father. 3. King. 3. c.

4 Neuertheless for Dauids sake did the Lorde his God geue him (b) a lyght in Hierusalem, that he set vp his sonne after him, and stablished Hierusalem:

(b) Meaning a sonne to raigne ouer Iuda. 2. Sa. 12. a.

5 Because Dauid dyd that whiche was ryght in the sight of the Lorde, and turned from nothing that he commaunded him al the dayes of his lyfe, saue onely in the matter of Urias the Hethite.

6 And there was warre betweene Roboam and Ieroboam as long as he lyued.

7 The rest of the woordes that concerne Abiam, and al that he dyd, are they not written in the booke of the chronicles of the kynges of Juda? And there was warre be- B 2. Chr. 13. a.

tweene Abiam and Ieroboam.

8 And Abiam sleapt with his fathers, and they buried hym in the citie of Dauid: and Asa his sonne raigned in his steade.

2.Chr.14.a 9 In the twentieth yeere of Ieroboam king of Israel, raigned Asa ouer Juda.

10 Fourtie and one yeeres raigned he in Hierusalem: and his (c) mothers name was Maacha, the daughter of Abisalom.

(c) Grandmother.

11 And Asa dyd ryght in the eyes of the Lorde, as dyd Dauid his father.

3.king.22.g 12 And he toke away the male stewes out of the lande, and put away al the abominable idols that his father had made.

(d) Idolaters are to be punished without respect of person.

13 (d) And he put downe Maacha his mother frō bearing rule, because she had made an idol in a groue, and Asa destroyed her idol, and burnt it by the brooke Cedron.

14 But the hygh places were not put (e) downe: neuertheless Asa his hart was perfect with the Lorde al his dayes.

2.Chr.15.d (e) He suffered that deede onely of ignorance.

15 He brought in the holy vessels of his father, & that he had dedicate vnto the house of the Lorde, golde, and syluer, and iewels.

16 And there was warre betweene Asa and Baasa king of Israel al their dayes.

2.Chr.16.a 17 And Baasa king of Israel wēt vp against Juda, & built Rama, so that he woulde let none goe out or in to Asa kyng of Juda.

18 Then Asa tooke al the syluer and golde that was leaft in the treasures of the house

3.king.20.d of the Lord, and the treasures of the kinges house, and deliuered them vnto the handes of his seruantes, and kyng Asa sent them to Benhadad the sonne of Tabrimon, the sonne of Hezion kyng of Syria, that dwelt at Damascus, sayeing,

19 There is a bonde betweene me and thee, betweene my father and thy father: and beholde, I haue sent vnto thee a present of syluer and golde, that thou comme and breake the bonde that thou hast with Baasa king of Israel, that he may depart from me.

20 So Benhadad hearkened vnto kyng Asa, and sent the captaynes of the hostes, whiche he had, against the cities of Israel, and smote Hion, & Dan, and Abel, Bethmaacah, and al (the region of) Cenereth, with al the lande of Nephthali.

21 And when Baasa hearde thereof, he left buyldyng of Rama, and dwelt in Thirza.

D

22 Then kyng Asa " made a proclamation throughout al Juda, that none shoulde be excused: & so they toke the stones of Rama, and the timber wherwith Baasa had builded, and kyng Asa buylt with them the hyl of Beniamin, and Maspah.

" or, geathered together al Jude, and none to be accepted.

23 The remnant of al the woordes that concerne Asa, and al his myght, and al that he dyd, and the cities whiche he buylded, are they not written in the booke of the chronicles of the kyngs of Juda? Neuertheless in his olde age he was diseased in his feete. 2.Chr.16.b 2.Chr.17.a.

24 And Asa sleapt with his fathers, and was buryed beside his fathers, in the citie of Dauid his father: and Iosaphat his sonne raigned in his steade.

25 And Nadab the sonne of Ieroboam beganne to raigne vpon Israel, the seconde yeere of Asa king of Juda, and raigned vpō Israel two yeeres.

26 And he dyd euyl in the syght of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel sinne.

27 And Baasa the sonne of Ahia, whiche was of the house of Issachar, conspired against him, and Baasa smote hym at Gibbethon, which is a citie of the Philistines, (for Nadab and al Israel layed siege to Gibbethon.)

28 Euen in the thirde yeere of Asa kyng of E Juda, dyd Baasa slay hym, and raigned in 3.king.14.a his steade.

29 And when he was kyng, he smote al the house of Ieroboam, and he left him nought that breathed, vntyl he had put hym cleane out, accordyng vnto the sayeing of the Lorde, which he spake by his seruant Ahia the Selonite:

30 Because of the sinnes of Ieroboam wherwith he sinned, & made Israel sinne, when he with his prouocation angred the Lorde God of Israel.

31 The rest of the woordes that concerne Nadab, and al that he dyd, are they not written in the booke of the chronicles of the kinges of Israel?

32 And there was warre betweene Asa and Baasa kyng of Israel al their dayes.

33 So in the thirde yeere of Asa king of Juda, began Baasa ỳ sonne of Ahia to raigne ouer al Israel in Thirza, twentie & foure yeeres.

34 And he dyd that whiche is euyl in the syght of the Lorde, walkyng in the way of Ieroboam, and in his sinne wherewith he made Israel to sinne.

The.xvi.Chapter.

1. Of Baasa. 6. Ela. 9. Zimri. 16. Amri. 31. Achab maryeth Iezabel. 34. Iericho is buylt agayne.

1 THen the woorde of the Lorde came to A Jehu the sonne of Hanani against Baasa, sayeing,

2 Forasmuche as I exalted thee out of the dust, and made thee captayne ouer my people Israel, & thou hast walked in the way

of

of Ieroboam, and hast made my people Israel to sinne, to anger me with their sinnes:

3.king.14.c 3 Beholde, I wyl roote out the posteritie of Baasa, and the posteritie of his house: and wyl make thy house like the house of Ieroboam the sonne of Nabat.

4 That man of Baasa whiche dyeth in the citie, him shal the dogges eate: and that man of * him whiche dyeth in the feeldes, shal the foules of the ayre eate.

* or, of his stocke.

5 The rest of the woordes that concerne Baasa, and what he dyd, and his power, are they not written in the booke of the Chronicles of the kinges of Israel?

2.Chr.16.a 6 And so Baasa sleapt with his fathers, and was buryed in Thirza, and Ela his sonne raigned in his steade.

B 7 And by the hande of the prophete Iehu the sonne of Hanani, came the woorde of the Lorde agaynst Baasa, and agaynst his house, and agaynst al the wickednesse that he did in the syght of the Lorde, in angring him with the woorke of his owne handes, that he shoulde be like the house of Ieroboam, and because he killed (a) him.

(a) Meaning Nadab Ieroboams sonne.

8 The twentie and sixe yeere of Asa king of Juda, began Ela the sonne of Baasa to raigne ouer Israel in Thirza two yeeres.

9 And his seruant Zimri (whiche was captayne of halfe his charettes) conspired agaynst him as he was in Thirza drinking, and was dronken in the house of Arza, steward of his house in Thirza.

10 And Zimri came, and smote him, and killed him, in the twentie and seuenth yeere of Asa king of Juda, and raigned in his steade.

11 And when he was kyng, and sate on his seate, he slue al the house of Baasa, not leauing thereof one to pisse against a wal: yea, he slue his kinsefolkes and freendes also.

1.king.2.

12 And thus dyd Zimri destroye al the house of Baasa, accordyng to the woorde of the Lorde, whiche he spake against Baasa by the hande of Iehu the prophete,

13 For al the sinnes of Baasa and sinnes of Ela his sonne, whiche they sinned, & made Israel to sinne, and anger the Lorde God of Israel with their vanities.

C 14 The rest of the woordes that concerne Ela, and al that he dyd, are they not written in the booke of the Chronicles of the kynges of Israel?

15 In the twentie and seuenth yeere of Asa king of Juda, did Zimri raigne seuen dayes in Thirza: and the people was then in the hoast beseging Gibbethon, a citie of the Philistines.

16 And the people in the hoast heard say, Zimri hath conspired, and slayne the king: Wherefore al they of Israel made Amri the captayne of the hoast king ouer Israel that same day, euen in the hoast.

17 And Amri departed vp from Gibbethon, and al Israel with him, and they besieged Thirza.

18 And when Zimri sawe that the citie must needes be taken, he went into the palace of the kinges house, (b) and * burnt him selfe and the kinges house with fyre, so dyed,

(b) The end of treason.

* Hebre. burnt the kinges house ouer him.

19 For his sinnes whiche he sinned, in doing that whiche is euyll in the syght of the Lorde, and in walkyng in the way of Ieroboam, and in his sinnes whiche he dyd, and in that he made Israel to sinne.

20 The rest of the woordes that concerne Zimri, and the treason that he wrought, are they not written in the booke of the Chronicles of the kinges of Israel?

D 21 Then were the people of Israel diuided into two partes: for halfe the people folowed Thibni the sonne of Ginath, making him king: and the other halfe folowed Amri.

22 But the people that folowed Amri, preuayled agaynst the people that folowed Thibni the sonne of Ginath: and so Thibni dyed, and Amri raigned.

23 In the thirtie and one yeere of Asa kyng of Juda, beganne Amri to raigne ouer Israel twelue yeeres: Sixe yeeres raigned he in Thirza.

24 He bought the hil of * Samaria of one Semar, for two talentes of siluer, and buylt in the hil, and called the name of the citie whiche he buylt, after the name of Semar, whiche had benne owner of the hil of Samaria.

* or, Schomron.

25 But Amri wrought that whiche is euyl in the eyes of the Lorde, and dyd woorse then al that were before him.

26 For he walked in al the way of Ieroboam the sonne of Nabat, and in his sinnes wherewith he made Israel sinne, to anger the Lorde GOD of Israel with their vanities.

27 The rest of the woordes that concerne Amri, and al that he dyd, and his strength that he shewed, are they not written in the booke of the Chronicles of the kinges of Israel?

E

28 And so Amri sleapt with his fathers, and was buryed in Samaria, and Achab his sonne raigned in his steade.

29 In the thirtie & eyght yeere of Asa king of Juda, beganne Achab the sonne of Amri to raigne ouer Israel, and the same Achab the sonne of Amri raigned ouer Israel in Samaria twentie and two yeeres.

30 And Achab the sonne of Amri dyd euyl

in the syght of the Lord, aboue al that were before him.

(c) Some reade it interogatiuely.

31 For (c) it seemed vnto him but a lyght thing, to walke in the sinnes of Ieroboam the sonne of Nabat: He tooke Iezabel also the daughter of Ethbaal king of the Sidonites to wyfe, and went and serued Baal, and worshipped him.

2.king.10.d

32 And he reared vp an aulter for Baal, in the temple of Baal, whiche he had buylded in Samaria:

33 And Achab made a grone, and proceeded further in angrying the Lorde God of Israel, then al the kinges of Israel that were before him.

Iosua.6.d.

34 In his dayes dyd Hiel of Bethel buylde Iericho: he layde the fundation thereof in Abiram his eldest sonne, and set vp the gates therof in his youngest sonne Segub, Iosua.6.d. accordyng vnto the worde of the Lorde, whiche he spake by Iosuah the sonne of Nun.

The. xvii. Chapter.

1. Elias forewarneth of the famine to comme.
4. He is fedde of Rauens.

1 A AND Elias the Thesbite, which was of the inhabiters of Gilead, sayde vnto Achab, As the Lorde God of Israel lyueth, before whom I stande, there shalbe neither deawe nor rayne these yeeres, but accordyng to my worde.

1.king.18.c. Deut.11.b. Iam.5.d. Eccle.48.a.

2 And the worde of the Lorde came vnto him, sayeing,

3 Geat thee hence, and turne thee eastward, and hyde thee selfe in the brooke Cherith, that is before Iordane.

4 Thou shalt drinke of the riuer, and I haue commaunded the Rauens to feede thee there.

5 And so he went, and dyd accordyng vnto the worde of the Lorde: for he went and dwelt by the brooke Cherith, that is before Iordane.

(a) God doth marueilously prouide for his in al their extremities.

6 (a) And the Rauens brought him bread and fleashe in the morning, and lykewyse bread and fleashe in the euenyng: and he dranke of the brooke.

7 And after a whyle the brooke dryed vp, B because there fel no rayne vpon the earth.

" or, Zarphath. Luke.4.c.

8 And the worde of the Lorde came vnto him, sayeing,

9 Up, and geat thee to "Sarepthа, which is in Sidon, and dwel there: beholde, I haue commaunded a wydowe there to sustayne thee.

10 So he arose, & went to Sarepthа: and when he came to the gate of the citie, beholde the wydowe was there geathering of sticks: and he called to her, & sayd, Featch me, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was goyng to featche it, he cryed after her, and saide, Bring me, I pray thee, a morsel of bread also in thyne hande. Iudi.4.c.

12 She sayde, As the Lorde thy God liueth, I haue no bread redy, but euen an handful of meale in a barrel, and a litle oyle in a cruse: and beholde, I am geathering two sticks for to goe in, and dresse it for me and my sonne, that we may eate it, and dye.

13 And Elias sayde vnto her, Feare not, goe, and doo as thou hast sayde: but make me thereof a litle cake fyrst of al, and bring it vnto me, and afterwarde make for thee and thy sonne.

14 For thus sayth the Lorde God of Israel, C The meale in the barel shal not be wasted, neither shal the oyle in the cruse be diminished, vntyl the Lorde haue sent rayne vpon the earth.

15 And she went, and dyd as Elias said: and she, and he, and her house, dyd eate a good space.

16 And the meale wasted not out of the barrel, neyther was the oyle spent out of the cruse, accordyng to the word of the Lorde whiche he spake by the hande of Elias.

17 And after these thinges, the sonne of the wyfe of the house fell sicke, and his sickenesse was so sore, that there was no breath leaft in him.

18 And she sayde vnto Elias, What haue I to doo with thee, O thou man of God? Art thou come vnto me to call my sinne agayne to remembrance, and to slay my sonne?

19 He said vnto her, Geue me thy sonne. And he tooke him out of her lappe, and caryed him vp into a loft where he abode, and laid hym vpon his owne bedde:

20 And called vnto the Lorde, and sayde, O Lorde my God, hast thou punished also this wydowe with whom I dwelle as a stranger, and hast slayne her sonne?

21 And he "streatched him selfe vppon the chylde three times, and called vnto the Lorde, and sayde, O Lorde my God, I pray thee let this childes soule come" into him agayne. 2.king.4.k. " or, measured. "Hebr. into his inwarde partes. D

22 And the Lorde heard the voyce of Elias, and the soule of the childe came into him agayne, and he reuiued.

23 And Elias tooke the boye, and brought him downe out of the chamber, into the house, and deliuered him vnto his mother: and Elias said, Beholde, thy sonne liueth.

24 And the woman saide vnto Elias, Now I knowe that thou art a man of God, and that the worde of the Lorde in thy mouth is true.

The

The.xviii. Chapter.

1. Elias is sent to Achab. 13. Obadia hydeth an hundred prophetes. 40. Elias kylleth al Baals prophetes.

A 1 AFter processe of many dayes, the word of the Lord came to Elias in the third yeere, sayeing, Goe shewe thee selfe vnto Achab, and I wyl sende rayne vppon the earth.

Deut.11.b. 2 And Elias went to shewe hym selfe vnto Achab, and there was a great famine in Samaria.

3 And Achab called Obadia, whiche was the gouernour of his house: (and Obadia feared God greatly.

4 For when Jezabel destroyed the prophetes of the Lorde, Obadia tooke an hundred prophetes, and hyd them by fiftie in a caue, and prouided bread and water for them.)

5 And Achab sayde vnto Obadia, Goe into the land, vnto al fountaynes of water, & vnto al brookes, yf so that we maye fynde grasse to saue the horses and mules alyue, that al the beastes perishe not.

6 And so they diuided the lande betweene them, to walke throughout it: Achab went one way by hym selfe, and Obadia went another way by hym selfe.

B 7 And as Obadia was in the way, beholde, Elias met hym: and he knewe hym, and fel on his face, and sayde, Art not thou my lord Elias?

8 And he answeared hym, I am he: goe and tel thy lord, Beholde, Elias is here.

9 He sayd, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Achab, to slaye me?

10 As the Lorde thy God lyueth, there is no nation or kyngdome, whyther my lorde hath not sent to seeke thee: and when they sayde, He is not there, he tooke an othe of the kyngdome and nation, when he founde thee not.

11 And nowe thou sayest, Goe and tel thy lorde that Elias is here.

12 And as soone as I am gonne from thee, the spirite of the Lord shal carrye thee into sonme place that I doo not knowe, and so when I comme and tel Achab, and he can not finde thee, he shal slaye me: but I thy seruant feare the Lorde from my youth vp.

13 Was it not tolde my lorde what I dyd when Jezabel slue the prophetes of the Lorde? howe I hyd an hundred menne of the Lordes prophetes, fiftie menne in one caue, and fiftie in another, and prouided them of bread and water?

C 14 And thou sayest, Goe thou nowe & shewe thy lorde, Beholde, Elias is here, that he may slaye me.

15 And Elias sayde, As the Lord of hostes lyueth, before whom I stande, I wyl shewe mee selfe vnto hym this day.

16 So Obadia went to meete Achab, and told him: and Achab went to meete Elias.

17 And when Achab sawe Elias, he sayde vnto hym, Art thou he þ troubleth Israel?

18 He answeared, It is not I that haue troubled Israel, but (a) thou and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast followed Baal.

(a) The ministers of gods word ought to be faithful and bolde to reproue the wicked without respect of persons.

19 Nowe therefore send, and gather to me al Israel vnto mount Carmel, and the prophetes of Baal, foure hundred and fyftie, and the prophetes of the groues, foure hundred, whiche eate at Jezabels table.

20 So Achab sent vnto al the children of Israel, and geathered the prophetes togeather vnto mount Carmel.

D 21 And Elias came vnto al the people, and sayde, How long (b) halt ye betweene two opinions? If the Lorde be God, folowe him: but yf Baal be he, then goe after him. And the people answeared hym not one woorde.

(b) Religion is not an indifferent thing, but wholly to be embraced, & constantly professed.

22 Then sayde Elias vnto the people (agayne,) I onely remayne a prophet of the Lorde: but Baals prophetes are foure (c) hundred and fiftie.

(c) Baal hath more prophetes then God.

23 Let them therfore geue vs two oxen, and let them choose the one, and cut hym in peeces, and laye hym on wood, and put no fyre vnder: and I wyl dresse the other oxe, and laye hym on wood, and wyl put no fyre vnder.

24 And cal ye on the name of your goddes, and I wyl cal on the name of the Lord: and then the God that answeareth by fyre, let hym be God. And al the people answeared, and sayde, It is wel spoken. I. Sam. 9. c.

25 And Elias sayde vnto the prophetes of Baal, Choose you an oxe, and dresse him firste, for ye are many: and cal on the name of your goddes, but put no fire vnder.

26 And they toke þ one oxe that he did geue them, & they dressed it, & called on the name of Baal from morning, tyl noone, saying, O Baal heare vs. But there was no voyce, nor one to answeare: and they leapt vpon the aulter that they had made.

27 And at noone, Elias mocked them, and sayde, Crye loude, for he is a god, peraduenture he is talking or occupied in folowing vpon his enimies, or in his iourney, or it maye be he sleepeth, and muste be awaked (with your crye.)

28 And they cryed loude, & cut them selues, as

E

as their maner was, with knyues & launcers, tyl the blood folowed on them.

29 And when mydday was passed, they prophecied vntyl the tyme of the euenyng sacrifice: but there was neyther voyce, nor one to answere, nor any that regarded the.

30 And Elias said vnto al the folke, Come to me. And al the people came to hym: and he repayred the aulter of the Lord that was broken.

7. Sa.14.c. Iosua.4.c. 31 And Elias tooke twelue stones, accordyng to the number of the twelue tribes of the sonnes of Iacob, vnto whom the word of the Lorde came, sayeing, Israel shalbe thy name.

Gene.32.f.

32 And with the stones he made an aulter in the name of the Lorde: and he made a ditche about the aulter, as great as would conteyne two measures of seede.

33 And he put the wood in order, and hewed the oxe in peeces, and layde hym on the wood, and sayde, Fyl foure barrels with water, and powre it on the whole burnt sacrifice, and on the wood.

F 34 And he sayde, Doo so agayne. And they dyd so the seconde tyme. And he sayde agayne, Doo it the thirde tyme. And they dyd it the thirde tyme.

35 And the water ranne rounde about the aulter, & he filled the pit with water also.

36 And when they should offer the euening sacrifice, Elias the prophete came, & sayd, Lorde God of Abraham, Isahac, and of Israel, it shalbe knowen this day that thou art the God in Israel, & (that) I (am) thy seruant, and that I haue done al these thinges at thy commaundement,

37 Heare me, O Lorde, heare me, that this people may knowe that thou art the Lorde God, and (that) thou hast turned their hart agayne nowe at the last.

Iudic.6.d. Eccle.48.a 1.Mach.1.a 38 And the fire of the Lorde fel, and consumed the whole burnt sacrifice, & the wood, and the stones, and the duste, and licked vp the water that was in the pyt.

39 And when al the people sawe it, they fel on their faces, and sayde, The Lorde he is God, the Lorde he is God.

G 40 And Elias sayde vnto them, Take the prophetes of Baal, and let not one of them escape. And they tooke them, and Elias brought them vnto the brooke Kison, (a) and slue them there.

(d) Elias slue Baals prophetes,

41 And Elias saide vnto Achab, Geat thee vp, eate, and drynke, for there is a sounde of muche rayne.

42 And so Achab went vp to eate and to drynke: and Elias went vp to the toppe of Carmel, & he layde him selfe flat vpon the earth, and put his face betweene his knees,

43 And sayd to his seruant, Goe vp, (I pray thee) and looke toward the way of the sea. And he went vp, and looked, & sayd, There is nothyng. And agayne he sayde, Goe agayne seuen tymes.

44 And at the seuenth tyme, he sayde, Beholde, there aryseth a litle cloude out of the sea, lyke a mans hande. He sayde, Goe and say vnto Achab, Prepare (thy charet) and geat thee downe, that the rayne stop thee not.

45 And in the meane while the heauen was blacke with cloudes and wynde, and there was a great rayne: and Achab gate vp, and came to Iezrahel.

46 And the hand of the Lorde was on Elias, and he gyrded vp his loynes, and ranne before Achab, tyl he came to Iezrahel.

The.xix.Chapter.

1. Elias fleeyng from Iezabel, is nourished by the angel of God. 15. He is commaunded to annoynt Hazael, Iehu, and Eliseus.

1 AND Achab told Iezabel al that Elias had donne, and howe he had slayne al the prophetes with the swoorde. A

2 Then Iezabel sent a messenger vnto Elias, sayeing, So and so let the goddes doo to me, yf I make not thy soule lyke one of theirs, by to morowe this tyme. 1. king.2.b.

3 When he sawe that, he arose, and went for his lyfe, and came to Beer seba in Iuda, and leaft his seruant there.

4 But he hym selfe went a dayes iourney into the wyldernesse, and came and sate downe vnder a Iuniper tree, and he desired for his soule that he myght dye, and sayde, It is nowe ynough, O Lorde, take my soule: for I am not better then my fathers. Ionas.4.c. Daniel.12.

5 And as he laye and sleapt vnder the Iuniper tree, beholde, an angel touched him, and sayde vnto hym, Vp, and eate.

6 And when he looked about hym, behold, there was a cake baken on the coales, and a vessel of water at his head: and he did eate and drynke, and layde hym downe agayne to sleepe.

7 And the angel of the Lorde came agayne the seconde tyme, and touched hym, & sayd, Vp, and eate, for thou hast yet a great iourney. B

8 And he arose, and dyd eate and drynke, & walked in the strength of that meate, fourtie dayes, and fourtie nyghtes, euen vnto Horeb the mount of God. Exod.34.d. Matth.4.d.

9 When he came thyther vnto a caue, he lodged therein al night, & behold, the word of

of the Lorde came to hym, and sayde vnto hym, What dooest thou here, Elias?

Rom. 11. a. 10 And he answeared, I haue ben ielous for the Lorde God of hostes sake: for the children of Israel haue forsaken thy couenant, broken downe thine aulters, and slayne thy prophetes with the swoorde: and I only am leaft, and they seeke my lyfe, to take it away.

Eccle. 48. a. 11 And he sayde, Come out, and stand vpon the mount before the Lorde. And beholde, the Lorde went by, and a myghtie strong wind that rent the mountaynes, and brake the rockes before the Lorde, but the Lorde was not in the winde: and after the winde came an earthquake, but the Lorde was not in the earthquake:

12 And after the earthquake, came fyre, but the Lord was not in the fyre: and after the fyre, came a smal styl voyce.

13 And when Elias heard, he couered his face with his mantle, and went out, and stoode in the entring in of the caue: and beholde, there came a voyce vnto him, and sayde, What dooest thou here, Elias?

C 14 And he answeared, I haue ben ielous for the Lord God of hostes sake, because the children of Israel haue forsaken thy couenant, cast downe thyne aulters, and slayne thy prophetes with the swoorde, and I only am leaft, and they seeke my lyfe to take it away.

15 And the Lorde sayde vnto hym, Goe, and turne thy way to the wildernes, vnto Damascus: and when thou comest there, annoynt Hazael kyng ouer Syria:

2. Reg. 8. d. 2. Reg. 9. b. 16 And Iehu sonne of Nimsi shalt thou annoynt kyng ouer Israel: and Eliseus the sonne of Saphat of Abel Meholah, shalt thou annoynt to be prophete in thy roome.

17 And who so escapeth the swoorde of Hazael, hym shal Iehu slay: and yf any man escape the swoorde of Iehu, him shal Eliseus put to death.

Rom. 10. a. (a) Wycked idolaters are not of God. 18 And I haue leaft me seuen thousande in Israel, of whiche neuer man (a) bowed his knees vnto Baal, nor kyssed hym with his mouth.

19 So he departed thence, and founde Eliseus the sonne of Saphat plowyng, and hauyng twelue yoke of oxen before hym, and he with the twelue: and Elias went by hym, and cast his mantle vpon hym.

Luke. 9. c. 20 And he leaft the oxen, & ran after Elias, and sayd, Let me, I pray thee, kysse my father and my mother, and then I will folow thee. He sayde vnto him, Goe backe againe, for what is it that I haue donne to thee?

D 21 And when he went backe agayne from him, he tooke a couple of oxen, & slue them, and dressed the fleashe, with the instrumentes of the oxen, and gaue vnto the people, and they did eate: and then he arose, & went after Elias, and ministred vnto hym.

The. xx. Chapter.

1. Samaria is besieged. 13. The Lorde promiseth the victory to Achab by a prophete.

1 AND Benhadad the king of Syria gea- A
thered al his host togeather, hauyng thirtie and two kinges with hym, and horses, and charrets: and went vp, and besieged Samaria, and warred agaynst it.

2 And he sent messengers to Achab king of Israel, into the citie, and sayde vnto hym, Thus sayth Benhadad,

3 Thy syluer and thy gold is mine, and the fayrest of thy wiues, and of thy children, be myne.

4 And the kyng of Israel answeared and said, My lord king, according to thy sayeing, I am thine, and al that I haue.

5 And when the messengers came agayne, they sayde, Thus sayth Benhadad, Forasmuche as I haue sent vnto thee, sayeing, Thou shalt deliuer me thy syluer, and thy golde, and thy wiues, and thy children:

6 I wyl therefore sende my seruantes vnto thee to morowe this tyme, and they shal searche thyne house, and the houses of thy seruantes, and whatsoeuer is pleasant in thine eyes, they shal take it in theyr handes, and bryng it away.

7 Then the king of Israel sent for al the el- B
ders of the lande, and sayd, Take heede, I pray you, and see howe this felowe goeth about mischeefe: for he sent vnto me for my wiues, for my children, for my syluer, and for my golde, and I denyed hym not.

8 And al the elders, and al the people sayd, Hearken not vnto hym, nor consent.

9 Wherefore he sayde vnto the messengers of Benhadad, Tel my lorde the kyng, Al that thou diddest sende for to thy seruant at the first time, that I wil do: but this thyng I may not do. And the messengers departed, and brought answeare againe.

10 And Benhadad sent vnto hym agayne, and sayde, Thus and thus do the gods vnto me, yf the dust of Samaria be yenough for al the people that folowe me, to take euery man an handful.

11 And the king of Israel answeared, and sayde, Tel hym, Let not hym that putteth on his harneste, boast hym selfe, as hym that putteth it of.

12 And when Benhadad heard that tidinges (as he was with the kinges drynkyng within

within the pauilions,) he sayde vnto his seruantes, Put your selues in order. And they set them selues in aray agaynst the citie.

13 And beholde, there came a prophete vnto Achab king of Israel, sayeing, Thus sayth the Lorde, Hast thou seene al this great multitude? beholde, I wyl deliuer it into thyne hande this day, and thou shalt knowe that I am the Lorde.

C 14 And Achab sayde, By whom? He sayd, Thus saith the lord, Euen by the seruants of the gouernours of the shyres. He sayde agayne, Who shal order the battayle? And he answeared, Thou.

15 Then he numbred the seruantes of the gouernours of the shyres, and they were two hundred, and thirtie, and two: and after them also he numbred al the people of the children of Israel (euen) seuen thousande.

16 And they went out at noone: but Benhadad dyd drynke tyl he was dronken in the pauilions, both he, and the kynges, euen thirtie & two kinges that holpe hym.

17 And the seruantes of the gouernours of the shyres went out firste, and Benhadad sent out, and they shewed him, sayeing, There are men come out of Samaria.

18 He sayde, Whether they be come out for peace, take them alyue: or whether they be come out to fyght, take them yet alyue.

19 And so those young men of the gouernoures of the shyres, came out of the citie, and the host after them:

20 And they slue euery one his enimie (that came in his way:) and the Syrians fled, and they of Israel folowed after them: & Benhadad the kyng of Syria scaped on a horse, with his horsemen.

D 21 And the kyng of Israel went out, and smote the horses and charrets, and with a great slaughter, slue he the Syrians.

22 (And there came a prophete to the king of Israel, and sayde vnto hym, Goe forth, and play the man, be wyse, and take heede what thou dooest: for when the yeere is gone about, the kyng of Syria wil come vp agaynst thee.)

23 And the seruantes of the king of Syria sayde vnto him, The gods of the hilles are their goddes, and therefore they had the better of vs: but let vs fight agaynst them in the playne, and (for what ye wyl) we shal haue the better of them.

24 And this doo, Take the kinges away, euery man out of his place, and put dukes in their roomes:

25 And number thee an host, lyke the host that thou hast lost, such horses, & suche charets, and we wyl fyght agaynst them in the playne, and thou shalt see vs geat the better of them. And he hearkened vnto their voyce, and dyd euen so.

26 And after the yeere was gone about, Benhadad numbred the Syrians, and went vp to Aphec, to fyght agaynst Israel.

27 And the children of Israel were numbred, and with their whole number went they agaynst them, & the children of Israel pytched before them, like two lytle flockes of kyds: but the Syrians filled the countrey.

28 And there came a man of God, and saide vnto the kyng of Israel, Thus sayth the Lord, Because the Syrians haue said, The Lorde is but GOD of the hylles, and not God of the valleyes: therefore wyl I deliuer al this great multitude into thine hand, and ye shal knowe that I am the Lorde. C

29 And they pytched one ouer agaynst the other seuen dayes: and in the seuenth day the battel was ioyned, and the children of Israel slue of the Syrians, an hundred thousande footemen in one day.

30 But the rest fled to Aphec into the citie, and there fel a wal vpon twentie and seuen thousande of the men that were leaft: and Benhadad fled, & came into the citie from chamber to chamber.

31 And his seruantes sayde vnto him, Beholde, we haue hearde say that the kynges of the house of Israel are mercifull kynges: we wil therefore put sackcloth about our loynes, and ropes about our heades, and goe out to the kyng of Israel, it may be, he wil saue thy lyfe.

32 And so they gyrded sackcloth about their loynes, and put ropes about their heades, and came to the kyng of Israel, and sayde, Thy seruant Benhadad sayth, I pray thee let me lyue. He sayde, Is he yet alyue? he is my brother.

33 And the men tooke that woorde for good lucke, & haftily caught it out of his mouth, and sayde, Yea thy brother (a) Benhadad. He sayde, Goe, bring hym hyther. And Benhadad came out vnto hym, & he caused hym to come vp into the charret. (a) He is aliue.

34 And he saide vnto him, The cities whiche my father tooke from thy father, I wil restore againe, and thou shalt make streetes for thee in Damascus, as my father dyd in Samaria: and I wyl make an appoyntment with thee, and sende thee away. And so he made an appoyntment with him, and sent him away.

35 And there was a certaine man, of the chil- F
dren of the prophetes, whiche sayde vnto his neighbour in the woorde of the Lorde, Smite me, I pray thee. And ỹ man would

not

not smyte hym.

36 Then sayde he vnto hym, Because thou hast not hearkened vnto the voyce of the Lorde, beholde, as soone as thou art departed from me, a lion shal slay thee. And as 3.king.13.d soone as he was departed from him, a lion founde hym, and slue hym.

37 Then he founde another man, and sayd, Smite me, I pray thee. And the man smote him, so that in smityng, he wounded hym.

38 So the prophet went foorth, and wayted for the kyng by the way, and put him selfe out of knowledge, with ashes which he laid vpon his face.

39 And when the kyng came by, he cryed vnto the kyng, and said, Thy seruant went out in the myddes of the batayle, and behold, there went away a man, whom an other man brought vnto me, & sayde, Keepe this man: and yf he be missed, or loste, thy lyfe shal goe for his, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doo, he was gonne. And the kyng of Israel sayd vnto hym, Euen so shal thy iudgment be, as thou hast geuen sentence.

41 And he hasted, and tooke the ashes away from his face, and the kyng of Israel knew hym that he was of the prophetes:

3.king.22. 42 And he sayd vnto hym, Thus sayth the Lorde, Because thou hast let goe out of thy hand a man whom I appoynted to dye, thy lyfe shal goe for his lyfe, and thy people for his people.

43 And the kyng of Israel went to his house, heauie, and in displeasure, and came to Samaria.

The. xxi. Chapter.

8. Iezabel commaundeth to kil Naboth for the vineyarde that he refused to sel to Achab. 19. Elias reproueth Achab, and he repenteth.

A 1 AFter these thynges, Naboth the Iez- 1.Sam.8.b. raelite had a vineyarde in Iezrahel, harde by the palace of Achab, kyng of Samaria.

2 And Achab spake vnto Naboth, sayeing, Geue me thy vineyarde, that I may make me a garden of herbes thereof, because it lyeth so nygh my house, and I wyl geue Leuit.25. thee for it a better vineyarde then it is: or rather if it please thee, I wyl geue thee the worth of it in money.

3 And Naboth sayde to Achab, The Lorde forbyd that from me, that I shoulde geue the inheritance of my fathers vnto thee.

4 And Achab came into the house, heauie, and euyl apayd, because of the word which Naboth the Iezraelite had spoken to hym: for he had sayde, I wyl not geue thee the inheritance of my fathers: And he layde him downe vpon his bed, and turned away his face, and would eate no bread.

5 But Iezabel his wyfe came to hym, and sayde vnto hym, Why is thy spirite so sad, that thou eatest no bread?

6 And he sayde vnto her, For I spake vnto Naboth the Iezraelite, and said vnto him, Geue me thy vineyarde for money: or els if it please thee, I wyl geue thee (another) vineyarde for it. And he answeared, I wyl not geue thee my vineyarde.

7 And Iezabel his wyfe sayd vnto him, (a) Doest thou nowe gouerne the kyngdome of Israel? vp, and eate bread, and set thine hart at reast: I wyl geue thee the vineyard of Naboth the Iezraelite.

8 And so she wrote a letter in Achabs name, and sealed it with his seale, & sent the letter vnto the elders, and to the nobles that were in his citie, dwelling with Naboth.

9 And she wrote in the letter, sayeing, Proclayme a (b) fast, and set Naboth on hygh among the people:

10 And set two vnthryftes before him, to beare witnesse against him, sayeing, Thou dyddest blaspheme God and the kyng: and then cary him out, and stone him to death.

11 And (c) the menne of his citie, euen the elders and gouernours which dwelt in his citie, dyd as Iezabel had sent vnto them, and as it was wrytten in the letter whiche she had sent vnto them.

12 They proclaymed a fast, and set Naboth among the cheefe of the people.

13 And there came in two menne the chyldren of Belial, and sate before him: and the (two) vnthryftie persons witnessed against Naboth in the presence of the people, sayeing, Naboth dyd blaspheme God and the kyng. And they caryed hym out of the citie, and stoned hym with stones, that he dyed.

14 And then they sent to Iezabel, sayeing, Naboth is stoned to death.

15 And when Iezabel hearde that Naboth was stoned to death, she sayde to Achab, Up, and take possession of the vineyarde of Naboth the Iezraelite, whiche he denyed to geue thee for money: for Naboth is not alyue, but dead.

16 And when Achab hearde that Naboth was dead, he stoode vp, to goe downe to the vineyarde of Naboth the Iezraelite, and to take possession of it.

17 And the woorde of the Lorde came to Elias the Thesbite, sayeing,

18 Up, and goe downe to meete Achab king of Israel, whiche is in Samaria: beholde, he is in the vineyarde of Naboth, whyther he

(a) Although she sayde, thou knowest not what it is to raigne, commaunde, and intreate not.

(b) For then they vsed to enquyre of mens faults: for none coulde faste truely, that were notorious sinners.

(c) Worldlinges rather obey the wicked cõmaundement of princes, then the iust lawes of God. Actes.7.

he is gonne downe to possesse it.

19 And therefore shalt thou saye vnto hym, Thus sayth the Lorde, Hast thou kylled, & also gotte possession? And thou shalt speake vnto hym, sayeing, Thus sayth the Lord, In the place where dogges licked the blood of Naboth, shal dogges licke euen thy blood also.

1.king.22.f. 20 And Achab sayde to Elias, Hast thou founde me, O thou myne enimie? He answeared, I haue founde thee: for thou hast sold thee selfe to worke wickednesse in the syght of the Lorde.

D 21 Beholde, I wyl bryng euyl vppon thee, and wyl make cleane riddance of thy posteritie, and wyl destroy from Achab (euen) hym that maketh water agaynst the wal, & hym that is shut vp, and leafte behynde in Israel,

2. king.9.b.

1.king.15. 1. Sam.16. 22 And wil make thine house lyke the house of Ieroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahia, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And of Iezabel spake the Lorde, saying, The dogges shal eate Iezabel by the wal of Iezrahel,

Osee.1.b.d. 2.king.9.b. 1. king.14.c 15.g.&.16.a Num.21.f. 24 And he that dieth of Achab in the towne, hym shal dogges eate: and he that dieth in the feelde, hym shal the fowles of the ayre eate.

25 But there was none lyke Achab, which dyd sel hym selfe to worke wickednesse in the syght of the Lorde, and that because Iezabel his wyfe pricked hym forewarde.

26 He dyd exceeding abominably in folowing foule idols, accordyng to al thynges as dyd the Amorites, whom the Lord cast out before the chyldren of Israel.

Gene.37.g. 27 And when Achab hearde those wordes, he rent his clothes, and put sackcloth about his fleashe, and fasted, and lay in sackcloth, and went * bare foote.

* or, softly, in token of mournyng.

28 And the woorde of the Lorde came to Elias the Thesbite, sayeing,

3.king.9. 29 Seest thou howe Achab humbleth hym selfe before me? because he so submitteth hym selfe before me, I wyl not bryng that euyl in his dayes: but in his sonnes dayes wyl I bryng euyl vpon his house.

The.xxii.Chapter.

2. Iosaphat and Achab fyght against the kyng of Syria. 15. Michea sheweth the kyng what shalbe the successe of theyr enterprise. 24. Zedekia the false prophete smyteth hym. 34. Achab is slaine. 40. Ahazia his sonne succeedeth. 41. The raigne of Iosaphat, 51. and Ioram his sonne.

1 AND they continued three yeeres without warre betweene Syria & Israel. A

2 And in the third yeere, did Iosaphat the king of Iuda comme downe to the king of Israel. 2.Chr.18.a.

3 (And the king of Israel said vnto his seruantes, Knowe ye not that Ramoth (in) Gilead is ours, and we sit styl, and take it not out of the hande of the kyng of Syria?)

4 And he sayde vnto Iosaphat, Wylt thou come with me to batayle agaynst Ramoth (in) Gilead? And Iosaphat sayde vnto the kyng of Israel, I am as thou art, my people as thy people, and my horses as thy horses. 2. king.2.a.

5 And Iosaphat sayde vnto the kyng of Israel, (a) Aske counsel, I pray thee, at the woorde of the Lorde, to day. (a) In al our enterprises we ought first to aske counsel of God.

6 And then the king of Israel geathered the prophetes togeather, vpon a foure hundred menne, and sayde vnto them, Shal I goe agaynst Ramoth (in) Gilead to batayle, or shal I let it alone? And they sayde, Goe vp, for the Lord shal delyuer it into the handes of the kyng. 1.king.18.c.

7 And Iosaphat sayde, Is there here neuer B a prophet of the Lord more, that we might enquyre of hym?

8 And the kyng of Israel sayde vnto Iosaphat, There is yet one man (Michea the sonne of Iimla) by whom we may aske counsel of the Lorde, but I hate hym, for he dooth not prophecie good vnto me, but euyl. And Iosaphat sayde, Let not the king say so.

9 Then the king of Israel called a "chamberlayne, and sayde, Fetche Michea the sonne of Iimla hyther at once. "Heb. Eunuche.

10 And the kyng of Israel, and Iosaphat the kyng of Iuda, sate eyther in his seate, and theyr apparel on them, in a voyd place besyde the entryng in of the gate of Samaria, and al the prophetes prophecied before them.

11 And Zedekia the sonne of Chanaana, made hornes of iron, and sayd, Thus saith the Lorde, With these (homes) shalt thou pushe the Syrians, vntyl thou haue made an ende of them.

12 And al the prophets prophecied euen so, saying, Goe vp to Ramoth (in) Gilead, and prosper: for the Lorde shal delyuer it into the kynges hande.

13 And the messenger that was gonne to cal Michea, spake vnto hym, sayeing, Behold, the wordes of the prophets speake good vnto the kyng with one mouth: Let thy woord therfore, I pray thee, be like ỹ woord of euery one of thē, to speake that which is good.

14 And

C 14 And Michea ſaide, As the Lorde liueth, whatſoeuer the Lorde ſayth vnto me, (b) that wyl I ſpeake.

(b) The true prophete wil ſpeake no other then that he hath learned of God.

15 And ſo he came to the kyng, and the king ſayde vnto hym, Michea, ought we to goe againſt Ramoth (in) Gilead to battayle, or to be ſtyl? He anſweared him, (c) Goe, and proſper: the Lorde ſhal deliuer it into the hande of the kyng.

(c) He ſpeaketh this in derision.

16 And the king ſayd vnto him, So and ſo many times do I charge thee, that thou tel me nothyng but that whiche is true, in the name of the Lorde.

17 He ſayde, I ſawe al Iſrael ſcattered vpon the hilles, as sheepe that haue not a shepheard. And the Lorde ſayde, Theſe haue no maiſter, let euery man returne to his houſe in peace.

18 And the king of Iſrael ſayde vnto Joſaphat, Dyd I not tel thee that he woulde prophecie no good vnto me, but euyl?

19 And he ſaide agayne, Heare thou therefore the woorde of the Lorde: I ſawe the Lord ſyt on his ſeate, and al the hoſt of heauen ſtoode about hym, on his ryght hande, and on his leaft.

2. Chro. 18. 20 And the Lorde ſayde, Who ſhal "perſwade Achab, that he may goe, and fal at Ramoth (in) Gilead? And one ſayde on this manner, and another on that.

"or, deceiue.

D 21 And there came foorth a certayne ſpirit, and ſtoode before the Lorde, and ſayde, I wyl perſwade hym.

22 And the Lord ſaid vnto him, Wherwith? And he ſayde, I wyl goe out, and be a falſe ſpirite in the mouth of al his prophetes. He ſayde, Thou ſhalt perſwade hym, and preuayle: Goe foorth then, and doo euen ſo.

Iere. 24. c. 23 Nowe therefore beholde, the Lorde hath put a lyeing ſpirite in the mouth of al theſe thy prophetes, and the Lorde hath ſpoken euyl towarde thee.

24 But Zedekia the ſonne of Canaana went to, and ſmote Michea on the cheeke, and ſayde, Which went the ſpirite of the Lorde from me, to ſpeake vnto thee?

25 And Michea ſayde, Beholde, thou ſhalt ſee in that day, when thou ſhalt goe from chamber to chamber to hyde thee.

26 And the kyng of Iſrael ſayd, Take Michea, & cary him vnto Amon the gouernour of the citie, and to Joas the kynges ſonne,

27 And ſay, Thus ſayth the kyng, Put this felowe in the priſon houſe, and feede hym with bread of affliction, and with water of trouble, vntyl I returne in peace.

E 28 And Michea ſaid, If thou returne in peace, the Lorde hath not ſpoken by me. And he ſayd, Hearken ye people, euery one of you.

29 And ſo the king of Iſrael, and Joſaphat the kyng of Iuda, went vp to Ramoth (in) Gilead.

30 And the kyng of Iſrael ſaide vnto Joſaphat, I wyl change my apparel, and wyl enter into the battel, but put thou on thyne apparel. And the king of Iſrael changed hym ſelfe, and went to battel.

31 But the kyng of Syria commaunded the thirtie and two captaynes that had rule ouer his charrets, ſayeing, Fyght neyther with ſmal nor great, ſaue only againſt the kyng of Iſrael.

32 And when the captaynes of the charrets ſawe Joſaphat, they ſayde, Surely it is the kyng of Iſrael. And they turned to fyght againſt hym: And Joſaphat cryed.

33 And when the captaynes of the charrets ſawe that he was not the kyng of Iſrael, they turned backe from hym.

34 And a certaine man drewe a bowe ignorantly, and ſmote the kyng of Iſrael betweene the ribbes and his harneſſe: Wherfore he ſaid vnto the driuer of his charrets, Turne thy hande, and carie me out of the hoſt, for I am "hurt.

"Heb. ſicke.

35 And the battel encreaſed that day: and F the kyng ſtoode ſtyl in his charret againſt the Syrians, and dyed at euen: And the blood ranne out of the wounde, into the middes of the charret.

36 And there went a proclamation throughout the hoſt, about the goeyng downe of the ſunne, ſayeing, Euery man to his citie, and to his owne countrey.

37 So the king died, & was brought to Samaria, & they buried the king in Samaria.

38 And one waſhed the charret in the poole of Samaria, and the dogges licked vp his blood, and they waſhed his armour, according vnto the woorde of the Lorde whiche he ſpake. Chap. 21. c.

39 The reaſt of the woordes that concerne Achab, and al that he did, and the Iuorie houſe which he made, and al the cities that he builded, are they not written in the booke of the chronicles of the kynges of Iſrael?

40 And ſo Achab ſlept with his fathers, and Ahazia his ſonne raigned in his ſteade.

41 Joſaphat the ſonne of Aſa, began to raigne vpon Iuda, in the fourth yeere of Achab kyng of Iſrael. 2. Par. 20. c

42 And Joſaphat was thirtie and fiue yeeres olde when he began to raigne, and raigned twentie and fiue yeeres in Hierusalem: His mothers name was Aſuba, the daughter of Silhi.

43 And he walked in al the wayes of Aſa his father, and bowed not therefrom, but did that which was right in the eyes of the Lorde:

Lord: Neuertheleſſe, the high places were not taken away: for the people offered and burnt incenſe yet in the high places.

44 And Iosaphat made peace with the king of Israel.

3. Reg. 15. f. 45 The reſt of the wordes that concerne Iosaphat, and the might that he vſed, and howe he warred, are they not writtē in the booke of the Chronicles of the kinges of Iuda?

46 And the remnant of the ſtewes of the males which remayned in the dayes of his father Asa, he put cleane out of the lande.

(d) In the time of this kyng, Idumea was ſubiect to Iuda, and was gouerned by whom they of Iuda appoynted. 47 (d) There was then no kyng in Edom, the deputie was king.

48 And Iosaphat made ſhyppes in the ſea, to come through Tharſis to Ophir for golde, but they went not, for the ſhyppes brake at Eziongaber.

49 Then ſayde Ahazia the ſonne of Achab vnto Iosaphat, Let my ſeruantes goe with thy ſeruantes in the ſhyppes. But Iosaphat woulde not.

50 And Iosaphat did ſleepe with his fathers, and was buryed with his fathers in the citie of Dauid his father: and Iehoram his ſonne raigned in his ſteade.

51 Ahazia the ſonne of Achab began to raigne ouer Israel in Samaria the ſeuenteenth yeere of Iosaphat kyng of Iuda, & raigned two yeeres ouer Israel.

52 But he did euyl in the ſyght of the lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the ſonne of Nabat, whiche made Israel to ſinne.

53 For he ſerued Baal, and worſhipped him, and prouoked the Lorde God of Israel vnto wrath, accordyng vnto al that his father had donne.

¶ The ende of the firſt booke of kynges, commonly called the thirde booke of kinges.

The ſeconde or fourth booke of the kinges.

The firſt Chapter.

2. Ahazia by a fal falleth ſicke, and conſulteth with Beelzebub.

1 THen Moab rebelled againſt Israel, after the death of Achab.

2 And Ahazia fel through a lattes window of his vpper chāber that he had in Samaria, and whyle he was in his ſickneſſe, he ſent meſſengers, and ſayde vnto them, Goe and enquire of (a) Beelzebub the god of Ekrom, whether I ſhal recouer of this my diſeaſe.

(a) The god of flyes: ſo called, either for that the people thought that he could preſerue them frō the flyes, wherewith that coūtrey was infected, or becauſe flies were ingendred in great abundance, of the blood of the ſacrifices to that idol.

3 But the angel of the Lord ſpake to Elias the Thelbite, Ariſe, and goe vp againſt the meſſengers of the kyng of Samaria, and ſay vnto them, Is there not a God in Israel, that ye goe to aſke counſel at Beelzebub the god of Ekrom?

4 Wherefore, thus ſayth the Lorde, Thou ſhalt not come downe from the bed on whiche thou art gonne vp, but ſhalt dye the death. And Elias departed.

5 And when the meſſengers turned backe agayne vnto him, he ſayd vnto them, Why are ye nowe come agayne?

6 They anſwered him, There came a man vp agaynſt vs, and ſayde vnto vs, Goe and turne agayne vnto the kyng that ſent you, and ſay vnto hym, Thus ſayth the Lorde, Is there not a God in Israel, that thou ſendeſt to enquire of Beelzebub the god of Ekrom? therefore thou ſhalt not come downe from the bed one whiche thou art gonne vp, but ſhalt dye the death.

7 And he ſayd vnto them, What manner of man was that whiche came vp, and met you, and tolde you theſe wordes? B

8 And they anſwered him, It was an hearie man, and gyrt with a gyrdle of leather about his loynes. And he ſayde, It is Elias the Thelbite. Mat. 3. b.

9 Then the kyng ſent vnto hym a captayne ouer fiftie, with his fiftie men: which came to him (and beholde, he ſate on the top of an hyl) & he ſpake vnto him, Thou man of God, the king hath ſayde, Come downe.

10 Elias anſwearing and ſaid to the captaine ouer the fiftie, If I be a man of God, let fyre come downe from heauen, and conſume thee and thy fiftie. (b) And there came fire from heauen, and conſumed hym and his fiftie. (b) The threatninges of gods prophetes are effectual againſt the wicked.

11 Agayne alſo he ſent vnto him another captayne

tayne ouer fyftie, with his fyftie: And he ſpake and ſayde vnto hym, O man of God, thus hath the kyng ſayde, Make haſte, and comme downe.

12 Elias anſweared and ſayde vnto them, If I be a man of GOD, let fyre comme downe from heauen, and conſume thee and thy fiftie. And there came fyre of God from heauen, and conſumed him and his fyftie.

13 And the king yet agayne ſent the thirde captayne ouer fyftie, with his fyftie men: And the thirde captayne ouer fyftie went vp, and came and fel on his knees before Elias, and beſought him, and ſaide vnto him, Oh man of God, I pray thee, let my lyfe, and the lyfe of the fyftie thy ſeruantes, be precious in thy ſyght.

14 Beholde, there came fyre downe from heauen, & burnt vp the two fore captaynes ouer fyftie with their fyfties: therefore let my lyfe nowe be pretious in thy ſyght.

15 And the angel of the Lorde ſayde vnto Elias, Goe downe with him, and (c) be not afrayde of him. And he aroſe, and went downe with him vnto the king.

(c) God boldeneth his miniſters to doo their meſſage.

16 And he ſayde vnto him, Thus ſayth the Lorde, Foraſmuch as thou haſt ſent meſſengers to aſke counſel at Beelzebub the God of Ekron (as though there had benne no God in Iſrael, whoſe woord thou mighteſt ſeeke after) therefore thou ſhalt not comme downe of the bed on whiche thou art gonne vp, but ſhalt dye the death.

17 And ſo he dyed, according to the woorde of the Lorde whiche Elias had ſpoken: and Ioram (his brother) beganne to raigne in his ſteade, in the ſecond yeere of Ioram the ſonne of Ioſaphat king of Iuda, becauſe he had no ſonne.

18 The reſt of the woordes that concerne Ahazia, what thinges he dyd, are they not written in the booke of the chronicles of the kinges of Iſrael?

The.ii. Chapter.

8. Elias diuideth the waters with his cloke. 11. He is taken vp into heauen. 23. The chyldren that mocke Eliſeus are rent in peeces with beares.

A 1 AND when the Lorde woulde take vp Elias into heauen by a whyrle winde, Elias went with Eliſeus frō Gilgal.

Gen.5.c.

Ioſue.5.b

2 And Elias ſayde vnto "Eliſeus, Tarie here, I pray thee, for the Lorde hath ſent me to Bethel. Eliſeus ſayde vnto him, As the Lorde lyueth, and as thy ſoule lyueth, I wyl not leaue thee. And they came downe to Bethel.

" or, Eliſa.

1.Sa.28.d

3 (a) And the chyldren of the prophetes that were at Bethel, came out to Eliſeus, and ſayd vnto him, Knoweſt thou not how that the Lorde wyl take away thy maiſter from thy head this day? He ſayde, I knowe it alſo, holde you your peace.

(a) The children of the prophetes, that is, the diſciples of the prophets

4 And Elias ſayde vnto him, Eliſeus tary here, I pray thee: for the Lorde hath ſent me to Iericho. He ſayde, As the Lorde lyueth, and as thy ſoule lyueth, I wyl not leaue thee. And ſo they came to Iericho.

5 And the chyldren of the prophetes that were at Iericho came to Eliſeus, and ſayd vnto him, Knoweſt thou not that the Lord wyl take away thy maiſter from thy head this day? He anſweared, I knowe it alſo, holde ye your peace.

6 And Elias ſayd vnto him, Tary, I pray thee, here: for the Lorde hath ſent me to Iordane. He ſaid, As the Lorde lyueth, and as thy ſoule lyueth, I wyl not leaue thee. And ſo they two went togeather.

7 And fyftie menne of the ſonnes of the prophetes came, and ſtoode on the other ſyde a farre of: and they two ſtoode by Iordane. B

8 And Elias tooke his mantel, and wrapt it togeather, and ſmote the waters, and they were diuided part the one way, & part the other: ſo that they two went ouer thorowe the drye lande.

9 And aſſoone as they were ouer, Elias ſayde vnto Eliſeus, Aſke what I ſhal doo for thee yer I be take away from thee. And Eliſeus ſayde, I pray thee, let thy ſpirite be double vpon me.

10 And he ſayde, Thou haſt aſked an harde thing: neuertheleſſe, if thou ſee me when I am take away from thee, thou ſhalt haue it ſo: if thou doo not, it ſhal not be.

11 And as they went walking and talking, beholde there appeared a charet of fyre, and horſes of fyre, and parted them both a ſunder, and Elias went vp through the whyrle winde into (b) heauen.

Eccle. 48.a.

(b) A teſtimonie of the reſurrection.

12 And Eliſeus ſawe, and cryed, O my father, O my father, the charet of Iſrael, and the horſemen thereof. And he ſawe him no more: and he tooke his owne clothes, and rent them in two peeces.

13 He tooke vp alſo the mantel of Elias that fel from him, and went backe agayne, and ſtoode by Iordanes ſyde,

14 And tooke the mantel of Elias that fel from him, and ſmote the waters, and he ſayde, Where is the Lorde God of Elias, and he him ſelfe? And when he had ſmitten the waters, they parted this way and that way: and Eliſeus went ouer.

15 And when the chyldren of the prophetes, which were at Iericho, ſaw him frō a farre,

they ſayde, The ſpirite of Elias dooth reſt on Eliſeus: And they came to meete hym, and fel to the grounde before hym,

16 And ſayde vnto hym, See, now there be with thy ſeruantes fyftie ſtrong menne, let them goe, we pray thee, and ſeeke thy maiſter: if ſo be the ſpirite of the Lorde hath taken hym vp, & caſt hym vpon ſomme mountayne, or into ſomme valley. And he ſayde, Ye ſhal ſende none.

17 And when they lay vpon him, tyl he was aſhamed, he ſayde, Sende. They ſent therfore fyftie menne, whiche ſought hym three dayes, but founde hym not.

18 And when they came agayne to hym (whiche taryed at Iericho) he ſayde vnto them, Dyd I not ſay vnto you, that ye ſhoulde not goe?

19 And the menne of the citie ſayd vnto Eliſeus, Beholde yꝛ, the dwelling of this citie is pleaſant, as thou thee ſelfe ſeeſt: but the water is nought, & the ground "barren.

"or, kylleth the inhabitantes.

20 He ſayd, Bring me a new cruſe, and put ſalt therein. And they brought it to hym.

D 21 And he went vnto the ſpring of the waters, and caſt the ſalt in thyther, and ſayde, thus ſayth the Lorde, I haue healed theſe waters, there ſhal not comme hencefoorth either death or barrennelſe.

22 So the waters were healed vnto this day, accordyng to the ſayeing of Eliſeus, whiche he ſpake.

23 And he went vp frō thence vnto Bethel: and as he was goeyng vp the way, there came litle chyldren out of the citie, & mocked him, and ſayde vnto him, Goe vp thou balde head, goe vp thou balde head.

24 And he turned backe, & looked on them, and curſed them in the name of the Lord: & there came two ſhee beares out of ẏ wood, and tare fourtie and two children of them.

25 And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

The. iii. Chapter.

1. The raigne of Ioram. 6. He and Ioſaphat goe to warre againſt Moab, whiche rebelled. 24. The Moabites are ouercome.

A 1 NOwe Ioram the ſonne of Achab began to raigne vpon Iſrael in Samaria the eightenth yeere of Ioſaphat king of Iuda, and raigned twelue yeeres.

2 And he wrought euyl in the ſyght of the Lorde, but not lyke his father and lyke his mother: for he put away the images of Baal that his father had made.

3 Neuertheleſſe he cleaued vnto the ſinnes of Ieroboam the ſonne of Nabat, whiche made Iſrael to ſinne, and departed not therefrom.

4 And Meſa king of Moab was a lorde of ſheepe, and rendered vnto the king of Iſrael an hundred thouſande lambes, and an hundred thouſande rammes, with the wool.

5 But when Achab was dead, the kyng of Moab rebelled agaynſt the kyng of Iſrael.

6 And king Ioram went out of Samaria the ſame ſeaſon, and numbred al Iſrael:

B 7 And went, and ſent to Ioſaphat the kyng of Iuda, ſayeing, The kyng of Moab hath rebelled agaynſt me, wylt thou comme with me agaynſt Moab in battayle? He anſwered, I wyl comme vp: for as I am, ſo art thou: and as my people be, ſo are thy people: and my horſes as thy horſes. 1. King. 22.

8 And he ſayde, What way ſhal we goe vp? And he anſweared, The way through the wylderneſſe of Edom.

9 And ſo the king of Iſrael tooke his iourney, and the kyng of Iuda, and the kyng of Edom: And when they had compaſſed the way ſeuen dayes, they had no water for the hoſt, and for the cattayle that "folowed them. "Heb. were at their feete

10 And the kyng of Iſrael ſayde, Alas, the Lorde hath called theſe three kinges togeather, to deliuer them ouer into the hande of Moab.

11 But Ioſaphat ſayde, Is there not here a prophete of the Lorde, that we may enquire of the Lorde by hym? And one of the kyng of Iſraels ſeruantes anſweared, and ſayde, Here is Eliſeus the ſonne of Saphat, whiche powred water on the handes of Elias. 2. king. 22. a

12 And Ioſaphat ſayde, The woorde of the Lorde is with him. And ſo the kyng of Iſrael, and Ioſaphat, and the kyng of Edom went downe to hym.

13 And Eliſeus ſayde vnto the king of Iſrael, What haue I to doo with thee? Geat thee to the prophets of thy father, and to the prophetes of thy mother. And the kyng of Iſrael ſayd vnto hym, Oh nay: for the Lord hath called theſe three kynges togeather, to deliuer them into the hande of Moab.

C 14 And Eliſeus ſayd, As the Lord of hoſtes lyueth, in whoſe ſight I ſtande, and it were not that I regard the preſence of Ioſaphat the king of Iuda, I would (a) not looke towarde thee, nor yet ſee thee. (a) God ſuffereth his woorde to be declared to the wicked, becauſe of the godly that are among them.

15 But now bring me a minſtrel. And when the minſtrel played, the hande of the Lorde came vpon hym:

16 And he ſayde, Thus ſayth the Lorde, Make this valley ful of ditches:

17 For thus ſayth the Lorde, Ye ſhal ſee neyther

neither winde nor rayne, yet the valley shal be fylled with water, that ye may drinke, both ye, and your beastes, and your catel:

18 And this is yet but a smal thing in the syght of the Lorde, forasmuche as he wyll gene ouer the Moabites also into your handes:

19 And ye shal smyte euery strong towne, and euery goodly citie, and shal felle euery pleasant tree, and stop euery wel of water, and marre euery good plat of ground with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom, and the countrey was filled with water.

21 And when al the Moabites heard that the kinges were come vp to fyght agaynst them, they gathered al that was hable "to put on harneste, and stoode in the border of the lande:

"Hebre. to girde him selfe with a girdle.

22 And they were vp early in the morning, and the sunne shone vppon the water, that the Moabites sawe the water a farre of as redde as blood.

23 And they saide, This is the blood of slaughter: The kinges are slayne, and one haue smitten another: Now therefore Moab geat thee to the spoyle.

24 And when they came to the hoast of Israel, the Israelites stood vp and smote the Moabites, so that they fled before them: but they folowed vppon them, and smote Moab,

25 And they ouerthrewe the cities, and on euery good parcel of lande cast euery man his stone, and fylled it, and they stopt al the welles of water, & feld al the good trees, only in Kirharaseth leaft they the stones thereof: howebeit they went about it with slinges, and smote it.

26 And when the king of Moab sawe that the batayle was to sore for him, he tooke with him seuen hundred men that drue the swoorde, to haue gonne through (euen) vnto the kyng of Edom: but they coulde not.

27 And then he tooke his eldest sonne that shoulde haue raigned in his steade, and offred him for a whole burnt offering vppon the wal: And there was (a) great indignation agaynst Israel, and they departed from him, and returned to their owne lande.

(a) The Israelites were greatly offended, because of the crueltie of the facte.

The.iiii.Chapter.

4. God increaseth the oyle to the poore wydowe by Eliseus. 12. He obteyneth for the Sunamite a sonne at Gods hande. 28. Who dyed, and was rayfed vp agayne.

1 AND there cryed a certayne woman of the wyues of the sonnes of the prophetes vnto Eliseus, sayeing, Thy seruant my husbande is dead, and thou knowest that thy seruant dyd feare the Lorde: And the creditour is comme to fet my two sonnes to be his bondmen. A

2 Eliseus saide vnto her, Tel me what I shal doo for thee? What hast thou in thyne house? She saide, Thyne handemayde hath nothyng at al in the house, saue a pitcher with oyle.

3 He sayde vnto her, Goe, and borowe vessels for thee without, of al thy neighbours emptie vessels, and that not a fewe:

4 And when thou art comme in, thou shalt shut the dooze after thee, and after thy sonnes, and powre out into (a) al those vessels: and set asyde that whiche is ful.

(a) God euer prouideth for them that truft in him, although he suffer them many times to falle into great neceſſitie.

5 And so she went from him, and shut the dooze after her, and after her sonnes: and they brought to her, and she powred out.

6 And when the vessels were full, she sayde vnto her sonne, Bryng me yet a vessel. And he sayd, I haue no mo. And the oyle ceased. B

7 Then she came, and told the man of god: and he sayde, Goe, and sel the oyle, and pay them that thou art in debt vnto: but lyue thou and thy chyldren of the rest.

8 And it felle on a day that Eliseus came to Sunem, where was a great woman, that tooke him in for to eate bread: And so it came to passe, that from that time forth (as oft as he came that way) he turned in thyther to eate bread.

9 And she saide vnto her husband, Behold, I perceiue that this is an holy man of god, whiche passeth by vs continually.

10 Let vs make him a litle chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candelsticke: that he may turne in thyther when he commeth to vs.

11 And on a day he came thyther, and turned into the chamber, and lay therein,

12 And sayde to Gehezi his seruant, Call this Sunamite. And when he called her, she presented her selfe before him.

13 And agayne he saide vnto him, Tel her, beholde, thou hast ben careful for vs with al this care, (b) What shal we nowe doo for thee? Wouldest thou be spoken for to the king, or to the captayne of the hoast? She answeared, I dwel among mine own people.

(b) The seruantes of god are not vnthankful for benefites receiued.

14 And he saide agayne, What is to be done for her? Gehezi answered, Verely she hath no childe, and her husbande is olde.

15 And he sayde, Call her. And when he had

called her, ſhe ſtoode in the doore.

Gene.18.k. 16 And he ſayde, At this time appoynted, accordyng to the time of lyfe, thou ſhalt imbrace a ſonne. And ſhe ſayde, Oh nay my lorde thou man of God, doo not lye vnto thyne handmayde.

17 And the wyfe conceiued, and bare a ſonne that ſame ſeaſon that Eliſeus had ſaid vnto her, accordyng to the tyme of lyfe.

18 And when the childe was growen, it felle on a day that he went out to his father, and to the reapers,

19 And he ſaide vnto his father, My head, my head. And he ſaide to a lad, Cary hym to his mother.

20 And when he had taken him, & brought him to his mother, he ſate on her knees tyll noone, and then dyed.

21 And ſhe went vp, and layde him on the bed of the man of god, and ſhut (the doore) vpon him, and went out,

D 22 And called vnto her huſbande, and ſayd, Sende with me, I pray thee, one of the young men, and one of the aſſes: for I wyl runne to the man of god, and come againe.

23 And he ſaide, Wherefore wylt thou goe to him, ſeeing that to day is neither newe moone nor ſabboth day? And ſhe anſweared, Al ſhalbe "wel.

" Hebre. peace.

24 Then ſhe ſadled an aſſe, and ſayde to her ſeruant, Dryue and goe forwarde, ſtay not for me to geat vp, except I bid thee.

25 And ſo ſhe went, and came vnto the man of God to mount Carmel: and when the man of God ſawe her "farre of, he ſaide to Gehezi his ſeruant, Beholde, yonder is the Sunamite:

" or, ouer against him

26 Runne therefore to meete her, and ſay vnto her, Is al wel with thee, and with thy huſbande, and with the ladde? And ſhe

E anſweared, Al his wel.

27 And when ſhe came to the man of GOD vp to the hil, ſhe caught hym by the feete: but Gehezi went to her to thruſt her away. And the man of God ſayde, Let her alone, for her ſoule is "vexed within her, and the Lorde hath hidde it from me, and hath not tolde it me.

" or, in bitterneſſe.

28 Then ſhe ſayde, Dyd I deſyre a ſonne of my Lord? did I not require thee that thou ſhouldeſt not deceiue me?

2.king.9.a. 29 Then he ſaide to Gehezi, Girde vp thy loynes, and take my ſtaffe in thyne hande, and goe thy way: yf thou meete any man, (c) ſalute him not: and yf any ſalute thee, anſweare him not agayne: & laye my ſtaffe vpon the face of the childe.

Luke.10.a. (c) Make ſuch ſpeede, that nothing may let thee in the way. Luke.x.

30 And the mother of the childe ſayde, As the Lorde lyueth, and as thy ſoule lyueth, I wyl not leaue thee. And he aroſe, and followed her.

I.Sa.28.b.

31 Gehezi went before them, and layde the ſtaffe vpon the face of the childe, but there was neither voyce, nor any feeling: wherefore he went againe to meete him, and told him, ſayeing, The childe is not awaked.

32 And when Eliſeus was comme into the houſe, beholde, the childe was dead, and layde vpon his bed.

33 He went in therefore, and ſhut the doore vpon them twayne, and prayed vnto the Lorde,

2.king.17.d Actes.20.

34 And went vp, and lay vpon the lad, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vppon his handes, and when he ſo lay vpon the child, the fleaſhe of the childe waxed warme.

35 And he went agayne, and walked once vp and downe in the houſe, and then went vp, and layde him ſelfe vpon him agayne: and then the childe "gaſped ſeuen times, and opened his eyes.

" or, ſneeſed, that is oftentimes.

36 And he called Gehezi, and ſaide, Call for this Sunamite. So he called her: whiche when ſhe was comme in vnto him, he ſayd vnto her, Take thy ſonne.

37 Therefore ſhe went in, and felle at his feete, and bowed her ſelfe to the grounde, F and tooke vp her ſonne, and went out.

Luke.v.c

38 Eliſeus came agayne to Gilgal, & there was a dearth in the lande, and the chyldren of the prophetes dwelt with him: and he ſayde vnto his ſeruant, Set a great pot on (the fyre) and make pottage for the children of the prophetes.

39 And one went out into the feelde to geather herbes, and founde a wylde vine, and geathered thereof wilde gourdes his lappe full, and came and ſhred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eate: and when they had taſted of the pottage, they cryed out, and ſayde, O thou man of God, there is death in the pot. And they coulde not eate thereof.

41 But he ſayde, Bryng meale. And he caſt it into the pot: and he ſaide, Fil for the people, that they may eate. And there was no more harme in the pot.

42 There came a man from Baal Saliſa, G and brought the man of God bread of the fyrſt fruites, euen twentie loaues of barly, & ful eares of corne in the huſke: & he ſaide, Geue vnto the people, that they may eate.

43 And his ſeruant anſweared, Why ſhal I ſet this before an hundred men? He ſaide agayne, Geue it vnto the people, that they may eate: for thus ſayth the Lorde, They ſhal eate, and there ſhalbe leaft ouer.

Iohn.6.a.

44 And ſo he ſet it before them, and they

dyd

dyd eate, and left ouer, accoꝛding to the wooꝛde of the Loꝛde.

The. v. Chapter.

1. Naaman the Syrian is healed of his leproſie.
16. Eliſeus refuſeth his gyftes.

A 1 NAaman, captayne of the hoſt of the kyng of Syria, was a great man, and honoꝛable in the ſyght of his maiſter, becauſe that by hym the Loꝛde had geuen healthe vnto Syria: He was alſo a myghtie man, and expert in warre (but he was) a leper.

2 And the Syrians had gone out by companies, and had bꝛought out of the countrey of Iſrael a litle mayde, and ſhe was with Naamans wyfe.

3 And ſhe ſayde vnto her lady, I woulde to God my loꝛde were with the pꝛophete that is in Samaria, foꝛ he woulde deliuer hym of his leproſie.

(a) Naaman. 4 And he (a) went in, and tolde his loꝛde, ſayeing, Thus and thus ſayde the mayde that is of the lande of Iſrael.

5 And the king of Syria ſayd, Goe thy way thyther, and I wyl ſende a letter vnto the kyng of Iſrael. And he departed, and tooke with hym tenne talentes of ſyluer, and ſyxe thouſande peeces of golde, and ten changes of raymentes:

6 And bꝛought the letter to the kyng of Iſrael, conteyning this tenour, Nowe when this letter is comme vnto thee, beholde I haue therewith ſent Naaman my ſeruant to thee, that thou mayeſt rydde him of his leproſie.

B 7 And when the kyng of Iſrael had read the letter, he rent his clothes, and ſayd, Am

Deut. 32. f. I God, that I ſhould ſlay, and make alyue? Foꝛ he dooth ſende vnto me, that I ſhoulde deliuer a man from his leproſie: Wherfoꝛe conſyder, I pꝛay you, and ſee howe he ſeeketh a quarrel againſt me.

8 Whiche when Eliſeus the man of GOD had heard, how that the king of Iſrael had rent his clothes, he ſent to the kyng, ſayeing, Wherefoꝛe haſt thou rent thy clothes? Let him comme nowe to me, and he ſhal knowe that there is a pꝛophete in Iſrael.

9 And ſo Naaman came with his hoꝛſes, and with his charettes, and ſtoode at the dooꝛe of the houſe of Eliſeus.

10 And Eliſeus ſent a meſſenger vnto him, ſayeing, Goe, and waſhe thee in Joꝛdane ſeuen tymes, and thy fleaſhe ſhal come againe to thee, and thou ſhalt be cleanſed.

11 But Naaman was wꝛoth, and went away, and ſayde, Beholde, I thought with mee ſelfe, he woulde ſurely comme out, and ſtande and cal on the name of the Loꝛde his God, and put his hande on the place, that he may heale the leꝛpoſie.

12 Are not Abana and Pharphar, riuers of Damaſcus, better then al the waters of Iſrael? Yf I waſhe me alſo in them, ſhal I not be cleanſed? And ſo he turned him, and departed with diſpleaſure.

13 And his ſeruantes came, and commuued with hym, and ſaid, Father, if the pꝛophete had bid thee doo ſomme great thing, oughteſt thou not to haue donne it? Howe muche rather then when he ſayth to thee, Waſhe and be cleane?

C 14 Then went he downe, and waſhed hym ſelfe ſeuen tymes in Joꝛdane, accoꝛdyng to the ſayeing of the man of GOD, and his fleaſh came agayne, lyke vnto the fleaſhe of a litle chylde, and he was cleanſed.

Luke. 4. c 15 And he tarned agayne to the man of god, he & al his company, and ſtoode befoꝛe him, and ſayde, Behold, I know now that there is no God in al the woꝛlde, but in Iſrael: nowe therfoꝛe, I pꝛay thee, take a * bleſſing

* oꝛ, reꝛwarde. of thy ſeruant?

1. king. 17. a. 16 But he ſaide, As the Loꝛde lyueth befoꝛe whom I ſtande, I wyl receiue none: And when the other woulde haue conſtrayned hym to receiue it, he woulde not.

17 And Naaman ſayde, Shal there not be geuen to thy ſeruant as muche of this earth as two Mules may beare? Foꝛ thy ſeruant wyl henceꝛoꝛth offer neyther whole burnt ſacrifice, noꝛ offering, vnto any other gods, ſaue vnto the Loꝛde.

18 But herein the Loꝛde be mercyful to thy ſeruant, that when my maiſter goeth into the houſe of Rimmon foꝛ to wooꝛſhip there, and leaneth on my hande, and I bowe mee ſelfe in the houſe of Rimmon: when I doo bowe downe, I ſay, in ỹ houſe of Rimmon, the Loꝛde be mercyful vnto thy ſeruant becauſe of this thyng.

19 Unto whom he ſayde, (b) Goe in peace. And when he was departed from him, as it were a furlong of grounde,

(b) The pꝛophet dyd not approoue his act, but after the common manner of ſpeache he bade hym farewel.

20 Gehezi the ſeruant of Eliſeus the man of God, ſayde, Beholde, my maiſter hath ſpared Naamã this Syrian, that he would not receiue at his hande thoſe thynges that he offered: as the Loꝛde lyueth, I wyl runne after hym, and take ſomewhat of hym.

D 21 And ſo Gehezi folowed Naaman: and when Naaman ſawe hym runnyng after hym, he lyght downe from the charet to meete hym, and ſayde, Is al wel?

2. King. 4. b 22 He anſweared, Al is wel: beholde, my maiſter hath ſent me, ſayeing, See, there

be comme to me euen nowe from mount Ephraim two young menne, of the children of the prophetes: Geue them, I pray thee, one talent of ſyluer, and two change of garmentes.

23 And Naaman ſayde, With a good wyl, take two talents. And he conſtrayned him, & bound two talentes of ſiluer in two bags, with two change of garmentes, and layde them vpon two of his ſeruantes, to beare them before him.

"or, forteſſe, or ſecrete place.

24 And when he came to the "lower place, he tooke (them) from their hande, and beſtowed (them) in the houſe, and he let the menne goe, and they departed.

25 But he went in, and ſtoode before his maiſter: and Eliſeus ſayde vnto hym, whence (commeſt thou) Gehezi? He ſayde, Thy ſeruant went no whyther.

(c) Was not I preſent with thee in ſpirite.

26 But he ſayde vnto hym, (c) Went not myne hart (with thee) when the man turned agayne from his charet to meete thee? Is it nowe a tyme to receiue money, to receiue garmentes, olyue trees, vineyardes, sheepe, and oxen, menne ſeruantes, and maydē ſeruantes?

(d) Couetouſneſſe pouniſhed. 2. King. 15. a

27 (d) The leproſie therefore of Naaman ſhal cleaue vnto thee, and vnto thy ſeede, for euer. And he went out from his preſence a leper as whyte as ſnowe.

The. vi. Chapter.

6. Eliſeus maketh iron to ſwimme aboue the water. 8. He diſcloſeth the kyng of Syrias counſel to the kyng of Iſrael.

א 1 THe chyldren of the prophetes ſayd vnto Eliſeus, Beholde, we pray thee, the place where we dwel with thee, is to litle for vs:

2 Let vs goe, we pray thee, vnto Iordane, and take thence euery man a beame, and buylde vs a place to dwel in. And he anſwered, Goe.

3 And one ſayde, Be content, I pray thee, and comme with thy ſeruantes. And he anſwered, I wyl comme.

4 And ſo he went with them: & when they came to Iordane, they cut downe wood.

5 But as one was fellyng downe of a tree, the axe head fel into the water: and he cryed, and ſayde, Alas maiſter, it was lent me.

6 And the man of God ſayde, Where fel it? and he ſhewed him the place: And he cut downe a ſticke, and caſt it in thyther, and immediatly the iron dyd ſwimme.

ב 7 Therefore ſayde he, Take it vp. And he ſtretched out his hande, and tooke it vp.

8 Then the kyng of Syria warred agaynſt Iſrael, and toke counſel with his ſeruants, and ſayde, In ſuche and ſuch a place ſhalbe my campe.

9 And the man of God ſent vnto the kyng of Iſrael, ſayeing, Beware that thou goe not ouer to ſuche a place, for there the Syrians are lurkyng.

10 Therefore the kyng of Iſrael ſent to the place whiche the man of God tolde hym, and warned him of, (a) and ſaued him ſelfe from it, not once, nor twyſe.

(a) God wyl diſcloſe the craftie counſel of the wicked.

11 And the hart of the kyng of Syria was troubled for this thing, and he called for his ſeruantes, and ſayd vnto them, Wyl ye not ſhewe me whiche of our men (betrayeth me) to the kyng of Iſrael?

12 And one of his ſeruantes ſayd, None my lorde, O kyng: but Eliſeus the prophete, that is in Iſrael, telleth the kyng of Iſrael, yea the woordes that thou ſpeakeſt in thy priuie chamber.

13 He ſayde, Goe, and ſpye where he is, that I may ſende and fetch hym. And one tolde hym, ſayeing, Beholde, he is in Dothan.

14 Therefore ſent he thyther horſes, & charrets, and a myghtie hoſt: and they came by night, and compaſſed the citie about. ג

15 And when the ſeruant of the man of god roſe vp early to goe out, beholde there was an hoſt round about the towne, with horſes and charrettes: and his ſeruant ſayde vnto hym, Alas maiſter, what ſhal we doo?

16 He anſweared, Feare not: for they that be with vs, are mo then they that be with them.

17 And Eliſeus prayed, and ſayde, Lord, I beſeech thee open his eyes, that he may ſee. And the Lord opened the eyes of the young man, and he looked: and behold the mountayne was ful of horſes, and charrettes of fyre, rounde about Eliſeus. 2. Chr. 32. a

18 And when they came downe to hym, Eliſeus prayed vnto the Lorde, and ſayde, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, accordyng to the worde of Eliſeus. Gen. 19. c. Wiſd. 19. c

19 And Eliſeus ſayde vnto them, This is not the way, neyther is this the towne: folowe me, and I wyl bring you to the man whom ye ſeeke. But he ledde them to Samaria.

20 But when they were comme to Samaria, Eliſeus ſayde, Lorde open their eyes, that they may ſee. And the Lorde opened their eyes, and they ſawe, and beholde they were in the middes of Samaria.

21 And the kyng of Iſrael ſayde vnto Eliſeus when he ſawe them, My father, ſhal I ſmite them, ſhal I ſmite them? ד

22 And he anſwered, Thou ſhalt not ſmite them: but ſmite thoſe that thou haſt taken with

with thine owne ſwoorde, and with thyne owne bowe: but rather ſet bread and water before them, that they may eate & drinke, and goe to their maiſter.

23 And he prepared a great refection for them, and when they had eaten & dronke, he ſent them away, and they went to theyr maiſter: & ſo the ſouldiers of Syria came no more into the lande of Iſrael.

24 After this, Benhadad king of Syria gathered al his hoaſt, and went vp, and beſieged Samaria.

25 But there was a great dearth in Samaria: & behold, they beſieged it, vntil an aſſes head was ſolde for foureſcore ſiluer pence, and the fourth part of a (b) cab of doues doung for fyue peeces of ſiluer.

(b) The Hebrues wryte, that they burned it in the ſiege for lacke of wood.

26 And as the king of Iſrael was going vpon the wal, there cryed a woman vnto him, ſayeing, Helpe me my lorde, O king.

27 He ſayde, If the Lorde doo not ſuccour thee, wherewith can I helpe thee? with the barne, or with the wine preſſe?

28 And the king ſaide vnto her, What wylt thou? She anſweared, Yonder woman ſayde vnto me, Bryng thy ſonne, that we may eate him to day, and we wil eate mine to morowe,

Leuit. 26. d. Deut. 28. f. Lamen. 4. b.

29 And ſo we dreſſed my ſonne, and dyd eate him: and I ſaide vnto her the other day, Bryng thy ſonne, that we may eate him: And ſhe hath hyd her ſonne.

30 And when the king heard the woords of the woman, he rent his clothes, and went vp on the wal, and the people looked, and behold, he had a ſackcloth vnder (c) vpon his fleaſhe.

(c) Thus Hypocrites ſeeing gods iudgement, thinke to pleaſe hym with outwarde ceremonies, whō in proſperitie they wyl not knowe.

31 Then he ſayde, God doo ſo, and more alſo to me, yf the head of Eliſeus the ſonne of Saphat, ſhal ſtande on him this day.

32 But Eliſeus ſate in his houſe (and the elders ſate by him) & the king ſent a man before him: but yer the meſſenger came to him, he ſaide to the elders, Haue ye not ſeene howe that the ſonne of this murtherer hath ſent to take away myne head? Be circumſpect when the meſſenger commeth, and ſhut the dooze, and holde him at the dooze: Is not the ſounde of his maiſters feete behinde him?

33 Whyle he yet talked with them, behold, the meſſenger came downe vnto him, and ſaide, Behold, this euyl is of the Lorde, and what more ſhal I looke for of the lord?

The. vii. Chapter.

I. Eliſeus prophecieth plentie of vitayle and other thinges to Samaria.

1 Then Eliſeus ſayde, Heare ye the woord of the Lorde, Thus ſayth the Lorde, To morowe this time (ſhal) a meaſure of fyne flowre be ſolde for a ſicle, and two meaſures of barley for a ſicle, in the gate of Samaria.

2 Then a certayne lorde (on whoſe hande the kyng leaned) anſweared the man of God, and ſayd, Behold, yf the Lord would make windowes in heauen, myght this ſayeing come to paſſe? He ſayde, Beholde, thou ſhalt ſee it with thyne eyes, but ſhalt not eate thereof.

3 And there were foure lepzous men at the entring in of the gate: and they ſayd one to another, Why ſit we here vntyl we dye?

4 If we ſay, We wyl enter into the citie: beholde, the dearth is in the citie, and we ſhal dye therein: and yf we ſit ſtil here, we dye alſo. Nowe therefore come, and let vs flee vnto the hoaſt of the Syrians: yf they ſaue our lyues, we ſhal lyue: yf they kil vs, then are we dead.

5 And they roſe vp in the twylyght, to goe to the hoaſt of the Syrians: and when they were come to the vttermoſt part of the hoſt of Syria, behold, there was no man there.

6 For the Lorde had made the hoaſt of the Syrians to heare a noyſe of charettes, and a noyſe of horſes, and the noyſe of a great hoaſt: inſomuche that they ſaid one to another, Loe, the king of Iſrael hath hyred agaynſt vs the kinges of the Hethites, and the kinges of the Egyptians, to come vpon vs: Eſai. 13. a.

7 Wherefore they aroſe, and fledde in the twylyght, and leaft their tentes, and theyr horſes, and their aſſes, and the feelde which they had pitched, euen as it was, (a) and fledde for their lyues. B

(a) The wicked neede no greater enimie, then their owne conſcience, to purſue them.

8 And when theſe lepers came to the edge of the hoaſt, they went into a tent, and dyd eate and drinke, and caryed thence ſiluer and golde, and rayment, and went and hid it, and came agayne, and entred into another tent, and caryed thence alſo, and went and hyd it.

9 Then ſaide one to another, We doo not wel, this day is a day to bryng good tydynges, and we holde our peace. If we tary til the day light, ſomme miſcheefe wyl come vpon vs: Nowe therefore come, that we may goe, and tel the kinges houſehold.

10 And ſo they came, and called vnto the porter of the citie, and tolde them, ſayeing, We came to the campe of the Syrians, & ſee, there was no man there, neither voyce of man, but horſes and aſſes tyed, and the tentes were as they were woont to be.

11 And the porters cryed, and declared (it) to

the kinges house within.

12 And the king arose in the night, and sayd vnto his seruantes, (b) I wyl shewe you nowe what the Syrians haue donne vnto vs: They knowe that we be hungry, and therefore are they gonne out of the campe, to hyde them selues in the feelde, sayeing, When they come out of the citie, we shal catche them aliue, and geat into the citie.

(b) He mistrusted the prophetes wordss, and as one more politike then godly, cast more perrils then needed

13 And one of his seruantes answeared, and sayde, Let men take, I pray you, fyue of the horses that remayne and are leaft in the (multitude:) (behold, they are as al the multitude of Israel that are leaft in the citie: behold (I say) they are euen as al the multitude of the Israelites that are consumed) and we wyl sende, and see.

14 They tooke therefore the horses of two charettes, and the king sent after the host of the Syrians, sayeing, Goe, and see.

15 And they went after them euen vnto Iordane, & loe, al the way was ful of clothes, and vessels, whiche the Syrians had cast from them in their haste: and the messengers returned, and tolde the king.

16 And the people went out, and spoyled the tentes of the Syrians: and so it came to passe, that a measure of fyne flowre was solde for a sicle, & two measures of barley for a sicle, according to ỳ woord of the lord.

17 And the king appointed that lorde (on whose hande he leaned) to be at the gate: and the people (c) trode vpon hym in the gate, and he dyed according to the woorde of the man of God, whiche he sayde when the kyng came downe to hym.

(c) The fayth lesse derider of gods prophete punished.

18 And so came the thing to passe that the man of God had spoken to the kyng, sayeing, Two measures of barley for a sicle, and a measure of fyne floure for another, shalbe to morowe this time in the gate of Samaria.

19 Whereunto that Lorde answeared the man of God, and sayde, Yea and yf the Lord made wyndowes in heauen, myght it comme to passe? And he saide, Beholde, thou shalt see it with thyne eyes, and shalt not eate thereof.

20 And euen so it came vnto hym: for the people trode vpon him in the gate, and he dyed.

The.viii. Chapter.

1. Eliseus prophecied vnto the Sunamite the dearth of seuen yeeres.

A 2. king. 4. a.

1 THen spake Eliseus vnto the woman (whose sonne he had restored to lyfe agayne,) sayeing, Up, and goe thou and thyne house, and soiourne where so euer thou canst: for the Lorde hath called for a dearth, and the same shal comme vpon the lande seuen yeeres.

2 And the woman arose, and dyd after the sayeing of the man of god: and went both she and her household, and soiourned in the lande of the Philistines seuen yeeres.

3 And at the seuen yeeres ende, the woman came agayne out of the lande of the Philistines, and went out to cal vppon the kyng for her house and for her lande.

4 And the king talked with Gehezi the seruant of the man of God, sayeing, Tel me, I pray thee, all the great deedes that Eliseus hath donne.

5 He tolde the king howe he had restored a dead body to lyfe agayne: but in the meane time the woman, whose sonne he had raised vp agayne, cryed to the king for her house and for her lande: And Gehezi sayde, My lorde, O king, this is the woman, & this is her sonne, whō Eliseus raysed vp agayne.

6 And when the king asked the woman, she tolde him: And so the king deliuered her a chamberlayne, sayeing, Restore thou vnto her al that are hers, and al the (a) fruites of the feeld, sence the day that she leaft the lande, vnto this time.

(a) The king caused that to be iustly restored, whiche was wrongfully holden from her.

7 And Eliseus came to Damascus, and Benhadad the kyng of Syria was sycke, and one tolde him, sayeing, The man of God is come hyther.

8 And the kyng sayde vnto Hazael, Take a present in thyne hand, and goe meete the man of God, that thou mayest enquire of the Lorde by him, sayeing, Shal I recouer of this disease?

9 And so Azael went to meete him, & tooke the present with hym, & of euery good thing of Damascus, euen as muche as fourtie Cammelles coulde beare: and came and presented hym selfe before him, and sayde, Thy sonne Benhadad king of Syria hath sent me to thee, sayeing, Shal I recouer of this disease?

10 And Eliseus said vnto him, Goe, and say vnto him, Thou shalt (b) recouer: howbeit, the Lorde hath shewed me that he shal surely dye.

(b) Meaning that he shoulde not dye of that disease, yet he should die by the hande of Hazael the messenger.

11 He looked vpon him stedfastly, vntil he was ashamed: and the man of God weapt.

12 And Hazael said, Why weepeth my lord? He answeared, For I knowe the euil thinges that thou shalt doo vnto the chyldren of Israel: for their strong cities shalt thou set on fyre, and their young men shalt thou slay with the swoorde, and shalt dasht out the braynes of their sucking children, and al to teare their women with chylde.

13 But Hazael saide, What is thy seruant a dogge, that I should doo this great thing? And Eliseus answeared, The Lorde hath shewed

shewed me ỳ thou shalt be kyng of Syria.

14 And so he departed from Eliseus, and came to his maister, whiche sayde to him, What sayd Eliseus to thee? He answered, He tolde me that thou shouldest recouer.

15 And on the morowe, he tooke a thicke cloth, and dypt it in water, and (c) spread it on his face: and he died, and Hazael raigned in his steade.

(c) Hazael vnder pretence to refreashe the king, stiffled him with this cloth.

16 The fifth yeere of Ioram the sonne of Achab kyng of Israel, Iosaphat beyng also kyng of Juda, Ioram the sonne of Iosaphat kyng of Juda beganne to raigne.

2. Chr. 21. a

17 Thirtie and two yeeres olde was he when he beganne to raigne, and he raigned eyght yeeres in Hierusalem.

18 And he walked in the wayes of the kynges of Israel, as they that were of the house of Achab: for the daughter of Achab was his wyfe, and he dyd euyl in the sight of the Lorde.

2. Sam. 7. c

19 And the Lord woulde not destroy Juda, because of Dauid his seruantes sake, as he promised, to geue him alway a light among his children.

20 In those dayes Edom rebelled against Juda, & made them a king of their owne.

2. Sam. 8. c. 1. Chr. 22. f 1. Chr. 21. a

21 So Ioram went to Zair, he, and al his charettes with ỳ hym, and he rose by nyght, and smote the Edomites, which compassed him in with the captaines of his charretes, and the people fled into their tentes.

D

22 But Edom rebelled, so that he woulde not be vnder the hande of Juda vnto this day: then Libnah rebelled that same time.

23 The rest of the woordes that concerne Ioram, & al that he dyd, are they not witten in the booke of the chronicles of the kinges of Juda?

24 And Ioram reasted with his fathers, and was buryed beside his fathers, in the citie of Dauid: and Ahazia his sonne raigned in his steade.

2. Chr. 22. a

25 In the twelfth yeere of Ioram the sonne of Achab, kyng of Israel, dyd Ahazia the sonne of Ioram kyng of Juda, begynne to raigne.

26 Two and twentie yeeres old was Ahazia when he beganne to raigne, and he raigned one yeere in Hierusalem, and his mothers name was Athalia, the daughter of Omri, kyng of Israel.

27 But he walked in the way of the house of Achab, and dyd euyl in the sight of the Lord, as dyd ỳ house of Achab: for he was the sonne in lawe of the house of Achab.

28 And he went with Ioram the sonne of Achab, to warre against Hazael king of Syria in Ramoth Gilead, and the Syrians wounded Ioram.

29 And king Ioram went backe againe to be healed in Iezrahel, of the woundes whiche the Syrians had geuē him at Ramoth, when he fought against Hazael king of Syria: & Ahazia the sonne of Ioram kyng of Juda, went downe to see Ioram the sonne of Achab in Iezrahel, because he was sicke there.

2. Sam. 9. c.

The. ix. Chapter.

6. Iehu is made kyng of Israel. 24. And killeth Ioram the king thereof.

1 AND Eliseus the prophete called one of the chyldren of the prophetes, & sayde vnto hym, Gyrde vp thy loynes, and take this boxe of oyle in thyne hande, and geat thee to Ramoth (in) Gilead.

A

2. king. 4. c.

2 And when thou commest thyther, looke where is Iehu the sonne of Iosaphat, the sonne of Nimsi, and goe to hym, & make hym aryse vp from among his brethren, and cary hym to a secrete chamber.

3 Then take the boxe of oyle, and powre it on his head, and say, Thus sayth the Lord, I haue annoynted thee to be kyng ouer Israel: and then open the doore, and flee without any tarryeing.

4 And so the seruant of the prophete gate hym to Ramoth Gilead:

5 And when he came in, beholde, the captaynes of the host were sittyng togeather, and he sayde, I haue an errande to thee, O captayne.

6 And Iehu sayde, Unto whiche of al vs? Ye sayd, To thee, O captayne. And he arose, and went into the house, and he powred the oyle on his head, & sayde vnto him, Thus sayth the Lorde God of Israel, I haue (a) annoynted thee to be king ouer the people of the Lorde, euen ouer Israel.

1. king. 19. c.

(a) This annoyntyng was for kinges, priestes, & prophets, whiche were al fygures of Messias, in whom these three offices were accomplished.

B

7 Thou shalt smyte the house of Achab thy maister, that I maye auenge the blood of my seruantes the prophetes, and the blood of al the seruantes of the Lorde, of the hand of Iezabel:

8 For the whole house of Achab shalbe destroyed, and I wyl destroy from Achab, him that maketh water against the wal, & him that is prisoned & forsaken in Israel:

9 And I wyl make the house of Achab, like the house of Ieroboam the sonne of Nabat, & like the house of Baasa the sonne of Ahia.

10 And as for Iezabel, the dogges shal eate her in the feeld of Iezrahel, and there shalbe none to bury her. And he opened the doore, and fledde.

11 Then Iehu came out to the seruantes of his lorde, and one sayde vnto hym, Is al wel? Wherefore came this mad felow to thee?

thee? And he sayde vnto them, Ye knowe what manner of man it is, and what his communication is.

12 They sayde vnto hym agayne, It is not so, tel vs. He sayde, Thus and thus spake he to me, sayeing, Thus sayth the Lord, I haue annointed thee to be king ouer Israel.

13 Then they hasted, and tooke euery man his garment, and put it vnder hym on the toppe of the stayres, and blewe with trumpettes, sayeing, Iehu is kyng.

14 And so Iehu the sonne of Iosaphat, the sonne of Nimsi, conspired agaynst Ioram: (Ioram keapt Ramoth Gilead, he, and al Israel, because of Hazael kyng of Syria.

2. king.8.§. 15 And kyng Ioram returned to be healed in Iezrahel, of the woundes whiche the Syrians had geuen hym, when he fought with Hazael kyng of Syria.) And Iehu sayde, If it be your myndes, then let no man departe, and escape out of the citie, to goe and tel in Iezrahel.

2. Chr.22.b 16 So Iehu gate vp (into a charet) & went to Iezrahel, where Ioram lay: and Ahazia kyng of Iuda, was comme downe thyther to see Ioram.

17 And the watchman that stoode on the towre in Iezrahel, spyed the companye of Iehu as he came, and sayde, I see a company. And Ioram sayde, Take an horsman, and sende to meete them, that he may aske whether it be peace.

18 And so there went one on horsbacke to meete hym, and sayde, Thus sayth the kyng, Is it peace? And Iehu sayd, What hast thou to doo with peace? * turne thee behynde me. And the watchman tolde, sayeing, The messenger came to them, but he commeth not agayne.

* or, folowe me.

19 Then he sent out another on horsbacke, which came to them, and sayd, Thus saith the kyng, Is it peace? Iehu answeared, What hast thou to doo with peace? turne thee behynde me.

20 And the watchman tolde, sayeing, He came to them also, & commeth not agayne: and the dryuyng is lyke the dryuyng of Iehu the sonne of Nimsi, for he dryueth (the charet) as he were mad.

D 21 And Ioram sayde, Make ready. And the charet was made ready, and Ioram king of Israel, and Ahazia king of Iuda, went out eyther of them in his charet, agaynst Iehu, and met hym in the feelde of Naboth the Iezrahelite.

22 And when Ioram sawe Iehu, he sayde, Is it peace, Iehu? He answeared, What peace should there be, so long as the whordomes of thy mother Iezabel, & her witchcraftes are so great?

23 And Ioram turned his hande, and fled, and sayde to Ahazia, There is treason, O Ahazia.

24 And Iehu tooke a bowe in his hand, and smote Ioram betweene the armes, and the arrowe went through his harte, and he fel downe flat in his charet.

25 Then saide Iehu to Bidkar a captaine, Take (hym) and cast him in the plat of the grounde of Naboth the Iezrahelite: for I remember, that when I and thou rode together after Achab his father, the lord layd this heauie burden vpon hym:

* or, spake this prophetie agaynst hym.

26 I haue seene yesterday the blood of Naboth, and the blood of his sonnes, sayd the Lorde, and I wyl quyte it thee in this grounde, sayth the Lorde. Nowe therefore take and caste hym in the plat of grounde, accordyng to the woorde of the Lord.

27 But when Ahazia the kyng of Iuda sawe this, he fledde by the way of the garden house: and Iehu folowed after hym, and sayde, Smyte hym also in the charet, at the goeyng vp to Gur, by Iebleam. And he fledde to Meziddo, and there dyed.

28 And his seruantes caryed hym in a charet to Hierusalem, and buryed hym there in his sepulchre with his fathers, in the citie of Dauid. E

29 And in the eleuenth yeere of Ioram the sonne of Achab, beganne Ahazia to raigne ouer Iuda.

30 And when Iehu was comme to Iezrahel, Iezabel hearde of it, and paynted her face, and tyred her head, and looked out at a wyndowe.

31 And as Iehu entred at the gate, she sayd, Had (b) Zimri peace whiche slue his maister?

(b) As though she woulde say, treason can haue no good successe

32 And he lyft vp his eyes to the wyndowe, and sayde, Who is of my side, who? And there looked out to hym two or three chamberlaynes.

33 And he sayde, Throwe her downe. So they threwe her downe, and her blood dashed towarde the wal, and toward the horses: and he trode her vnder foote.

34 And when he was comme in, he did eate F and dronke, and sayde, Goe and visite, I pray you, yonder cursed creature, and bury her, for she is a kynges daughter.

35 And so when they came to bury her, they 1. king.16.§ founde no more of her then the skul, and the feete, and the palmes of her handes.

36 Wherefore they came agayne, and tolde hym: and he sayde, This is the woorde of the Lord, which he spake by the hand of his seruant Elias the Thesbite, sayeing, In 1. king.21.f. the feelde of Iezrahel shal dogges eate the fleashe of Iezabel.

37 And

37 And ſo the carkaſſe of Jezabel was euen as doung vpon the earth in the feelde of Jezrahel, ſo that no man myght ſay, This is Jezabel.

The. x. Chapter.

6. Iehu cauſeth the ſeuentie ſonnes of Achab to be ſlayne. 25. He kylleth alſo al the prieſtes of Baal.

A 1 AChab had threeſcore and ten ſonnes in Samaria: and Jehu wrote letters, and ſent to Samaria vnto the rulers of Jezrahel, to the elders, and to them that brought vp Achabs chyldren, ſayeing, Joſu. 8. g.

2 Now when this letter commeth to you (ye that haue with you your maiſters ſonnes, ye haue with you both charrets and horſes, a ſtrong citie haue ye alſo, and harneſſe.)

3 Looke whiche of your maiſters ſonnes is beſt and moſt meete, and ſet hym on his fathers ſeate, and fight for your lordes houſe.

4 But they were exceedingly afrayde, and ſayde, See, two kynges were not able to ſtande before hym: howe ſhal we then be able to ſtande?

5 And he that was gouernour of Achabs houſe, and he that ruled the citie, the elders alſo, and the tutours, ſent to Jehu, ſayeing, We are thy ſeruantes, and wil doo al that thou ſhalt byd vs, we wil make no man kyng: therefore doo thou what ſeemeth good in thyne eyes.

6 Then he wrote another letter to them, ſayeing, If ye be myne, and wyl hearken vnto my voyce, then take the heades of the men that are your maiſters ſonnes, and come to me to Jezrahel by to morowe this tyme: (and the kynges ſonnes were threeſcore and ten perſons, and they were with the great men of the citie, whiche brought them vp.)

B 7 And when the letter came to them, they tooke the kynges children, and ſlue them, euen threeſcore and ten perſons, and layde theyr heades in baſkettes, and ſent them to hym to Jezrahel.

8 And there came a meſſenger, and tolde him, ſaying, They haue brought the heads of the kynges ſonnes. And he ſayde, Let them lay them on two heapes in the entring in of the gate, vntyl the morning.

9 And when it was day, he went out, and ſtoode, and ſayd to al the folke, Ye be righteous: behold, I conſpired againſt my maiſter, and ſlue hym: But who ſlue al theſe?

10 Learne here, that there ſhal fal vnto the earth nothing of the woorde of the Lorde, whiche he ſpake concernyng the houſe of Achab: for the Lorde hath brought to paſſe the thynges that he ſpake by the hande of his ſeruant Elias.

11 And ſo Jehu ſlue al that remained of the houſe of Achab, in Jezrahel, and al that were great with hym, and his kynſfolkes, and his prieſtes, ſo that he let nothyng of hym remayne. 1. Reg. 21. g.

12 And he arose, and departed, and came to Samaria: and when Jehu was in the way of the houſe where the ſhepheards did ſheare theyr ſheepe,

13 He met with the brethren of Ahazia king of Juda, and ſayde, What are ye? They anſweared, The brethren of Ahazia are we, and goe downe to ſalute the children of the kyng and of the queene.

14 And he ſayd, Take them alyue. Whom C when they had taken alyue, they ſlue them at the wel whiche was beſyde the houſe where the ſheepe are ſhoren, euen two and fourtie men, neither leaft he any of them.

15 And when he was departed thence, he met with Jonadab the ſonne of Rechab, comming againſt him, and he bleſſed hym, and ſaide to him, Is thine hart ryght, as myne hart is true with thyne? And Jonadab anſweared, Yea that it is. Then geue me thyne hande. And when he had geuen hym his hande, he tooke hym vp to hym into the charret, Iere. 25. a.

16 And ſayde, Come with me, and ſee my zeale that I haue for the Lorde. And ſo they made hym ryde in his charret.

17 And when he came to Samaria, he ſlue al that remayned vnto Achab in Samaria, til he had deſtroyed hym, according to the ſaying of the Lord whiche he ſpake to Elias.

18 And Jehu geathered al the people togeather, and ſayd vnto them, Achab ſerued (a) Baal a litle, but Jehu ſhal ſerue him more. 2. Sa. 16. g. (a) Baal ſignifieth Altaroth, the idol of the Sidonians.

19 Now therfore, cal vnto me al the prophets of Baal, al ſuche as ſerue him, and al his prieſtes, and let none be lacking, for I haue a great ſacrifice to do to Baal, and therefore whoſoeuer is myſſed, he ſhal not lyue. But Jehu did it for a ſutteltie, to the intent that he myght deſtroy the ſeruantes of Baal. 1. Reg. 16. d.

20 And Jehu ſayde, "Proclayme an holy conuocation for Baal. And they proclaymed it. " Heb. ſanctifie.

21 And Jehu ſent vnto al Iſrael, and al the ſeruantes of Baal came, that there was not a man leaft behinde that came not: and they came into the houſe of Baal, and the houſe of Baal was ful from the one end to another.

22 And he ſayd vnto him that was the keeper of the veſterie, Bring fooeth garmentes for

for al the seruantes of Baal. And he brought them out garmentes.

23 And when Iehu went with Ionadab the sonne of Rechab into the house of Baal, he saide vnto ỹ seruantes of Baal, Search, and looke that there be here with you none of the seruantes of the Lorde, but the seruantes of Baal only.

24 And when they went in to offer sacrifice & whole burnt offeryng, Iehu appoynted fourescore men without, and sayde to them, Yf any of the men whom I haue brought vnder your handes escape, he that letteth hym goe, shal dye for hym.

25 And as soone as he had made an ende of offeryng the whole burnt sacrifice, Iehu sayde to the men of warre, and to the captaynes, Goe in, & slay them, let none come out. And they smote them with the edge of the swoorde, and the men of warre, and the captaynes, cast them out, and went to the citie of the temple of Baal,

26 And fet the images out of the temple of Baal, and burnt them.

27 And they brake the image of Baal, and brake the house of Baal, & made a draught house of it, vnto this day.

E 28 And so Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nabat, whiche made Israel to sinne, Iehu departed not from them (neyther from) the golden calues that were in Bethel and in Dan.

30 And the Lorde sayde vnto Iehu, Because thou hast done ryght wel in brynging to passe the thyng that is ryght in myne eyes, and hast done vnto the house of Achab accordyng to al thynges that are in myne hart, therefore shal thy children, vnto the 2.Reg.15.a. fourth generation, sit on the seate of Israel.

31 But Iehu cared not for this, to walke in the law of ỹ lord God of Israel with al his hart: for he departed not from the sinnes of Ieroboam, whiche made Israel to sinne.

2.Reg.8.c. 32 In those dayes the Lorde began to cutte Israel short, and Hazael smote them in al the coastes of Israel,

33 From Iordane eastward, euen al the land of Gilead, the Gadites, the Rubenites, and them that were of Manasses, from Aroer (which is by the riuer Arnon) euen Gilead and Basan.

34 The reast of the woordes that concerne Iehu, and al that he did, and al his power, are they not written in the booke of the chronicles of the kynges of Israel?

35 And Iehu sleapt with his fathers, and they buried him in Samaria, and Ioachas his sonne raigned in his steade.

36 And the tyme that Iehu raigned vpon Israel in Samaria, is twentie and eyght yeeres.

The.xi.Chapter.

1. Athalia putteth to death al the kynges sonnes, except Ioas the sonne of Ochosias.
15. Iehoiada causeth Athalia to be slayne.
18. Baal and his priestes are destroyed.

1 AND Athalia the mother of Ahazia, A when she sawe that her sonne was 2.Par.22. dead, she arose, and destroyed al the kynges seede.

2 But Iosaba the daughter of kyng Iozam and sister of Ahazia, tooke Ioas the sonne of Ahazia, and stale hym from among the kynges sonnes that were slaine, & his nurse with him in the bed chamber, and hyd him from Athalia, that he was not slaine.

3 And he was with her hyd in the house of the Lorde sixe yeeres: & Athalia did raigne ouer the lande.

4 And the seuenth yeere Iehoiada sent and 2.Par.23.a fet the rulers ouer hundreds, with the captaines, and them of the garde, & tooke them to hym into the house of the lord, and made a bonde with them, and tooke an othe of them in the house of the Lorde, and shewed them the kynges sonne.

5 And he commaunded them, saying, This is it that ye must doo, One thirde parte of you, whose duetie is to come in on the sabboth day, shal keepe the watch of the kinges house:

6 And another thirde parte shal keepe the gate of Sur: and another thirde part shal keepe the gate whiche is behynde them of the garde: and so shal ye keepe the watche of the house of Messah.

7 And two partes of you, that is, al that goe B out on ỹ sabboth day, shal keepe the watch of the house of the Lorde about the kyng.

8 And ye shal compasse the kyng rounde about, and euery man shal haue his weapon in his hande: and whosoeuer commeth within the ranges, let hym be slayne: and see that ye be with the king, as he goeth out and in.

9 And the captaines ouer the hundredes did 2.Par.24.a accordyng to al thynges that Iehoiada the priest commaunded: and they tooke euery man his men that were to come in on the sabboth day, with them that shoulde goe out on the sabboth, and came to Iehoiada the priest.

10 And to the captaynes ouer hundredes, did the priest geue kyng Dauids speares and shieldes, that were in the temple.

11 And

11 And they of the garde stoode, and euery man had his weapon in his hande, rounde about the kyng, from the ryght corner of the temple, to the leaft, along by the aulter and the temple.

12 And he brought out the kynges sonne, & put the crowne vppon hym, and delyuered hym the (a) witnesse, and made him king, and annoynted hym, and they clapte theyr handes, and sayd, God saue the king.

(a) Meanyng the lawe of God. Deut. 17.

2. Chr. 23. d 13 And when Athalia heard the noyse of the runnyng of the people, she came to the people into the temple of the Lorde.

C 14 (b) And when she looked, beholde, the kyng stoode by a pyller, as the maner was, and the singers, and the trumpetters by the king, and al the people of the land reioyced, and blewe with trumpettes: & Athalia rent her clothes, and cryed, Treason, treason.

(b) Where the kynges place was in the temple.

15 But Iehoiada the priest, commaunded the captaynes of the hundreds, that had the rule of the host, and sayd vnto them, Haue her forth of the * ranges, and yf any folow her, kyl hym with the swoorde. For the priest had sayde, She maye not be slayne in the house of the Lorde.

* or, out of the temple.

16 And they layde handes on her, tyl she came into the way by the whiche the horses went into the kyngs palace, and there was she slayne.

2. Chr. 23. c 17 And Iehoiada made a bonde betweene the Lorde, and the kyng, and the people, that they should be the Lordes people, and also betweene the kyng and the people.

18 And al the people of the lande went into the house of Baal, & destroyed it, his aulters also, and his images brake they downe lustilie, & slue Mathan the priest of Baal, before the aulters: and the priest set watch ouer the house of the Lorde,

19 And tooke the rulers ouer hundredes, the captaynes, and them of the garde, and al the people of the lande, and they brought the kyng from the house of the Lorde, and came by the way of the gate of them of the garde, to the kynges palace, and he sate hym downe on the seate of the kynges.

20 And al the people of the lande reioyced, and the citie was in quyet, and they slue Athalia with the swoord, beside the kynges palace.

D 21 Seuen yeeres old was Ioas when he beganne to raigne.

The. xii. Chapter.

6. Ioas maketh prouision for the repayring of the temple. 20. Ioas is kylled by two of his seruantes.

A 1 AND Ioas beganne to raigne in the seuenth yeere of Iehu, fourtie yeeres

2. Chro. 4. a raigned he in Hierusalem, and his mothers name was Zebiah, of Beer-seba.

2 And he dyd that whiche was good in the syght of the Lorde, as long as (c) Iehoiada the priest enfourmed hym.

(a) So long as rulers gene care to the true ministers of god, they prosper.

3 But the hygh places were not taken away: for the people offered, and burnt incense yet vpon the hygh places.

4 And Ioas sayde to the priestes, Al the siluer of the dedicate thinges that be brought to the house of the Lorde, that is, the money of them that were numbred, the money that euery man is set at, and al the money that euery man with a wyllyng hart geueth, & bringeth into the house of the Lord:

Exod. 30. b. Leuit. 27. a. Exod. 36. a.

5 Let the priestes take it to them, euery man of his acquayntance, to repayre the broken places of the house, whersoeuer any decaye is founde.

6 And so it came to passe, that vnto the three and twentieth yeere of kyng Ioas, the priestes had mended nothyng that was decayed in the temple.

7 Then kyng Ioas called for Iehoiada the priest, and the other priestes, and sayd vnto them, Why repayre ye not the broken places of the temple? nowe therefore see that ye receiue no more money of your acquaintance, excepte ye delyuer it to repayre the temple withal.

B

8 And the priestes consented to receiue no more money of the people, except to repayre the decayed places of the temple.

9 But Iehoiada the priest tooke a chest, and bored a hole in the lyd of it, and set it beside the aulter, on the right syde, as euery man commeth into the temple of the Lord, and the priestes that kept the vessels, put therin al the money that was brought into the house of the Lorde.

10 And when they sawe there was muche money in the chest, the kynges scribe and the hygh priest came vp, and tolde the money that was founde in the house of the Lorde, and put it into a bagge.

2. king. 22. a

11 And they gaue the money sealed into the handes of them that executed the woorke, and that had the ouersyght of the house of the Lorde: and they brought it out to the carpenters and buylders that wrought vpon the house of the Lorde,

12 And to masons and hewers of stone: and they brought tymber and free stone to repayre the decay in the house of the Lorde, & to al that went out to mende the temple.

13 Howbeit, there was not made for the house of the Lorde, bowles of siluer, instrumentes of musicke, basons, trumpettes, or any vessels of golde, or vessels of siluer, of the money that was brought into the house

of

of the Lorde.

¶ 14 But they gaue that to the workmen, & repayred therewith the house of the Lorde.

15 Moreouer, they reckened not with the menne, into whose handes they delyuered that money to be bestowed on workemen: for they dyd theyr businesse vpon trust.

16 Howbeit, trespasse money, and sinne money, was not brought into the house of the Lorde, for it was the priestes.

17 Then came Hazael kyng of Syria vp, & fought agaynst Geth, and tooke it: and Hazael set his face to goe vp to Hierusalem.

18 And Joas kyng of Juda, tooke al the halowed thinges that Iosaphat, Joram, and Ahazia his fathers kynges of Juda had dedicate, and that he hym self had dedicated, and al the gold that was found in the treasures of the house of the Lorde, and in the kynges house, and sent it to Hazael king of Syria, & so he departed from Hierusalem.

19 The remnant of the woordes that concerne Joas, and al that he did, are they not wrytten in the booke of the chronicles of the kynges of Juda?

20 And his owne seruantes arose, and conspired, & slue Joas in "the house of Millo, in the way goeyng downe to Silla:

" Beth Millo.

2. Sam. 3. g

21 Jozachar the sonne of Semaah, and Jozabad the sonne of Somer, his seruantes, smote hym, and he dyed: and they buryed him with his fathers in the citie of David, and Amazia his sonne raigned in his stead.

The. xiii. Chapter.

3. Ioachaz the sonne of Iehu is deliuered into the handes of the Syrians. 5. He prayeth vnto God, and is delyuered.

¶ 1 IN the three and twentieth yeere of Joas the sonne of Ahazia kyng of Juda, Joachas the sonne of Iehu beganne to raigne ouer Israel in Samaria, seuenteene yeres.

2 And he wrought that whiche was euyl in the syght of the Lorde, and folowed the sinnes of Ieroboam the sonne of Nabat, whiche made Israel to sinne, and departed not therefrom.

3 And the Lorde was angry with Israel, & delyuered them into the hande of Hazael kyng of Syria, and into the hande of Benhadad the sonne of Hazael, al theyr dayes.

4 And Joachaz besought the Lord, and the Lorde hearde hym: for he consydered the trouble of Israel, wherewith the kyng of Syria troubled them.

" Heb. As yesterday before yesterday.

5 (And the Lorde gaue Israel a delyuerer, so that they went out from vnder the subiection of the Syrians: and the chyldren of Israel dwelt in theyr tentes " as before tyme.

6 Neuertheless, they departed not from the sinnes of the house of Ieroboam, which made Israel sinne, but walked in them: and there remayned a groue styl also in Samaria.)

7 Neyther dyd he leaue of the people to Joachaz, but fiftie horsmen, ten charets, and ten thousand footmen: for the kyng of Syria destroyed them, and made them lyke threashed dust. B Deut. 16. 2. king. 8. b.

8 The reast of the woordes that concerne Joachaz, and al that he did, and his power, are they not wrytten in the booke of the chronicles of the kynges of Israel?

9 And Joachaz sleapt with his fathers, and they buried him in Samaria, and Joas his sonne raigned in his steade.

10 In the thirtie and seuenth yeere of Joas kyng of Juda, beganne Joas the sonne of Joachaz to raigne ouer Israel in Samaria, sixteene yeeres,

11 And dyd that whiche is euyl in the sight of the Lorde, and departed not from al the sinnes of Ieroboam the sonne of Nabat, ẏ made Israel sinne: for he walked therin.

12 The remnant of the woordes that concerne Joas, and al that he dyd, and his power, wherewith he fought agaynst Amazia kyng of Juda, are they not wrytten in the booke of the chronicles of the kynges of Israel?

13 And Joas sleapt with his fathers, and Ieroboam sate vppon his seate: and Joas was buryed in Samaria, among the kynges of Israel.

14 When Elizeus was fallen sicke of his sickneſſe whereof he dyed, Joas the king of Israel came downe vnto hym, and weapt before hym, and sayde, O my father, my father, the charet of Israel, and the horsmen of the same. ¶

15 Eliseus sayde vnto hym, Take bowe and arrowes. And he tooke vnto hym bow and arrowes.

16 And he sayd to the kyng of Israel, Put thyne hande vpon the bow. And he put his hande vpon it: and Eliseus put his hands vpon the kinges handes,

17 And sayde, Open a wyndowe eastwarde. And when he had opened it, Eliseus sayde, Shoote, and he shot. And he said, The arrowe of healthy of the Lord, and the arrowe of healthy agaynst Syria: for thou shalt smyte Syria in Aphec, tyl thou haue made an ende of them.

18 And he sayde, Take the arrowes. And he tooke them. And he sayde vnto the king of Israel, Smite the ground. And he smote thryse, and ceassed.

19 And

19 And the man of God was angry with hym, and sayd, Thou shouldest haue smitten fiue or sixe tymes, and then thou haddest smitten Syria tyl thou haddest made an ende of them: where nowe thou shalt smite Syria but thryse.

20 And so Elisens dyed, and they buryed hym: and the souldiers of the Moabites came into the lande (a) the same yeere.

(a) Other reade, the yeere folowing, whiche best agreeth with the Hebrue.

21 And as they were buryeing a man, and spyed the souldiers, they cast the man into the sepulchre of Eliseus: and when the man was rolled downe, and touched the bones of Eliseus, he reuiued, and stoode vpon his feete.

Eccl. 48. 14 22 But Hazael kyng of Syria, vexed Israel al the dayes of Joachaz.

23 And the Lorde had mercye on them, and pitied them, and had respect vnto them, because of his couenant made with Abraham, Isahac, and Jacob, and woulde not destroy them, neyther caste he them from hym as yet.

24 So Hazael the kyng of Syria dyed, and Benhadad his sonne raigned in his steade.

25 And Joas the sonne of Joachaz went agayne, and tooke out of the hande of Benhadad the sonne of Hazael, the cities whiche he had taken away out of the hande of Joachaz his father in warre: for three tymes dyd Joas beate hym, and restored the cities vnto Israel agayne.

The. xiiii. Chapter.

1. Amazia the kyng of Iuda putteth to death them that slue his father 7. And after smyteth Edom.

A 1 The second yeere of Joas sonne of Joachaz kyng of Israel, raigned Amazia the sonne of Joas king of Juda.

2 He was twentie and fiue yeeres old when he began to raigne, and raigned twentie and nine yeeres in Hierusalem: and his mothers name was Joadan, of Hierusalem.

3 And he dyd that whiche is good in the sight of the Lorde, yet not lyke Dauid his father: but dyd accordyng to al thynges as Joas his father dyd.

2. Reg. 12. a 4 Neither were the high places taken away: for as yet the people did sacrifice, and burnt incense on the high places.

5 And as soone as the kingdome was setled in his hande, he slue his seruantes whiche had kylled the kyng his father.

Deut. 24. b. Ezech. 18. verse. 20. 6 But the chyldren of those murtherers he slue not, according vnto it that is wrytten in the booke of the lawe of Moses, wherein the Lorde commaunded, saying, Let not the fathers dye for the chyldren, nor let the children be slayne for the fathers: but let euery man be put to death for his owne sinne.

B 7 He slue of Edom in the salt valley, ten thousande, and tooke the castel on the rocke in the same battayle, and called the name of it Joktheel vnto this day. 2. Chro. 25.

8 Then Amazia sent messengers to Joas the sonne of Joachaz sonne of Jehu kyng of Israel, sayeing, Comme, (a) let vs see eche other.

(a) Let vs fight, and trie it by battayle. Judi. 9. f.

9 And Joas the kyng of Israel sent to Amazia king of Juda, sayeing, Did not a thistle that is in Libanon, sende to a Cedar tree that is in Libanon, sayeing, Geue thy daughter to my sonne to wyfe? And the wylde beast that was in Libanon, went, and trode downe the thistle.

10 Thou hast smytten Edom, thyne hart hath made thee proude: enioy this glory, and tary at home: why dooest thou prouoke to mischeefe, that thou shouldest be ouerthrowen, and Juda with thee?

11 But Amazia woulde not heare: and Joas kyng of Israel went vp, and he, and Amazia kyng of Juda, sawe eyther other at Bethsames, whiche is in Juda.

12 And Juda was put to the worse before Israel, & they fled euery man to theyr tentes.

13 And Joas kyng of Israel, tooke Amazia kyng of Juda, the sonne of Joas, the sonne of Ahazia, at Bethsames, and came to Hierusalem, and brake downe the wal of Hierusalem, from the gate of Ephraim, to the corner gate, foure hundred cubites.

C 14 And he tooke al the gold, and syluer, and al the vessels that were founde in the house of the Lorde, and in the treasures of the kynges house: and the children tooke he to be his wardes, and returned to Samaria agayne.

15 The reast of the actes of Joas whiche he dyd, and his power, and howe he fought with Amazia kyng of Juda, are they not written in the booke of the chronicles of the kynges of Israel?

16 And Joas sleapt with his fathers, and was buryed at Samaria among the kings of Israel, and Jeroboam his sonne raigned in his steade.

17 Amazia the sonne of Joas king of Juda, lined after the death of Joas sonne of Joachaz kyng of Israel, fiftene yeeres.

18 And the remnant of the woordes that concerne Amazia, are they not written in the booke of the chronicles of the kynges of Juda?

19 But they conspired treason agaynst him in Hierusalem: and whē he fled to Lachis, they 2. Chro. 11. verse. 9.

they ſent after him to Lachis, and ſlue him there.

20 And they brought him on horſes, and he was buryed at Hieruſalem with his fathers, in the citie of Dauid.

D 21 And al the people of Iuda tooke Azaria, (which was ſixteene yeeres olde) and made hym kyng for his father Amazia.

2.Chro.26.

2.Reg.16.b 22 He built Elath, and brought it agayne to Iuda, after that the king was layde to reaſt with his fathers.

23 In the fiftenth yeere of Amazia the ſonne of Joas kyng of Iuda, was Ieroboam the ſonne of Joas made king ouer Iſrael in Samaria, & raigned fourtie and one yeres:

24 And wrought that whiche was euyl in the ſight of the Lorde, neither turned he away from al the ſinnes of Ieroboam the ſon of Nabat, which made Iſrael to ſinne.

25 He reſtored the coaſt of Iſrael, from the entring of Hemath, vnto the ſea of the wilderneſſe, accordyng to the woorde of the Lorde God of Iſrael, whiche he ſpake by the hand of his ſeruant Jonas, the ſonne of Amithai the prophete, which was of Geth Hepher:

Jonas.1.a.

26 For the Lorde ſawe howe that the affliction of Iſrael was exceeding "bitter, inſomuche that the priſoned and the forſaken were at an ende, and there was none to helpe Iſrael.

"Heb. changeable.

2.Reg.13.d. 27 And the Lorde ſayd not, that he woulde put out the name of Iſrael from vnder heauen: but he helped them by the hande of Ieroboam the ſonne of Joas.

28 The reaſt of the woordes that concerne Ieroboam, & al that he did, & his ſtrength, and how he fought in the warres, and how he reſtored Damaſcus and Hemath to Iuda in Iſrael, are they not written in the booke of the chronicles of the kinges of Iſrael?

29 And Ieroboam ſleapt with his fathers, euen with the kinges of Iſrael, and Zacharia his ſonne raigned in his ſteade.

The.xv.Chapter.

Azaria the kyng of Iuda becommeth a leper.

A 1 IN the twentie and ſeuenth yeere of Ieroboam king of Iſrael, began Azaria ſonne of Amazia king of Iuda, to raigne.

2 Sixteene yeeres old was he when he was made kyng, and he raigned two and fyftie yeeres in Hieruſalem: and his mothers name was Iecholia, of Hieruſalem.

3 And he did that whiche was ryght in the ſight of the Lorde, accordyng to al thynges as did his father Amazia.

4 Saue that the high places were not put away: for the people offered, and burnt incenſe ſtyl on the hygh places.

5 And the Lord ſmote the kyng, and he was a leper vnto the day of his death, & dwelt in a ſeueral houſe at libertie, and Jotham the kynges ſonne gouerned the palace, and iudged the people of the lande.

Leui.14.a,

6 The reaſt of the woordes that concerne Azaria, and al that he did, are they not written in the booke of the chronicles of the kynges of Iuda?

7 And ſo Azaria ſleapt with his fathers, and they buried hym with his fathers in the citie of Dauid, and Jotham his ſonne raigned in his ſteade.

B

8 In the thirtie and eight yeere of Azaria kyng of Iuda, did Zacharia the ſonne of Ieroboam raigne vpon Iſrael in Samaria ſixe monethes:

9 And wrought that which was euil in the ſight of the Lorde, as did his fathers: and turned not away from the ſinnes of Ieroboam the ſonne of Nabat, which made Iſrael to ſinne.

10 And Sallum the ſonne of Jabes, conſpired againſt him, and ſmote him in the ſight of the people, and kylled hym, and raigned in his ſteade.

11 The reſt of the woordes that concerne Zacharia, behold, they are writtē in the booke of the chronicles of the kynges of Iſrael.

12 This is alſo the woorde of the Lord, whiche he ſpake vnto Iehu, ſayeing, Thy ſonnes ſhal ſitte on the ſeate of Iſrael, vnto the fourth generation after thee. And ſo it came to paſſe.

2.Reg.10, verſe.30.

13 Sallum the ſonne of Jabes began to raigne in the thirtie & ninth yeere of "Azaria kyng of Iuda, and he raigned a moneth in Samaria.

"or, Ozias.

14 For Manahem the ſonne of Gadi, went vp from Thirza, and came to Samaria, and ſmote Sallum the ſonne of Jabes in Samaria, and ſlue hym, and raigned in his ſteade.

C

15 The reaſt of the woordes that concerne Sallum, and the treaſon whiche he conſpired, beholde, they are written in the booke of the chronicles of the kinges of Iſrael.

16 The ſame tyme Manahem deſtroyed Thiphſah, and al that were therein, and the coaſtes thereof from Thirza: and becauſe they opened not to hym, he ſmote it, and rypt vp al the women with chylde.

17 The thirtie and ninth yeere of Azaria kyng of Iuda, began Manahem the ſonne of Gadi to raigne vpon Iſrael ten yeeres in Samaria.

18 And he did euil in the ſight of the Lorde, and turned not away al his dayes from

the sinne of Ieroboam the sonne of Nabat, whiche made Israel to sinne.

19 And Phul the king of Assyria came vpon the lande: and Manahem gaue Phul a thousande talentes of syluer, that his hande myght be with him, and stablishe the kingdome in his hande.

20 And Manahem made a proclamation for the money in Israel, that al menne of substance shoulde geue the king of Assyria fyftie sycles of syluer a peece: & so the king of Assyria turned backe agayne, and taryed not there in the lande.

D 21 The rest of the woordes that concerne Manahem, and al that he dyd, are they not written in the booke of the chronicles of the kinges of Israel?

22 And Manahem sleapt with his fathers, and Pecahia his sonne dyd raigne in his steade.

23 In the fyftieth yeere of Azaria kyng of Juda, beganne Pecahia the sonne of Manahem to raigne ouer Israel in Samaria two yeeres,

24 And dyd that whiche was euyl in the syght of the Lorde, and left not of from the sinnes of Ieroboam the sonne of Nabat, whiche made Israel sinne.

25 But Pecah the sonne of Romelia, which was a captayne of his, conspired agaynst hym, & smote him in Samaria, euen in the place of the kinges house, with Argob and Aria, and with him were fyftie menne of the Gileadites: and he kylled him, & raigned in his roome.

26 The rest of the woordes that concerne Pecahia, and al that he dyd, beholde they are written in the booke of the chronicles of the kynges of Israel.

27 In the fyftie and two yeere of Azaria kyng of Juda, beganne Pecah the sonne of Romelia to raigne ouer Israel in Samaria twentie yeeres,

E 28 And dyd euyl in the syght of the Lorde, and turned not away from the sinnes of Ieroboam the sonne of Nabat that made Israel sinne.

29 In the dayes of Pecah kyng of Israel, came Theglah Phalasar king of Assyria, and tooke Iion Abel Beth-maacha, Janoah, Kedes, Hazor, Gilead, Galilee, and al the lande of Nephthali, and caryed them away to Assyria.

30 And Hosea the sonne of Ela, conspired agaynst Pecah the sonne of Romelia, and smote him, and slue him, and raigned in his steade, in the twentieth yeere of Iotham the sonne of * Ozias.

* Or, Azarias.

31 The rest of the woordes that concerne Pecah, and al that he dyd, beholde they are written in the booke of the chronicles of the kinges of Israel. 2. Chro. 27.

32 The seconde yeere of Pecah the sonne of Romelia king of Israel, beganne Iotham the sonne of Ozias kyng of Juda to raigne.

33 Fiue and twenty yeeres old was he when he began to raigne, and he raigned sixteene yeeres in Hierusalem: his mothers name was Jerusa, the daughter of Zadoc.

34 And he dyd that whiche is right in the syght of the Lorde: euen accordyng to al as did his father Ozias, so dyd he.

35 But the hygh places were not put away, F for the people offered and burnt incense stil in the hygh places: he buylt the hygher doore of the house of the Lorde.

36 The rest of the woordes that concerne Iotham, and al that he dyd, are they not written in the booke of the chronicles of the kynges of Juda?

37 (In those dayes the Lorde began to send into Juda Rezin the king of Syria, and Pecah the sonne of Romelia,)

38 Iotham sleapt with his fathers, and was buried with his fathers in the citie of Danid his father, & Achaz his sonne raigned in his steade. 2. Chro. 28.

The.xvi. Chapter.

1. Achaz kyng of Iuda consecrateth his sonne in fyre.

1 THE seuenth yeere of Pecah the sonne of Romelia (kyng of Israel,) (a) Achaz the sonne of Iotham king of Juda beganne to raigne. A (a) A wicked sonne of a godly father.

2 Twentie yeeres olde was he when he was made king, and raigned fyrteene yeres in Hierusalem, and dyd not that whiche was ryght in the eyes of the Lord his God, lyke Dauid his father:

3 But walked in the way of the kynges of Israel, yea & made his sonne to goe through the fyre after the abominations of the Heathen whom the Lorde cast out before the chyldren of Israel. Leuit. 28. Deut. 18. b

4 And he offered and burnt insence in the hygh places, and on the hylles, and vnder euery thicke tree.

5 Then Rezin king of Syria, and Pecah sonne of Romelia king of Israel, came vp to Hierusalem to fyght: and they fought against Achaz, but could not ouercome him. Esai. 7. a.

6 At the same tyme Rezin king of Syria, brought Elath agayne to Syria, and rydde the Iewes thence: and the Syrians came to Elath, and dwelt therein vnto this day. 2. king. 14. k.

7 So Achaz sent messengers to Theglah Phalasar king of Assyria, saying, I am thy seruant, and thy sonne, comme vp, & deliuer B

me out of the hande of the king of Syria, and out of the hande of the kyng of Iſrael, whiche ryſe vp agaynſt me.

(b) Neglectyng Gods helpe, he ſpoyled the temple of God, to procure mans helpe. Eſai. 8. b.

8 (b) And Achaz tooke the ſyluer and golde that was founde in the houſe of the Lorde, and in the treaſures of the kinges houſe, and ſent a rewarde to the king of Aſſyria.

9 And the kyng of Aſſyria conſented vnto him: for the king of Aſſyria went vp againſt Damaſcus, and when he had taken it, he caryed the people away to Kir, and ſlue Rezin.

10 And kyng Achaz went to Damaſcus, to meete Theglath Phalaſar kyng of Aſſyria: and when kyng Achaz ſawe an aulter that was at Damaſcus, he ſent to Uria the prieſt the patterne of the aulter, and the faſhion of it, and al the woorkmanſhip therof.

11 And Uria the prieſt made an aulter, in (c) al poinkes lyke to the patterne whiche kyng Achaz had ſent from Damaſcus, euen ſo did Uria the prieſt make it, agaynſt kyng Achaz came from Damaſcus.

(c) There is no prince ſo wicked but he ſhal finde flatterers & falſe miniſters to ſerue his turne.

12 And ſo when the king was comme from Damaſcus, he ſaw the aulter: and the king went to it, and offered thereon.

13 And he burnt his whole burnt offering, and his meate offering, and powred his drinke offering, and ſprinckled the blood of his peace offeringes beſyde the aulter,

¶ 14 And by the braſen aulter whiche was before the Lorde, and ſet it without the temple, betweene the aulter and the temple of the Lorde, and put it on the northſyde of the aulter.

15 And kyng Achaz commaunded Uria the prieſt, and ſayde, Upon the great aulter, ſet on fyre in the morning the whole burnt offering, and in the euen the meate offering, and the kynges whole burnt ſacrifice, and his meate offering, with the whole burnt offering of al the people of the lande, and their meate offeringes, and their drinke offeringes, and powre thereby al the blood of the whole burnt offering, and al the blood of the ſacrifice: and the braſen aulter ſhalbe at my wyl.

16 And Uria the prieſt dyd accordyng to al thinges as kyng Achaz commaunded hym.

1. King. 7. d. 17 And kyng Achaz brake the ſydes of the bottomes, and tooke the lauer from them, and tooke downe the lauatorie from the braſen oxen that were vnder it, and put it vpon a pauement of ſtones.

18 And the vayle for the ſabboth that they had made in the houſe, and the kynges entrie without, turned he to the houſe of the Lorde, for feare of the kyng of Aſſyria.

19 The reſt of the woordes that concerne Achaz what he dyd, are they not written in the booke of the chronicles of the kinges of Iuda?

20 And Achaz ſleapt with his fathers, and was buryed with his fathers in the citie of Dauid, and Hezekia his ſonne raigned in his ſteade.

The. xvii. Chapter.

5. Hoſea kyng of Iſrael is taken.

1 IN the twelfth yeere of Achaz kyng of Iuda, beganne Hoſea the ſonne of Elah to raigne in Samaria vpon Iſrael nine yeeres: A

2 And did that which was euyl in the ſight of the Lorde, but not as the kynges of Iſrael that were before him.

3 And Salmanaſar king of Aſſyria came vp againſt hym, & Hoſea became his ſeruant, and gaue hym * preſentes. * or, tribute

4 And the kyng of Aſſyria founde treaſon in Hoſea: for he had ſent meſſengers to So kyng of Egypt, and brought no preſent vnto the kyng of Aſſyria from yeere to yeere: and therefore the kyng of Aſſyria ſhut hym vp, and bound hym in the priſon houſe.

5 And then the kyng of Aſſyria came vp throughout al the land, and gate vp againſt Samaria, and beſieged it three yeeres. 1. King. 18. c

6 In the nienth yeere of Hoſea, the king of Aſſyria tooke Samaria, and caryed Iſrael away vnto Aſſyria, and put them in Hala and in Habor by the riuer of Gozan, and in the cities of the (a) Medes. 1. King. 18. 3. Eſdr. 13. c

(a) At that time the Medes and Perſians were ſubiect to the Aſſyrians.

7 For it came to paſſe, that the chyldren of Iſrael ſinned agaynſt the Lorde their God, which had brought them out of the land of Egypt, from vnder the hande of Pharao kyng of Egypt, and feared other gods. B

8 And they walked in the ceremonies of the heathen, whom the Lorde caſt out before the children of Iſrael, & (in the ceremonies) whiche the kynges of Iſrael had made.

9 And the chyldren of Iſrael went about to hyde thoſe thinges that were not wel, from the Lorde their God: and they buylt them high places in al their cities, both in the towres where they keapt watche, and alſo in the ſtrong townes:

10 And they made them images and groues in euery high hil, and vnder euery "thicke tree: "Heb. greene.

11 And there they burnt incenſe in al the hygh places, as dyd the heathen whom the Lorde caryed away before them, and wrought wicked thinges to anger the Lord withal:

12 For they ſerued idols, whereof the Lorde had ſayde vnto them, Ye ſhal doo no ſuche thyng. Deut. 4. c

13. And

Jere. 25.b.

13 And the Lorde teſtifyed in Iſrael, and in Juda, by al the prophetes, and by al the Sears, ſayeing, Turne from your wicked wayes, and keepe my commaundementes, and my ſtatutes, accoꝛding to al the lawe whiche I commaunded your fathers, and whiche I ſent to you by my ſeruantes the prophetes.

C

Deut. 21.f. Pſal. 3.b.

14 Notwithſtandyng, they would not heare, but rather hardened their neckes, like to the ſtubbernelle of their (b) fathers, that did not beleeue in the Lorde their God.

(b) It is not ſafe to folow our fathers, except it may appeare they were godly.

15 For they refuſed his ſtatutes, & his couenant that he made with their fathers, and the witneſſes wherewith he witneſſed vnto them, and they folowed vanitie, and became vayne, and went after the heathen that were rounde about them, concernyng whom the Lorde had charged them, that they ſhoulde not doo like them.

16 But they leaft al the commaundementes of the Lorde their GOD, and made them images of metal, euen two calues, & (made) groues, and woꝛſhipped al the (c) hoaſt of heauen, and ſerued Baal.

1.king.12.c.

(c) That is, the ſunne and the moone, and the ſtarres. Deut. 18.b. *Reade. 16. cap. vearſe. 3 and .3. king. 21. vearſe. 25. 3.king. 12.d

17 And they ſacrifyced their ſonnes and their daughters in fyre, and vſed witchecraftes, and enchantmentes, *euen ſelling themſelues to woꝛke wickedneſſe in the ſyght of the Lorde, and to anger him.

18 And the Lorde was exceeding wroth with Iſrael, and put them out of his ſyght, that there was leaft but the tribe of Juda only.

19 Neuertheleſſe, Juda alſo keapt not the commaundementes of the Lord their god, but walked in the ceremonies of Iſrael whiche they made.

20 And the Lorde caſt of al the ſeede of Iſrael, and vexed them, & deliuered them into the handes of ſpoylers, vntil he had caſt them out of his ſyght:

(d) That is, the tenne tribes. 1.Sam.12. vearſe.16.

21 For (d) he cut of Iſrael from the houſe of Dauid, and made them a king, euen Jeroboam the ſonne of Nabat: and Jeroboam dꝛewe Iſrael away, that they ſhoulde not folowe the Lorde, and made them ſinne a great ſinne.

22 For the children of Iſrael walked in al the ſinnes of Jeroboam whiche he did, and departed not therefrom,

D

23 Until the Lorde put Iſrael away out of his ſyght, as he had ſaid by al his ſeruants the pꝛophetes: and ſo was Iſrael caryed away out of their owne lande to Aſſyria, euen vnto this day.

(e) Of theſe people came the Samaritanes, of whom mention is made in the goſpel

24 And the king of Aſſyria bꝛought menne from Babylon, from (e) Cutha, from Aua, from Hamath, and from Sepharuaim, and put them in the cities of Samaria, in ſteade of the children of Iſrael, and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And at the beginnyng of their dwellyng there, they feared not the Lord, & the Lord ſent Lions among them, which ſlue them.

26 Wherefoꝛe they ſpake to the king of Aſſyria, ſayeing, The nations whiche thou haſt tranſlated and put in the cities of Samaria, knowe not the lawe of ỹ God of the lande: therefoꝛe he hath ſent Lions vppon them, and behalde they ſlay them, becauſe they knowe not the manner of woꝛſhippyng the God of the lande.

27 Then the king of Aſſyria commaunded, ſayeing, Cary thither one of the prieſtes whom ye bꝛought thence, and let hym goe and dwel there, and teache them the faſhion howe to ſerue the god of the countrey.

28 And then one of the prieſtes, whom they had caryed from Samaria, came & dwelt in Bethel, and taught them howe they ſhoulde feare the Lorde.

E

29 Howbeit, euery nation made them gods of their owne, and put them in the houſes of the hygh places whiche the Samaritanes had made, euery nation in their cities wherein they dwelt.

30 The men of Babylon made Socoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſima.

31 The Auites made Nibbaz & Tharthak: & the Sepharuites burnt their children in fyre to Adramelech, & Anamelech, the gods of Sepharuaim.

32 And ſo they feared the Lorde, and made them prieſtes of the baſeſt of them, which ſacrifyſed foꝛ them in the houſes of the high places.

33 And ſo(f) they feared the Lorde, & ſerued their owne goddes, after the manner of the people whom they caryed thence.

(f) We can not worſhip god and idols.

34 And vnto this day they doo after the old manner: and neither feare God, neyther doo after their ordinances and cuſtomes, noꝛ doo after the lawe & commaundement whiche the Lorde commaunded the chyldren of Jacob, whom he called Iſrael.

35 And the Lorde made a couenant with them, & charged them, ſayeing, Feare none other gods, noꝛ bowe your ſelues to them, noꝛ ſerue them, noꝛ ſacrifyce to them:

Gene.32.c. Jud.6.b. Jere.10.a.

36 But feare the Lorde, whiche bꝛought you out of the land of Egypt, with great power, and a ſtreatched out arme, hym feare, and to him bowe, and to him doo ſacrifyce.

37 The ſtatutes, ordinances, lawe, & commaundement whiche he wꝛote foꝛ you, ſee that ye be diligent to doo foꝛ euermoꝛe, and feare not any other gods.

F

38 And the couenant that I haue made

with you, see ye forgeat not, and feare none other goddes:

39 But the Lord your God ye shal feare, and he shal deliuer you out of the handes of all your enimies.

40 Howbeit, they did not hearken, but dyd after their olde custome.

41 And so these nations feared the Lorde, and serued their images also, like as dyd their children, & their childrens children: euen as did their fathers, so doo they vnto this day.

The. xviii. Chapter.

4. Hezekia king of Iuda putteth downe the brasen serpent, and destroyeth the idols. 7. and prospereth.

A 1 IN the thirde yeere of Hosea sonne of Ela king of Israel, it came to passe that Hezekia the sonne of Achaz king of Iuda dyd raigne.

2. Chro. 28. 2. Chro. 29. 2 Twentie & fyue yeeres olde was he when he beganne to raigne, and raigned twentie and nine yeeres in Hierusalem: his mothers name also was Abi the daughter of Zacharia.

3 And he did that whiche is right in the syght of the Lorde, according to al as dyd Dauid his father.

(a) It appertayneth to a good prince to purge the Churche of God.

4 He (a) put away the high places, and brake the images, & cut downe the groues, and al to brake the brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne sacrifyce to it: and he called it Nehuztan.

Num. 21. c.

5 He trusted in the Lorde God of Israel, so that after him was none like him among al the kinges of Iuda, neyther were there any suche before him.

6 For he claue to the Lorde, and departed not from him: but keapt his commaundements, which the Lord cōmaunded Moses.

B 7 And the Lorde was with him, so that he prospered in al thinges whiche he tooke in hande: and he rebelled agaynst the king of Assyria, and serued him not.

2. king. 17.

8 He smote the Philistines, euen vnto Azza, and the coastes thereof, both castels where they keapt watches, and strong cities.

9 And in the fourth yeere of king Hezekia, (whiche was the seuenth yeere of Hosea, sonne of Ela king of Israel) Salmanazar king of Assyria, came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it: euen in the sixth yeere of Hezekia (that is to say, the ninth yeere of Hosea king of Israel) Samaria was wonne.

11 And the king of Assyria did cary away Israel vnto Assyria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cities of the Medes:

12 Because they woulde not hearken vnto the voyce of the Lord their God, but transgressed his couenant, and al that Moses the seruant of the Lorde commaunded, and woulde neither heare them, nor doo them.

13 Therefore in the fourteenth yeere of kyng Hezekia, dyd Sennacherib king of Assyria come vp against al the strong cities of Iuda, and tooke them.

2. Chro. 32. Esai. 36. a. Eccle. 48. C

14 And Hezekia king of Iuda, sent to the king of Assyria to Lachis, saying, I haue offended, depart from me: and al that thou puttest on me, that wyl I beare. And the kyng of Assyria appoynted vnto Hezekia king of Iuda three hundred talentes of siluer, and thirtie talentes of golde.

15 And Hezekia gaue him al the siluer that was founde in the house of the Lorde, and in the treasures of the kinges house.

2. king. 2. d.

16 At the same season did Hezekia rent of the doores of the temple of the Lorde, and the pillers whiche the saide Hezekia king of Iuda had couered ouer, and gaue them to the kyng of Assyria.

17 And the king of Assyria sent (b) Thartan and Rabsaris, and Rabsake, from Lachis, to king Hezekia, with a great hoast, agaynst Hierusalem: and they went vp, and came to Hierusalem, and gate them vp, & stoode by the conduite of the vpper poole, whiche is in the way of the fullers feelde.

(b) After certayne yeres when Hezekia ceassed to pay the appoynted tribute, the king of Assyria sent his captaynes agaynst him

Matth. 1. b.

18 And when they had called to the kyng, there came out to them Eliakim the sonne of Elkia, whiche was stewarde of the householde, and Sobna the scribe, and Ioah the sonne of Asaph the recorder.

19 And Rabsake saide vnto them, Telle ye Hezekia, I pray you, thus sayth the great kyng, euen the king of Assyria, What confydence is this that thou hast?

20 Thou thinkest surely I haue eloquence, but counsel and strength are for the warre: on whom then doost thou trust, that thou rebellest agaynst me.

21 Doost thou trust to the staffe of this broken reede Egypt, on which if a man leane, it wyl goe into his hande, and pearse it: euen so is Pharao king of Egypt vnto al that trust on him.

D Esai. 36. a. Eze. 29. a.

22 If ye say vnto me, We trust in the Lorde our God: is not that he whose high places, and whose aulters Hezekia hath (c) put downe? and hath sayde to Iuda and Hierusalem, Ye shal worship before this aulter here in Hierusalem.

2. Chro. 32. (c) Idolaters thinke that gods religion is destroyed, when idolatrie and superstition is remooued.

23 Nowe therefore, I pray thee, geue hostages to my lorde the king of Assyria, and I wyl

wyl deliuer thee two thousande horses, yf thou be able to set ryders vpon them.

24 Why thinkest thou scorne at the presence of one of the lest Dukes of my maisters seruantes, and trustest to Egypt for charettes and horsemen?

25 Moreouer, am I comme nowe without the bidding of the Lord to this place, to destroy it? The Lorde sayde to me, Goe vp to this lande, and destroy it.

26 And Eliakim the sonne of Helkia, and Sobna, and Joah, sayde vnto Rabsake, Speake, I pray thee, to thy seruantes in the Syrians language (for we vnderstande it) and talke not with vs in the Iewes tongue, in the eares of this people that are on the wal.

27 And Rabsake sayd vnto them, Hath my maister sent me to thy maister and thee, to speake these woordes? Hath he not sent me because of the menne whiche sit on the wal, that they may eate their owne dongue, and drinke their owne "pisse with you?

"Heb. the water of their feete.

28 And so Rabsake stoode, and cryed with a loude voyce in the Iewes language, and spake, sayeing, Heare the woordes of the great kyng, euen of the king of Assyria.

29 Thus sayth the kyng, Let not Hezekia beguile you, for he shal not be able to deliuer you out of myne hande:

30 Neither let Hezekia make you to trust in the Lorde, sayeing, The Lorde shal surely deliuer vs, & this citie shal not be geuen ouer into the hande of the kyng of Assyria.

31 Hearken not vnto Hezekia: for thus saith the king of Assyria, Deale kindly with me, and comme out to me, and then eate euery man of his owne vine, & of his owne figge tree, and drinke euery man of the water of his owne wel,

32 Tyl I comme, and fette you to as good a lande as yours is, a lande of corne and wine, a lande of bread and vineyardes, a lande of oyle, of olyue trees, and of hony, that ye may lyue, and not dye: and hearken not vnto Hezekia, for he beguyleth you, sayeing, The Lorde shal deliuer vs.

33 Hath euery one of the goddes of the nations, deliuered his lande out of the hande of the king of Assyria?

34 Where is the god of Hamath, and of Arphad? & where is the god of Sepharuaim, Hena, & Iua? Dyd they deliuer Samaria out of myne hande?

35 And what God is among al the gods of the nations, that hath deliuered his lande out of myne hande? (d) Shal the Lorde deliuer Hierusalem out of myne hande?

(d) An execrable blasphemie, to compare dead idols, with the lyuing God.

36 But the people helde their peace, and answeared not hym a woorde: for the kyng had commaunded, sayeing, Answeare him not.

37 Then Eliakim the sonne of Helkia, whiche was the stewarde of the housholde, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Hezekia, with their clothes rent, & tolde him the woordes of Rabsake.

The. xix. Chapter.

6. God promiseth Esai victorie to Hezekia.

1 SO it came to passe, that when king Hezekia hearde it, he rent his clothes, and A Esai. 37. a.
put on sackecloth, & came into the house of the Lorde,

2 And sent Eliakim, whiche was the stewarde of the household, and Sobna the scribe, and the elders of the priests, clothed in sacke, to Esai the prophete, the sonne of Amoz.

3 And they sayd vnto him, Thus sayth Hezekia, This day is a day of tribulation, and of rebuke and blasphemie: for the childzen are comme to the birth, and there is no strength to be deliuered.

4 Peraduenture the Lorde thy GOD wyl heare al the woordes of Rabsake, whom the king of Assyria his maister hath sent to rayle on the lyuing God, and to rebuke him with woordes whiche the Lorde thy God hath hearde: and lyft thou vp thy prayer for the remnant that are leaft.

5 So the seruantes of kyng Hezekia came to Esai.

6 And Esai sayd vnto them, So shal ye say to your maister, Thus sayth the Lorde, Be not afrayde of the woordes which thou hast hearde, with whiche the young menne of the kyng of Assyria haue rayled on me.

7 Beholde, I wyl sende a blast vpon him, B
and he shal heare tidynges, and so returne Esai. 37. c.
to his owne lande, and I wyl bring to passe 2. Chr. 32. d
that he shal fal vpon the sword, euen in his owne lande.

8 And Rabsake went backe agayne, and found the king of Assyria, fyghting against Libna: for he had hearde how that he was departed from Lachis.

9 And when he hearde menne say of Thirhaka king of Ethiopia, Behold he is come out to fyght agaynst thee: he departed, and sent messengers vnto Hezekia, sayeing,

10 Thus speake to Hezekia king of Juda, sayeing, Let not thy GOD deceiue thee, in whom thou trustest, sayeing, Hierusalem shal not be deliuered into the hande of the king of Assyria.

11 Behold, thou hast heard what the kinges of Assyria haue donne to al landes, howe they haue vtterly destroyed them: and shalt

thou escape?
12 Haue the gods of the heathen deliuered them which myne ancestours haue destroyed: As Gozan, and Haran, and Rezeph, and the chyldren of Eden, which were in Thelassar?
13 Where is the kyng of Hamath, and the kyng of Arphad, the king of the citie of Sepharuaim, and of Hena, and Iua?
¶ 14 And Hezekia receiued the letter of the hande of the messengers, and read it: and Hezekia went vp into the house of the lord, and layde it abroade before the Lorde.
(a) It is the true refuge and succour in al dãgers, to flee vnto the Lorde by earnest prayer.
15 And Hezekia (a) prayed before the Lord, and sayde, O Lorde God of Israel, whiche dwellest betweene the Cherubims, thou art God alone ouer al the kingdomes of the earth, thou hast made heauen and earth.
16 Lorde bow downe thine eare, and heare: open Lorde thyne eyes, (I beseeche thee,) and see: and heare the woordes of Sennacherib, whiche hath sent (this man) to raile on the lyuyng God.
17 Of a trueth Lorde, the kynges of Assyria haue destroyed nations and their landes,
18 And haue set fyre on their goddes: for they were no goddes, but the woorke of the handes of man, euen of wood & stone: and they destroyed them.
19 Nowe therfore, O Lorde our God, I beseeche thee, saue thou vs out of his hande, that al the kyngdomes of the earth may knowe that thou onely art the Lorde God.
20 And Esai the sonne of Amoz sent to Hezekia, sayeing, Thus sayth the Lorde God of Israel. That whiche thou hast prayed me concernyng Sennacherib king of Assyria, I haue heard it.
¶ 21 This is therefore the woorde that the Lorde hath sayde of hym, (b) The virgin, euen the daughter of Sion hath despised thee, & laughed thee to scorne (O thou king of Asyria) the daughter of Hierusalem hath shaken her head at thee.
(b) Hierusalē is called virgin, because as yet it had not benne taken by the enimie. Mat. 23. d. Zach. 2. b.
22 Whom hast thou rayled on? and whom hast thou blasphemed? Agaynst whom hast thou exalted thy voyce, and lyfted vp thyne eyes so hygh? euen agaynst the holy one of Israel.
23 By the hand of thy messengers thou hast rayled on the Lorde, and sayde, With the multitude of my charettes, I am comme vp to the toppes of the mountaynes, along by the sydes of Libanon, and I wyl cut downe the hygh Cedar trees, and the lusty fyre trees thereof: and I wyl goe into the lodging of his borders, and into the wood of his Carmel.
24 I haue digged and dronke strange waters: and with the step of my goyng wyl I drye al the water pooles that are besieged.
25 Hast thou not heard howe I haue ordeyned suche a thyng a great whyle agoe, and haue prepared it from the beginnyng? And shal I not now bryng it forth, that it may destroy and bryng strong cities into wast heapes of stones?
26 And the inhabiters of them shalbe of litle power, and faint harted, and confounded, and shalbe lyke the grasse of the feelde, or grene hearbe, or as the hay on the toppes of the houses, or as the corne that is vnripe and smitten with blastyng.
27 I knowe thy dwelling, thy comming out, & thy goyng in, & thy fury agaynst me. Psal. 37. a.
28 And because thou ragest against me, and ¶ thy tumult is comme vp to myne eares, I wyl put my hooke in thy nostrels, and my byt in thy lippes, & I wyl bring thee backe agayne the same way thou camest.
29 And this shalbe a signe vnto thee, O Hezekia, Ye shal eate this yere of such thinges as growe of them selues, and the next yeere suche as comme vp of those that dyd growe of their owne accorde, and the thirde yeere sowe ye and reape, plante vineyardes, and eate the fruites thereof.
30 And it that is escaped and leaft of the daughter of Iuda, shal yet agayne take rooting downeward, and beare fruit vpward.
31 For out of Hierusalem shal go a remnant and a number that shal escape out of mount Sion: the zeale of the Lorde of hostes shal bring this thing to passe.
32 Wherefore thus sayth the Lorde concernyng the kyng of Assyria, He shal not come to this citie, nor shoote an arrowe into it, nor comme before it with shielde, nor cast a bancke agaynst it.
33 But shal goe backe agayne the way he came, and shal not comme into this citie, sayth the Lorde.
34 For I wyl defende this citie, to saue it, for myne owne sake, and for Dauid my seruantes sake.
35 And the selfe same nyght the angel of the Lorde went out, and smote in the host of the Assyrians an hundred fourescore and fyue thousande: and when the remnant were vp early in the morning, beholde they were al dead coarses.
36 And so Sennacherib kyng of Assyria auoyded, and departed, and went againe and dwelt at Niniue.
37 And as he was in a temple woorshypping Nisroch his god, Adramelech and Sareser his owne sonnes (c) smote hym with the swoorde: and they escaped into the lande of Armenia, and Asarhadden his sonne raigned in his steade.
¶ (c) This was the iust iudgment of God for his blasphemie, that he should be slayne before that idol whiche he preferred before the lyuing God: & by them by whom he ought by nature to haue benne defended.

The

The. xx. Chapter.

1. Hezekia being ſycke, 7. receiueth the ſigne of his health.

A 1 ABout that time was Hezekia ſicke vnto death: and the prophete Eſai the ſonne of Amoz came to him, and ſayde vnto him, Thus ſaith the Lord, Put thyne houſeholde in an order, for thou ſhalt dye, and not lyue.

2.Chro.32. Eſai.38.a.

2 And Hezekia turned his face to the wal, and prayed vnto the Lorde, ſayeing,

3 I beſeeche thee, O Lorde, remember nowe howe I haue walked before thee in trueth, and with a perfect hart, and haue donne that whiche is good in thy ſyght: And Hezekia weapt ſoare.

4 And afore Eſai was gonne out into the middle of the court, the woord of the Lord came to him, ſayeing,

5 Turne agayne, and tel Hezekia the captayne of my people, Thus ſayth the Lorde God of Dauid thy father, (a) I haue heard thy prayer, and ſeene thy teares, & behold, I wyl heale thee, ſo that on the thirde day thou ſhalt goe vp vnto the houſe of the lord:

(a) God is moued with true prayer and vnfained repentance.

6 And I wyl adde vnto thy dayes yet fyfteene yeeres, and I wyl deliuer thee and this citie, out of the hand of the king of Aſſyria, and wyl defende this citie, for myne owne ſake, and for Dauid my ſeruantes ſake.

B 7 And Eſai ſaide, Take a lumpe of dryed figges. And they tooke and layde it on the ſoare, and he recouered.

8 And Hezekia ſaide vnto Eſai, What ſhal be the ſigne that the Lorde wyl heale me, and that I ſhal goe vp into the houſe of the Lorde the thirde day?

Eccle.48.c. 9 Eſai anſwearred, This ſigne ſhalt thou haue of the Lorde, that the Lorde wyl doo that he hath ſpoken: ſhal the ſhadowe goe forward ten degrees? or goe backe agayne ten degrees?

10 Hezekia anſweared, It is a lyght thyng for the ſhadowe to goe downe ten degrees, I deſyre not (that) but let the ſhadowe goe backwarde ten degrees.

Eccle.48.c. 11 And Eſai the prophete called vnto the Lorde, and he brought the ſhadowe ten degrees backwarde, by whiche it had gonne downe in the dyal of Achaz.

Eſai.39.a. 12 The ſame ſeaſon Berodach Baladan, the ſonne of Baladan king of Babylon, ſent letters and a preſent vnto Hezekia: for he had hearde howe that Hezekia was ſycke.

"Hebre. heard them. 13 And Hezekia "was glad of them, and ſhewed them al his treaſure houſe, ſiluer, golde, odours, pretious oyntment, all the houſe of his armoure, and al that was found in his treaſures: there was nothing in his houſe and in al his realme, that Hezekia ſhewed them not.

14 And Eſai the prophete came vnto kyng Hezekia, and ſayde vnto him, What ſayde theſe menne? and from whence came they to thee? And Hezekia ſayde, They be come from a farre countrey, euen from Babylon. C

15 And he ſayde agayne, What haue they ſeene in thy houſe? Hezekia anſweared, Al the thinges that are in my houſe, haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Eſai ſayde vnto Hezekia, Heare the woorde of the Lorde.

17 Beholde the dayes comme, that al that is in thyne houſe, & what ſo euer thy fathers haue layde vp in ſtore vnto this day, ſhalbe caryed into Babylon: and nothyng ſhal be leaft, ſayth the Lorde.

2.kin.24.a. and.25.b. Iere. 20.b. vearſe.27.

18 And of thy ſonnes that ſhal proceede out of thee, and whiche thou ſhalt begeat, ſhal they take away, and they ſhalbe chamberlaynes in the palace of the king of Babylon.

19 And Hezekia ſayde vnto Eſai, (b) Welcome be the woorde of the Lorde, whiche thou haſt ſpoken. And he ſayde, Shal there not be peace and trueth in my dayes?

(b) He humbleth hym ſelfe vnto the woorde of the prophete.

20 The remnant of the woordes that concerne Hezekia, and al his power, and howe he made a poole and a conduite, & brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iuda?

21 And Hezekia ſleapt with his fathers, and Manaſſe his ſonne raigned in his ſteade. 2.Chr.32.f. Matth.1.a.

The. xxi. Chapter.

3. Kyng Manaſſe reſtoreth idolatrie, 16. and vſeth great crueltie.

1 MAnaſſe was twelue yeeres old when he beganne to raigne, and raigned fiftie and fyue yeeres in Hieruſalem: his mothers name alſo was Hephziba. A 2.Chr.33.a

2 And he dyd euyl in the ſyght of the Lord, euen after ỹ abominations of the heathen, whom the Lord caſt out before the children of Iſrael.

3 For he went and built vp the high places, whiche Hezekia his father had deſtroyed, and he reared vp aulters for Baal, and made groues, as dyd Achab kyng of Iſrael, and woorſhipped al the hoaſt of heauen, and ſerued them.

Deut.28.d. 2.king.18.a Reade chap. 17.c.

4 And he buylt aulters in the houſe of the Lorde, of whiche the Lorde ſayde, In Hieruſalem wyl I put my name.

2.Sam.7.b 1.king.9.b. Iere.32.c.

Reade chap. 16. vearse. 3. Leuit. 20. d. Deut. 18. b. 2. king. 16. a

5 And he buylt aulters for all the hoast of heauen, (euen) in two courtes of the house of the Lorde.

6 And he offered his owne sonne in fyre, and gaue heede vnto witchcraft and sorcerie, and mainteyned wourkers with spirites, and tellers of fortunes, & wrought much wickednesse in the syght of the lord, to anger him.

7 And he put an image of a groue that he had made, in the temple, of whiche the lord saide to Dauid and Solomon his sonne, In this house, and in Hierusalem, which I haue chosen out of al tribes of Israel, wyl I put my name for euer, 1. king. 9. a.

8 Neither wyl I make the feete of Israel moue any more out of the lande whiche I gaue their fathers: so that they wyl obserue and doo al that I haue commaunded them, and accordyng to al the law, that my seruant Moses commaunded them.

9 But they hearkened not: and Manasse led them out of the way, to doo more wickedly then dyd the heathen people, whom the Lorde destroyed before the chyldren of Israel.

10 And the Lorde spake by his seruantes the prophetes, sayeing, Iere. 15. a.

11 Because Manasse king of Iuda hath done suche abominations, and hath wrought more wickedly then al the Amorites whiche were before him dyd, and hath made Iuda sinne also with his idols: Iere. 19. a.

12 Therefore thus sayth the Lorde God of Israel, Beholde, I wyl bryng suche euyl vpon Hierusalem and Iuda, that who so heareth of it, both his eares shal "tingle.

13 And I wyl stretche ouer Hierusalem the squaring line of (a) Samaria, and the plummet of the house of Achab: and I wil wype out Hierusalem, as a man wipeth a dishe, and when he hath wyped it, turneth it vpsyde downe.

14 And I wyl leaue the (b) remnant of mine inheritance, & deliuer them into the hande of their enimies, and they shalbe robbed and spoyled, of al their aduersaries:

15 Because they haue done euil in my sight, and haue angred me, sence the time their fathers came out of Egypt, vnto this day.

16 And Manasse (c) shed innocent blood exceeding muche, tyl he replenished Hierusalem from corner to corner, besyde his sinne wherewith he made Iuda to sinne, and to doo euyl in the syght of the Lorde.

17 The rest of the woordes that concerne Manasse, and al that he dyd, and his sinne that he sinned, are they not written in the booke of the Chronicles of the kynges of Iuda?

18 And Manasse sleapt with his fathers, and was buryed in the garden of his owne house, euen in the garden of Oza, and Amon his sonne raigned in his steade. 2. Chr. 33. d

19 Amon was twentie and two yeeres olde when he begamne to raigne, and he raigned two yeeres in Hierusalem: his mothers name also was Mesullemeth, the daughter of Harus of Iotba.

20 And he dyd euyl in the syght of the lorde, as his father Manasse dyd:

21 And walked in al the way that his father walked in, and serued the idols that his father serued, and woorshipped them:

22 And he forsooke the Lorde God of his fathers, and walked not in the way of the Lorde. D

23 And the seruantes of Amon conspired agaynst him, and slue the king in his owne house.

24 And the people of the lande slue al them that had conspired against king Amon, and the people made Iosia his sonne king in his steade.

25 The rest of the woordes that concerne Amon, what thinges he dyd, are they not written in the booke of the Chronicles of the kinges of Iuda?

26 And "they buryed him in his sepulchre, in the garden of Oza, and Iosia his sonne raigned in his steade.

" or, he (to wit, Iosias his sonne.)

The. xxii. Chapter.

4. Iosia repayreth the temple. 8. Helkia fyndeth the booke of the lawe, and causeth it to be presented to Iosia, 14. who sendeth to Hulda the prophetisse to inquire the lordes wil.

1 IOsia was eyght yeeres olde when he beganne to raigne, and he raigned thirtie and one yeeres in Hierusalem: His mothers name also was Iedida, the daughter of Adaia of Bozcath. A

2 He dyd that whiche is vyght in the syght of the Lord, and walked in al the wayes of Dauid his father, and (a) bowed neyther to the vyght hand, nor to the leaft. 2. Chr. 34. a (a) His zeale was prophecied of, and his name mentioned by Iddo the prophete, more then three hundred yeeres before. iii. king. xiii. a

3 And in the eyghteenth yeere of the raigne of kyng Iosia, the kyng sent Saphan the sonne of Azalia, the sonne of Mesulam the scribe, to the house of the Lorde, sayeing, and beyng but eyght yeeres olde, he sought the god of his father Dauid. ii. Chro. iii.

4 Goe vp to Helkia the hygh priest, that he may summe the syluer whiche is brought into the house of the Lorde, whiche the keepers of the porche haue gathered of the people:

5 And let them deliuer it into the hande of them that doo the woorke, and that haue the ouersyght of the house of the Lorde:

and

and let them geue it to them that woorke in the house of the Lord, to repayre the decayed places of the temple.

6 Euen vnto carpenters and masons, and woorkers vpon the walles, and for to buye tymber & free stone, to repayre the temple.

7 Howbeit, let no reckonyng be made with them, of the money that is delyuered into theyr hande, but let them doo it vppon trust.

8 And Helkia the hygh priest, sayde vnto Saphan the scribe, (b) I haue founde the booke of the lawe in the house of the Lorde. And Helkia gaue the booke to Saphan, and he read it.

(b) This was the copy that Moses leafte them, as appeareth. 2. Chro. 34. which either by the negligence of the priestes had ben lost: or els by the wickednesse of idolatrous kinges had ben abolished.

9 And Saphan the scribe came to the king, and brought him woorde agayne, and said, Thy seruantes haue "geathered the money that was found in the temple, and haue delyuered it vnto them that doo the woorke, and that haue the ouersight of the house of the Lorde.

"Heb. Melted.

10 And Saphan the scribe shewed the king, sayeing, Helkia the priest hath delyuered me a booke: and Saphan read it before the kyng.

11 And when the kyng had heard the woordes of the booke of the law, he rent his clothes.

12 And the king commaunded Helkia the priest, and Ahikam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Asahia a seruant of the kinges, sayeing,

Jerem. 21. a

13 Goe ye, and enquyre of the Lorde for me, and for the people, and for al Juda, concerning the woordes of this booke that is found: for great is the wrath of the Lorde that is kyndeled agaynst vs, because our fathers haue not hearkened vnto the woordes of this booke, to doo accordyng vnto al that whiche is wrytten therein for vs.

(c) Or the colledge which was neare to the temple, & where the learned assembled to intreate of the scriptures and doctrine of the propheres.

14 So Helkia the high priest, and Ahikam, Achbor, and Saphan, & Asahia, went vnto Hulda the prophetisse, the wyfe of Sallum the sonne of Thikua, the sonne of Harhas, keeper of the wardrobe: (which prophetisse dwelt in Hierusalem in the (c) house of the doctrine) and they communed with her.

15 And she answeared them, Thus sayth the Lorde God of Israel, Tel the man that sent you to me,

16 Thus sayth the Lorde, Beholde, I wyl bryng euyl vppon this place, and on the inhabitours thereof, euen al the woordes of the booke whiche the kyng of Juda hath read:

(d) The workes of mans hande here signifieth al that man inuenteth beside the word of god, whiche are abominable in gods seruice.

17 Because they haue forsaken me, and haue burnt incense vnto other goddes, to anger me withal, the(d) woorkes of theyr hands: my wrath also shalbe kyndled agaynst this place, and shal not be quenched.

18 But to the kyng of Juda whiche sent you to aske counsel of the Lorde, so shal ye say, Thus sayth the Lorde God of Israel, as touchyng the woordes whiche ye haue hearde:

19 Because thyne harte dyd (e) melte, and because thou hast humbled thee selfe before the Lord, when thou heardest what I spake agaynst this place, and agaynst the inhabiters of the same, howe that they shoulde be destroyed and accursed: and hast rent thy clothes, and weapt before me, I also haue hearde (it) sayth the Lorde:

(e) Meanyng that he dyd repent.

20 Beholde therefore, I wyl receiue thee vnto thy fathers, and thou shalt be put into thy graue in peace, and thyne eyes shal not see al the euyl whiche I wyl bryng vppon this place. And they brought the kyng word agayne.

D

The. xxiii. Chapter.

2. Iosias readeth the law before the people, 3. he maketh a couenant with the Lorde, 4. he putteth downe the idols after he had kylled theyr priestes. 22. He keepeth the Passeouer. 24. He destroyeth the coniurers, 29. he was kylled in Megiddo, 30. and his sonne Ioachas raigneth in his steade. 33. After he was taken, his sonne Ioachim was made kyng.

1 AND then the king sent, and there geathered vnto hym al the elders of Juda and of Hierusalem.

A 2. Chr. 34. f

2 And the kyng went vp into the house of the Lorde, with al the menne of Juda, and al the inhabiters of Hierusalem, with the priestes and prophetes, and al the people, both smal and great: and he read in the eares of them al, the woordes of the booke of the couenant whiche was founde in the house of the Lorde.

3 And the kyng (a) stoode by a pyller, and made a couenant before the Lord, that they shoulde walke after the Lorde, and keepe his commaundementes, his witnesses, and his statutes, with al their hart, and al their soule, and make good the woordes of the sayde couenant, that were wrytten in the foresayde booke: and al the people consented to the couenant.

(a) Where the king had his place. 2. king. 11. c.

(b) King Iosias zelously purgeth the temple of god, and destroyeth al the monumentes of idolatrie and superstition.

4 (b) And the kyng commaunded Helkia the hygh priest, and the inferiour priestes, & the keepers of the "ornamentes, to bryng out of the temple of the Lorde al the vessels that were made for Baal, for the groues, and for al the host of heauen: and he burnt

"Or, doore keepers.

them

them without Hierusalem in the feeldes of Cedron, and carried the ashes of them into Bethel.

5 And he put downe the priestes (of Baal) whom the kinges of Juda had founded to burne incense in the hygh places and cities of Juda that were rounde about Hierusalem, and also them that burnt incense vnto Baal, to the sunne, to the moone, to the planettes, and to al the host of heauen.

(c) He remoued that groue which idolaters for deuotion had planted neare to the temple, contrary to the commaundementes of the Lorde. Deut. 16. c. or as somme reade, the similitude of a groue which was hanged in the temple

6 And he (c) brought out the groue from the temple of the Lorde, without Hierusalem, vnto the brooke Cedron, and burnt it there at the brooke Cedron, and stampte it to powder, and cast the dust therof vpon the (d) graues of the children of the people.

7 And he brake downe the celles of the male stewes that were by the house of the Lord, where the women woue hangynges for the groue.

8 And he brought al the priestes out of the cities of Juda, and defiled the hygh places where the priestes had burnt incense, euen from Geba to Beer seba, and destroyed the high places of the gates that were in the entring in of the gate of Iosua the gouernour of the citie, whiche were on the leaft hand (as a man goeth in) to the gate of the citie.

(d) Both in contempt of the idols, & reproche of them which had woorshipped thē in their liues

9 (e) Neuertheleſſe, the priestes of the high places came not vp to ỹ aulter of the Lorde in Hierusalem, saue onely they dyd eate of the sweete bread among their brethren.

(e) Iosias thought not meete that those priestes whiche had serued idols, should be ministers in the temple of god. Jerem. 7. d.

10 And he defiled Thopheth, whiche is in the valley of the children of Hinnom, because no man shoulde offer his sonne or his daughter in fire to Moloch.

11 He put downe the horses that the kinges of Juda had geuen to the sunne, at the entryng in of the house of the Lorde, by the chamber of Nathanmelech the chamberlayne, whiche was ruler of the suburbes, and burnt the charrettes of the sunne with fire.

12 And the aulters that were on the top of the parlour of Achaz, whiche the kynges of Juda had made, and the aulters which Manasse had made in the two courtes of the house of the Lorde, did the king breake downe, and ranne thence, and caste the dust of them into the brooke Cedron.

13 And the hygh places that were before Hierusalem, on the right hand of the mount (f) Oliuet, whiche Solomon the kyng of Israel had buylded for Astharoth, the abomination of the Sidons, and for Chamos, the abomination of the Moabites, and for Milchon, the abomination of the chyldren of Ammon, those the kyng defiled:

1. king. 11. d.

(f) A mount that was ful of idolles.

14 And brake the images, and cut downe the groues, and filled their places with the bones of menne. C

15 Moreouer, the aulter that was at Bethel, the hygh places made by Jeroboam the sonne of Nabat, whiche made Israel sinne, both the aulter and also the hygh place he brake downe, and burnt the hygh place, and stampt it to powder, and burnte the groue. 1. king. 12. f.

16 And as Iosia turned hym selfe, he spyed the graues that were in the mount, and sent and fet the bones out of the graues, and burnt them vpon the aulter, to pollute it, accordyng to the woorde of the Lorde that the man of God proclaymed, whiche tolde the same woordes.

17 Then he sayd, What tytle is that that I see? And the menne of the citie told him, It is the sepulchre of the man of God, whiche came from Juda, and tolde the selfe same thynges that thou hast donne to the aulter of Bethel. 1. king. 13. a.

18 And he sayd, Let hym alone: see that no man moue his bones. And so his bones were saued, with the bones of a prophete that came out of Samaria.

19 And al the houses of the high places in the cities of Samaria, whiche the kyng of Israel had made to anger (the Lorde withal) those Iosia put out of the way, and dyd to them accordyng to al the actes that he had donne in Bethel. 1. king. 13. e.

20 And he sacrificed al the priestes of the hygh places that were there, vpon the aulters, and burnt mens bones vppon them, and returned to Hierusalem.

21 And the kyng commaunded al the people, sayeing, Keepe the feaste of Passeouer vnto the Lorde your God, as it is wrytten in the booke of this couenant. D 2. Chr. 35. a. Exod. 12. a. 3. Esd. 1. a.

22 There was no Passeouer holden lyke that, from the dayes of the iudges that iudged Israel, and in al the dayes of the kynges of Israel, and of the kynges of Juda. Deut. 16. a.

23 In the eyghteenth yeere of kyng Iosia, was this Passeouer holden to the Lorde in Hierusalem.

24 And moreouer, woorkers with spirites, and soothsayers, images, idolles, and al the abominations that were spyed in the lande of Juda, and in Hierusalem, those dyd Iosia put out of the waye, to perfourme the woordes of the lawe, whiche were wrytten in the booke that Helchia the priestе founde in the house of the Lorde. Leuit. 20. Deut. 18.

25 Like vnto hym was there no king before hym, that turned to the Lorde with al his hart,

hart, with al his soule, and al his myght, accordyng to al the lawe of Moses, neyther after him arose there any suche as he.

26 Notwithstanding, the Lorde turned not from the fiercenesse of his great wrath, wherewith he was angry agaynst Juda, because of al ỳ prouocations that Manasse had prouoked hym withal.

2.Reg.24.a 27 And the Lord sayd, I wyl put Juda also out of my sight, as I haue donne away Israel, and wil cast of this citie Hierusalem, whiche I haue chosen, and the house of whiche I sayde, My name shalbe there.

E 28 The rest of the woordes that concerne
1.Reg.8. Iosia, & al that he dyd, are they not written in the booke of the chronicles of the kynges of Juda?

2.Par.35.c 29 In his dayes Pharao Necho kyng of Egypt, went vp against the king of Assyria to the ryuer of Euphrates: and kyng Iosia went against him, and was slaine of him at Megiddo, when he had seene hym.

30 And his seruantes caryed him dead from Megiddo, and brought hym to Hierusalem, and buried him in his owne sepulchre: and the people of the lande tooke Joachas the sonne of Iosia, and annoynted him, and made hym kyng in his fathers steade.

2.Par.36. 31 Joachas was twentie and three yeeres olde when he began to raigne, and raigned three monethes in Hierusalem: his mothers name also was Hamital, the daughter of Jeremia, of Libna.

32 And he did euil in the sight of the Lord, accordyng to al thynges as his fathers had donne.

33 And Pharao Necho put hym in bondes at Ribla in the lande of Hamath, while he raigned in Hierusalem, and put the lande to a tribute of an hundred talentes of syluer, and a talent of golde.

34 And Pharao Necho made Eliacim the sonne of Iosia kyng, in the roome of Iosia his father, & turned his name to Joacim, and tooke Joachas away: which when he came to Egypt, dyed there.

F 35 And Joacim gaue the siluer and the gold to Pharao, and taxed the lande, to geue the money, accordyng to the commaundement of Pharao: requiryng of euery man accordyng to their abilitie, siluer and gold, euen of the people of the lande, to geue vnto Pharao Necho.

36 Joacim was twentie and fiue yeeres olde when he began to raigne, and he raigned eleuen yeeres in Hierusalem: his mothers name also was Zebuda, the daughter of Pedaia of Ruma.

37 And he did that whiche was euyl in the sight of the Lorde, accordyng to al thynges as his father had donne.

The. xxiiii. Chapter.

1. Ioacim made subiect to Nabuchodonosor rebelleth. 15. He and his people are caryed to Babylon. 17. Zedekias is made kyng.

1 IN his dayes came * Nabuchodonosor kyng of Babylon vp, & Joacim became his seruant three yeeres: and then turned, and rebelled agaynst hym.

* or, Nabuchadnezer. Dan.1.a.

2 And the Lord sent agaynst him bandes of the Chaldees, and bandes of the Syrians, and bandes of the Moabites, and bandes of the Ammonites, and sent them agaynst Juda, to destroy it, accordyng to the saying of the Lord, which he spake by his seruants the prophetes.

2.Reg.20.f

3 Only at the byddyng of the Lorde came this vpon Juda, to put them out of his sight for the sinnes of Manasse, accordyng to al that he did,

4 And for the innocent blood that he shead, & filled Hierusalem with innocent blood: and the Lorde woulde not be reconciled.

5 The reast of the woordes that concerne Joacim, and al that he dyd, are they not written in the booke of the chronicles of the kynges of Juda?

6 And so Joacim (a) sleapt with his fathers: and Joachin his sonne raigned in his stead.

(a) Not that he was buried with his fathers, for he dyed in the way as they caryed him prisoner towarde Babylon. Iere.22.c

7 And the king of Egypt came no more out of his lande: for the kyng of Babylon had taken from the riuer of Egypt, vnto the riuer of Euphrates, al that parteyned to the kyng of Egypt.

8 Joachin was eighteene yeeres olde when he began to raigne, and raigned in Hierusalem three monethes: his mothers name also was Nehusta, the daughter of Elnathan, of Hierusalem.

9 And he did that whiche was euyl in the sight of the Lorde, accordyng to al as his father had donne.

10 In that tyme came the seruantes of Nabuchodonosor kyng of Babylon vp, a- Dan.1.a.
gaynst Hierusalem, and the citie was besieged.

11 And Nabuchodonosor king of Babylon came against the citie, and his seruants Hest.2.a.
did besiege it.

12 And Joachin the kyng of Juda (b) came out to the kyng of Babylon, he and his mother, his seruants, his lords, & his chamberlaines: and the king of Babylon tooke him in the (c) eighth yeere of his raigne.

(b) That is he yeelded himselfe vnto him.
(c) In the raigne of the king of Babylon.

13 And he caried out thence al the treasures of the house of the Lorde, and the treasure of

of the kynges houſe, and brake al the veſſels of golde whiche Solomon kyng of Iſrael had made in the temple of the Lorde, as the Lorde had ſayde.

2.Reg.20.e C

14 And he caryed away al Hieruſalem, and al the lordes, and al the ſtrong men of warre, euen ten thouſande, into captiuitie, and al the craftesmen, & (d) keepers, none remaynyng, ſaue the poore common people of the lande.

(d) The woord ſignifieth counſelours, wyſe men, men of eſtimation, conning men in orderyng of a campe.

15 And he caryed away Joachin to Babylon, and the kinges mother, and the kinges wiues, his chamberlaynes, and them that were myghtie in the lande, thoſe caried he away into captiuitie, from Hieruſalem, to Babylon.

2.Par.36.b Yeſt.26.a.

16 And al the actiue men of warre, euen ſeuen thouſande, and craftesmen, and * porters, a thouſande, al that were ſtrong and apte for warre, did the kyng of Babylon bryng to Babylon captiue.

* or, cunning men, as before.

2.Par.26.d Iere.37.a. and.52.

17 And the king of Babylon made Mathania his fathers brother king in his ſteade, and changed his name to Zedekia.

Iere.3.a.

18 Zedekia was twentie and one yeeres old when he began to raigne, and he raigned eleuen yeeres in Hieruſalem: his mothers name alſo was Hamital, the daughter of Jeremia, of Libna.

19 And he did euil in the ſight of the Lorde, accordyng to al as Joachin had donne.

20 For the wrath of the Lorde was mooued agaynſt Hieruſalem and Juda, vntyl he (e) caſt them out of his ſyght: and Zedekia rebelled agaynſt the kyng of Babylon.

(e) Out of Hieruſalem and Iuda into Babylon.

The.xxv.Chapter.

1. Hieruſalem is beſieged of Nabuchodonoſor, and taken. 7. The ſonnes of Zedekia are ſlaine before his eyes, and after, his owne eyes put out.

A

Iere.39.a. and.32.

1 AND in the ninth yeere of his raigne, the tenth day of ỳ tenth moneth, Nabuchodonoſor kyng of Babylon came, he, and al his hoſt, againſt Hieruſalem, and pitched againſt it, and made engins againſt it, on euery ſyde.

2 And the citie was beſieged vnto the eleuenth yeere of kyng Zedekia.

Ezech.3.d.

3 And the ninth day of the moneth, there was ſo great a hunger in the citie, that there was no bread for the people of the lande.

Lamen.4.

4 And the citie was broken vp, and al the men of armes (fled) by night, by a way thorow a gate (which is) betweene two walles by the kinges garden (the Chaldees lying about the citie,) & the kyng went the way towarde the playne.

5 And the ſouldiers of the Chaldees followed after the kyng, and tooke hym in the playne of Jericho: and al his armie were ſcattered away from hym.

6 So they tooke the king, and brought hym to (Nabuchodonoſor) the kyng of Babylon, to Ribla, where they gaue iudgement vpon hym.

1.Par.36.c

7 And they ſlue the ſonnes of Zedekia before his eyes, and he put out the eyes of Zedekia, B and fettered him with chaynes, and caryed hym to Babylon.

8 And the ſeuenth day of the fifth moneth (which is the nineteenth yeere of king Nabuchodonoſor kyng of Babylon, came Nabuzaradan, a ſeruant of the king of Babylon, & cheefe captayne of the men of warre, vnto Hieruſalem:

9 And burnt the houſe of the Lorde, and the kynges houſe, and al the houſes of Hieruſalem, and al great houſes burnt he with fyre.

10 And al the ſouldiers of the Chaldees that were with the cheefe captayne of the men of warre, brake downe the walles of Hieruſalem, rounde about.

11 But the reaſt of the people that were leafe in the citie, and them that were fled to the kyng of Babylon, with the remnant of the common people, dyd Nabuzaradan the cheefe captayne of the men of warre, cary away.

12 But the captayne of the ſouldiers leaſt of the poore of the lande to dreſſe the vines, and to tyl the grounde.

13 And the pyllers of braſſe that were in 1.Kyng.7.b the houſe of the Lorde, and the ſockettes, and the braſen lauatorie that was in the houſe of the Lorde, dyd the Chaldees 2.Reg.20.c breake, and caryed al the braſſe of them to Iere.27.d. Babylon.

14 And the pottes, ſhouels, inſtrumentes of C muſicke, ſpoones, and al the veſſelles of Exod.27. braſſe that they miniſtred in, tooke they away,

15 And the fyrepannes, and baſons, & ſuche thinges as were of gold and of ſiluer, them tooke the cheefe captayne away:

16 Euen two pyllers, one lauatorie, and the ſockettes whiche Solomon had made for the houſe of the Lorde: the braſſe of al theſe veſſels was without weight.

17 The heigth of the one piller was eighteene cubites, and the pommel therof was braſſe: and the heigth of the pommel was with wreathen woorke three cubites, and pomegranates vpon the pommel rounde about, al of braſſe: and of the ſame faſhion was the ſeconde pyller, with a wreathen woorke.

18 And

18 And the cheefe captayne of the menne of warre tooke Saraia the cheefe prieſte, and Zephoniah the hygh prieſt ſaue one, and the three keepers of the holy thynges:

19 And out of the citie he tooke a chamberlayne, that had the ouerſight of the men of warre, & fyue men of them that were euer in the kynges preſence, whiche were found in the citie, and hym that was ſcribe to the captayne of the hoſt, whiche brought out the people of the lande, to warre, and three ſcore menne of the people of the lande that were founde in the citie.

20 And Nabuzaradan the cheefe captayne of the menne of warre, tooke theſe, and brought them to the kyng of Babylon, to Ribla.

D 21 And the kyng of Babylon ſmote them, and ſlue them at Ribla in the lande of Hamath: and ſo Juda was caryed away out of theyr lande. Iere.40.b.

22 Howbeit, there remayned people in the lande of Juda, whom Nabuchodonoſor kyng of Babylon leaft, and made Gedalia the ſonne of Ahikam, the ſonne of Saphan, ruler ouer them.

23 And al the captaynes of the ſouldiers, they, and theyrs, hearde that the kyng of Babylon had made Gedalia gouernour, and there came to Gedalia to Miſpah, Iſmael the ſonne of Nathania, Iohanan the ſonne of Karea, Saraia ỹ ſonne of Thanhumeth the Netophatite, and Iaazania the ſonne of Maachati, they, and their menne.

24 And Gedalia ſware to them, and to the menne whom they had with them, and ſaid vnto them, * Feare not ye to be the ſeruantes of the Chaldees: dwel in the land, and ſerue the kyng of Babylon, and ye ſhalbe wel.

* or, be ye not afraid of the ſeruants of the Chaldees.

25 But in the ſeuenth moneth, Iſmael the ſonne of Nathania, the ſonne of Eliſama, of the kynges blood, came, and ten menne with hym, and ſmote Gedalia, that he dyed: and ſo dyd he the Iewes and the Chaldees that were with hym at Miſpah.

26 And al the people both ſmal and great, and the captaynes of warre, arofe, & came to Egypt: for they were afrayde of the Chaldees.

27 Notwithſtandyng, yet in the ſeuen and thirtieth yeere after Joachin king of Juda was caryed away, the ſeuen and twentieth day of the twelfth moneth, Euilmerodach kyng of Babylon, the ſame yeere that he begaune to riagne, did lyft vp the head of Jochin kyng of Juda out of priſon,

28 And ſpake kyndely to hym, and ſet his E ſeate aboue the ſeate of the kynges that were with hym in Babylon,

29 And changed his priſon garmentes, and he dyd euer eate breade before hym al the dayes of his lyfe.

30 His portion was a continual portion that was aſſigned him of the kyng, euery day a certayne, as long as he lyued.

The ende of the ſeconde booke of the kinges,

commonly called the fourth booke.

The fyrſt booke of the Chronicles, called in Latine, Verba dierum: or, after the Grekes, Paralipomenon: whiche the Hebrues cal Dibre Haiamim, and recken both the bookes but for one.

The firſt Chapter.

1. The genealogie of Adam and Noah, vntyl Abraham, 27. and from Abraham, vnto Eſau. 35. His chyldren. 43. Kynges and Dukes came of hym.

A 1 ADAM, Seth, Enos.
Gene.5.a.
2 Kenan, Mahalethel, Jared.
3 Henoth, Methuſalah, Lamech,
4 Noah, Sem, Ham, and Japheth.

Gene.10.a. 5 The ſonnes of Japheth: Gomer, Magog, Madai, Iauan, and Thubal, Meſech, and Thiras.
6 The ſonnes of Gomer: Aſchenaz, Riphath, and Thogarma.
B 7 And the ſonnes of Iauan: Eliſa, & Tharſis, Cittim, and Dodanim.
8 The ſonnes of Ham: Chus, and Mizraim, Phut, and Chanaan.
9 The ſonnes of Chus: Seba, and Hauila, Sabbetha, and Raama, and Sabtheca. And the ſonnes of Raama: Seba, & Dedan.
Gene.10. 10 And Chus begate Nimrod: and he began to be myghty vpon the earth.
11 Mizraim begate Ludim, and Anamim, Lahabim, and Naphthuim,
12 Phathruſim, and Calluim, of whiche came the Philiſtines, & the Caphthorites.
13 Chanaan begate Sidon his eldeſt ſonne, and Heth.
C 14 Iebuſi alſo, and Amori, and Girgaſi,
15 Heui, Araki, and Sini,
16 And Aruadi, Samari, and Hemathi,
17 The ſonnes of Sem: Elam, and Aſſur, Arpharad, Lud, and Aram, and Uz, Hul, and Gether, and Meſech.
18 Arpharad begate Selah, and Selah begate Eber.
19 And vnto Eber were borne two ſonnes: the name of the one was Peleg, becauſe that in his dayes the lande was diuided, and his brothers name was Joktan.
20 Joktan begate Almodad, and Saleph, Hazermaueth, and Jerah.
21 Hadoram alſo, and Uzal, and Dikla,
22 Ebal, and Abimael, and Seba,
D 23 And Ophir, Hauila, and Iobab:
24 All theſe were the ſonnes of Joktan: Sem, Arpharad, Selah, Gene.11.b.
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Therah,
27 Abram, otherwyſe called Abraham.
28 The ſonnes of Abraham: Iſahac, and Iſmael. Gene.25.b.
29 And theſe are theyr generations: the eldeſt ſonne of Iſmael was Nabaioth, then Kedar, Adbeel, and Mibſam.
30 Miſma, and Dumah, Maſſa, Hadad, E and Thema.
31 Jetur, Naphis, and Kedma: theſe are the ſonnes of Iſmael.
32 The chyldren of Ketura, Abrahams concubine, ſhe bare Zimram, Joklan, Medan, Midian, Iſbok, and Suah. The chyldren of Joklan: Seba, and Dedan. Gene.25.b
33 The chyldren of Midian: Epha, and Epher, Henoch, Abida, and Eldaa: All theſe are the chyldren of Ketura. Gene.36.b.
34 And ſo Abraham begate Iſahac. The ſonnes of Iſahac: Eſau, and Iſrael.
35 The ſonnes of Eſau: Eliphaz, Rehuel, Jehus, Jaelam, and Korah.
36 The chyldren of Eliphaz, Theman, Omar, Zephi, and Gatham, Kenas, Thimna, and Amalek. Gene.36.d.
F 37 The chyldren of Rehuel: Nahath, Zerah, Samma, and Miza.
38 The ſonnes of Seir: Lotan, Sobal, Sibeon, and Ana, Diſon, Ezer, and Diſan.
39 The chyldren of Lotan: Hori, and Homan: and Thimna was Lotans ſiſter.
40 The chyldren of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The ſonnes of Sibeon: Aia, and Ana.
41 And the ſonnes of Ana: Diſon. The ſonnes of Diſon: Hamran, Eſban, Jethran, and Cheran.
42 The ſonnes of Ezer: Bilhan, Zauan, and Jakan. The ſonnes of Diſon: Uz, and Aran. G
43 Theſe are the kynges that raigned in the land

lande of Edom, before any king raigned ouer the children of Israel: Bela the sonne of Beor, & the name of his citie was Dinhaba.

44 And Bela dyed, and Iobab the sonne of Serah of Bozra, raigned in his steade.

45 And when Iobab also was dead, Husam of the lande of the Themanites, raigned in his steade.

46 And when Husam was dead, Hadad the sonne of Bedad, whiche smote Madian in the feelde of Moab, raigned in his steade: and the name of his citie, was Auith.

47 So Hadad dyed, and Samla of Masreka, raigned in his steade.

48 And Samla dyed, & Saul of Rehoboth by the riuers side, raigned in his steade.

49 And when Saul was dead, Baalhanan the sonne of Achbor, raigned in his steade.

50 And Baalhanan dyed, and Hadad raigned in his steade: and the name of his citie was Phai, and his wiues name was Mehetabel, the daughter of Matred, ỳ daughter of Mesahab.

51 Hadad dyed also. And there were Dukes in Edom: Duke Thimnah, Duke Aliah, Duke Ietheth.

52 Duke Aholibama, Duke Ela, Duke Pinon,

53 Duke Kenaz, Duke Theman, Duke Mibzar,

54 Duke Magdiel, Duke Iram. These are the Dukes of Edom.

The. ii. Chapter.

2. The genealogie of Iuda, vnto Isai the father of Dauid.

A 1 THese are the sonnes of Israel: Ruben, Simeon, Leui, Iuda, Issachar, and Zabulon,

2 Dan, Ioseph, Beniamin, Nephthali, Gad, and Aser.

Gen.38.a. 3 The sonnes of Iuda: Er, Onan, & Sela: these three were borne vnto hym of (a) Bath Sua the Chanaanitesse. And Er the eldest sonne of Iuda, was euil in the sight of the Lorde, and he slue hym.

Math.1.a. 4 And Thamar his daughter in law, bare him Pharez, & Zara: and so al the sonnes of Iuda, were fiue.

Ruth.4.d. 5 The sonnes of Pharez: Hezron, and Hamul.

6 The sonnes of Zara: Zimri, Ethan, Heman, Chalchol, and Dara: whiche were fiue in al.

Iosu.7.a. 7 And the sonnes of Charmi, " Achar, that troubled Israel, transgressyng in the thyng that was dampned.

B 8 The sonnes of Ethan: Azaria.

9 The sonnes also of Hezron that were borne vnto hym: Ierameel, Ram, & Chelubai.

10 And Ram begat Aminadab, and Aminadab begat Naasson, a lorde of the chyldren of Iuda. Mat.1.b.

11 And Naasson begate Salma, and Salma begate Booz.

12 Booz begate Obed, and Obed begate Isai.

13 And Isai begate his eldest sonne Eliab, and Aminadab the second, and Simaa the thirde, I.Sa.16.b.

14 Nathanael the fourth, and Radai the C fifth,

15 Ozem the sixth, and Dauid the seuenth.

16 Whose sisters were Zaruia and Abigail. The sonnes of Zaruia: Abisai, Ioab, and Azael, three.

17 And Abigail bare Amaza, the father of which Amaza, was Iether an Ismaelite. 2.Sa.17.a.

18 And Caleb the sonne of Hezron, begate Aluba, of Aluba his wyfe, & Ierioth, whose sonnes are these: Iaser, Sobab, & Ardon.

19 And when Aluba was dead, Caleb toke Ephzata, whiche bare hym Hur.

20 And Hur begate Uri, and Uri begate Bezaleel. Exod.32.a.

21 Afterwarde came Hezron to the daughter of Machir, the father of Gilead, and [illegible] her when he was threescore yeres [illegible], and she bare hym Segub.

22 And Segub begat Iair, which had three D and twentie cities in the lande of Gilead.

23 And he ouercame Gessur and Aram the townes of Iair, from them (which dwelt in them,) & Kenath and the townes thereof, euen threescore townes: Al these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at Caleb in Ephzata, Abia Efroms wife bare hym Ashur the father of Thekoa. 2.Par.4.a.

25 And the sonnes of Ierahmeel, the eldest sonne of Hezron, were: Ram the eldest, Buna, Ozen, Ozem, and Ahia.

26 And Ierahmeel had yet another wife, named Atara, whiche was the mother of Onam.

27 And the sonnes of Ram, the eldest sonne of Ierahmeel, were: Maaz, Iamin, and Ekar.

28 The sonnes of Onam, were: Sammai, and Iada. The sonnes of Sammai: Nadab, and Abisur.

29 And the wife of Abisur was called Abihail, and she bare him Ahban and Molid. E

30 The sonnes of Nadab: Seled, and Appaim. And Seled dyed without children.

31 The sonne of Appaim, Iesi: and the sonne of Iesi, Sesan: and ỳ son of Sesan, Ahlai.

32 And

32 And the ſonnes of Iada the brother of Samai, Jether and Jonathan: and Jether dyed without chyldren.

33 The ſonnes of Jonathan: Peleth, and Zaza. Theſe were ye ſonnes of Jerahmeel.

34 Seſan had no ſonnes, but daughters: and Seſan had a ſeruant that was an Egyptian, named Jarha.

F 35 To whom he gaue his daughter to wife, and ſhe bare hym Athai.

36 And Athai begate Nathan, and Nathan begate Zabad.

37 And Zabad begat Aphlal, and Aphlal begate Obed.

38 Obed begate Jehu, and Jehu begate Azaria.

39 Azaria begate Helez, and Helez begate Elaſa.

40 Elaſa begate Siſamai, and Siſamai begate Sallum.

41 Sallum begat Jecamia, Jecamia begat Eliſamah.

1.Sa.23.d. 42 The ſonnes of Caleb the brother of Jerahmeel: Meſa his eldeſt ſonne, whiche was the father of Ziph: and the ſonnes of Mareſa the father of Hebron.

43 The ſonnes of Hebron: Corah, & Thapuah, Rekem, and Sama.

G 44 Sama begate Raham the father of Jerkoam, and Rekem begate Sammai.

45 The ſonne of Sammai, was Maon: and Maon was the father of Bethzur.

46 And Epha a concubine of Calebs, bare Haran, and Moſa, and Gazez: Haran begate Gazez.

47 The ſonnes of Jahdai, were: Regem, Jotham, Geſan, Phelet, Epha, & Saaph.

48 And Maacha was Calebs concubine, of whom he begate Seber, and Thirhana:

49 And ſhe bare alſo Saaph the father of Madmanna, & Seua the father of Machbena, and the father of Gibea: And Achſa was Calebs daughter.

Joſu.15.d. 50 Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephrata: Sobal the father of Kiriath Jarim,

51 Salma the father of Bethlehem, and Hareph the father of Beth Gader.

52 And Sobal the father of Kiriath Jarim had ſonnes, and he * ſawe the halfe of the countrey of the manſions.

* or, governed.

53 The kynredes of Kiriath Jarim, are theſe: The Jethrites, the Puthites, the Sumathites, and the Miſrahethites: And of them came the Zarathites, and the Eſthaulites.

54 The ſonnes of Salma, Bethlehem, and Netophathi, the glorie of the houſe of Joab, and halfe the countrey of the Manahethites, the Zaraites.

55 The kinredes of the * wryters dwelt at Jabes, the Thirathites, the Simeathites, the Suchathites, whiche are the Rentes that came of Hemath ye father of the houſe of Rechab.

* or, ſcribes.

The.iii.Chapter.

1. The genealogie of Dauid, and of his poſteritie, vnto the ſonnes of Joſia.

1 Theſe were the ſonnes of Dauid, which A were borne vnto hym in Hebron: the eldeſt, Ammon of Ahinoam the Jeſraeliteſſe: the ſeconde, Daniel of Abigail the Carmeliteſſe: 2.Sam.3.a

2 The thirde, Abſalom the ſonne of Maacha, the daughter of Thalmai kyng of Geſur: the fourth, Adonia the ſonne of Haggith:

3 The fifth, Sephatia of Abital: the ſyxth, Jethream, by Egla his wyfe.

4 Theſe ſixe were borne vnto hym in Hebron, and there he raigned ſeuen yeres and ſixe monethes: and in Hieruſalem he raigned thirtie and three yeres. 2.Sam.5.a.

5 And theſe were borne vnto him in Hieruſalem: Sima, Sobab, Nathan, and Solomon, foure, of Bathſua the daughter of Ammiel.

6 Ibhar alſo, and Eliſama, Eliphelet,

7 Noga, Nepheg, and Jephia,

8 Eliſama, Eliada, and Eliphelet, nine (in number.) B

9 Theſe are al the ſonnes of Dauid, beſyde the ſonnes of the concubines: and Thamar was theyr ſyſter.

10 Solomons ſonne was Roboam, whoſe ſonne was Abia, and Aſa was his ſonne, and Joſaphat his ſonne,

11 Whoſe ſonne was Joram, and his ſonne was Ahazia, and Joas was his ſonne,

12 Amazia his ſonne, Azariah his ſonne, and Jotham his ſonne,

13 Ahaz was his ſonne, Hezekia his ſonne, and Manaſſe his ſonne,

14 And Amon was his ſonne, and Joſia was his ſonne. C

15 And the ſonnes of Joſia, were: the eldeſt ſonne, Johanan, the ſeconde, Joakim, the third, Zedekia, and the fourth, Sallum.

16 The ſonnes of Joakim, were: Jeconiah his ſonne, and Zedekiah his ſonne.

17 The ſonne of Jeconiah: Aſſir, and Salathiel his ſonne.

18 Malchiram alſo, and Pedaia, Senazar, Jecamia, Hoſama, and Nedabia.

19 The ſonnes of Pedaia, were: Zorobabel, and Semei. The ſonnes of Zorobabel, Meſullam, Hanania, and Selomith theyr ſiſter:

20 And

20 And Hasubah, Ohel, Berechia, Hasadia, and Iusabhesed, fyue (in number)
D 21 The sonnes of Hanania: Pelatia, and Iesaia: whose sonne was Rephaia, and his sonne Arnan, and his sonne was Obadia, and his sonne Sechania.
22 The sonne of Sechania, was Semaia: and the sonnes of Semaia, were: Hattus, Igal, Bariah, Neariah, and Saphat, fyre.
23 And the sonnes of Neariah, were: Elioenai, Hizkiah, and Azricam, three.
24 And the sonnes of Elioenai, were: Hodauia, Eliasib, Pelaiah, Accub, Iohanam, Dalaia, and Anani, seuen.

The.iiii.Chapter.

I. The genealogie of the sonnes of Iuda. 5. Of Ashur. 9. Of Iabes and his prayer. 11. Of Chelub, 24. and Simeon: theyr habitations, 38. and conquestes.

A 1 THE sonnes of Iuda: Pharez, Hesron,
Gen.38.g. Charmi, Hur, and Sobal.
and.46.g. 2 And Reaia the sonne of Sobal begate Iahath, and Iahath begate Ahumai and Lahad: and these are the kinredes of the Zorathites.
3 And these were of the father of Etam: Iezrahel, Isma, and Idbas: and the name of their sister was Hazlelphuni.
4 Penuel was the father of Gedor, and Eser the father of Husa: and these are the sonnes of Hur, the eldest sonne of Ephratha the father of Bethlehem.
5 And Ashur the father of Thekoa had two wyues: Helah, and Naarah.
6 And Naarah bare him Ahusam, Hepher, Themeni, and Ahasthari: These were the sonnes of Naarah.
B 7 And the sonnes of Helah, were: Zereth, Iezoar, and Ethnan.
8 And Coz begate Anob, and Zobeba, and the kinred of Aharhel, the sonne of Harum.
9 And Iabes was more honorable then his brethren: and his mother called his name Iabes, saying, Because I bare hym with sorowe.
10 And Iabes called on the God of Israel, saying, Yf thou wylt blesse me in deede, and enlarge my coastes, and shalt let thyne hand be with me, and wylt keepe me from euyl that it hurt me not. And God granted hym his desyre.
11 Chelub the brother of Suah begate Mehir, whiche was the father of Esthon.
12 And Esthon begate Beth-rapha & Paseha, and Thehinna, the father of the citie of Nahas: these are the menne of Recha.
13 The sonnes of Kenas: Othniel, & Saraia: and the sonne of Othniel was, Hathath.
14 And Meonathi begate Ophrah: and Seraia begate Ioab the father of the valley of craftes menne, (so called) because they were craftes menne. C
15 And the sonnes of Caleb the sonne of Iephune were, Iru, Ela, and Naam: and the sonne of Ela was Kenas.
16 And the sonnes of Iehaleleel, were: Ziph, and Ziphah, Thiria, and Azarel.
17 And the sonnes of Ezra, were: Iether, Mered, Epher, and Jalon: and he begate Miriam, and Sammai, and Isbah the father of Esthemoa.
18 And his wyfe Iehudia bare Jared the father of Gedor, and Heber the father of Socho, and Iecuthiel the father of Zanoah. And these are the sonnes of Bithiah the daughter of Pharao, whiche Mered tooke.
19 The sonnes of the wyfe of Hodia the sister of Naham the father of Keilah, were: Garmi, and Esthemoa the Maachathite.
20 The sonnes of Simon, were: Ammon, and Rinna, Ben-hanan, and Thilon: And the sonnes of Isi, were: Zoheth, and Benzoheth.
21 The sonnes of Selah the sonne of Iuda, D were: Er the father of Lecha, and Laada the father of Maresa, and the kinredes of the housholdes of them that wrought linnen in the house of Asbea.
22 And Iokim, and the men of Chozebah, and Ioas, and Saraph, which had the dominion in Moab, and Iasubi Lehem: these also are wooldes of olde.
23 These were potters, and dwelt there among trees and hedges, nygh vnto the king, because of his woorke.
24 The sonnes of Simeon were: Nemuel, Iamin, Iarib, Zerah, and Saul:
25 Whose sonne was Sallum, & the sonne of hym was Mibsam, and his sonne was Misma,
26 And the sonne of Misma was Hamuel, and his sonne was Zachur, and the sonne of him was Semehi.
27 Semehi had syxteene sonnes & fyue daughters: but his brethren had not many chyldren, neyther was al the kynred of them lyke to the chyldren of Iuda in multitude.
28 And they dwelt at Beerseba, Molada, E and at Hazar Sual,
29 At Bilha, at Ezem, and at Tholad,
30 At Bathuel, at Horma, and at Ziklag,
31 At Bethmarcaboth, Hazar, Susim, at Bethbirei, and at Saaraim: These were their cities vnto the raigne of Dauid.
32 And their villages were: Etan, & Ain, Rimmon, Tochen, and Asan, fyue townes.
33 And al their villages that were rounde about the same cities, vnto Baal. This

the habitation of them, and their genealogie:

34 Mosobab, and Iamlech, and Iosa the sonne of Amasia,

F 35 And Joel, and Iehu the sonne of Iosibi, the sonne of Saraia, the sonne of Asiel,

36 And Elioenai, and Iaakoba, Isohaia, and Asaiah, Adiel, Isuiei, and Benaia,

37 And Ziza the sonne of Siphi, the sonne of Allon, the sonne of Iedaia, the sonne of Zimri, the sonne of Semaia.

38 These are famous captaynes in their kinredes, setting vp greatly the house of their fathers.

39 And they went to the entring in of Gedor, euen vnto the east syde of the valley, to seeke pasture for their sheepe:

40 And they founde fat pasture and good, and a wyde lande, quiet and fruiteful: for they of Ham had dwelt there before.

41 And these nowe afore written by name, came in the dayes of Hezekia king of Iuda, and smote the tentes of them, and the habitations that were found there, and destroyed them vtterly vnto this day, and dwelt in their roomes: because there was pasture there for their sheepe.

G 42 And somme of the children of Simeon went to mount Seir, euen fyue hundred menne, hauing for their captaynes, Phelathia, Nearia, Raphaia, & Oziel, the sonnes of Isi:

43 And smote the rest of the Amalekites that were escaped, and they dwelt there vnto this day.

The. v. Chapter.

1. The birthright taken from Ruben and geuen to the sonnes of Ioseph. 3. The genealogie of Ruben, 11. and Gad. 23. And of the halfe tribe of Manasse.

A 1 THE sonnes of Ruben, the eldest sonne of Israel (forasmuche as he was the eldest, and had defyled his fathers bed, his birthright was geuen vnto the sonnes of Ioseph the sonne of Israel: howbeit the genealogie is not reckened after his birthright.

Gen. 49. a. Exod. 6. b. Num. 26. a

2 For Juda preuayled aboue his brethren, and of his tribe came the cheefe, and the brethright was geuen to Ioseph.)

3 The sonnes then of Ruben the eldest sonne of Israel, were: Henoch, Phalu, Hezron, and Charmi.

4 The sonnes of Joel: Samaiah his sonne, Gog his sonne, and Semei his sonne,

5 Micah his sonne, Reaia his sonne, and Baal his sonne.

6 Beera his sonne, whom Thiglath Pilneser kyng of Assyria caryed away: for he was a great lorde among the Rubenites.

7 And when his brethren in their kinredes B reckened the genealogie of their generations, Ieiel and Zachariah were the cheefe,

8 And Bala the sonne of Azan, the sonne of Sema, the sonne of Joel, dwelt in Aroer, and so foorth vnto Nebo, and Baalmeon.

9 And eastwarde he inhabited vnto the entryng in of the wyldernesse, from the riuer Euphrates: for they had much cattel in the lande of Gilead.

10 And in the dayes of Saul, they warred with the Agarites, whiche were ouerthrowen by their hand: and they dwelt in their tentes throughout al the east (lande) of Gilead.

11 And the chyldren of Gad dwelt ouer agaynst them in the lande of Basan, euen vnto Salcha:

12 And in Basan Johel was the cheefest, and Sapham the next: then Janai, and Saphat.

13 And their brethren of the houshold of their fathers, were Michael, Mesullam, Seba, Jozai, Jachan, Zia, Eber, seuen.

14 These are the children of Abihail the C sonne of Huri, the sonne of Jaroah, the son of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz:

15 Ahi the sonne of Abdiel, the sonne of Guni, was a captaine of the household of their fathers.

16 And they dwelt in Gilead in Basan, and in her townes, and in al the suburbes of Saron, and in their borders.

17 And these were reckened by kinredes, in the dayes of Jotham kyng of Juda, and in the dayes of Jeroboam kyng of Israel.

18 The sonnes of Ruben, and of Gad, and of half the tribe of Manasse, were fighting menne, and able to beare shielde & swoorde, & to shoote with bowe, exercised in warre, euen foure and fourtie thousand, seuen hundred, and threescore, that went out to the warre.

19 And they fought with the Hagarites, with Jetur, Nephis, and Nodab.

20 And they were helped (of the Lorde) agaynst them, and the Hagarites were deliuered into their hande, and so were al that were with them: For they cryed to God in the battayle, and he hearde them, because they put their trust in him.

21 And they toke of their cattel, and of their D cammels, fyftie thousande and two hundred, and fyftie thousande sheepe, and two thousande asses, and of the soules of menne

an

an hundred thousande.

22 And there fel many wounded, because the warre was of god: And they dwelt in their steades, vntyl the time that they were caryed away.

D 23 And the children of the halfe tribe of Manasse, dwelt in the lande, from Basan vnto Baal Hermon, & Senir, and vnto mount Hermon: (for) they were growen to a great multitude.

24 And these were the heades of the householdes of their fathers: Epher, and Iesi, Eliel, and Azriel, Ieremia, and Hodauia, and Iahdiel, strong men and valiant, famous men, and heades of the householdes of their fathers.

25 And they transgressed agaynst the God of their fathers, and went a whooring after the goddes of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred vp the spirite of Phul king of Assyria, and the spirite of Thiglath Pilneser kyng of Assyria, and caryed them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah, Habor, Hara, and to the riuer Golan, vnto this day.

The.vi. Chapter.

10. The genealogie of the sonnes of Leui. 31. Their order in the ministerie of the tabernacle. 49. Aaron and his sonnes priests. 54. 57. Their habitation.

A 1 THE sonnes of Leui: Gerson, Caath, and Merari.

Gen. 46.b. 2 The sonnes of Caath: Amram, Izahar, Hebron, and Oziel.

3 The children of Amram: Aaron, Moses, and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar begate Phinehes, Phinehes begate Abisua.

5 Abisua begate Boki, Boki begate Ozi,

6 Ozi begate Zarahia, Zarahia begate Meraioth,

B 7 Meraioth begate Amaria, and Amaria begate Ahitob,

8 Ahitob begate Zadoc, and Zadoc begate Ahimaaz,

9 Ahimaaz begate Azaria, and Azaria begate Iohanan,

10 Iohanan begate Azaria, which ministred in the temple that Solomon buylt in Hierusalem.

11 Azaria begate Amaria, Amaria begate Ahitob,

2.Chr.26.c 12 Ahitob begate Zadoc, and Zadoc begate Sallum,

13 Sallum begate Helkia, & Helkia begate Azaria. 2.king 22.c 2.king.15.c

14 Azaria begate Saraia, and Saraia begate Iehozedech. C

15 And Iehozedech departed, when the lord caryed away Iuda and Hierusalem by the hande of Nabuchodonosor.

16 The sonnes of Leui: Gerson, Caath, and Merari. Exod.6.c.

17 And these be the names of the sonnes of Gerson: Libni, and Simhi.

18 And the sonnes of Caath were: Amram, Izahar, Hebron, and Oziel.

19 The sonnes of Merari: Mahali, and Musi: and these are the kinredes of Leui, concernyng their fathers.

20 The sonne of Gerson, was Libni, whose sonne was Iahath, and his sonne Zemma,

21 And his sonne Ioah, and his sonne Iddo, and his sonne Zerah, and his sonne Ieathrai.

22 The sonnes of Caath: Aminadab, and his sonne Korah, and his sonne Assir,

23 And his sonne Elcana, and his sonne Ebiasaph, and his sonne Assir, D

24 And Thahath was his sonne, and Uriel his sonne, and Ozi his sonne, and Saul was his sonne.

25 The sonnes of Elcana: Amasai and Ahimoth,

26 And Elcana: The sonnes of Elcana, Zophai, whose sonne was Nahath, M

27 And his sonne Eliab, and Ieroham his sonne, and Elcana his sonne.

28 And the sonnes of Samuel: the eldest Uasni, and Abia.

29 The sonnes of Merari: Mahali, and his sonne Libni, and his sonne Simhi, and his sonne Oza,

30 And his sonne Simha, & his sonne Haggia, and his sonne Asaia.

31 And these be they whom Dauid set for to sing in the house of the Lorde, after that the arke had rest.

32 And they ministred before the dwelling Exod.27.d place of the tabernacle of the congregation E with singing, vntyl Solomon had buylt the house of the Lorde in Hierusalem: and then they wayted on their offices, accordyng to the order of them.

33 These are they that wayted, with their chyldren, of the sonnes of Caath, Heman a singer, whiche was the sonne of Ioel the sonne of Samuel, 1.Sam.1.a.

34 The sonne of Elcana, the sonne of Ieroham, the sonne of Eliel, the sonne of Thoah,

35 The sonne of Zuph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai,

36 The ſonne of Elcana, the ſonne of Joel, the ſonne of Azaria, the ſonne of Zephania.
37 The ſonne of Thahath, the ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah.
38 The ſonne of Izahar, the ſonne of Caath, the ſonne of Leui, the ſonne of Iſrael:
39 And his brother Aſaph ſtoode on his right hande, and Aſaph was the ſonne of Barachia, the ſonne of Simha.
40 The ſonne of Michael, the ſonne of Baaſa, the ſonne of Melchia,
41 The ſonne of Athan, the ſonne of Zarah, the ſonne of Adaia,
42 The ſonne of Ethan, the ſonne of Zimma, the ſonne of Simhi,
43 The ſonne of Jahath, the ſonne of Gerſom, the ſonne of Leui.
44 And their brethren the ſonnes of Merari ſtoode on the leaſt hand, euen Ethan the ſonne of Kiſi, the ſonne of Abdi, the ſonne of Maluch,
45 The ſonne of Hazabia, the ſonne of Amazia, the ſonne of Hilkia,
46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Samer,
47 The ſonne of Mahli, the ſonne of Muſi, the ſonne of Merari, the ſonne of Leui. F
48 Their brethren alſo the Leuites were appointed vnto al manner of ſeruice of the tabernacle of the houſe of God.
49 But Aaron and his ſonnes burnt incenſe vppon the aulter of whole burnt offring, and on the aulter of incenſe, (and were appointed) for al that was to doo in the place moſt holy, and to make an attonement for them of Iſrael, accordyng to al that Moſes the ſeruant of God had commaunded.
50 Theſe are the ſonnes of Aaron: Eleazar his ſonne, whoſe ſonne was Phinehes, and his ſonne Abiſua.
51 And his ſonne Bocci, whoſe ſonne was Ozi, and his ſonne Zerahiah.
52 And the ſonne of him Maraioth, and his ſonne Amaria, and the ſonne of him Ahitob.
53 And Sadoc his ſonne, and Ahimaaz his ſonne.
54 And theſe are the dwelling places of them throughout their townes & coaſtes, euen of the ſonnes of Aaron throughout the kinredes of the Caathites: for ſo the lotte felle for them.
55 And they gaue them Hebron in the lande of Juda, and the ſuburbes therof rounde about it. Joſua. 14.d and.21.b.
56 But the feeldes of the citie, and the villages parteynyng thereto, they gaue to Caleb the ſonne of Jephune.
57 And to the ſonnes of Aaron they gaue the cities of refuge, euen Hebron and Libna with their ſuburbes, Jathir and Eſthemoa, with their ſuburbes.
58 And Hilen, with her ſuburbes, and Dabir with her ſuburbes,
59 Aſan and her ſuburbes, Bethſemes and her ſuburbes.
60 And out of the tribe of Beniamin, Geba and her ſuburbes, Alemeth and her ſuburbes, Anathoth and her ſuburbes: al their cities throughout their kinreds were thirteene.
61 And vnto the ſonnes of Caath, the remnant of the kinrede of the tribe, were cities geuen out of the halfe tribe of Manaſſe by lot, euen tenne cities.
62 And the ſonnes of Gerſom throughout their kinredes, had out of the tribe of Iſachar, out of the tribe of Aſer, & out of the tribe of Nephthali, and out of the tribe of Manaſſe in Baſan, thirtiene cities.
63 And vnto the ſonnes of Merari, were geuen by lot throughout their kinreds, out of the tribe of Ruben, and out of the tribe of Gad, & out of the tribe of Zabulon, twelue cities.
64 And the children of Iſrael gaue the Leuites cities, with their ſuburbes, G
65 And that by lot, out of the tribe of the chyldren of Juda, & out of the tribe of the chyldren of Simeon, and out of the tribe of the children of Beniamin, theſe cities, whiche they called by their names.
66 And they (that were) of the kinreds of the ſonnes of Caath, had cities & their coaſtes out of the tribe of Ephraim.
67 And they gaue vnto them cities of refuge, Sichem in mount Ephraim and her ſuburbes, Gaſer and her ſuburbes, Joſua.20.a
68 Jocmeam and her ſuburbes, Bethhoron and her ſuburbes,
69 Aialon and her ſuburbes, Geth Rimmon and her ſuburbes.
70 And out of the halfe tribe of Manaſſe, Aner and her ſuburbes, and Bileam and her ſuburbes, for the kinred of the remnant of the ſonnes of Caath.
71 And vnto the ſonnes of Gerſom, were geuen out of the kinrede of the halfe tribe of Manaſſe, Golon in Baſan and her ſuburbes, and Aſtharoth and her ſuburbes,
72 Out of the tribe of Iſachar, Kedes and her ſuburbes, Dabrath and her ſuburbes.
73 Ramoth alſo and her ſuburbes, Anem and her ſuburbes.
74 And out of the tribe of Aſer, Maſal and her ſuburbes, Abdon and her ſuburbes,
75 Hakock and her ſuburbes, Rehob and her ſuburbes.
76 Out of the tribe of Nephthali, Kedes in Galilee

Galilee and her ſuburbes, Hammon & her ſuburbes, Kiriathaim and her ſuburbes.

77 And vnto the reſt of the childzen of Merari, were geuē out of the tribe of Zabulon, Rimmon and her ſuburbes, Thabor and her ſuburbes.

78 And on the other ſyde Jozdane by Jericho, euen on the eaſt ſyde of Jozdane, (were geuen them) out of the tribe of Ruben, Bezer in the wyldernelſe, with her ſuburbes, Jahzah with her ſuburbes,

79 Kedemoth alſo with her ſuburbes, Mephaath with her ſuburbes.

80 Out of the tribe of Gad, Ramoth (in) Gilead with her ſuburbes, Mahanaim with her ſuburbes,

81 Heſbon with her ſuburbes, and Jazer with her ſuburbes.

The. vii. Chapter.

1. The genealogie of Iſachar. 6. Beniamin. 13. Nephthali. 14. Manaſſes. 20. Ephraim. 30. And Aſer.

A 1 THE ſonnes of Iſachar: Thola, Phua, Jaſub, Simron, foure.

2 And the ſonnes of Thola: Dzi, Rephaia, Jeriel, Jamai, Jebſam, & Semuel, whiche were heades in the houſholdes of their fathers: Of Thola (there were) menne of myght in their generations, whoſe number (was) in the dayes of Dauid two and twentie thouſande, and fyre hundzed. 2.Sa.24.a.

3 The ſonnes of Dzi: Izrahia. The ſonnes of Izrahia, Michael, Obadia, Joel, and Iehiah, fyue menne, al captaynes.

4 And with them in their generations after the houſhold of their fathers, were fyre and thirty thouſand ſouldiers, & valiant men of warre: For they had many wiues & ſonnes.

5 And their bzethzen among al the kinredes of Iſachar, were valiant menne of warre, reckened in al by their genealogies foure ſcoze and ſeuen thouſande.

6 (The ſonnes) of Beniamin: Bela, Becher, and Jediel, thzee.

B 7 The ſonnes of Bela: Ezbon, Dzi, Dziel, Jerimoth, & Iri, fyue, heades of the houſeholde of their fathers, menne of myght, and were reckened by their genealogies twenty and two thouſande, and thirtie and foure.

8 The ſonnes of Becher: Zemira, Joas, Eliezer, Elionai, Omri, Jeremoth, Abia, Anathoth, and Alamath: al theſe are the chyldzen of Becher.

9 And the number of them, after their genealogie and generations, and captaynes of the houſholdes of their fathers, menne of myght (were) twentie thouſande, and two hundzed.

10 The ſonnes of Jediel, Bilhan. The ſonnes of Bilhan: Jeus, Beniamin, Ehud, and Chanaana, Zethan, Tharſis, and Ahiſahar.

11 Al theſe are the ſonnes of Jediel, ancient heades and menne of warre, ſeuenteene thouſande and two hundzed, that went out harneſſed to battayle.

12 And Suppim and Huppim were the chyldzen of Ir: and the Huſites were the chyldzen of Aher.

13 The ſonnes of Nephthali: Jahziel, Guni, Jezer, and Sallum, the chyldzen of Bilha. Gen.30.a.

14 The ſonnes of Manaſſe: Azriel, whom his wyfe bare vnto him: But Aramiah his concubine bare Machir the father of Gilead. C

15 And Machir tooke wyues foz Huppim and Suppim: and the name of his ſiſter was Maacha, & the name of another ſonne was Zelophahad: and Zelophahad had daughters. Num.26.d. and.36.a.

16 And Maacha the wyfe of Machir bare a ſonne, and called his name Pherez: and the name of his bzother was Zeres, and his ſonnes were Ulam, and Recem.

17 The ſonne of Ulam: Bedan. Theſe are the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſe:

18 And his ſyſter Molecath bare Iſhud, Abieſer, and Mahelah.

19 And the ſonnes of Semida, were: Ahia, Sechem, Lichi, and Aniham.

20 The ſonnes of Ephzaim: Suthalah, whoſe ſonne was Bered, and Thahah his ſonne, and his ſonne Eladah, and Thahah his ſonne,

21 And Sabad his ſonne, and Suthelah his ſonne, and Eſer, and Elad: And the menne of Gath, that were bozne in that lande, ſlue them, becauſe they were comme downe to take away their cattel. D

22 And Ephzaim their father mourned many a day, and his bzethzen came to comfoꝛt him.

23 And when he went in to his wyfe, ſhe conceiued and bare him a ſonne, and he called the name of it Beria, becauſe it went euyl with his houſholde.

24 And his daughter was Seera, whiche buylt Bethhozon the neather, and alſo the vpper, and Ozen Seera.

25 And Raphah was his ſonne: whoſe ſonne was Reſeph, and Thelah, whoſe ſonne was Thaham,

26 And his ſonne Ladan, and his ſonne Amihud, and his ſonne Eliſama,

27 And his ſonne Nun, and his ſonne Joſuah.

E 28 Their possessions and habitations were in Bethel, and the townes that longed thereto, and vnto the east of Naeram, and on the west syde of Gazer with the townes thereof, Sichem and the townes thereof, Adaia and the townes thereof,

29 And along by the borders of the children of Manasse, Bethsean and her townes, Thaanach and her townes, Megiddo and her townes, and Dor and her townes: In those dwelt the children of Joseph the sonne of Israel.

30 The sonnes of Aser: Imna, Iesua, Isui, and Beria, and Serah their sister.

31 The sonnes of Beria, Heber, and Melchiel, whiche is the father of Birsaith.

32 And Heber begate Japhlet, Somer, Hotham, and Sua was their sister.

33 The sonnes of Japhlet, Pasah, Bimhal, & Asuah: these are the children of Japhlet,

34 The sonnes of Semer: Ahi, Rohga, Iehubba, and Aram.

F 35 And the sonnes of his brother Helem, Zophah, Imna, Seles, and Amal.

36 The sonnes of Zophah: Suah, Harnepher, Sual, Beri, and Imrah,

37 Bezer, Hod, Samma, Silsa, Iethran, and Beera.

38 The sonnes of Iether: Iephune, Pispa, and Ara.

39 The sonnes of Olla: Areh, Haniel, and Rezia.

40 All these were the children of Aser, and heades of their fathers house, noble menne, and myghty head captaynes: The number throughout the genealogie of them that were apt to the warre and battayle, was twentie and syxe thousande menne.

The. viii. Chapter.

I. The sonnes of Beniamin. 33. And race of Saul.

A 1 BEniamin begate Bela his eldest sonne, Asbel the seconde, and Aharah the thirde,

2 Nohah the fourth, and Raphah the fyfth.

3 And the sonnes of Bela, were: Addar, Gera, Abiud,

4 Abisua, Naaman, and Ahoha,

5 Gera, Sephuphan, and Huram.

6 All these are the sonnes of Ehud, and these are ancient heades among the inhabiters of Geba, and they caried them to Manahath:

B 7 Naaman, Ahia, and Gera, which Gera caried them away, and begate Oza, and Ahihud.

8 And he begate Saharaim in the feelde of Moab: after he had sent them away, Husim also, and Baarah were his wyues.

9 And he begate of Hodes his wife, Iobab, and Sibia, Mesa, and Malcham,

10 Ieuz, and Sachia, and Mirma: these were his sonnes (and) ancient fathers.

11 And of Husim he begate Ahitob, and Elpaal.

12 The sonnes of Elpaal, were: Eber, Misaham, and Samed, whiche buylt Ono, Lod, and the townes thereof.

13 Beria and Sema were ancient fathers among the inhabiters of Aialon, and they draue away the inhabiters of Geth,

14 And Aio, Sasac, and Ierimoth, C

15 Zebadia, Arad, and Ader,

16 Michael, and Ispa, & Ioha, the sonnes of Beria.

17 Zebadia, Mesullam, Hezeki, and Heber,

18 Ismerai also, & Iesliah, and Iobab the sonnes of Elpaal.

19 Iakim, and Zichri, and Sabdi,

20 Elienai, Zilthai, and Eliel,

21 Adaia, and Beraia, and Zimreth the D sonnes of Semhe.

22 Ispan, Eber, and Eliel,

23 Abdon, and Zichri, and Hanan,

24 Hanania, Elam, and Anathothia,

25 Iephdeia, and Phenuel, the sonnes of Sasac.

26 And Samserai, Seharia, and Athaliah,

27 Iaresiah, Elia, and Zichri, the sonnes of Ieroham.

28 These were ancient fathers & captaynes E in their kinredes, and these dwelt in Hierusalem.

29 And at Gibeon dwelt Abi Gibeon, whose wyfe was called Maacah.

30 And his eldest sonne was Abdon, then Zur, Cis, Baal, and Nadab,

31 Gedor, Ahio, and Zacher.

32 And Mikloth begate Simea: And these also dwelt with their brethren in Hierusalem, ouer against them.

33 Ner begate Cis, and Cis begate Saul, 1. Sam. 9. 8. and Saul begate Jonathan, Malchisua, Abinadab, and Esbaal.

34 And the sonne of Jonathan was Meribbaal, and Meribbaal begate Micah.

35 And the sonnes of Micah were Piton, F Melech, Tharea, and Ahaz.

36 And Ahaz begate Iehoada: and Iehoada begate Alemeth, Asmaueth, and Zimri: Zimri begate Moza.

37 Moza begate Binea, whose sonne was Rapha, and his sonne was Elasa, and his sonne Azel.

38 And Azel had sixe sonnes, whose names are these: Esricam, Bochri, Ismael, Searia, Obadia, and Hanan: al these were the sonnes of Azel.

39 And the sonnes of Esek his brother, were

were: Ulam his eldest, Jehus the seconde, and Eliphelet the thirde.

40 And the sonnes of Ulam were mighty men, and strong archers, and had many sonnes, and sonnes sonnes, an hundred and fyftie: Al these are of the sonnes of Beniamin.

The. ix. Chapter.

I. Al Israel and Iuda numbred. 10. Of the priestes and Leuites, 11. 18. and of their offices.

a[1] AND so al Israel numbred by kinredes, beholde, they are written in the booke of the kinges of Israel and of Juda, & were caryed away to Babylon for their transgression.

2 Euen the olde inhabiters that dwelt in their owne possessions and cities, the Israelites, the Priestes, Leuites, and Nathinei.

3 And in Hierusalem dwelt of the children of Juda, of the children of Beniamin, and of the children of Ephraim and Manasse:

4 Uthai the sonne of Amihud, the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez the sonne of Juda.

1. Esdras. 5 And of Siloni: Asaia the eldest, and his sonnes.

6 And of the sonnes of Zerah: Jehuel, and their brethren five hundred and ninetie.

7 And of the sonnes of Beniamin: Salu B the sonne of Mesullam, the sonne of Hodauia, the sonne of Asana.

8 And Ibneia the sonne of Jeroham: and Ela the sonne of Uzi, the sonne of Michri: and Mesullam the sonne of Sephatia, the sonne of Reuel, the sonne of Ibnia.

9 And their brethren, according their kinredes, nine hundred, fyftie and five: Al these were principal men, and auncient in the householdes of their fathers.

10 And of the priestes: Jedaia, Jehoiarib, and Jachin,

11 Azaria the sonne of Helkia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Maraioth, the sonne of Ahitob, the cheefest in the house of God.

12 And Adaiah the sonne of Jeroham, the sonne of Phashur, the sonne of Melchia: and Maasi the sonne of Adiel, the sonne of Jehezrah, ỹ sonne of Mesullam, the sonne of Mesillamith, the sonne of Immer.

13 And their brethren whiche were heades of the auncient householdes of their fathers, a thousande seuen hundred and threescore, actiue men for the worke of the seruice of the house of God.

14 And of the Leuites: Semeia the sonne of B Hasub, the sonne of Asricam, the sonne of Hasabia, of the sonnes of Merari.

15 And Bakbaker Heres, and Galal: and Mathania the sonne of Micah, the sonne of Zicri, the sonne of Asaph.

16 And Obadia the sonne of Semeia, the sonne of Galal, the sonne of Iduthun: and Berechia the sonne of Asa, the sonne of Elcana, that dwelt in the villages of the Netophathites.

17 The porters were, Sallum, Accub, Talmon, and Ahiman, and their brother: Sallum was the cheefe. Nehe. 11. e.

18 For they watched hytherto, euen vnto the kinges gate eastwarde " by course, of the children of Leui. " or, by companies.

19 And Sallum the sonne of Core, the sonne of Abiasaph, the sonne of Corah, and his brethren the Corathites of the house of their father, had their busynesse and office to keepe the porches of the tabernacle: and their fathers beyng ouer the hoast of the Lorde kept the entring.

20 And Phinehes the sonne of Eliazar was their foreguide, and the Lorde was with him.

21 And Zacharia the sonne of Meselemia, D keapt the watche before the doore of the tabernacle of the congregation.

22 Al these were chosen men to keepe the threesholdes, euen two hundred & twelue: and throughout al the genealogie were they numbred in their villages: and them dyd Dauid and Samuel the Seer institute, " because of their fidelitie. " or, in their perpetual office.

23 So they and their children had the ouersyght of the gates of the house of the Lord, euen of the tabernacle, " to keepe them. " or, by course.

24 In foure quarters dyd they keepe the watch: towarde the east, weast, north, and south. Num. 3. d.

25 And their brethren remayned in the countrey, & came after seuen dayes from time to time with them.

26 For the Leuites which had the ouersight of the vestryes and treasures of the house of God, were vnder the custody of foure notable porters.

27 And they lay rounde about the house of E God, because the keeping thereof parteyned to them, and they hadde the charge to open it euery morning.

28 And certayne of them had the rule of the ministring vessels, and brought them in and out by tale.

29 Some of them were appoynted to ouersee the vessels, and al the ornamentes of the sanctuarie, and the flowre, wine, oyle,

frankencense, and sweete odours.
30 And certayne of the sonnes of the priests, made oyntmentes of the sweete odours.
31 And Mathathia one of the Leuites (whiche was the eldest sonne of Sallum the Corathite) had the ouersyght of the thinges that were made in the frying panne.
32 And other of their brethren the sonnes of Cahath, had the ouersight of the shewebread, which they prepared euery sabboth.
G 33 These are the singers, euen auncient fathers of the Leuites, whiche dwelt in separate chambers, and were free: for they had to doo in the temple both day and nyght.
34 These were auncient fathers of the Leuites in their generations, and dwelt at Hierusalem.
35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wyfe was called Maacha.
36 His eldest sonne was Abdon, then Zur, Cis, Baal, Ner, and Nadab,
37 Gedor, Ahio, Zacharia, and Mikloth,
1.Sam.9.c. 38 And Mikloth begate Simeam: and they also dwelt with their brethren at Hierusalem, euen harde by them.
39 And Ner begate Cis, and Cis begate Saul, and Saul begate Jonathan, Malchisua, Abinadab, and Esbaal.
40 And the sonne of Jonathan, was Meribbaal: and Meribbaal begate Michah.
41 And the sonnes of Michah, were: Pithon, Melech, and Thahrea.
42 And Ahaz begate Jahza, Jahza begate Alameth, and Asmaueth, and Zimri, Zimri begate Moza,
43 Moza begate Benea, whose sonne was Rephaia, and his sonne was Elasa, and his sonne Azel.
44 And Azel had sixe sonnes, whose names are these: Azricam, Bochru, Jsmael, Searia, Obadia, and Hanan: These are the sonnes of Azel.

The.x. Chapter.

1. The batayle of Saul agaynst the Philistines. 4. In whiche he dyeth. 5. And his sonnes also. 13. The cause of Sauls death.

A 1 AND the Philistines fought agaynst Jsrael, and the men of Jsrael fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa.
1.Sam.31.a
2 And the Philistines followed after Saul and his sonnes, and the Philistines smote Jonathan and Abinadab, and Malchisua, the sonnes of Saul.
3 And the batayle went sore agaynst Saul, and the archers * founde hym, and he was wounded of shooters.
* or, hitte hym.
Judi.9.g. 4 Then sayde Saul to his harnesse bearer, Drawe thy swoord, and thrust me through therewith, that these vncircumcised come not and doo me shame. But his harnesse bearer would not, for he feared exceedingly: So Saul caught a swoorde, and fell vpon it. 1.Sam.31.c
5 And when his harnesse bearer sawe that Saul was dead, he fel on a swoord also, and dyed.
6 And thus Saul and his three sonnes, and al they of his house, dyed together.
7 And when al the men of Jsrael that were in the valley, sawe howe they fled, and that Saul and his sonnes were dead, they forsooke their cities, and ranne away: and the Philistines came and dwelt in them. B
8 And on the morowe when the Philistines came to strip the dead bodyes, they founde Saul & his sonnes ouerthrowen in mount Gilboa. 1.Sam.31.d
9 And when they had stript him, they tooke his head and his harnesse, and sent them into the lande of the Philistines rounde about, to shewe them vnto their idols, and to the people. 1.Sam.31.
10 And they put his harnesse in the house of theyr god, and set vp his head in the temple (a) of Dagon.
11 And when al they of Jabes (in) Gilead heard al that the Philistines had donne to Saul,
12 They arose, al the strongest of them, and fet away the body of Saul, and the bodyes of his sonnes, and brought them to Jabes, and buryed the bones of them vnder an oke in Jabes, and fasted seuen dayes.
13 So Saul dyed for his trespasse that he trespassed agaynst the Lorde, in that he keapt not the woorde of the Lorde, and in that he sought and asked counsaile of a woman that wrought with a spirite:
14 And asked not of the Lorde, and therefore he slue him, and turned the kingdome vnto Dauid the sonne of Jsai.

(a) The idol of the Philistines, which from the belly vpwarde was lyke a man, and frō the belly downeward had the fourme of a fyshe. 1.Sam. 28.

The.xi. Chapter.

5. The Iebusites rebel agaynst Dauid, from whom he taketh the towre of Sion.

THen al Jsrael geathered them selues to Dauid vnto Hebron, sayeing, A
2 Behold, we be thy bones, and thy fleash: & moreouer in time past, euen when Saul was king, thou leddest Jsrael out & in: and the Lorde thy God said vnto thee, Thou shalt feede my people Jsrael, & thou shalt be captayne ouer my people Jsrael.
3 Therfore came al the elders of Jsrael to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lorde: & they annoynted Dauid king ouer Jsrael,

Israel, according to the woord of the Lord, by the hand of Samuel.

1. Sa.16.a. 4 And Dauid and al Israel went to Hierusalem, (which is Iebus, where as were the Iebusites the inhabiters of the lande.)

5 And the inhabiters of Iebus sayd to Dauid, Thou commest not in here. Neuertheless, Dauid wan the castel of Sion, which is called the citie of Dauid.

2. Sam.5.b 6 And Dauid sayde, Whosoeuer smyteth the Iebusites firste, shalbe the principal captayne, and a lorde. So Ioab the sonne of Zaruia went first vp, and was made the cheefe captayne.

B 7 And Dauid dwelt in the castel (Sion) and therefore they called it the citie of Dauid.

8 And he buylt the citie on euery side, euen from Millo, rounde about: and Ioab repayred the reast of the citie.

9 And Dauid prospered, and waxed great, and the Lorde of hostes was with hym.

2. Sa.23.a. 10 These are the principal menne of power whom Dauid had, and that clane to hym in his kyngdome, with al Israel, to make hym kyng, according to the woorde of the Lorde ouer Israel.

11 And this is the number of the myghtye menne whom Dauid had: Iosobeam the sonne of Hachmoni, the cheefe among thirtie: he lyfte vp his speare agaynst three hundred, and wounded (them) at one tyme.

12 After hym was Eleazar his vnckles sonne, an Ahothite, whiche was one of the three myghtiest.

13 He was with Dauid at Pasdammim, and there the Philistines were geathered togeather to batayle: and there was there a parcel of grounde ful of barlye, and the people fledde before the Philistines.

C 14 And they stept forth into the myddest of the feeld, and saued it, and slue the Philistines, and the Lord gaue a great victorie.

15 And the three of the thirtie cheefe captaynes, went to a rocke, to Dauid, into the caue Adullam: and the host of the Philistines abode in the valley of Rephaim.

16 And when Dauid was in the holde, the Philistines watch was at Bethlehem that same tyme.

2. Sa.23.c. 17 And Dauid longed, and sayde, Oh that one woulde geue me drynke of the water of the wel that is at the gate at Bethlehem.

18 And the three brake through ỹ host of the Philistines, & drewe water out of the wel that was by the gate at Bethlehem, and tooke it, and brought it to Dauid: neuertheless, Dauid woulde not drynke of it, but rather offered it to the Lorde,

19 And sayde, My God forbyd it me that I shoulde doo this thyng: Shal I drynke the (a) blood of these menne, that haue put theyr lyues in ieopardie? for with the ieopardie of theyr lyues they brought it: therfore he woulde not drynke it. And this dyd these three myghtyest.

(a) That is, this water for the whiche they ventred theyr blood.

20 And Abisai the brother of Ioab, he also was captaine among three: For he lyfte vp his speare agaynst three hundred, & wounded them, & had a name among the three:

21 Yea among three, he was more honourable then the two, for he was their captayne, howbeit, he atteyned not to the (first) three.

D

22 Banaia the sonne of Iehoiada, the sonne of a very strong man, whiche had done many actes, of Cabzeel, he slue two strong (lions) of Moab, and went downe, and slue a lyon in a pyt in tyme of snowe.

" Somme rcade, men.

23 And he slue an Egyptian, whose stature was fyue cubites long, and in the Egyptians hande was a speare lyke a weauers beame: and the other went downe to hym with a waster, & plucked the speare out of the Egyptians hand, and slue him with his owne speare.

24 Suche thynges dyd Banaia the sonne of Iehoiada, and had the name among the three myghtiest,

25 And was honorable among thirtie: but atteyned not to the (first) three: and Dauid made hym of his counsayle.

26 The other menne of armes were these: Asahel the brother of Ioab, Elhanan his vnckles sonne, of Bethlehem:

27 Sammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ickes the Thekoite, Abieser the Anatothite,

E

29 Sibbecai ỹ Husathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baana the Netophathite,

31 Ithai the sonne of Ribai of Gibea (that parteyned) to the chyldren of Beniamin, Banaia the Phirathonite,

32 Hurai of the ryuer of Gaas, Abiel the Arbathite,

33 Azmaueth the Barahumite, Elihaba the Salabonite.

34 The sonnes of Hassem the Gezonite: Ionathan the sonne of Sage, an Hararite,

35 Ahiam the sonne of Sachar the Hararite, Eliphal the sonne of Ur.

36 Hepher the Mecherathite, Ahia the Pelonite,

37 Hezro the Carmelite, Naari the sonne of Ezbai.

F

38 Ioel the brother of Nathan, Mibhar the sonne of Agarai,

39 Zelec the Ammonite, Naharai a Berothite, the bearer of the harnesse of Ioab the sonne

sonne of Zarnia.
40 Ira the Iethrite, and Gareb a Iethrite,
41 Uria the Hethite, and Zabad the sonne of Ahlai,
42 Adina the sonne of Siza, a Rubenite, a captaine of the Rubenites, and thirty with hym.
43 Hanan the sonne of Maacah, and Iosaphat a Mithanite,
44 Dzia an Astherathite, Sama and Iehiel, the sonnes of Hothan, an Aroerite:
45 Iediel the sonne of Zimri, and Joha his brother, a Thosaite,
G 46 Eliel a Mahauite, Ieribai, and Iosaia the sonnes of Elnaam, and Ithma a Moabite,
47 Eliel and Obed, & Iasiel a Mesobaite.

The. xii. Chapter.

1. What they were that went with Dauid when he fledde from Saul. 23. What they were that came vnto hym vnto Hebron out of euery tribe, to make hym kyng.

A 1 These are they þ came to Dauid to Ziklag, whyle he yet keapt hym selfe close because of Saul the sonne of Cis: and they were very strong helpers in batayle,
Judic. 20. c
2 They were weaponed with bowes, and coulde hurle stones with the ryght hande, and with the leaft, and shoote arrowes out of a bowe, and were of Saules brethren, euen of Beniamin.
3 The cheefest were Ahiezer and Joas the sonnes of Samaa a Gibeonite, and Iezuel and Pelet the sonnes of Asmaueth, and Beracah, and Iehu the Anathotite.
4 And Ismaia a Gibeonite, a myghty man among thirtie, and moze then the thirtie: Jeremia, Iehaziel, Iehonan, and Iosabad of Gedoz.
5 Eleusai, Jerimoth, Bealia, Semaria, and Saphatia the Haraphites.
6 Elcana, Iesia, Azarael, Ioezer, Iosebeam, Cozanites.
B 7 Joela and Zebadiah the sonnes of Jeroam of Gedoz.
8 And of the Gadites there separated them selues, somme vnto Dauid into the hold of the wyldernesse, menne of myght, & menne apte foz the warre, and that coulde handle shielde and speare, whose faces were lyke the faces of (a) lyons, and they were as soyft as the Roes in the mountaynes.
(a) Meanyng fierce and terrible.
9 Ezer the firste, Obadia the seconde, and Eliab the thirde,
10 Masmana the fourth, Jeremia the fifth,
11 Atthai the sixth, Eliel the seuenth,
12 Johanan the eyght, Elsabad the ninth,
13 Jeremia the tenth, and Machbanai the eleuenth.
14 These were of the sonnes of Gad, & were captaynes ouer the menne of warre: one of the least coulde resist an hundzed, and the greatest a thousande. C
15 These are they that went ouer Jozdane in the (b) first moneth, when he had filled ouer al his bankes, and they put to flyght al them of the valley, both toward the east and weast. (b) Marche.
16 And there came of the chyldzen of Beniamin and Juda, to the holde vnto Dauid.
17 And Dauid went out to meete them, and answeared, and sayde vnto them, If ye be come peaceably vnto me, to helpe me, mine hart shalbe knyt vnto you: but if you come to betraye me to myne aduersaries, seeyng there is no wickednesse in myne handes, the God of our fathers looke thereon, and rebuke it.
18 And the (c) spirite came vpon Amasai, whiche was the cheefe among thirtie, and sayde, Thyne are we Dauid, and on thy side, thou sonne of Isai: Peace, peace be vnto thee, and peace be to thy helpers, foz thy God is thy helpe. Then Dauid receiued them, and made them heades of companies of the menne of warre. (c) The spirite of boldnesse. Tob. 12. d.
19 And there fel somme of Manasse to Dauid, when he came with the Philistines agaynst Saul to batayle, but they helped them not: foz the lozdes of the Philistines tooke aduisement, and sent hym away agayne, sayeing, He wyl fal to his maister Saul, to the ieopardie of our heades. 1. Sam. 29.
20 As he went to Ziklag, there fel to hym of Manasse, Adna, Iozadad, Iediel, Michael, Iozabad, Elihu, & Zilthai, heades of the thousandes that were of Manasse.
21 And they holpe Dauid agaynst (d) the rouers: foz they were al myghty menne of warre, and captaynes in the host. D
22 Foz at that time there came one oz other to Dauid, day by day to helpe hym, vntyl it was a greate holle, lyke the holle of God. (d) The Amalechites, whiche had burned the citie Ziklag. 1. Sam. 30.
23 And this is the number of the cheefe captaynes that were prepared to batayle, and came to Dauid to Hebzon, to turne the kyngdome of Saul to hym, accozdyng to the woozde of the Lozde.
24 The chyldzen of Juda that bare shielde and speare, were fiue thousande, and eight hundzed, ready prepared to the warre.
25 Of the chyldzen of Simeon, menne of myght to warre, seuen thousande, and one hundzed.
26 Of the chyldzen of Leui, foure thousand and fiue hundzed.

27 And

27 And Iehoiada was the cheefe of them of (e) Aaron, and with hym three thousande and seuen hundred.

(e) Of the Leuites whiche came by discent of Aaron.

28 And Zadoc a young man, strong and valiant, and of his fathers housholde twentie and two captaynes.

29 And of the chyldren of Beniamin the brother of Saul, three thousande: & a great part of them dyd vnto that tyme folow the house of Saul.

30 And of the children of Ephraim, twentie thousand and eyght hundred, mightie men of warre, and famous men in the household of theyr fathers.

31 And of the halfe tribe of Manasse, eighteene thousande, which were appoynted by name, to come, and make Dauid kyng.

32 And of the chyldren of Issachar, whiche were men that had vnderstandyng of the tymes, to knowe what Israel ought to doo, the heades of them were two hundred: and al theyr brethren were at theyr wyl.

33 And of Zabulon, which went out to battayle: expert in warre, & in al instruments of warre, fiftie thousande, whiche coulde set the battayle in araye, they were not of double hart.

34 And of Nephthali, a thousand captaines, and with them, with shielde and speare thirtie and seuen thousande.

35 And of Dan, expert in battayle, twentie and eight thousande, and syxe hundred.

36 And of Aser, that went out to the warre, and keapt the forefrunt of the battayle, fourtie thousande.

37 And of the other syde of Iordane, of the Rubenites and Gadites, and of the halfe tribe of Manasse, with al manner of instrumentes of warre, an hundred and twentie thousande.

38 (f) Al these were men of warre, keeping the forefrunt of the battayle (and) with perfect hart came to Hebron to make Dauid king ouer al Israel: & al the rest of Israel was of one accorde to make Dauid kyng.

(f) So the whole host were three hundred, twentie and two thousande, two hundred, twentie and two.

39 And there they were with Dauid three dayes eatyng and drynkyng: for theyr brethren had prepared for them.

40 Moreouer, they that were nygh them, euen vnto Issachar, Zabulon, & Nephthali, brought bread on asses, cammels, mules, and oxen, and meate, flowre, sygges, reasynges, wine, and oyle, oxen, and sheepe abundantly: For there was ioy in Israel.

The.xiii.Chapter.

7. The arke is brought agayne from Kiriath-iarim to Hierusalem. 9. Oza dyeth, because he toucheth it.

1 AND Dauid counsayled with the captaynes of thousandes and hundredes, and with al the lordes, A

2 And sayd vnto al the congregation of Israel, If it seeme good to you, and that it be of the Lord our God, we wil sende abroade vnto our brethren that are leaft in al the lande of Israel, and with them also to the priestes & Leuites whiche are in theyr suburbes, to geather them togeather vnto vs:

3 And we wyl bryng agayne the (a) arke of our God to vs: for we regarded it not in the dayes of Saul.

(a) His first care was to restore religion.

4 And al the congregation was content that he shoulde doo so: for the thing seemed good in the eyes of al the people.

5 So Dauid geathered al Israel togeather, from (b) Sihor in Egypt, vnto the entryng of Hemath, to bryng the arke of the Lorde from Kiriath-iarim.

2.Sam. 6.2

(b) That is, Nilus.

6 And Dauid went vp, and al Israel, to an hygh place towarde Kiriath-iarim, that was in Iuda, to fetche thence the arke of the Lorde God that dwelleth betweene the Cherubims, where his name is called on.

7 And they caried the arke of God in a new carte out of the house of Abinadab: and Oza and his * brother guided the cart.

* or, Ahio.

8 And Dauid, and al Israel, played before the (arke of) God with al theyr might, with syngyng, and harpes, psalteries, and tymbrels, and cymbales, and trumpets.

9 And when they came vnto the threshyng floore of Chidon, Oza put foorth his hand to holde the arke, for the oxen stumbled.

10 And the Lorde was wroth with Oza, and (c) smote hym, because he put his hand to the arke: and there he dyed before God.

(c) Oza punished because he tooke vpon him an office whereunto he was not called, for it was the priestes office. Num. 4. verse. 15. so that al good intentes be condemned, except they be cómaunded by the woorde of God.

11 And Dauid was out of quiet, because the Lorde had rent a rent in Oza: and he called the name of that place, The renting of Oza, vnto this day.

12 And Dauid was afrayde of God that day, saying, Howe shal I bryng the arke of God home to me?

13 And so Dauid brought not the arke home to hym to the citie of Dauid: but caryed it into the house of Obed Edom, a Gethite.

14 And the arke of God remayned with Obed Edom, euen in his house three monethes: and the Lorde blessed the house of Obed Edom, and al that he had.

The.xiiii.Chapter.

2. Hiram sendeth wood and woorkemen to Dauid. 8. 14. By the counsayle of God, he goeth agaynst the Philistines, and ouercommeth them.

1 SO Hiram the kyng of "Tyre sent messengers to Dauid, and timber of Cedar trees, A

" Hay.

trees, with masons and carpenters to build hym an house.

2 And Dauid perceiued that the Lord had confirmed him kyng vpon Israel, and that his kyngdome was lift vp on high, because of his (a) people Israel:

(a) Because of Gods promise made to the people of Israel.

3 And Dauid tooke yet moe wiues at Hierusalem, & begat mo sonnes and daughters.

4 These are the names of his children whiche were borne vnto him at Hierusalem: Samua, Sobab, Nathan, and Solomon,

5 Ibhar, Elisua, and Eliphelet,

6 Noga, Nepheg, and Japhia,

ℬ 7 Elisama, Beeliada, and Eliphalet.

8 And when the Philistines heard that Dauid was annoynted kyng vpon al Israel, al the Philistines went vp to seeke Dauid: and Dauid heard of it, and went out agaynst them.

9 And the Philistines came in, and spread them selues through ỹ valley of Rephaim.

10 And Dauid (b) asked counsayle at God, saying, Shal I goe against ỹ Philistines? & wilt thou deliuer them into mine hande? 11 And the Lorde sayde vnto him, Goe vp: for I wil deliuer them into thyne hande. And so they came vp to Baal Perazim, and Dauid smote them there, and Dauid sayd, God hath diuided mine enimies with mine hand, as a man would diuide water: And therefore they called the name of that place Baal Perazim.

(b) Dauid asked counsel at God, before he enterprised warre.

12 And when they had leaft theyr goddes there, Dauid gaue a commaundement, and they were burnt with fire.

ℭ 13 And the Philistines came togeather agayne, and * rushed into the valley.

* or, spread abroade.

14 And Dauid asked agayne at God, and God sayde to hym, Goe not vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

2. Sam. 5. verse. 23.

15 And when thou hearest a sound goe in the toppes of the mulberie trees, then go out to battayle: for God is gonne foorth before thee, to smyte the host of the Philistines.

16 Dauid therefore did as God commaunded hym, and they smote the host of the Philistines, from Gibeon, to Gazer.

17 And the fame of Dauid went out into al landes, and the Lord made al nations feare hym.

The. xv. Chapter.

25. Dauid bryngeth the arke with ioy.
29. And daunceing before it, is despised of his wife Michol.

ℵ 1 AND Dauid made hym houses in the citie of Dauid, & prepared a place for the arke of God, and pyched for it a tent.

3 Then Dauid said, The arke of god ought not to be caryed, but of the Leuites: For them hath the Lorde chosen to beare the arke of the Lord, and to minister vnto hym for euer. Num. 4. a.

3 And Dauid geathered al Israel togeather to Hierusalem, to fetch the arke of the lord vnto his place whiche he had ordeyned for it. 2. Sam. 6. b

4 And Dauid brought togeather the children of Aaron and the Leuites.

5 Of the sonnes of Caath, was Uziel the cheefe, and of his * brethren there were an hundred and twentie.

* or, kynsmen.

6 Of the children of Merari, Asaia the cheefe, and of his brethren, two hundred and twentie.

7 Of the sonnes of Gerson, Joel the cheefe, and of his brethren, an hundred and thirtie. ℬ

8 Of the children of Elizaphan, Semaia the cheefe, & of his brethren, two hundred.

9 Of the sonnes of Hebron, Eliel the cheefe, and of his brethren, foure score.

10 Of the sonnes of Oziel, Aminadab the cheefe, and of his brethren, an hundred and twelue.

11 And Dauid called Zadoc & Abiathar the priestes, and the Leuites, Uriel, Asaia, Joel, Semaia, Eliel, and Aminadab,

12 And sayd vnto them, Ye that are the principal fathers of the Leuites, see that ye be holy with your brethren, that ye may bring in the arke of the Lord God of Israel, vnto the place that I haue prepared for it.

13 For because ye were not there at the first, the Lorde our God made a rent among vs, for that we sought hym not as the fashion ought to be. 1. Par. 13. b.

14 So the priestes and the Leuites sanctified them selues, to fetch the arke of the lord God of Israel. ℭ

15 And the children of the Leuites bare the arke of God vpon theyr shoulders, with staues theron, as Moses commaunded, according to the worde of the Lorde. Exod. 25. b. Num. 4. b.

16 And Dauid spake to the cheefe heades of the Leuites, that they shoulde appoynt certayne of theyr brethren to syng, with instruments of musicke, psalteries, harpes, and cymbales, that they myght make a sounde, and to syng on hygh with ioyfulnesse.

17 And the Leuites appoynted Heman the sonne of Joel, and of his brethren, Asaph the sonne of Berechia, and of the sonnes of Merari, and of theyr brethren, Ethan the sonne of Cusaia.

18 And with them, their brethren of the second degree, Zacharia, Ben, Jaziel, Semiramoth,

ramoth, Jehiel, Unni, Eliab, Benaia, Maasiah, Mathathia, Eliphale, Miknia, Obed Edom, and Jeiel, porters.

19 So Heman, Asaph, and Ethan, the singers, made a sounde with cymbales of brasse.

20 And Zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasia, and Banaia, played " with psalteries to sing with.

" or, alamoth.

21 Mathathia, Eliphale, Miknia, Obed Edom, Jeiel, & Azaia, played with harpes of eyght strynges, to prouoke them to sing.

D Psalm. 46.

22 And Chenania the cheefe of the Leuites was maister of the songue: for he taught other to sing, because he was a man of vnderstandyng.

23 Berechia and Elkana keapt the dooze of the arke.

24 And Sebania, Josaphat, Nathanael, Amasai, Zacharia, Banaia, and Eliezer the priestes, dyd blowe with trumpettes before the arke of God: And Obed Edom, and Jehia were kepers of the dooze of the arke.

25 And Dauid, and the elders of Israel, & the captaynes ouer thousandes, went to fetche the arke of the couenant of the Lord out of the house of Obed Edom with gladnesse.

2. Sam. 6. c

26 And when (a) God helped the Leuites that bare the arke of the couenant of the Lorde, they (b) offered seuen oxen, and seuen rammes.

(a) That is, gaue them strength to execute their office.

(b) Beside the oxe and the fat beast which Dauid offered at e e nerysixt pace 2. Sam. 6. b.

27 And Dauid had on hym a lynnen garment, like as had also al ỹ Leuites that bare the arke, and so had the singers, and Chenania the ruler of the songue, with the singers: and Dauid had vpon hym an Ephod of lynnen.

28 And al they of Israel brought the arke of the Lordes couenant, with showting and blowyng of the shawme, and trumpettes, making a noyse with cymbales, psalteries, and harpes.

29 And as the arke of the (c) couenant of the Lorde came into the citie of Dauid, Michol the daughter of Saul looking out at a wyndow, saw king Dauid daunsing & playing, and she despised him in her hart.

(c) It is called a couenant, because it is the signe or sacrament wherby they were put in remẽbrance of the lordes couenant made with them.

The.xvi. Chapter.

1. The arke beyng placed, they offer sacrifices. 8. Dauid appoynteth a notable psalme to be song in the prayse of the Lord.

A 1 SO they brought in the arke of God, and set it in the myddest of the tent that Dauid pitched for it: and they offered whole burnt sacrifices, and peace offerinnges before God.

2 And when Dauid had made an end of offeryng the whole burnt offerynges, & peace offerynges, he (a) blessed the people in the name of the Lorde.

(a) He called vpon the name of god desiring him to prosper the people: & geue good successe to the begynnynges.

3 And he dealt to al Israel, both man and woman, a cake of bread, & a peece of flesh, and a flagon of wyne.

4 And he appoynted certaine of the Leuites to minister before the arke of the Lord, and to (b) shewe foorth and to thanke & prayse the Lorde God of Israel.

(b) The benefites of god towardes his people.

5 And Asaph was the cheefe, and nexte to hym Zacharia, Jeiel, Semiramoth, Jehiel, Mathathia, Eliab, Benaia, Obed Edom, and Jeiel, with instrumentes, psalteries, and harpes: but Asaph made a sound with cymbales.

6 Banaia and Jahaziel, priestes, blew with trumpettes continually before the arke of the couenant of God.

7 And that same tyme Dauid (c) did appoynt cheefely to thanke the Lorde by Asaph and his brethren.

B Psalm. 105. (c Dauid gaue them this psalme to praise the lorde signifiyng, that in al our doinges, the name of god ought to be praysed, and called vpon.

8 Confesse you (c) vnto God, cal vpon his name: cause the people to vnderstande his deuices.

9 Sing vnto him, sing psalmes vnto him: talke you of al his woonderous woorkes.

10 Glory ye in his holy name: let the harte of them reioyce that doo seeke God.

11 Seeke God and his strength: seeke his face euermore.

12 Remember the marueylous woorkes that he hath donne: his woonders, and the iudgementes of his mouth.

13 Ye seede of Abraham his seruant, ye his chosen children of Jacob, he is God our Lorde: his iudgementes are in al the earth.

14 He hath ben myndeful alwayes of his couenant (for he promised a woord to a thousande generations:) euen of his couenant that he made with Abraham, and of his othe vnto Isahac.

C

15 And he appoynted the same vnto Jacob for a lawe: and to Israel for an euerlasting couenant,

16 Saying, Unto thee I wyl geue the land of " Chanaan: " ỹ lot of your inheritance.

" Kenaan. " Lorde wherewith portions of inheritances were measured.

17 When they were a fewe menne in number, and had benne strangers but a litle whyle in it: and when they went from one nation to another, from one kyngdome to another people,

18 He suffered no man to " do them wrong: yea, he reproued euen kyngs for ther sakes.

" Deceiue them.

19 Touch not myne annoynted, and doo my prophetes no harme.

20 Syng vnto the Lorde, al the earth: and shewe from day to day his saluation.

Psalm. 96. D

21 Tel of his glory among the heathen: his woonderful deedes among al nations.

22 For

22 For great is the Lorde, and worthye to be prayſed exceedingly: he is to be feared aboue al goddes.

" vanitie and no god. 23 For al the goddes of the people are " but idolles: but the Lord made heauen.

24 Prayſe and honour are in his preſence: ſtrength and gladneſſe are in his place.

25 Geue vnto the Lorde, ye kinredes of people: geue vnto the Lorde glory & dominion.

26 Geue vnto the Lorde the glory due vnto his name: bryng ſacrifices, and come before hym, and worſhyppe the Lorde in his glorious ſanctuarie.

27 Let al the earth feare hym: ſurely the worlde ſhalbe ſtable, and not moue.

℣ 28 Let the heauens reioyce, and let the earth be glad: and let menne tel among the nations that the Lorde is kyng.

29 Let the ſea roare, and the fulneſſe therof: let the feeldes reioyce, & al that is therein.

30 Then ſhal the trees of the wood reioyce at the preſence of the Lorde: becauſe he commeth to iudge the earth.

31 O geue thankes vnto the Lorde, for he is good: for his mercy endureth euer.

32 And ſay ye, Saue vs, O God our ſaluation, geather vs togeather, and delyuer vs from among the heathen: that we maye geue thankes to thy holy name, and tryumph in the prayſe of thee.

33 Bleſſed be the Lorde God of Iſrael for euer and euer: and let al the people ſay Amen, and prayſe the Lorde.

34 And ſo he leafte there before the arke of the Lordes couenant, Aſaph and his brethren, to miniſter before the arke continually, euery day " his dayes worke.

" or, in his course.

℣ 35 And Obed Edom and his brethren, three ſcore and eyght: and Obed Edom the ſonne of Idithun, and Hoſa, were appoynted to be porters.

36 And Zadoc the prieſt, & his brethren the prieſtes, were before the tabernacle of the Lorde in ỹ hygh place that was at Gibeon,

37 To offer whole burnt offerynges vnto the Lorde, vppon the whole burnt offerynge aulter, perpetually in the morning and euenyng, accordyng to al that whiche is written in the lawe of the Lord, which he commaunded Iſrael.

38 And with them were Heman and Idithun, and other that were choſen, whoſe names were expreſſed, to geue thankes to the Lorde, that his mercie (laſteth) euer.

39 And with them did Heman and Idithun ſing with trumpettes and cymbales, making a ſweete melodie with inſtrumentes of muſicke, and godly ſongues, and the ſonnes of Idithun were porters.

40 And al the people departed euery man to his houſe, and Dauid returned to bleſſe his houſe.

The. xvii. Chapter.

12. Chriſte is promiſed vnder the figure of Solomon.

1 AND when Dauid dwelt in his houſe, he ſayde to Nathan the prophete, Loe, I dwel in an houſe of Cedar tree, but the arke of the Lordes couenant remayneth vnder (a) curtaynes. A

2 And Nathan ſayde vnto Dauid, Doo al that is in thyne hart, for God is with thee. 2. Sam. 7. a

3 And the ſame nyght the worde of God came to Nathan, ſayeing,

4 Goe and tel Dauid my ſeruant, Thus ſayth the Lord, Thou ſhalt not buylde me an houſe to dwel in:

5 For I haue dwelt in no houſe ſince the day that I brought out the chyldren of Iſrael, vnto this day: but haue gonne from tent to tent, and from one dwellyng place to another.

6 And wherſoeuer I haue (b) walked with al Iſrael, ſpake I euer one worde to anye of the iudges of Iſrael, whom I commaunded to feede my people, ſaying, Why haue ye not buylte me an houſe of Cedar tree?

7 Nowe therefore, thus ſhalt thou ſay vnto my ſeruant Dauid, Thus ſayth the Lorde of hoſtes, I tooke thee from the ſheepe coate, and from folowyng the ſheepe, that thou ſhouldeſt be captayne ouer my people Iſrael: B

8 And I haue benne with thee whyther ſoeuer thou haſt walked, and haue weeded out al thine enimies out of thy ſight, & haue made thee a name, lyke the name of the greateſt menne that are in the earth.

9 And I haue ordeyned a place for my people Iſrael, & made it faſt, ſo that now they may dwel in theyr place, & moue no more: neyther ſhal the chyldren of wickedneſſe vexe them any more, as at the begynnyng.

10 And ſince the tyme that I commaunded iudges to be ouer my people Iſrael, I haue ſubdued al thyne enimies: and I tolde thee that the Lorde woulde buylde thee an houſe.

11 This alſo ſhal come to paſſe: When thy dayes be expired, that thou muſt goe vnto thy fathers, I wyl rayſe vp thy ſeede after thee, which ſhalbe of thy ſonnes, and I wyl ſtablyſhe his kyngdome.

12 He ſhal buylde me an houſe, and I wyl ſtablyſhe his ſeate for euer.

13 I wyl be his father, and he ſhalbe my ſonne, and I wyl not take my mercie away from hym, as I tooke it from hym that was

(a) In tentes couered with ſkynnes.

(b) Meanyng where ſoeuer his arke wēt, whiche was the ſigne of his preſence

was before thee.

C 14 But I wyl stablyshe hym in myne house and my kyngdome for euer, and his seate shalbe sure for euermore.

15 Accordyng to al these woordes, and accordyng to al this vision, dyd Nathan tel kyng Dauid.

16 And Dauid the kyng came, and sate before the Lorde, and sayde, What am I, O Lorde God, and what is myne house, that thou hast promoted me thus farre?

17 And yet this seemed litle in thyne eyes, O God: but thou hast also spokē of thy seruantes house for a great while to come, and hast looked vpon me, as vpon a man of high degree, O Lorde God.

18 What shal Dauid desyre more of thee, for the honour of thy seruant? For thou hast knowen thy seruant.

19 O Lorde, for thy seruantes sake, euen accordyng to thyne owne hart, hast thou donne al this magnificence, to shewe al great thinges.

20 Lorde, there is none lyke thee, neyther is there any God besydes thee, accordyng to al that we haue heard with our eares.

D 21 Moreouer, what nation on the earth is lyke thy people Israel, to whom God hath vouchsafed to come, & redeeme them to be his owne people, and to make thee a name of excellencie & terriblenesse, with casting out nations from before the people whom thou hast deliuered out of Egypt?

22 Thy people of Israel diddest thou make thyne owne people for euer, and thou Lord becamest their God.

23 Therfore now, Lord, let the thyng that thou hast spoken concerning thy seruant and his house, be true for euer, that thou Lorde doo as thou hast sayde.

24 Let it come to passe, that thy name may be magnified for euer, that it may be sayd, The Lorde of hostes is the God of Israel, euen the God of Israel, & the house of Dauid thy seruant endureth stable before thee.

25 For thou, O my God, hast tolde thy seruant that thou wylt buylde him an house, and therefore thy seruant hath founde in his hart to pray before thee.

26 And nowe, Lorde, thou art God, & hast promised this goodnesse vnto thy seruant.

27 Nowe therfore, let it be thy pleasure to blesse the house of thy seruant, that it may continue before thee for euer: For whom thou blessest, O Lorde, the same is blessed for euer.

The.xviii.Chapter.

1. The battel of Dauid agaynst the Philistines. 2, And agaynst Moab, 3. Zoba, 5. Aram, 12. and Edom.

1 AND after this, Dauid smote the Philistines, and subdued them, and tooke Geth, & the townes that longed thereto, out of the handes of the Philistines. A 2.Sam.8.a.

2 And he smote Moab, and the Moabites became Dauids seruantes, and payed him tribute.

3 And Dauid smote Hadarezer kyng of Zoba, vnto Hanath, as he went to stablishe his dominion by the riuer Euphrates.

4 And Dauid tooke from hym a thousande charets, and seuen thousand horsemen, and twentie thousand footemen, and destroyed al the charrets, but reserued of them an hundred charrets.

5 And when ỹ Syrians of Damascus came to helpe Hadarezer kyng of Zoba, Dauid slue of the Syrians twentie and two thousande.

6 And Dauid put (souldiers) in Syria Damascus, and the Syrians became Dauids seruantes, and brought hym tribute: and the Lorde preserued Dauid in al that he went to.

7 And Dauid tooke the shieldes of golde that were on the seruantes of Hadarezer, and brought them to Hierusalem. B

8 And from Thebhath, and from Chun, cities of Hadarezer, brought Dauid exceeding muche brasse, wherewith Solomon made the brasen lauatorie, the pyllers, and the vesselles of brasse.

9 And when Thogu king of Hemath heard, howe Dauid had beaten al the * strength of Hadarezer kyng of Zoba, 1.Sam. 7.b Jerem.51.c. * or, host.

10 He sent * Hadoram his sonne to kyng Dauid, to make peace with hym, and to blesse hym, because he had fought agaynst Hadarezer, and beaten hym, (for Thogu had warre with Hadarezer) and (Hadoram brought) al manner of iewels of golde, syluer, and brasse, with hym. * or, Joram

11 And kyng Dauid dedicated them vnto the Lord, with the syluer and golde that he brought from al nations, frō Edom, from Moab, from the children of Ammon, from the Philistines, and from Amalec.

12 And Abisai the sonne of Zaruia slue of the Edomites in the salt valley, eyghteene thousande,

13 And put souldiers in Edom, and al the Edomites became Dauids seruants: thus the Lorde keapt Dauid in al that he tooke in hande.

14 And Dauid raigned ouer al Israel, and executed iudgement and ryghteousnesse among al his people. C

15 And Joab the sonne of Zaruia was ouer the host, and Iolaphat the sonne of Ahilud recorder.

16 And

16 And Zadoc the sonne of Ahitob, and Abimelech the sonne of Abiathar, were the priestes, and Sausa was scribe,
17 And Banaia the sonne of Jehoiada, was ouer the Crethites, and the Phelethites: and the sonnes of Dauid were next vnto the kyng.

The. xix. Chapter.

4. Hanon kyng of the children of Ammon dooth great iniuries to the seruantes of Dauid. 6. He prepareth an armie agaynst Dauid, 15. and is ouercome.

A 1 AFter this, Nahas the kyng of the chil-
2. Sa. 10. a. dren of Ammon dyed, and his sonne reigned in his steade.
2 And Dauid sayde, I wil shewe kyndnesse vnto Hanon the sonne of Nahas, because his (a) father dealt kindly with me. And Dauid sent messengers to comfort hym ouer the death of his father, and the seruants of Dauid came into the lande of the chyldren of Ammon, to Hanon, to comfort him.
3 But the lordes of the children of Ammon sayd to Hanon, Thynkest thou that Dauid dooth honour thy father in thy syght, that he hath sent comforters vnto thee? Are not his seruantes come to (b) searche, to looke, and espye out the lande?
4 Wherfore, Hanon toke Dauids seruants, and (c) shaued them, and cut of theyr coates hard by theyr buttockes, & sent them away.
5 And there went certayne and told Dauid howe the men were serued: and the kyng sent to meete them, (for the men were exceedingly ashamed) and the kyng sayd, Tary at Jericho, vntil your beardes be growen, and then returne.
6 And when the chyldren of Ammon sawe that they stanke in the sight of Dauid, Hanon & the chyldren of Ammon, sent a thousand talents of syluer, to hire them charets and horsmen out of Mesopotamia, and out of Syria, Maacha, and out of Zoba.
B 7 And they hyred thirtie and two thousand charets, and the kyng of Maacha and his people, whiche came and pytched before Medeba: and the children of Ammon gathered them selues togeather from their cities, and came to battel.
8 And when Dauid heard of it, he sent Joab and al the host of strong men.
9 And the chyldren of Ammon came out, & put them selues in aray to battayle, before the gate of the citie: and the kynges that were come, keapt them by them selues backe in the feelde.
10 When Joab also saw that the frunt of the battayle was agaynst hym before & behynde, he chose out of al the chosen men of Israel, and put them in aray agaynst the Syrians.
11 And the reast of the people he deliuered vnto the hande of Abisai his brother, and they put them selues in aray agaynst the chyldren of Ammon.
12 And he sayd, If the Syrians be to strong for me, thou shalt succour me, and yf the chyldren of Ammon preuayle agaynst thee, I wyl helpe thee.
13 Plucke vp thyne hart, and let vs play the men for our peoples sake, and for the cities of our God: and the Lorde shal doo that whiche is good in his owne syght.
14 So Joab and the people that were with him, drue nigh, before the Syrians, vnto C the battayle: and they fled before hym.
15 And when the chyldren of Ammon sawe that the Syrians were fled, they ran away lykewyse before Abisai his brother, and gate them into the citie: and Joab came to Hierusalem.
16 And when the Syrians sawe that they were put to the woorse before Israel, they sent messengers, and fet out the Syrians that were beyonde the * ryuer: & Sophach the captayne of the host of Hadarezer, went before them. * or, Euphrates.
17 And it was tolde Dauid: and he geathered al Israel, & went togeather ouer Jordane, and came, & set vpon them: and when Dauid had put hym selfe in aray agaynst the Syrians, they fought with hym.
18 But the Syrians fled before Israel, and Dauid destroyed of the Syrians, seuen thousande charrets, and fourtie thousande footemen, and kylled Sophach the captayne of the host.
19 And when the seruantes of Hadarezer sawe that they were put to the woorse before them of Israel, they made peace with Dauid, and became his seruantes: neyther woulde the Syrians helpe the chyldren of Ammon any more.

The. xx. Chapter.

1. Rabba destroyed. 3. The Ammonites tormented. 4. The Philistines are thrise ouercome, with their giantes.

1 AND after the yere was expired, about A
the tyme that kynges goe out (a warre fare) Joab caryed out the * armie of 2. Sa. 11. a. * or, the host, and destroyed the countrey of the chyldren of Ammon, and came, and besieged Rabba: (but Dauid taried at Hierusalem) whyle Joab smote Rabba, and destroyed it. the armie. 2. Sa. 10. a. 2. Sa. 12. g.
2 And Dauid toke the crowne of theyr king from

(a) Because Nahas receiued Dauid & his company when Saul persecuted him, he wold nowe shewe pleasure to his sonne for the same.
(b) The malitious euer interprete the purpose of the godly in the worse sence.
(c) They cut of half their beardes.

from his head, and founde that it had the wayght of a talent of golde, and there were pretious stones in it, and it was set vpon Dauids head: & he brought also exceeding muche spoyle out of the citie.

3 And he brought out the people that were in it, and tormented them with sawes and harrowes of iron, and with other sharpe * instrumentes, and so dealt Dauid with al the cities of the chyldren of Ammon: and Dauid and al the people came agayne to Hierusalem.

* or, axes.

2.Sa.21.d. 4 After this, there arose warre at Gazer with the Philistines: at whiche tyme Sobochai the Husathite slue Sippai that was of the chyldren of Rephaim, and they were subdued.

Gen.14.a. 5 And there was battayle agayne with the Philistines, and Elhanan the sonne of Iair slue Lahemi the brother of Goliah the Gethite, whose speare staffe was lyke a weauers beame.

6 And yet againe there was warre at Geth, where as was a man of a (great) stature, with foure and twentie fyngers and toes, syxe on euery hand, and syxe on euery foote, and was the sonne of * Raphah.

* or, a giant

B 7 But when he defyed Israel, Ionathan the sonne of Simea Dauids brother slue hym.

8 These were borne vnto Raphah at Geth, and were ouerthrowen in the hande of Dauid, and in the hande of his seruantes.

The.xxi. Chapter.

1. Dauid causeth the people to be numbred.
14. And there dye seuentie thousande menne of the pestilence.

A 1 AND Satan stoode vp agaynst Israel, & prouoked Dauid to number Israel.

2.Sa.14.a. 2 And Dauid sayde to Ioab, and to the rulers of the people, Go ye, and number Israel, from Beersheba to Dan: & bring it to me, that I may know the number of them.

3 And Ioab answeared, The Lorde make his people an hundred tymes so many mo as they be: but my lorde, O kyng, are they not al my lordes seruantes? why then dooth my lorde require this thing? why wyl my lorde be a cause of (a) trespasse to Israel?

(a) Dauid offended in numbring the people, partly because he dyd it of ambition, but cheefly for that he payed not to the vse of the temple for euery one numbred halfe a sicle, according to the lawe.

4 Neuertheless the kynges woorde preuayled agaynst Ioab: and Ioab departed, and walked throughout al them of Israel, and came to Hierusalem agayne,

5 And gaue the summe of the number of the people vnto Dauid: and al they of Israel were a thousand thousand, and an hundred thousande menne that drue swoorde: and Iuda was foure hundred, threescore, and tenne thousande menne that drue swoorde.

6 But the Leuites and Beniamin counted he not among them: for the kynges woorde was abominable to Ioab.

7 And the Lorde was displeased with this B thing, and smote Israel.

8 And Dauid sayd vnto God, I haue sinned Exod.30. exceedingly in dooyng this thing: and now 2.Sam.24. I beseeche thee, doo away the wickednesse verse.9. of thy seruant, for I haue donne very foolishly.

9 And the Lorde spake vnto Gad Dauids * Seer, sayeing,

* or, prophete.

10 Goe, and tel Dauid, sayeing, Thus saith the Lorde, I geue thee the choyse of three things: choose the one of them, that I may doo vnto thee.

11 And Gad came to Dauid, and sayd vnto him, Thus sayth the Lorde, Choose thee

12 Either three yeeres famine, or three monethes to be destroyed before thyne aduersaries, and that the swoord of thyne enimies may ouertake thee: or els the swoorde of the Lorde, & pestilence in the lande three dayes, & the angel of the Lord destroying throughout al the coastes of Israel: and now aduise thee selfe what woorde I shal bring againe to hym that sent me.

13 And Dauid sayde vnto Gad, I am in an exceedyng strayt: let me fal nowe into the hande of the Lorde (for passyng great are his mercies) but let me not fal into ỹ hande of menne.

14 So the Lord sent pestilence vpon Israel: C & there were ouerthrowen of Israel threescore and tenne thousande menne.

15 And God sent the angel vnto Hierusalem 2.Sam.24. to destroy it: and as he was about to de- verse.16. stroy, the Lord beheld, and had compassion on the euyl, and sayde to the angel that destroyed, It is enough, let nowe thy hande ceasse. And the angel of the Lorde stoode by the threshyng floore of * Ornan the Iebusite.

* or, Areuna.

16 And Dauid lyft vp his eyes, and sawe the angel of the Lorde stande betweene the earth and heauen, hauyng a drawen swoorde in his hande, stretched out toward Hierusalem: then Dauid and the elders of Israel, whiche were clothed in sacke, fel vpon their faces.

17 And Dauid sayde vnto God, Is it not I that comaunded the people to be numbred? It is I that haue sinned, and donne euyl in deede: and what haue these sheepe donne? Let thyne hande, O Lorde my GOD, be on me, and on my fathers house: but (b) not on thy people, that they shoulde be punished.

(b) Thus he sheweth true repentance, & a fatherly care towarde his people,

18 And the angel of the Lord commaunded Gad to say to Dauid, that Dauid shoulde

goe vp, and set vp an aulter vnto the Lorde in the threshing flooze of Ornan the Iebusite.

19 And Dauid went vp, accordyng to the saying of Gad, which he spake in the name of the Lorde.

20 And Ornan turned about, and sawe the angel, and his foure sonnes were with him, and hid them selues: but Ornan was threshing wheate.

D 21 And as Dauid came to Ornan, Ornan loked and saw Dauid, and went out of the threshing flooze, and bowed him selfe to Dauid with his face to the grounde.

22 And Dauid sayde to Ornan, Geue me the place of the threshing flooze, that I may buylde an aulter therin vnto the lord: thou shalt geue it me for as much money as it is worth, that the plague may ceasse from the people.

23 And Ornan sayde vnto Dauid, Take it to thee, and let my lorde the kyng doo that which seemeth good in his eyes: Lo, I geue thee oxen also for whole burnt sacrifices, and threshing instrumentes for wood, and wheate for meate offering, I geue it al.

24 And kyng Dauid sayde to Ornan, Not so, but I wyl bye it for as muche money as it is wooxth: for I wyl not take that whiche is thyne for the Lorde, nor offer whole burnt offeringes without cost.

2. Sam. 24. verse. 24. 25 And so Dauid gaue to Ornan for that place sicles of gold, sixe hundred by waight.

(c) God declared, that he hearde his request in that he sent downe fyre from heauē, for els they might vse no fyre in sacrifice, but of that whiche was reserued styl vpon the aulter. Leuit. Chap. 6. ver. 13. and came downe from heauē. Leui. Chap. 9. ver. 14. as appeared by the punishment of Nadab & Abihu, Leui. Chap. 10. verse, 1.

26 And Dauid buylt there an aulter vnto the Lorde, & offered whole burnt offeringes and peace offeringes, and called vpon the Lord, and he heard hym from heauen in (c) fire vpō the aulter of whole burnt offering.

27 And when the Lorde had spoken to the angel, he put vp his swoorde agayne into the sheath of it.

28 At that time, when Dauid sawe that the Lorde had hearde him in the threshing flooze of Ornan the Iebusite, he vsed to offer there:

29 (For the tabernacle of the Lorde which Moses made in the wylderneſſe, and the aulter of whole burnt offering, (were) at that season in the hygh place at Gibeon:

30 And Dauid coulde not goe before it to aske counsel at God, for he was afrayde of the swoorde of the angel of the Lorde.)

The. xxii. Chapter.

2. Dauid prepareth thynges necessary for the buyldyng of the temple.

A 1 AND Dauid sayde, This is the house of the Lord God, and this is the aulter for the whole burnt offering of Israel.

2 And Dauid commaunded to geather togeather the strangers that were in the land of Israel, and he set masons to hewe and pullishe stones for the building of the house of God.

3 And Dauid prepared plentie of iron for nayles, & doores of the gates, and to ioyne withal, and abundance of brasse without wayght,

4 And Cedar trees without number: for the Sidons & they of Tyre brought muche Cedar wood to Dauid.

5 And Dauid sayde, Solomon my sonne is young and tender, and the house that is to be buylded for the Lord, must be magnifical, excellent, and of great fame and dignitie throughout al countreyes: I wyl therfore make ordinances for it. And so Dauid prepared many thinges before his death.

6 And he called Solomon his sonne, and charged him to buylde an house for the lord God of Israel.

B 7 And Dauid sayde to Solomon, My sonne, I thought in myne hart to buylde an house vnto the name of the Lorde my God: 2. Sam. 7. b

8 But the worde of the Lorde came to me, saying, Thou hast shed (a) muche blood, and hast made great battayles: thou shalt therfore not buyld an house vnto my name, for thou hast shedde muche blood vpon the earth in my syght.

(a) This declareth how greatly God abhorreth the shedding of blood, seeyng Dauid for this cause is stayed to buylde the temple of the Lorde. Albeit he tooke no warre in hande, but by Gods commaundement, and against Gods enimies.

9 Beholde, a sonne is borne to thee, and he shalbe a man of rest, for I wyl geue hym rest from al his enimies rounde about: for his name is Solomon, and I wyl send rest and peace vpon Israel in his dayes.

10 He shal buylde an house for my name, and he shal be my sonne, and I wyl be his father, and I wyl establishe the seate of his kyngdome vpon Israel for euer.

11 Nowe therefore my sonne, the Lorde be with thee, and prosper thee, and thou shalt buylde an house to the Lorde thy God, as he hath sayde of thee.

12 And the Lorde shal geue thee wysedome and understandyng, and shal geue thee * commaundementes for Israel, that thou mayest keepe the lawe of the Lorde thy God.

* or, charge

13 For then thou shalt prosper, euen when thou takest heede, and fulfillest the statutes and lawes whiche the Lorde charged Moses with for Israel: plucke vp thyne hart therefore, and be strong, dread not, nor be discouraged.

C 14 Beholde, accordyng to my powertie haue I also prepared for the house of the Lorde an hundred thousande talentes of golde, and a thousande thousande talentes of sluer:

ſilner: and as for braſſe and iron, it can not be numbred (for it is very muche) and I haue prepared timber and ſtone: and thou mayſt prouide more thereto.

15 Moreouer, thou haſt workemen with thee ynowe, and maſons, and carpenters, to worke in ſtone and timber, and many men that be actiue for euery worke.

16 And of golde, ſilner, braſſe and iron, there is no number: vp therefore and be doing, and the Lorde ſhalbe with thee.

17 And Dauid commaunded al the lordes of Iſrael to helpe Solomon his ſonne, (ſaying,)

18 Is not the Lorde your God with you? and hath he not geuen you reſt on euery ſyde? for he hath geuen the inhabitours of the lande into my hande, and the lande is ſubdued before the Lorde, and before his people.

19 Nowe therefore ſet your hartes and your ſoules to ſeeke the Lorde your God: vp, and buylde ye the temple of the Lorde God, to bring the arke of the couenant of the Lord, and the holy veſſels of God into the houſe ſo buylt for the name of the Lorde.

The.xxiii.Chapter.

I. Dauid being olde, ordeyneth Solomon king. 13. Aaron and his ſonnes are for the hygh prieſtes.

A 1 SO when Dauid was olde and fulle of dayes, he made Solomon his ſonne kyng ouer Iſrael.

3.king.1.c.

2 And then he geathered togeather all the lordes of Iſrael, with the prieſtes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeeres and aboue: and the number and ſumme of them was thirtie and eyght thouſande men.

4 Of whiche twentie and foure thouſande were ſet to further the worke of the houſe of the Lorde: and ſixe thouſande were offiters and iudges.

5 Foure thouſande were porters, and foure thouſande prayſed the Lorde with ſuche inſtrumentes as was made to prayſe withall.

1.Chro.6.a 6 And ſo Dauid made the ordinances among the children of Leui, namely to Gerſon, Caath, and Merari.

Exod.6. vearſe.17.

B 7 Of the Gerſonites was Laadan, and Semei.

8 The ſonnes of Laadan, the cheefe was Iehiel, Zetham, and Ioel, three.

9 The ſonnes of Semei: Selomith, Hazi-el, and Haran, three. Theſe were the auncient fathers of Laadan.

10 And the ſonnes of Semei, were, Iahath, Zina, Ieus, and Beria: theſe foure were the ſonnes of Semei.

11 And Iahath was the cheefe, Ziza the ſeconde: but Ieus, and Beria had not many ſonnes, therefore they were in one reckenyng according to their fathers houſehold reckened for one.

12 The ſonnes of Caath: Amram, Izahar, Hebron, and Oziel, foure. Exod.6.c. 1.Chro.6. Hebre.5. vearle.5.

13 The ſonnes of Amram, Aaron, and Moſes: and Aaron was ſeparated to haue the rule of the holye thinges in the place moſt holy, he and his ſonnes for euer, and to burne incenſe before the Lorde, and to miniſter vnto him, and to bleſſe in his name for euer.

14 The chyldren of Moſes the man of God, were named in the tribe of (a) Leui. C

(a) They were but of the order of the Leuites, and not of the prieſtes as Aarons ſonnes.

15 The ſonnes of Moſes: Gerſom, and Eliezer.

16 Of the ſonnes of Gerſom, Sebuel was the cheefe.

17 The ſonnes of Eliezer, Rehabia the cheefe: and Eliezer had none other ſonnes, but the ſõnes of Rehabia were very many.

18 The ſonnes of Izahar, Selomith ỹ cheefe.

19 The ſonnes of Hebron, Ieria the fyrſt, Amaria the ſeconde, Iahaziel the thirde, and Iecmaam the fourth.

20 The ſonnes of Oziel: Micha the fyrſt, and Iſia the ſeconde.

21 The ſonnes of Merari: Mahli, & Muſi. The ſonnes of Mahli: Eleazar and Cis.

22 And Eleazar dyed, and had no ſonnes, but daughters: and their brethren the ſonnes of Cis tooke them. D

23 The ſonnes of Muſi: Mahli, Eder, and Ieremoth three.

24 Theſe are the chyldren of Leui after the houſeholde of their fathers, euen the auncient of the fathers according to their offices, and after the number and ſumme of the names of them that dyd the worke in the ſeruice of the houſe of the Lorde, from the age of twentie yeeres and aboue. Num.10. vearſe.24.

25 And Dauid ſayde, The Lorde God of Iſrael hath geuen reſt vnto his people, that they may dwel in Hieruſalem for euer.

26 That the Leuites alſo ſhoulde nowe no more beare the tabernacle, and al the veſſels for the ſeruice thereof.

27 For according to the laſt woords of Dauid, the Leuites were numbred from twentie yeeres and aboue.

28 And their office was vnder the hande of the ſonnes of Aaron, for the ſeruice of the houſe of the Lord in the courtes and celles, and in the purifying of all holy thinges,

and in the wooꝛke of the ſeruice of ỹ houſe of God:

29 In the ſhewebꝛead, in the fyne flowꝛe, in the meate offeꝛing, in the wafeꝛs of ſweete bꝛead, in the fꝛying panne, in the gꝛedyꝛon, & in al maneꝛ of meaſuꝛes and ſiſe:

30 And to ſtande euery day in the moꝛnyng to thanke and pꝛayſe the Loꝛde, and ſo likewyſe at euen:

31 And to offeꝛ al whole buꝛnt ſacꝛifyces vnto the Loꝛde, in the ſabbothes, in the newe moones, and on the feaſtful dayes, by number and cuſtome continually (as they were commaunded,) befoꝛe the Loꝛde.

32 And that they ſhould wayte on the tabeꝛnacle of the congꝛegation, and on the holy place, and on the ſonnes of Aaron their bꝛethꝛen, in the ſeruice of the houſe of the Loꝛde.

The. xxiiii. Chapter.

Dauid aſſigneth offices vnto the ſonnes of Aaron.

A 1 THeſe are the * diuiſions of the ſonnes of Aaron. The ſonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

* oꝛ, oꝛdinances. Leuit. 10. vearſe. 4. Num. 3. vearſe. 4. Leuit. 16. a.

2 Nadab alſo and Abihu dyed befoꝛe their father, and had no childꝛen: but Eleazar and Ithamar exeꝛcuted the pꝛieſtes office.

3 And Dauid oꝛdꝛed them on this maneꝛ, Zadoc, of the ſonnes of Eleazar, and Ahimelec, of the ſonnes of Ithamar (were) accoꝛdyng to their offices in their miniſtration.

4 And there were moe auncient men foumd among the ſonnes of Eleazar, then the ſonnes of Ithamar: and thus were they oꝛdeꝛed togeather. Among the ſonnes of Eleazar there were ſixteene ruleꝛs, accoꝛdyng to the houſeholde of their fathers, and eyght among the ſonnes of Ithamar, according to ỹ houſehold of their fathers.

5 And thus were they put in oꝛdeꝛ by lot the one ſoꝛt fꝛom the other, & ſo were there ruleꝛs in the ſanctuaꝛie, and loꝛdes, befoꝛe God, aſwel of the ſonnes of Eleazar, as of the ſonnes of Ithamar.

6 And Semeia the ſonne of Nathanael the ſcꝛibe, of the kinꝛede of the Leuites, wꝛote them befoꝛe the king and the Loꝛdes, and befoꝛe Zadoc the pꝛieſt, and Ahimelec the ſonne of Abiathaꝛ, and befoꝛe the auncient fathers of the pꝛieſtes and Leuites, one pꝛincipal houſeholde beyng reſeꝛued foꝛ Eleazar, and one foꝛ Ithamar.

B 7 And the fyꝛſt lot felle to Iehoiaꝛib: and the ſeconde to Iedaia,

8 The thiꝛde to Haꝛim, and the fourth to Seꝛhoꝛim,

9 The fyfth to Melchia, and the ſixth to Miiamin.

10 The ſeuenth to Hakos, and the eyght to Abia, Luke. 1.

11 The ninth to Ieſua, and the tenth to Secaniah,

12 The eleuenth to Eliaſib, and the twelfth to Iakim,

13 The thirteench to Huppa, and the fourteenth to Ieſebeab, C

14 The fyfteenth to Bilga, and the ſixteenth to Immer,

15 The ſeuenteenth to Hezir, and the eyghteenth to Aphſes,

16 The nineteenth to Pethahia, and the twentieth to Iehekel,

17 The twentie and one to Iachin, and the twentie and two to Gamul,

18 The twentie and thꝛee to Delaia, and the twentie and foure to Maaſia.

19 Theſe are the oꝛdinances of them in their offices, when they came into the houſe of the Loꝛde, accoꝛdyng to their maneꝛ, vnder Aaron their father, as the Loꝛd God of Iſrael had commaunded hym.

20 The reſt of the ſonnes of Leui, are theſe: of the ſonnes of Amram, Subael: of the ſonnes of Subael, Iehedia.

21 Of the ſonnes of Rehabia, the fyꝛſt Ieſia.

22 Of the Iezaharites Selomoth: of the ſonnes alſo of Selomoth Iahath. D

23 His ſonnes Ieria the fyꝛſt, Amaria the ſeconde, Iahaziel the thiꝛde, and Iekameam the fourth.

24 Of the ſonnes of Oziel, Micha: of the ſonnes of Micha, Samiꝛ.

25 The bꝛother of Micha was Iſſia: of the ſonnes alſo of Iſſia, Zecharia.

26 The ſonnes of Merari, were Mahli, and Muſi: the ſonnes of Iaazia, Beno.

27 The ſonnes of Merari by Iaazia, Beno, Soham, Zacur, and Ibꝛi.

28 Of Mahli came Eleazar, and he had no ſonnes. E

29 Of Cis: the ſonne of Cis, Ierahmeel.

30 The ſonnes of Muſi, Mahli, Eder, and Ierimoth: theſe are the childꝛen of the Leuites, after the houſeholde of their fathers.

31 And theſe caſt lots next to their bꝛethꝛen the ſonnes of Aaron, in the pꝛeſence of Dauid the kyng, and Zadoc, and Ahimelec, and the auncient fathers of the pꝛieſtes and Leuites, euen the pꝛincipal fathers, befoꝛe their younger bꝛethꝛen.

The. xxv. Chapter.

The ſyngers are appoynted, with their plaçes and lottes.

AND

A 1 And so Dauid and the captaines of the
host, appoynted out to doo seruice the
sonnes of Asaph, and Heman, and
* 02. Idithun. * Ieduthun, whiche shoulde prophecis with
harpes, psalteries, and cymbales: and there
was a multitude of the menne that were
appoynted to the seruice and ministration:
2 Of the sonnes of Asaph, Zacur, Joseph,
Nahania, & Asarela, the sonnes of Asaph,
that wayted on Asaph, whiche prophecied
accordyng to the commaundement of the
kyng.
3 Of Ieduthun: the sonnes of Ieduthun,
Gedalia, Zeri, Iesaia, Hasabia, and Ma-
thathia, syre, vnder the handes of their fa-
ther Ieduthun, whiche prophecied with a
harpe, for to geue thankes and prayses vnto
the Lorde.
4 Of Heman: the sonnes of Heman, Buc-
cia, Matthania, Oziel, Zebuel, Ierimoth,
Hananiah, Hanani, Eliatha, Geddalthi,
Romanthi Ezer, Iosbekasa, Malothi, Ho-
thir, and Mahazioth.
5 Al these were the sonnes of Heman,
which was the kynges Sear in the wordes
of God, to lyft vp the horne (of the regal dig-
nitie:) and God gaue to Heman fourteene
sonnes, and three daughters.
6 Al these also were at the hand of their fa-
ther, singing in the house of the Lord, with
cymbales, psalteries, and harpes, when A-
saph, Ieduthun, and Heman executed the
seruice in the house of God at the kynges
commaundement.
B 7 And the multitude of them, with their
brethren, that were instruct in the songes of
the Lorde, euen al that were cunnyng, were
two hundred fourescore and eyght.
Psal. 16. d 8 And they cast lottes among them selues
how they should wayte, aswel for the smal
as for the great, for the scholler, aswel as for
the schoolemaister.
9 And the first lot in Asaph fel to Joseph,
the seconde to Gedalia, with his brethren
and sonnes, whiche menne were twelue.
10 The thirde fel to Zacur, with his sonnes
and brethren, beyng twelue persons.
11 The fourth to Izri, with his sonnes and
brethren, twelue persons.
12 The fyfth to Nathania, with his sonnes
and brethren, twelue persons.
13 The syxth to Buccia, with his sonnes
and brethren, twelue persons.
C 14 The seuenth to Iesarela, with his sonnes
and brethren, twelue persons.
15 The eyght to Iesaia, with his sonnes
and brethren, twelue persons.
16 The ninth to Mathaia, with his sonnes
and brethren, twelue persons.
17 The tenth to Semei, with his sonnes
and brethren, twelue persons.
18 The eleuenth to Azareel, with his sonnes
and brethren, twelue persons.
19 The twelfth to Hazabia, with his sonnes
and brethren, twelue persons.
20 The thirteenth to Subael, with his
sonnes and brethren, twelue persons.
21 The fourteenth to Mathathia, with his D
sonnes and brethren, twelue persons.
22 The fyfteenth to Jeremoth, with his
sonnes and brethren, twelue persons.
23 The syxteenth to Hanania, with his
sonnes and brethren, twelue persons.
24 The seuenteenth to Iosbekasa, with his
sonnes and brethren, twelue persons.
25 The eyghteenth to Hanani, with his
sonnes and brethren, twelue persons.
26 The nienteenth to Malothi, with his
sonnes and brethren, twelue persons.
27 The twentieth to Eliatha, with his
sonnes and brethren, twelue persons.
28 The twenty and one to Hothir, with his E
sonnes and brethren, twelue persons.
29 The twentie & two to Geddalthi, with
his sonnes and brethren, twelue persons.
30 The twenty & three to Mahazioth, with
his sonnes and brethren, twelue persons.
31 The twenty and foure to Romanthi
Ezer, with his sonnes and brethren, twelue
persons.

The. xxvi. Chapter.

1. The porters of the temple are ordeyned euery man to the gate whiche he shoulde keepe, 20. and ouer the treasure.

1 These are the " diuisions of the porters. A
Among the Corethites, Meselemia
the sonne of Core, of the chyldren of A-
saph.
" 02. ordinances.
2 And the sonnes of Meselemia were these:
Zacharia the eldest, Iedihel the seconde, Ze-
badia the thirde, and Jahniel the fourth,
3 Elam the fyfth, Iehohanan the syxth, and
Elioenai the seuenth.
4 The sonnes of Obed Edom, Semeia the
eldest, Iehosabad the seconde, Joah the
thirde, Sacar the fourth, and Nathanael
the fyfth,
5 Ammiel the syxth, Issachar the seuenth,
Peulthai the eyght: for God blessed him.
6 And vnto Semeia his sonne were sonnes
borne, that ruled in the house of their fa-
ther: for they were menne of myght.
7 The sonnes of Semeia, Othni, Reipha- B
el, Obed, and Elzabad, and his brethren
were strong men, Elihu, and Samachia.
8 Al these were of the chyldren of Obed E-
dom: they and their chyldren, and their bre-
thren, actiue men and of strength to doo ser-
uice, euen three scoze & two of Obed Edom.

9 And Weselemia had sonnes and brethren, active menne, eyghteene.
10 The sonnes of Hosa of the chyldren of Merari, Simri the cheefe, and though he was not the eldest, yet his father set hym in the cheefest place:
11 Helkia the seconde, Tebalia the thirde, and Zecharia the fourth: al the sonnes and brethren of Hosa were thirteene.
12 Among these was diuided the office of the portership, that they shoulde be ancient men, to wayte with their brethren, when they ministred in the house of the Lorde.
13 And they cast lottes betweene the great & smal, after the housholde of their fathers for euery gate.
℣ 14 And the lot on the east syde fel vpon Selemia: and for Zacharia his sonne (whiche was a wyse counsaylour) they cast lottes, and his lot came out towarde the north.
15 And Obed Edoms lot fel to the south: and for his sonnes fel the houses of (a) Asuppim,
16 For Suppim and Hosa toward the west, with the gate Sallecheth, by the paued streate that goeth vpwarde: one watche beyng ouer agaynst another.
17 In the east were syx Leuites, and towarde the north foure a day, towarde the south foure a day, and towarde Asuppim two and two.
18 In (b) Parbar towarde the west two at the goyng vp, and two in Parbar.
19 These are the diuisions of the porters among the sonnes of Kozeh, and among the sonnes of Merari.
20 And of the Leuites, Ahiah had the ouersight of the treasures of the house of God, & of the treasures of the dedicate thynges.
℣ 21 As concernyng the sonnes of Laadan, which were the chyldren of the Gersonites of Laadan, came ancient fathers, euen of Laadan there came Gersuni, and Iehieli.
22 The sonnes of Iehieli, Zetham, and Joel his brother, which were ouer the treasures of the house of the Lorde.
23 Of the Amramites also and Izaharites, Hebronites, and Dzielites.
24 And Subael the sonne of Gerson the sonne of Moses, (was) a ruler ouer the treasures.
25 And of his brethren the sonnes of Eliezer was Rahabia, whose sonne was Iesaia, whose sonne was Joram, whose sonne was Zichri, whose sonne was Selomith.
26 Whiche Selomith and his brethren were ouer al the treasures of the dedicate thinges, whiche Dauid the kyng and the ancient fathers, the captaynes ouer thousandes and hundredes, and the captaynes of the host, had dedicated,
27 Out of the spoyles wonne in battayles they dyd dedicate to maynteyne the house of the Lorde.
28 And al that Samuel the Sear, & Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zaruia had dedicated: and whosoeuer had dedicated any thing, it was vnder the hande of Selomith and of his brethren. ℣
29 Of the Izaharites was Chenania and his sonnes appointed to the businesse (c) without ouer Israel: for they were officers and iudges.
30 And of the Hebronites, Hasabia and his brethren, men of actiuitie, a thousande and seuen hundred, were officers among them of Israel beyonde Jordane westwarde, in al businesse belongyng to God, and seruice of the kyng.
31 Among the Hebronites was Iedia the cheefest, euen a prince among the Hebronites and fathers of his kynred: and in the fourtieth yeere of the kyngdome of Dauid they were sought for, and there were found among them menne of actiuitie at Jazer in Gilead.
32 And his brethren were men of actiuitie, euen two thousande and seuen hundred ancient fathers: whom king Dauid made rulers ouer the Rubenites, Gadites, and ouer the halfe tribe of Manasse, for euery matter parteynyng to God, and for the kynges businesse.

(a) Asuppim, that is to say, the counsel house.
(b) Whiche was an house wherin they keapt the instrumentes of the tẽple.
(c) Meanyng of thinges that were out of the citie.

The. xxvii. Chapter.

Of the princes and rulers that ministred vnto the kyng.

1 THE chyldren of Israel, after the number of the ancient heades & captaynes of thousandes & hundredes, and their officers that serued the kyng by diuers courses, whiche came in and went out moneth by moneth, throughout al the monethes of the yeere: and in euery course were twentie and foure thousande. ℣
2 Ouer the first course for the first moneth, was Jasoboam the sonne of Zabdiel, and in his course were twentie and foure thousande.
3 And the cheefest of al the captaynes of the host for the fyrst moneth, was of the chyldrẽ of Pharez.
4 Ouer the course of the seconde moneth, was Dodai an Ahohite, and in his course was Mikloth a ruler, (his helper:) and in his course were twentie & foure thousande.
5 The cheefe captayne of the thirde host for the thirde moneth, was Banaia the sonne of 2. Sam. 23.

of Iehoiada the high preest, & in his course were twentie and foure thousande.

6 This is that Banaia whiche was most myghty among thirtie, and aboue thirtie: and in his part was Amizabad his sonne.

B 7 The fourth captayne for the fourth moneth, was Asael the brother of Joab, and Zabadaia his sonne after him, and in his course were twentie and foure thousande.

8 The fyfth captayne for the fyfth moneth, was Samhut the Jezrahite, and in his course were twentie and foure thousande.

9 The sixth captayne for the sixth moneth, was Ira the sonne of Ickes a Thecuite, and in his course were twentie and foure thousande.

10 The seuenth captayne for the seuenth moneth, was Helez the Pelonite, of the children of Ephraim, and in his course were twentie and foure thousande.

11 The eyght captaine for the eyght moneth, was Sibbechai an Husathite, of the kynrede of Zarhi, and in his course were twentie and foure thousande.

12 The ninth captayne for the ninth moneth, was Abiezer an Anathothite of the sonnes of Jemini, and in his course were twentie and foure thousande.

13 The tenth captaine for the tenth moneth, was Maharai the Netophatite of the Zarahites, and in his course were twentie and foure thousande.

14 The eleuenth captayne for the eleuenth moneth, was Banaia the Pirathonite of C the children of Ephraim, and in his course were twentie and foure thousande.

15 The twelfth captaine for the twelfth moneth was Heldai the Netophatite of Othoniel, and in his course were twentie and foure thousande.

16 And the rulers ouer the tribes of Israel were these: among the Rubenites was Eliezer the sonne of Zichri: among the Simeonites also, was Saphathia the sonne of Maacha.

17 Among the Leuites, Hasabia the sonne of Kemuel: among the Aaronites, Zadok.

18 Among them of Juda, Elihu of the brethren of Dauid: among them of Issachar, Omri the sonne of Michael.

19 Among them of Zabulon, Jesmaia the sonne of Obadia: among them of Nephthali, Jerimoth the sonne of Azriel.

20 Among the children of Ephraim, Hosea, the sonne of Azaria: in the halfe tribe also of Manasse, Joel the sonne of Pedaia.

21 Of the halfe tribe of Manasse in Gilead, Jddo the sonne of Zacharia: among them of Beniamin, Jaasiel the sonne of Abner.

22 Among them of Dan, Azarel the sonne of Jeroham. These are the lordes of the tribes of Israel.

23 But Dauid tooke not the number of them vnder twentie yeeres, because the Lorde sayde he would encrease Israel like vnto the starres of the skye.

24 And Joab the sonne of Zaruia beganne D to number: but he finished it not, because that there felle wrath for it against Israel, neither was the number put into the chronicles of king Dauid.

25 Ouer the kinges treasures was Asmaueth the sonne of Adiel: and ouer the treasures of the feeldes, in the cities, and villages, and castels, was Jehonathan ỹ sonne of Ozia.

26 And ouer the workemen in the feeldes that tilled the ground, was Ezri the sonne of Chelub.

27 And the ouersyght of the vineyardes had Semei the Ramathite: ouer the encrease also of the vineyardes, and ouer the wineselles, was Sabdi the Zaphonite.

28 And ouer the olme trees and mulberie trees that were in the valleyes, was Baal Hanan the Gederite: and ouer the treasure of oyle, was Joas.

29 Ouer the oxen that fedde in Saron, was Setrai the Saronite: and ouer the oxen that were in the valleyes, was Saphat the sonne of Adlai.

30 Ouer the cammels, Obil the Jsmaelite: E and ouer the asses, was Jehdeia the Meronothite.

31 Ouer the sheepe was Jazez the Hagerite: All these were the rulers of the substance of kyng Dauid.

32 And Jonathan Dauids vncle, a man of counsel and of vnderstandyng, was a (a) scribe, he and Jehiel the sonne of Hathmoni was with the kinges sonnes (instructyng them.)

(a) A man learned in the woorde of god.

33 And Ahithophel was of the kinges counsel: and Chusai the Arachite was the kinges companion.

34 And next to Ahitophel was Iehoiada the sonne of Banaia, & Abiathar: and the captayne of the kinges warre was Joab.

The. xxviii. Chapter.

5. Because Dauid was forbidden to buyld the temple, he wylleth Solomon and the people to perfourme it, 8. Exhortyng hym to feare the Lorde.

1 AND Dauid geathered al the lordes of I Israel, the lordes of the tribes, the lordes of ỹ companies that ministred to the king by course, ỹ captaynes ouer the thousandes and ouer the hundreds, and the

Cc iiii lordes

lordes that had the ouersyght ouer all the substance and possession of Dauid, and of his sonnes, with the chamberlaynes, and al the mighty and valiant, and al actiue men, vnto Hierusalem.

2.Sam.7.a 2 And king Dauid stood vp vpon his feete, and sayde, Heare me, my brethren and my people, I had in myne hart to buylde an house of rest for the arke of the conenant of the Lorde, and for the (a) footestoole of our God, and had made redy for the buyldyng.

(a) So he called the arke, because on it God shewed him selfe present by miracles.

3 But God sayde vnto me, Thou shalt not buylde an house for my name, because thou hast ben a man of warre, & hast shed blood.

4 Moreouer, the Lord God of Israel chose me before al the house of my father, to be king ouer Israel for euer: for in Iuda woulde he choose a captayne, and of the householde of Iuda is the house of my father, and among the sonnes of my father he had a lust to me, to make me kyng ouer al Israel.

1.Sa.16.a.

5 And of al my sonnes (for the Lorde hath geuen me many sonnes) he hath chosen Solomon my sonne, to syt vpon the seate of the kingdome of the Lorde in Israel.

6 And he sayde vnto me, Solomon thy sonne he shal buyld me an house & courtes: I haue chosen him to be my sonne, and I wyl be his father.

1.Chr.17.a.

7 I wyl stablishe his kingdome for euer, yf he wyl be strong to doo my commaundementes & my lawes, as (it goeth) this day.

B

8 Now therefore, in the syght of al Israel, the congregation of the Lorde, and in the audience of our God, keepe and seeke for al the commaundementes of the Lorde your God, that ye may enioy a good lande, and leaue inheritance for your children after you for euer.

9 And thou Solomon my sonne, know thou the God of thy father, and serue hym with a pure hart, and with a wyllyng mynd: for the Lorde searcheth al hartes, and vnderstandeth al the imaginations of thoughtes: and yf thou seeke him, he wyl be founde of thee: but yf thou forsake him, he wyl cast thee of for euer.

1.Sa.16.a. Psal.7.c. Iere.17.a.

10 Take heede nowe, for the Lorde hath chosen thee to buylde hym an house of a sanctuarie: be strong therefore and playe the man.

11 And Dauid gaue Solomon his sonne the paterne of the porche, and of the houses that longed thereto, of the storehouses, vpper chambers, inner parlours, and of the house of the mercie seate:

12 And the example of al that he had in his minde, for the courtes of the house of the Lorde, and for al the celles rounde about, for the treasures of the house of God, and for the treasures of the dedicate thynges:

13 For the diuisions of the priestes and Leuites that wayted by course, and for al the workemanship that shoulde serue for the house of the Lorde, and for al the vesselles that shoulde serue in the house of the Lorde:

14 For gold, and for the wayght of gold, for al vessels of sundry ministrations, for all manner of vessels of siluer in wayght, and for al vessels what so euer purpose they serued vnto:

C

15 The waight of gold for the candelsticks, and the golde for their lampes, with the wayght for euery candelsticke, and for the lampes thereof, and for the candelsticks of siluer by wayght, both for the candelsticke and also for her lampes, according to the diuersitie of the vse of euery candelsticke.

1.king.7.f.

16 And by wayght (he gaue) golde for the tables of shewe bread, euen for euery table, and likewyse siluer for the tables of siluer.

17 And pure golde for the fleshehookes, cuppes, and drinking pottes: and (pure) golde in wayght for basons, euen for euery bason: and likewyse siluer by wayght, for euery bason of siluer.

18 And for the aulter of incense pure golde by wayght, and golde for the patterne of the charret of the Cherubims that streatched out their winges and couered the arke of the conenant of the Lorde.

D

19 Al (he sayde) was geuen me by writyng of the hande of the Lorde, whiche made me vnderstande al the woorkemanship of the patterne.

Exod.5.

20 And Dauid said to Solomon his sonne, Be strong, and of good courage, and doo manfully: feare not, nor be faynt harted, for the Lorde God, euen my God, is with thee, and he shal not fayle thee, nor forsake thee, vntyl thou hast fynished al the worke that must serue for the house of the Lorde.

21 Beholde, the priestes and Leuites are diuided in companyes, for al manner of seruice that parteyneth to the house of God, they are with thee for al manner of woorkmanship, and to are al that excel in wysedome for any manner of seruice, thou hast also the princes and al the people wholy at thy commaundement.

The.xxix.Chapter.

2. The offering of Dauid, and of the princes, for the buyldyng of the temple.

1 AND Dauid the king sayd vnto al the congregation, God hath specially chosen Solomon my sonne, whiche is yet

1.king.5.a. others reade, my only sonne.

yet young and tender, and the wooꝛke is great: foꝛ the house shal not be foꝛ man, but foꝛ the Loꝛde God.

2 Moꝛeouer, I haue pꝛepared with al my myght, foꝛ the house of my God, golde, foꝛ vessels of golde, siluer, foꝛ them of siluer, bꝛasse, foꝛ thyngs of bꝛasse, iron, foꝛ thinges of iron, and wood, foꝛ thynges of wood, & Onyx stones, and stones to be set, * glysteryng stones, and of diuers colours, and al manner of pꝛecious stones, and Marble stones, in great abundance.

* Some reade, Carbuncle stones.

3 And because I haue lust to the house of my God, I haue of myne owne pꝛoper good, of golde and siluer which I haue geuen to the house of my God, beside al that I haue pꝛepared foꝛ the holy house,

4 Euen thꝛee thousande talentes of gold of Ophir, and seuen thousand talentes of tryed siluer, to ouerlay the walles of the house withal.

5 The golde, foꝛ thynges of golde, siluer, foꝛ them of siluer, and foꝛ al manner of wooꝛke by the handes of artificers: and whosoeuer is (a) wyllyng, maye this day (b) consecrate his hande vnto the Loꝛde.

(a) He was not only liberal him selfe toward the buylding of Gods house, but also prouoked others.

(b) That is, may offer to the buylding of the house of the Lord.

6 And so the ancient fathers, and the loꝛdes of the tribes of Israel, the captaynes of thousands, and hundꝛedes, with the loꝛdes that were rulers ouer the kynges wooꝛke, were wyllyng:

7 And gaue foꝛ the seruice of the house of God, fiue thousande talentes of golde, and ten thousande peeces (of golde) and tenne thousande talentes of siluer, and eightéene thousande talentes of bꝛasse, and one hundꝛed thousande talentes of iron.

8 And they with whom pꝛecious stones were founde, gaue them to the treasure of the house of the Loꝛde, by the hande of Iehiel the Gersonite.

9 And the people reioyced when they were so wyllyng to geue theyꝛ goodes, and with a perfecte harte they offered wyllyngly to the Loꝛde, and Dauid the kyng reioyced with great gladnesse.

10 And Dauid blessed the Loꝛde beꝛoze al the congregation, and sayd, Blessed be thou Loꝛde God of Israel, our father, from euer and foꝛ euer.

11 Thyne, O Loꝛde, is greatnesse, and power, gloꝛie, victoꝛie, and pꝛayse: foꝛ al that is in heauen and in earth, is thyne, & thyne is the kyngdome, O Loꝛde, and thou excellest aboue al, euen as the head of al.

12 And richesse and honour comme of thee, and thou raignest ouer al, and in thine hand is power and strength, and in thyne hande it is to make great, and to geue strength vnto al.

13 And nowe our God we thanke thee, and pꝛayse thy gloꝛyous name.

14 But who am I, and what is my people, that we shoulde be able to geue these thynges so wyllyngly? but al thynges comme of thee, and of that whiche we receiued at thyne hande, we haue geuen thee. E

15 Foꝛ we be but strangers beꝛoze thee, and soiourners, as were al our fathers: our dayes on the earth also are but as a shadowe, and there is none abydyng. Gene. 47. b.

16 O Loꝛde our God, al this stuffe that we haue pꝛepared to buylde thee an house foꝛ thy holy name, commeth of thyne hande, and is al thyne. Wisd. 2. b.

17 I wote also, my God, that thou tryest the hartes, and hast pleasure in vnfaignednesse: and in the vnfaignednesse of myne hart, I haue wyllyngly offred al these thinges: & nowe haue I seene thy people which are founde here to offer vnto thee wyllyngly, and with gladnesse.

18 O Loꝛde God of Abꝛaham, Isahac, and of Israel our fathers, (c) keepe this foꝛ euer in the desire of the thoughtes of the hart of thy people, and pꝛepare their hartes vnto thee. (c) Continue them in this good minde, that thei may serue thee wyllyngly.

19 And geue vnto Solomon my sonne a perfect hart, to keepe thy commaundementes, thy testimonies, and thy statutes, and to doo al, and buylde the house foꝛ the which I haue made pꝛouision.

20 And Dauid sayde to al the congregation, Now blesse the Loꝛd your God. And al the congregation blessed the Loꝛde God of theyꝛ fathers, and bowed downe theyꝛ heades, and wooꝛshypped the Loꝛd, and the kyng.

21 And they offered offerynges vnto the Loꝛde: and on the moꝛowe after the sayde day, they offered whole burnt offerynges vnto the Loꝛde, euen a thousande young oxen, a thousande rammes, and a thousande sheepe, with theyꝛ dꝛynke offerynges, many sacrifices offered they foꝛ al Israel, D

22 And dyd eate and dꝛynke beꝛoze the Loꝛde the same day with great gladnesse: and they made Solomon the sonne of Dauid kyng the seconde tyme, and annoynted hym pꝛince beꝛoze the Loꝛde, and Zadoc to be the hygh pꝛieste.

23 And Solomon sate on the seate of the Loꝛde, and was kyng in steade of Dauid his father, and pꝛospered: and al they of Israel obeyed hym. 1. king. 2. c.

24 And al the loꝛdes, and menne of power, and al the sonnes of king Dauid, submitted them selues, & were vnder king Solomon.

25 And the Loꝛde magnified Solomon in dignitie, in the sight of al them of Israel, & 1. king. 4. d.

gaue

gaue hym so glorious a kyngdome, as no kyng had before hym in Israel.

26 And so Dauid the sonne of Isai raigned ouer al Israel.

27 And the space that he raigned ouer Israel, was fourtie yeeres: Seuen yeeres raigned he in Hebron, and thirtie and three yeeres raigned he in Hierusalem.

28 And he dyed in a good age, ful of dayes, richesse & honour: and Solomon his sonne raigned in his steade.

29 The actes of Dauid the kyng firste and last, beholde they are wrytten in the booke of Samuel the Seer, and in the booke of (b) Nathan the prophete, and in the booke of Gad the Seer,

(b) The bookes of Nathã and Gad are perished.

30 With al his kyngdome and power, and tymes that went ouer hym, and ouer al Israel, and ouer al the kyngdomes of the earth.

The ende of the first booke of the Chronicles, or Paralipomenon.

The seconde booke of the Chronicles, whiche in the Hebrue is one with the firste.

The first Chapter.

6. The offeryng of Solomon at Gibeon, 8. He prayeth vnto God to gene hym wysedome, 11. whiche he geueth hym, and more. 14. The number of his charettes and horses, 15. and of his richesse.

1 AND * Solomon the sonne of Dauid waxed strong in his kingdome, and the Lorde his God was with hym, and magnified him " in dignitie.

* or, Salomon.

3.king.3.a.

" or, greatlye.

2 And Solomon spake vnto al Israel, to the captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, and to euery officer in al Israel, and to the ancient fathers.

3 And so Solomon, and al the congregation with hym, went to the hygh place that was at Gibeon: for there was the tabernacle of the congregation of God, which Moses the seruant of the Lord made in the wildernesse.

1.king.3.a. 1. Chr.21.d Exod.36.

4 But the arke of God had Dauid brought from Kiriath iarim, into the place whiche Dauid had made therefore: for he had pitched a tent for it at Hierusalem.

2. Sam.6.a

5 Moreouer, the brasen aulter that Bezaleel the sonne of Uri, the sonne of Hur had made, was there before the tabernacle of the Lord: and Solomon and the congregation went to visite it.

Exod.38.a.

6 And Solomon went vp there before the Lorde, to the brasen aulter that was before the tabernacle of the congregation, and offered a thousande whole burnt offerynges vpon it.

7 And the same night dyd God appeare vnto Solomon, and sayde vnto hym, Aske what I shal gene thee.

3.king.3.c. B

8 And Solomon sayde vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to raigne in his steade.

Wysd.9.a.

9 Nowe therfore, O Lord God, let thy promise, whiche thou madest vnto Dauid my father, be true: for thou hast made me king ouer a people whiche is lyke the dust of the earth in multitude:

1.king.3.a.

1. king.3.a.

10 Gene me now wisdome and knowledge, that I may be able to (a) goe in and out before this people: for who els can iudge this people that is so great?

(a) That I may gouerne this people.

11 And God sayde to Solomon, Because this was in thyne hart, and because thou hast not asked treasure and richesse, nor honour, nor the (b) lyues of thyne enimies, neyther yet long lyfe, but hast asked wysdome and knowledge for thee selfe, to iudge my people, ouer whom I haue made thee kyng:

3. king.3.b.

(b) That is, to be reuenged on thine enimies.

12 Wysdome and knowledge is graunted vnto thee, and I wil gene thee treasure, and richesse, and glory: so that among the kinges that haue ben before thee, or after thee, none was or shalbe lyke thee.

13 And so Solomon came from the hygh place that was at Gibeon, to Hierusalem, from the tabernacle of the congregation, and raigned ouer Israel.

3. king.10.B

14 And Solomon geathered charettes, and horsmen: and he had a thousand and foure hundred charettes, and twelue thousande horsmen, whom he bestowed in the charet cities, and with the kyng at Hierusalem.

C

15 And the king made siluer and golde at Hierusalem, as plenteous as stones, and Cedar trees made he as plentie as the Sycomore trees that grow in the valleyes.

3.king.10.B

16 Also

16 Also Solomon had horses brought out of Egypt, and fine linnen: the kinges marchantes receiued the fine linnen for a price.
17 They came also, & brought out of Egypt a charret for sixe hundred peeces of syluer, euen an horse for an hundred and fiftie: and so bronght they (horses) for al the kynges of the Hethites, and for the kings of Syria, by their owne hande.

The. ii. Chapter.

3. Solomon sendeth to Hiram the king of Tyrus for wood and woorkemen.

A 1 AND Solomon determined to build an house for the name of the Lorde, and an house for his kingdome.
2 And Solomon tolde out threescore and ten thousande men to beare burdens, and fourescore thousande men to hewe stones in the mountayne, and (a) three thousande and sixe hundred to ouersee them.
3 And Solomon sent to Hiram the kyng of Tyre, sayeing, As thou diddest deale with Dauid my father, and diddest sende hym Cedar wood to builde hym an house to dwel in (euen so deale with me:)
4 Beholde, I builde an house for the name of the Lord my God, to offer vnto him holy thynges, and to burne sweete incense, and to set shewe bread before hym continually, to offer whole burnt sacrifices of the morning, and euenyng, on the Sabboth dayes, in the first day of euery newe moone, and in the solemne feastes of the Lord our God: for it is an ordinance to be continually kept of Israel.
5 And the house which I build shalbe great: for great is our God, aboue al goddes.
6 But who is able to builde him an house? when that heauen, and heauen aboue al heauens is not able to receiue hym, what am I then, that should build him an house? nay, but euen to burne sacrifice before hym (shal this building be.)
B 7 Sende me nowe therefore a cunning man that can woorke in golde, & siluer, in brasse, & iron, in purple, crymson, (b) yelowe silke, and that can skil to graue, with the cunning men that are with me in Juda & Hierusalem, whom Dauid my father dyd prepare.
8 Sende me also Cedar trees, Pine trees, and (c) Algume trees out of Libanon: for I wote that thy seruantes can skyl to hewe tymber in Libanon: and beholde, my men shalbe with thyne,
9 That they may prepare me timber ynough: for the house whiche I am determined to builde, shalbe woonderful great.
10 And beholde, for the vse of thy seruantes the cutters and hewers of tymber, I haue geuen twentie thousande measures of beaten wheate, & twentie thousande measures of barley, and twentie thousand battes of wine, and twentie thousand battes of oyle.
11 And Hiram the king of Tyre answeared in writing, which he sent to Solomon, Because the Lorde hath loued his people, therfore hath he made thee kyng ouer them.
12 And Hiram sayde moreouer, Blessed be the Lorde God of Israel, which made heauen and earth, and that hath geuen Dauid the kyng a wyse sonne, and one that hath discretion, prudence, and vnderstandyng, to build an house for the Lord, and a palace for his kyngdome.
13 And nowe I haue sent a wyse man, and a man of vnderstandyng, whom my father Hiram did vse:
14 The sonne of a woman of ỹ (d) daughters of Dan, & his father was a man of Tyre, & he can skil to woorke in gold, and syluer, in brasse, & iron, in stone, & timber, in purple, and yelowe silke, & fine white, and crimson, and can graue sundry manner of graunynges, and to fynde out diuers manners of subtile woorke that shalbe set before him, with thy cunnyng men, and with the cunnyng men of my lorde Dauid thy father.
15 Nowe therefore, the wheate, and barley, oyle, and wine, which my lord hath spoken of, let him sende vnto his seruantes:
16 And we wil cutte wood in Libanon, as muche as thou shalt neede, and wil bring it to thee in flotes by sea to Japho, from whence thou mayest cary them to Hierusalem.
17 And Solomon numbred al the strangers that were in the lande of Israel, after the number of them whom his father Dauid had numbred: and they were founde an hundred, fiftie, and three thousande, and sixe hundred.
18 And he set threescore and ten thousande to beare burdens, and fourescore thousand to hewe stones in the mountayne, and three thousande and sixe hundred officers to set the people a woorke.

The. iii. Chapter.

1. The temple of the Lorde, and the porche are builded, with other thynges thereto belongyng.

1 AND Solomon began to build the house of the Lorde at Hierusalem in mount (a) Moria, where the Lord appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshing flooze of "Ornan the Jebusite.
2 And

(a) It is to be vnderstande of al sortes of officers & ouerseers. 1. King. 5. a. 2. Sam. 5. b

(b) Other reade, silke of a violet colour.

(c) Some take it for brasel.

(d) It is also written that she was of the tribe of Nephthali. 3 King. 7. c. whiche may be vnderstand, that by reason of the confusion of tribes which then began to be, they maryed in diuers tribes. So that by her father she might be of Dan, and by her mother of Nephthali.

(a) Whiche is the mountayne where Abraham thought to haue sacrificed his son. Gen. xxii. a.

" or, Arauna.

2 And he began to buylde in the seconde day of the seconde moneth, the fourth yeere of his raigne.

3 And these are the patternes whereby Solomon was instruct to buylde the house of God: The length was threescore cubites, after the olde measure, & the breadth twentie cubites.

4 And the porch that was before the length in the front, accordyng to the breadth of the house, was twentie cubites, & the heigth was an hundred and twentie cubites: and he overlayde it on the inner syde with pure golde.

5 And the greater house he seeled with firre tree, whiche he overlayde with the best golde, and graued thereto paulme trees, and chaynes.

6 And he overlayde the house with pretious stone beautifully: and the golde was golde of Paruaim.

7 The house (I say,) the beames, postes, walles, and doores thereof, overlayde he with golde, and graued Cherubims on the walles.

8 And he made the house moste holy: whose length was twentie cubites, lyke to the breadth of the house, and the breadth thereof was also twentie cubites: and he overlayde it with good golde, euen with syxe hundred talentes.

9 And the weight of the nayles of gold was fyftie sicles: and he overlayde the vpper chambers with golde.

Exod.25.b. 10 And in the house moste holy, he made two cherubims of image wooрke, like children, and overlayde them with golde.

1.King.6.c. 11 And the winges of the cherubims were twentie cubites long: the one wyng was fyue cubites, reachyng to the wal of the house: and the other wyng was lykewyse fyue cubites, reachyng to the wyng of the other cherub.

12 And euen so the one wyng of the other cherub was fyue cubites, reachyng to the wal of the house: and the other wyng was fyue cubites also, and reached to the wing of the other cherub.

13 So that the wynges of the sayde cherubims were stretched out twentie cubites: and they stoode on theyr feete, and looked inwardes.

14 And he made a forehangyng of * yelowe silke, purple, crymson, and fyne whyte, and caused the pyctures of cherubims to be broodered thereon.

* or, violet colour.

15 And he made before the house two pyllers of thirtie and fyue cubites hygh, and the head that was aboue on the top of euery one of them, was fyue cubites.

16 And he made chaynes of wreathen wooрke for the quier, and put them on the heades of the pyllers, and made an hundred pomegranates, and put them on the chaynes.

17 And he reared vp the pyllers before the temple, one on the ryght hande, and the other on the leaft: and called the ryght Iachin, and the leaft Boaz.

The. iiii. Chapter.

1. The aulter of brasse. 2. The lauatorie. 6. The caldrons. 7. The candelstickes, &c.

1 AND he made an aulter of brasse, twentie cubites long, and twentie cubites broade, and ten cubites high. Leuit.6.b.

2 And he cast a brasen lauatorie of ten cubites from brim to brym, rounde in compasse, & fiue cubites high, and a line of thirtie cubites dyd compasse it rounde about. 1.King.7.d

3 And vnder it, was the fashion of oxen, whiche did compasse it rounde about: with ten cubites did they compasse the lauatorie rounde about, & there were two rowes of oxen, which were cast like moulten wooрke.

4 And it stoode also vpon twelue oxen: three looked towarde the north, three towarde the west, three toward the south, and three toward the east, and the lauatorie was set vpon them: and al theyr backes were towarde the lauatorie.

5 And the thicknesse of it, was an hande breadth, and the brym lyke the brym of a cup, with flowres of Lillies, and it receiued and helde three thousande battes.

6 And he made ten lauers, and put fyue on the ryght hande, and fyue on the leaft, to washe and cleanse in them suche thinges as they offered for a whole burnt offeryng: but the great lauatorie was for the priestes to washe in. 1.King.7.a.

7 And he made ten candelstickes of golde, accordyng to the paterne that was geuen of them, and put them in the temple, fyue on the ryght hande, and fyue on the leaft.

8 And he made also ten tables, and put them in the temple, fyue on the right side, and fyue on the leaft: and he made an hundred basons of golde.

9 And he made the courte of the priestes, and the great court, and doores to it, and overlayde the doores of them with brasse.

10 And he set the great lauatorie on the ryght syde of the east ende, ouer agaynst the south.

11 And Hiram made pottes, shouelles, and basons, and finished the wooрke that he was appoynted to make for kyng Solomon in the house of God.

12 The

12 The two pyllers, and the bowles, and the pommelles on the top of the two pyllers, & the two wreathes to couer the two bowles of the pommelles, whiche were on the top of the pyllers,

13 And foure hundred pomegranates on the two wreathes: two rowes of pomegranates on one wreathe, to couer the two bowles of the pommelles.

¶ 14 And he made two bottomes, and lauers made he vpon the bottomes.

15 The greate lauatorie, and twelue oxen vnder it.

16 Pottes also, shouels, and fleshhookes: and al these vesselles dyd (a) Hiram his father make to kyng Solomon for the house of the Lorde, of brysht brasse.

(a) Hiram is called Solomons father, because Solomon reuerenced hym, and fauoured hym as his father.

17 In the playne of Iordane dyd the kyng caste them, euen in the claye grounde that is betweene Socoth and Saredatha.

18 And Solomon made al these vesselles in great abundance: for the wayght of brasse coulde not be reckened.

19 And Solomon made al the vesselles that were for the house of God, the golden aulter also, and the tables to set the (b) shewe bread vpon.

(b) In Hebrue, the bread of the faces, because they were set before the arke where God shewed his face.

20 Moreouer, the candlesticks, with their lampes to burne, after the maner before the quyer, and that of precious golde.

21 And the flowres, and the lampes, & the snuffers, made he of golde, and that perfect golde.

22 And the * dressyng knyues, basons, spoones, and censers of pure golde: & the doore of the temple, and the inner doores within the place moste holye, and the inner doores of the temple were gylted.

* Some reade, hookes: and others, instruments of musicke.

The.v.Chapter.

The thynges dedicated by Dauid, are put in the temple.

A 1 AND so al the woorke that Solomon made in the house of the Lorde was finished: and Solomon brought in al the thynges that Dauid his father had dedicated, with the siluer and golde, and al the iewels, and put them among the treasures of the house of God.

1.king.7.g.

1.king.8.a. 2 Then Solomon geathered the elders of Israel togeather, and al the heades of the tribes and ancient fathers of the chyldren of Israel, vnto Hierusalem, to bryng the arke of the couenant of the Lorde out of

2.Sam.6.b the citie of Dauid, whiche is (in) Sion.

3 Wherefore, al the menne of Israel resorted vnto the kyng, in the feaste, euen in the (a) seuenth moneth.

(a) Septemb.

4 And al the elders of Israel came, and the Leuites tooke vp the arke.

5 And the priestes and the Leuites brought away the arke of the tabernacle of the congregation, and al the holy vesselles that were in the tabernacle, and they bare them.

6 And kyng Solomon, and al the congregation of Israel, that were assembled vnto hym before the arke, offered sheepe and oxen, so many, that they coulde not be tolde, nor numbred, for multitude.

7 And the priestes brought the arke of the ℣ couenant of the Lorde vnto his place, euen into the quyer of the temple, within the place moste holy, and set it vnder the wynges of the Cherubims,

8 So that the Cherubims stretched out theyr wynges ouer the place of the arke, & the Cherubims couered both the arke and her barres aboue on hygh.

9 And the barres of the arke were so long, that the " heades of the barres were seene without the arke, within the quyer, but not without: and there (the arke) remayned vnto this day.

" or, endes.

10 But there was nothyng in the arke, saue the two tables whiche Moses put therein at Horeb, when the Lord made a couenant with the children of Israel, after they were comme out of Egypt.

1.king.8.f.

11 And when the priestes were comme out of the holy place (for al the priestes that were present, were sanctified, and dyd not then wayte by course:

12 That both the Leuites and the singers, vnder Asaph, Heman, and Idithun, were appointed to sundry offices, with their children and brethren, and were aryed in fyne whyte, hauyng cymbales, psalteries, and harpes, and stoode at the east ende of the aulter, and by them an hundred and twentie priestes blowyng with trumpettes:

13 And the trumpet blowers and the singers so agreed, that it seemed but one voyce in praysing and thankyng the Lord, & when they lyfte vp theyr voyce with the trumpettes, cymbales, and other instrumentes of musicke, & when they praysed the Lord, howe that he is good, and that his mercie lasteth euer:) the house of God was filled with a cloude,

14 So that the priestes coulde not endure to ¶ minister by the reason of the cloud: for the Maiestie of the Lorde had filled the house of God.

The.vi.Chapter.

3. Solomon blesseth the people. 4. He prayseth the Lorde. 14. He prayeth vnto God for those that shal pray in the temple.

1 Then

A 1 Then Solomon sayde, The Lorde hath
1.king.8.b. spoken, howe that he wyl dwel in the
darke cloude.

2 And I haue buylte thee an house of habi-
tation for thee, and a place for thy dwelling
for euer.

3 And the kyng turned his face, and blessed
the whole congregation of Israel, (and al
the congregation of Israel stoode.)

4 And he sayde, Blessed be the Lorde God
"or power. of Israel, whiche hath with his "handes
fulfilled it that he spake with his mouth to
my father Dauid, sayeing,

2.Sam.7.a 5 Since the day that I brought my people
1.king.13.b. out of the lande of Egypt, I chose no citie
among al the tribes of Israel to buylde an
* or, temple * house in, that my name myght be there,
neither chose I any man to be a ruler ouer
2.Chro.7.d my people Israel:
and.12.d. 6 Sauyng that I haue chosen Hierusalem,
that my name myght be there, and haue
chosen Dauid to be ouer my people Israel.

B 7 And when it was in the hart of Dauid
2.Sam.7.a my father, to buylde an house for the name
1.king.8.b. of the Lorde God of Israel,
1.Chr.22.b 8 The Lorde sayde to Dauid my father,
For as muche as it was in thyne hart to
buylde an house for my name, thou diddest
wel that thou thoughtest in thine hart.

9 Notwithstandyng, thou shalt not buylde
the house: but thy sonne, whiche shal come
out of thy loynes, he shal buylde an house
for my name.

10 The Lorde therfore hath made good his
sayeing that he hath spoken: and I am ry-
sen vp in the roome of Dauid my father, & I
am set on the seate of Israel, as the Lorde
promised, and haue buylte an house for the
name of the Lorde God of Israel.

(a) Mea- 11 And in it haue I put the arke, wherin is
nyng the the (a) couenant of the Lord that he made
two tables. with the chyldren of Israel.

12 And the kyng stoode before the aulter of
the Lord, in the presence of al the congrega-
tion of Israel, & streatched out his handes:

13 (For Solomon had made a brasen scaf-
folde of fyue cubites long, and fyue cubites
broade, and three of heyght, and had set it
in the myddes of the great court, and vpon
it he stoode, and kneeled downe vpon his
knees, before al the congregation of Israel,
and streatched out his handes towarde
heauen,)

C 14 And sayde, O Lord God of Israel, there
1.king.8.c. is no god lyke thee in heauen, nor in earth,
2.Mac.2.b. which kepest couenant, and shewest mercy
vnto thy seruantes that walke before thee
with al their hartes.

15 Thou which hast kept with thy seruant
Dauid my father, the thinges that thou
promisedst hym: thou saydest it with thy
mouth, and hast fulfilled it with thine han-
des, as it is to see this day.

16 And nowe Lorde God of Israel, keepe 1.king.2.a.
with thy seruant Dauid my father, the 2.Chro.7.d
thinges that thou promisedst hym, sayeing,
Thou shalt in my sight not be without a
man that shal sit vpon the seate of Israel, so
that thy childrē take heede to their wayes,
to walke in my lawe, as thou hast walked
before me.

17 And nowe Lorde God of Israel, let thy
saying be true, which thou spakest vnto thy
seruant Dauid.

18 (And wyl God in very deede dwel with 1.king.8.f.
menne on earth? Behold, heauen, and hea- Esai.66.a.
uen aboue al heauens, do not conteyne thee, Actes.7.f.
howe muche lesse the house whiche I haue
buylded?)

19 Let it be thy pleasure therefore to turne
to the prayer of thy seruant, and to his sup-
plication, O Lord my God, to hearken vn-
to the voyce and prayer whiche thy seruant
prayeth before thee.

20 And let thyne eyes be open toward this
house day and nyght, ouer this place wher-
of thou hast sayde that thou wouldest
put thy name there, to hearken vnto the
prayer whiche thy seruant prayeth in this
place.

21 Hearken vnto the prayers of thy seruant, D
and of thy people Israel, whiche they pray
in this place: heare thou, I say, out of thy
dwellyng place, euen out of heauen, heare,
and be mercyful.

22 If a man sinne (b) agaynst his neygh- 1.king.8.d.
bour, and take an othe agaynst hym, and (b) By with-
make hym to sweare, and the othe comme holding any
before thyne aulter in this house: thyng from
him, or els by
denying that
which is left
him to kepe,
or doo him
anye wrong.

23 Then heare thou from heauen, and doo
and iudge thy seruantes, that thou reward
the vngodly, and recompence hym his way
vpon his head, and iustifie the ryghteous,
and geue hym accordyng to his ryghteous-
nesse.

24 And yf thy people Israel be put to the
worse before the enimie, because they haue
sinned agaynst thee: yet yf they turne and
geue thankes vnto thy name, and make in-
tercession, & pray before thee in this house.

25 Then heare thou from heauen, and be
mercyful vnto the sinne of thy people Isra-
el, and bryng them agayne vnto the lande
whiche thou gauest to them and to their fa-
thers.

26 When heauen is shut vp, and there be no Deut.10.b.
rayne, because they haue sinned agaynst 1.king.17.a
thee: yet yf they pray in this place, & con-
fesse thy name, and repent from their sinne,
for the whiche thou chastenest them.

27 Then

27 Then heare thou in heauen, and be merciful vnto the sinne of thy seruantes, and of thy people Israel, and guide thou them into the good way to walke in, & sende rayne vpon thy lande whiche thou hast geuen vnto thy people for an inheritance.

¶ 28 And if there be dearth in the land, or pestilence, corruption, or blastyng of corne, grashoppers, or catterpillers, or that theyr enimies beleege them in the "cities of their lande, or whatsoeuer plague or sickenesse it be:

Chap. 20. verse. 9. "or, in the land of theyr gates.

29 Then what supplications and prayers soeuer shalbe made of any man, and of al thy people Israel, when euery one shal knowe his owne soare, & his owne greefe, and shal stretche out theyr handes towarde this house:

30 Thou shalt heare from heauen, euen from thy dwellyng place, and shalt be mercyful, and geue euery man accordyng vnto al his wayes, as thou doeest knowe euery mans hart: (for thou (b) only knoweest the hartes of the chyldren of men,)

(b) God only knoweth the hart of men. 1.King. 8.c. Iohn. 12.c Actes. 8.f.

31 That they may feare thee, and walke in thy wayes as long as they lyue in the lande whiche thou gauest vnto our fathers.

32 Moreouer, the stranger whiche is not of thy people Israel, yf he come from a farre lande for thy great names sake, and thy myghtie hande, and thy stretched out arme: yf they come, I say, and pray in (c) this house,

(c) He sheweth that before God there is no difference of persons. But al people that feareth him & worketh righteousnesse is accepted, Actes. x. Deut. 6. d.

33 Thou shalt heare from heauen, euen from thy dwelling place, and shalt doo accordyng to al that the stranger calleth to thee for: that al people of the earth may knowe thy name, and feare thee, as dooth thy people Israel, and that they may knowe howe that in this house whiche I haue built, thy name is called vpon.

34 If thy people goe out to warre agaynst theyr enimies by the way that thou shalt sende them, and they pray to thee in the way towarde this citie whiche thou hast chosen, euen towarde the house whiche I haue built for thy name:

35 Then heare thou from heauen their supplication and prayer, and helpe them in theyr ryght.

1.King. 8.e. 1.Iohn. 1.d.

36 If they sinne agaynst thee (as there is no man but he doth sinne) and thou be angry with them, and deliuer them ouer before theyr enimies, and they take them, and cary them away captiues vnto a land farre or neare:

37 Yet if they repent in theyr hart, in the land where they be in captiuitie, and turne and pray vnto thee in the land of theyr captiuitie, sayeing, We haue sinned, we haue done euyl and wyckedly:

38 And turne agayne to thee with al theyr hart, and al theyr soule, in the lande of their captiuitie where they keepe them in bondage, and so pray towarde their land whiche thou gauest vnto theyr fathers, euen towarde the citie whiche thou hast chosen, and towarde the house which I haue built for thy name:

39 Then heare thou from heauen, euen from thy dwellyng place, theyr supplication and theyr prayer, and iudge theyr cause, and be mercyful vnto thy people whiche haue sinned agaynst thee.

40 Nowe my God, let thyne eyes be open, and thyne eares attent vnto the prayer that is made in this place.

41 Nowe vp, O Lord God, into thy (d) resting place, thou, & the arke of thy strength: O Lorde God, let thy priestes be clothed with health, and let thy saintes reioyce in goodnesse.

Psal. 132. a. (d) That is, into thy temple.

42 O Lorde God, turne not away the face of thyne (e) annoynted: remember the mercies whiche thou hast promised to Dauid thy seruant.

(e) Heare my prayer whiche am thine annoynted kyng.

The. vii. Chapter.

1. The fyre consumeth the sacrifice. 2. The glory of the Lord filleth the temple.

1 AND when Solomon had made an end of prayeing, there came downe fyre from heauen, and consumed the whole burnt offeryng, and the sacrifices, and the house was filled with the glory of the lord.

A 1.King. 8.k. Leuit. 9.d. 1.King. 8.g. 2.Mac. 2.b.

2 And the priestes coulde not goe into the house of the Lorde, because the glorye of the Lorde had fylled the Lordes house.

3 And when al the chyldren of Israel sawe howe the fyre and the glorye of the Lorde came downe vpon the house, they fel downe flat vpon theyr faces to the earth, vpon the pauement, and woorshipped, and confessed vnto the Lorde, That he is gratious, and that his mercy lasteth euer.

4 And the kyng, and al the people, offered sacrifices before the Lorde.

1.King. 8.g.

5 And kyng Solomon offered a sacrifice of twentie and two thousande oxen, and an hundred and twentie thousande sheepe: and so the kyng, and al the people, dedicated the house of God.

6 And the priestes wayted on theyr offices, and the Leuites had the instrumentes of musicke of the Lorde, whiche kyng Dauid had made to confesse vnto the Lorde, That his mercy lasteth euer, Dauid praysyng God by them, and the priestes blewe with trumpettes before them, and al they of Israel stoode.

7 More-

7 Moreouer, Solomon halowed the middle of the court that was before the house of the Lorde: for there he offered whole burnt offerynges, and the fat of the peace offeringes, because the brasen aulter whiche Solomon had made, was not able to receiue the whole burnt offerynges, and the meate offerynges, and the fat.

1. Mac. 3. g. (a) That was the feast of tabernacles.

8 So at the same time Solomon keapt a(a) feaste of seuen dayes, and al Israel with him, an exceeding great congregation, euen from the entryng in of Hamath, vnto the ryuer of Egypt.

9 And in the eigth day, they made an assemblie: For they keapt the dedication of the aulter seuen dayes, & the feast seuen dayes.

10 And the three and twentieth day of the seuenth moneth, he let the people departe into theyr tentes glad and meery in hart, for the goodnesse that the Lorde had shewed to Dauid, and to Solomon, and to Israel his people.

1. King. 9. a. 11 And so Solomon finished the house of the Lorde, and the kynges house: and al that came in his hart to make in the house of the Lorde, and in his owne house, went prosperously forwarde.

Num. 12. a. 12 And the Lord appeared to Solomon by nyght, and sayde to hym, I haue heard thy

2. Par. 6. a. petition, and haue chosen this place for mee selfe, to be an house of sacrifice.

13 If I shut vp heauen, that there be no rayne, or yf I commaunde the locustes to deuoure the lande, or yf I sende pestilence among my people:

℣ 14 And yf my people among whom my name is called vpon, do humble them selues, and make intercession, & seeke my presence, and turne from theyr wycked wayes: then wyl I heare from heauen, and be mercyful to

(b) I wyl cause the pestilence to ceasse, and destroy the beastes that hurte the fruite of the earth, and send rayne in due time. theyr sinne, and wyl (b) heale theyr lande.

15 And from henceforth myne eyes shalbe open, and mine eares attent vnto the prayer that is made in this place.

16 And therefore, nowe I haue chosen and sanctified this house, that my name may be there for euer: and mine eyes and mine hart shalbe there perpetually.

17 And yf thou wylt walke before me, as Dauid thy father walked, to doo al that I haue commaunded thee, & shalt obserue my statutes and my lawes:

18 Then wyl I stablishe the seate of thy kyngdome, accordyng as I made the couenant with Dauid thy father, saying, Thou

2. Sam. 2. a. 2. Chro. 6. e shalt not be without a man to be ruler in Israel.

19 But yf ye turne away, and forsake my statutes and my commaundementes which I haue set before you, and shal goe, & serue other goddes, and worshyp them:

20 Then wil I plucke them vp by ỹ rootes, out of my lande which I haue geuen them, and this house whiche I haue sanctified for my name, wyl I caste out of my syght, and wyl make it to be a prouerbe and a ieast among al nations.

21 And this house whiche is moste hygh, shalbe an astonishment to euery one that passeth by, and shal say, Why hath the lord dealt on this fashion with this lande, and with this house? Deut. 29. d. 1. King. 9. b. Jerem. 22. c

22 And they shal answeare, Because they forsooke the Lorde GOD of theyr fathers, whiche brought them out of the land of Egypt, and caught holde on other gods, and worshypped them, & serued them, therfore hath he brought al this euil vpon them.

The. viii. Chapter.

2. The cities that Solomon built. 12. His sacrifices whiche he offered.

1 AND after (a) twentie yeeres, when Solomon had built the house of the Lorde, and his owne house: (a) Signifyng that he was twentie yeres in building them.

2 He built the cities that Hiram gaue hym, and caused the chyldren of Israel to dwel there.

3 And Solomon went to Hamath Zoba, (b) and strengthed it. (b) Other reade, he ouercame it.

4 And he built Thadmor in the wildernes, and repayred al the store cities which were in Hamath.

5 And he built Bethoron the vpper, and Bethoron the neather, strong cities, hauing walles, gates, and barres:

6 And Baalah, and al the store cities that Solomon had, and al the charet cities, and the cities of the horsemen, & euery pleasant place that Solomon had lust to builde in Hierusalem, and Libanon, and throughout al the lande of his dominion.

7 And al the people that were leaft of the ℣ Hethites, Amorites, Pherezites, Heuites, and Iebusites whiche were not of the children of Israel,

8 But were the chyldren of them whiche were leaft after them in the land, and were not consumed of ỹ children of Israel, them dyd Solomon make to pay tribute, vntyl this day.

9 But of the chyldren of Israel, dyd Solomon make no seruantes for his worke: but they were men of warre, and rulers, and great lordes with him, and captaines ouer his charets and horsemen.

10 And kyng Solomons officers that ouersawe and ruled the people, were two hundred and fiftie. Reade 1. King. 9. verse. 23.

11 And Solomon brought the daughter of Pharao

Pharao out of the citie of Dauid, into the house that he had buylded for her: for he sayde, My wyfe shal not dwel in the house of Dauid kyng of Israel, for it is holy, because that the arke of the Lorde is comme vnto it.

12 Then Solomon offered whole burnt offerynges vnto the Lorde, on the aulter of the Lorde, whiche he had buylt before the porche:

Chap.4.a.

13 Doyng euery thyng in his due tyme, and offering accordyng to the commaundement of Moses, in the Sabbothes, new moones, & solemne feastes, three tymes in the yeere, (that is to say) in the feast of sweete bread, in the feast of weekes, and in the feast of tabernacles.

Exod.23.c. Deut.16.c.

℣ 14 And Solomon set the sortes of priestes to their offices, as Dauid his father had ordered them, and the Leuites in their watches, for to prayse and minister before the priestes day by day, & the porters by course at euery gate: for so had Dauid the man of God commaunded.

1.Chro.9.d.

15 And they omitted not the commaundement of the king vnto the priestes and Leuites, concerning any manner of thing, and concernyng the treasures.

16 For Solomon made prouision for the charges from the fyrst day that the fundation of the house of the Lorde was layde, tyl it was fynished, that the house of the Lorde was perfect.

17 Then went kyng Solomon to Ezion Gaber, and to Eloth at the sea syde in the lande of Edom.

18 And Hiram sent hym by the handes of his seruantes ships, and seruantes that had knowledge of the sea: and they went with the seruantes of Solomon to Ophir, and caryed thence foure hundred and fyftie talentes of golde, and brought it to king Solomon.

The.ix.Chapter.

I. 9. The queene of Saba commeth to see Solomon, and bringeth gyftes.

℣ 1 AND when the queene of Saba hearde of the fame of Solomon, she came to proue him in harde questions at Hierusalem, with a very great company, with camels that bare spices, & plentie of golde and precious stones: and when she was come to Solomon, she cõmuned with him of al that she had in her hart.

3.king.10.a Mat.12.d. Luke.11.b.

2 And Solomon soiled her al her questions, and there was not one woorde hydde from Solomon, whiche he tolde her not.

3 And when the queene of Saba had seene the wysedome of Solomon, and the house that he had buylt,

4 And the meate of his table, the syttyng of his seruantes, and the standyng of his wayters, their apparel, his butlars, their apparel, " his goeyng vp by the whiche he went into the house of the Lord: there was no more spirite in her.

" or, his whole burnt sacrifices which he offered in the house of the Lorde.

5 And she sayde to the kyng, The sayeing which I heard in myne owne land of thyne " actes, and of thy wysedome, is true.

" or, sayeinges.

6 I beleeued not the wordes of them, vntyl I came, and myne eyes had seene it: and beholde, the one halfe of thy wysdome was not tolde me: for thou exceedest the fame that I heard.

7 Happy are thy menne, and happy are these thy seruantes whiche stande before thee alway, and heare thy wysedome. ℣

8 Blessed be the Lorde thy God, which had lust to thee, to set thee (kyng) on his seate, that thou myghtest be kyng for the Lorde thy GOD: because thy God loueth Israel, to make them continue euer, therefore made he thee kyng ouer them, to doo ryght and equitie.

9 And she gaue the kyng an hundred and twentie talentes of golde, and of spices exceedyng great abundance, and precious stones: neyther was there any more suche spice as the queene of Saba gaue king Solomon.

10 And the seruantes of Hiram and the seruantes of Solomon whiche brought golde from Ophir, brought also Algumme wood and precious stones.

11 And the kyng made of the Algumme wood stayres in the house of the Lorde, and in the kynges palace, and harpes, and psalteries for syngers: and there was none such wood seene (before) in the lande of Juda.

12 And kyng Solomon gaue to the queene of Saba euery pleasant thyng that she asked, (a) besides that which she had brought vnto the kyng: and so she turned, and went away to her owne land with her seruantes.

(a) Besyde that, that is to say, the recompence of that which she had brought vnto the kyng.

13 The wayght of golde that came to Solomon in one yeere, was syxe hundred threescore and syxe talentes of golde:

14 Besydes that which chapmen and marchantes brought: and al the kynges of Arabia, and rulers of that countrey, brought golde and syluer to Solomon. ℣

15 And kyng Solomon made two hundred targets of beaten golde: and syxe hundred sycles of beaten golde were spent vpon one target.

16 And three hundred sheeldes made he of beaten golde: and three hundred (peeces) of golde went to one sheelde: and the kyng put them in the house that was in the forest

of Libanon.

17 And the kyng made a great ſeate of yuorie, and ouerlayde it with pure golde.

18 And there were ſyxe ſteppes to the ſeate, with a footeſtoole of golde faſtened to the ſeate: and pommels on eche ſyde of the ſyttyng place, and two lions ſtandyng by the pommels.

19 And twelue lions ſtoode on the one ſyde and on the other vpon the ſyxe ſteppes: ſo that there was no ſuch wooꝛke made in any kyngdome.

20 And al the dꝛinkyng veſſels of kyng Solomon were of golde, and al the veſſels of the houſe that was in the foꝛeſt of Libanon were of pꝛecious gold: foꝛ ſyluer was counted nothyng wooꝛth in the dayes of Solomon.

D 21 Foꝛ the kinges ſhippes went to Tharſis with the ſeruantes of Hiram, euerye thꝛee yeeres once came the ſhyppes to Tharſis, and bꝛought golde, ſyluer, yuoꝛy, and apes, and pecockes.

1. king. 10. d 22 And king Solomon paſſed al the kinges of the earth in richeſſe and wyſdome.

23 And al the kynges of the earth ſought the pꝛeſence of Solomon, to heare his wyſdome that God had put in his hart.

24 And they bꝛought euery man his pꝛeſent, veſſels of ſyluer, and veſſels of golde, rayment, harneſſe, ſpices, hoꝛſes & mules yeere by yeere.

1. King. 4. d. "oꝛ, foure thouſande hoꝛſes in ſtalles. 25 And Solomon had "foure thouſande ſtables foꝛ hoꝛſes and charets, and twelue thouſande hoꝛſemen: whom he beſtowed in the charet cities, and (ſomme were) with the kyng at Hieruſalem.

26 And he raigned ouer al the kynges that were from Euphꝛates vnto the lande of the Philiſtines, and to the boꝛder of Egypt.

1. king. 10. d (b) The abundance of theſe tempoꝛal treaſures in Solomons kingdome, is a figure of the ſpiritual treaſures, whiche the elect ſhal enioy in heauē vnder the true Solomon Ieſus Chriſt. 1. King. 11. verſe. 41. 27 And the kyng made ſyluer in Hieruſalem as plenteous as (b) ſtones, and Cedar trees as plenteous as the Mulberie trees (that growe) in the valleys.

28 And they bꝛought vnto Solomon hoꝛſes out of Egypt, and out of al landes.

29 The reſt of the actes of kyng Solomon firſt and laſt, are they not written in the ſayeinges of Nathan the pꝛophete, and in the pꝛophecie of Ahiah the Silonite, and in the viſions of Iddo the Seer of viſions, agaynſt Ieroboam the ſonne of Nabat?

30 And Solomon raigned in Hieruſalem vpon al Iſrael fourtie yeeres.

31 And Solomon ſleapt with his fathers: and they buryed hym in the citie of Dauid his father, and Roboam his ſonne raigned in his ſteade.

The. x. Chapter.

4. The rigour of Roboam. 13. He foloweth lewde counſel. 16. The people rebel.

1 AND Roboam went to Sichem: foꝛ to Sichem were al Iſrael comme togeather to make him kyng. A 1. King. 12. a

2 And when Ieroboam the ſonne of Nabat (which was fled into Egypt from the pꝛeſence of Solomon the kyng) heard it, he returned out of Egypt.

3 And they ſent and called him: And ſo Ieroboam and al they of Iſrael came, and communed with Roboam, ſayeing, 1. King. 11. g

4 Thy father layde a greeuous yoke vpon vs: nowe therefoꝛe remit thou ſomewhat of the greeuous ſeruice of thy father, and of his heauy yoke that he put vpon vs, and we wyl ſerue thee.

5 And he ſayd to them, Comme agayne vnto me after thꝛee dayes. And the people departed.

6 And kyng Roboam counſayled with the elders that had ſtande befoꝛe Solomon his father whyle he yet lyued, and he ſayde, What counſayle geue ye me to anſweare this people agayne?

7 And they tolde him, ſayeing, If thou be kinde to this people, & ſhewe thee ſelfe lowly to them, and ſpeake louyng wooꝛdes to them, they wyl be thy ſeruantes foꝛ euer. B

8 But he left the counſel whiche the elders gaue him, and toke counſel with the young menne that were growen vp with him, and (a) that ſtoode in his pꝛeſence. (c) Whiche were of his counſel, and ſecretes.

9 And he ſayde vnto them, What aduiſe geue ye, that we may anſwere this people, whiche haue communed with me, ſayeing, Abate ſomewhat of the yoke which thy father dyd put vpon vs?

10 And the young menne that were growen vp with hym, ſpake vnto him, ſayeing, Thus ſhalt thou anſweare the people that ſpeake vnto thee, ſaying, Thy father made our yoke heauie, but make thou it ſomwhat lyghter foꝛ vs: thus ſhalt thou ſay vnto them, My litle fynger ſhalbe thicker then my fathers loynes.

11 Foꝛ where my father put a heauie yooke vpon you, I wyl put moꝛe to your yoke: my father chaſtiſed you with whippes, but I wyl chaſtiſe you with "ſcourges. 1. King. 12. c "oꝛ, Scoꝛpions.

12 And ſo Ieroboam and al the people, came to Roboam the third day, as the king bade, ſayeing, Comme agayne to me the thirde day.

13 And the kyng anſweared them cruelly, and kyng Roboam left the counſayle of the aged menne,

14 And anſweared them after the aduiſe of C the

the young men, sayeing, My father made your yoke greeuous, and I wyl adde thereto: my father chastised you with whippes, but I wyl chastise you with scourges.

1.king.12. vearse.15. 15 And so the kyng hearkened not vnto the people: but the occasion came of God, that the Lorde myght make good his sayeing, 1.king. 11.f. whiche he spake by the hande of Ahia the Silonite to Ieroboam the sonne of Nabat.

16 And when al Israel sawe that the kyng woulde not agree vnto them, the people answeared the king, sayeing, What portion 1.king. 12.d haue we in Dauid? For we haue no inheritance in the sonne of Isai: Euery man to his tent oh Israel, and nowe Dauid see to thyne owne house. And so al Israel gate them to their tentes.

17 So that Roboam raigned ouer no moe of the children of Israel then dwelt in the cities of Iuda.

18 Then king Roboam also sent Haduram that was ruler ouer the tribute, and the children of Israel stoned him with stones, that he dyed: but kyng Roboam made speede to geat hym vp to his charet, to flee to Hierusalem.

19 And Israel rebelled agaynst the house of Dauid vnto this day.

The.xi.Chapter.

4. Roboam is forbidden to fyght agaynst Ieroboam.

A 1 1.king.12.a. AND when Roboam was come to Hierusalem, he geathered of the house of Iuda and Beniamin, nine score thousand chosen men of warre, to fyght agaynst Israel, and to bryng the kingdome agayne to Roboam.

2 And the woord of the Lorde came to Semeia the man of God, sayeing,

3 Speake vnto Roboam the sonne of Solomon king of Iuda, and to al them of Israel that are in Iuda and Beniamin, and say,

4 Thus sayth the Lord, ye shal not goe vp, nor fyght agaynst your brethren: returne euery man to his house, for this thing is donne of me. And they obeyed the woordes of the Lorde, and returned from going agaynst Ieroboam.

5 And Roboam dwelt in Hierusalem, and buylt strong cities in Iuda.

6 He buylt vp Bethlehem, and Etam, and Thecoa,

7 Bethzur, Socho, and Adullam,

8 Gath, and Mareſa, and Ziph,

B 9 Adurahim, Lachis, and Azecah,

10 Zoraa, Aialon, and Hebron, whiche is in Iuda and Beniamin, strong cities.

11 And he repayred the strong holdes, and put captaynes in them, and stoze of vitayle, and wine, and oyle:

12 And in al cities he put sheeldes & speares, and made them exceedyng strong, hauyng Iuda and Beniamin on his syde.

13 And the Priestes and the Leuites that were in al Israel, resorted to him out of al their coastes.

14 For the Leuites leaft their suburbes, and their possession, and came to Iuda and Hierusalem: for Ieroboam and his sonnes had cast them out from ministring vnto the Lorde.

C 2.Chr.13.d.

15 And he ordeyned him priestes for the high places, for the (a) deuils, and for the calues whiche he had made. 1.king. 12.g

(a) Meanyng idols, reade Esai, xxxiiii.c

16 And after the Leuites, there went out al the tribes of Israel, suche as submitted their hartes to seeke the Lord God of Israel, and came to Hierusalem, to offer vnto the Lorde God of their fathers.

17 And so they strengthed the kingdome of Iuda, and made Roboam the sonne of Solomon myghty three yeeres long: for three (b) yeeres they walked in the way of Dauid and Solomon.

(b) So long as they feared god, and set foorth his woorde, they proſpered.

18 And Roboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wyfe, and Abihael the daughter of Eliab the sonne of Isai:

19 Whiche bare hym children, Ieus, Samaria, and Zaham.

20 And after her he tooke Maacha ỹ daughter of Absalom, whiche bare him Abia, Atthai, Ziza, and Selomith. 1.king.15.a.

21 And Roboam loued Maacha the daughter of Absalom aboue all his wyues & concubines: for he tooke eyghteene wyues and three score concubines, and begate twentie and eyght sonnes, and three score daughters. Reade Iudges chapter. 19.a. D

22 And Roboam made Abia the sonne of Maacha, the cheefe ruler among his brethren: for he thought to make him kyng.

23 (c) And he played wysely, and scattered al his children throughout al the countreys of Iuda & Beniamin, vnto euery strong citie: & he gaue them abundance of vitayle, and obteyned many wyues. (c) Others reade, and he taught hym.

The.xii.Chapter.

1. Roboam forsaketh the Lorde, and is punished by Sesac.

1 AND when Roboam had stablished the kyngdome, and became myghty, he forsooke the lawe of the Lord, and (a) al Israel with hym. A (a) As the prince is, so for the most part the people wyl be.

2 And in the fyfth yeere of kyng Roboam, Sesac the kyng of Egypt came vp against Hierusalem (because they had transgressed

agaynſt the Lorde)

3 With twelue hundred charets, and three-score thouſande horſemen: and the people were without number that came with him out of Egypt: Lubim, (b) Sukim, and the Ethiopians.

(b) Whiche were a people in Africa called the Troglodites, becauſe they dwelt in holes.

4 And he tooke the ſtrong cities in Juda, and came to Hieruſalem.

5 Then came Semeia the prophete to Roboam, and to the lordes of Juda that were geathered togeather within Hieruſalem for Seſac, and ſayd vnto them, Thus ſaith the Lorde, Ye haue leaft me, and therefore haue I alſo (c) leaft you in the handes of Seſac.

(c) God neuer leaueth vs, vntil we haue caſt hym away.

6 Wherevpon the lordes of Iſrael and the kyng humbled them ſelues, and ſayd, The Lorde is ryghteous.

ℬ 7 And when the Lorde ſawe that they ſubmitted them ſelues, the woorde of the Lord came to Semeia, ſayeing, They ſubmit them ſelues, therefore I wyl not deſtroy them, but I wyl deliuer them somewhat, and my wrath ſhal not be powred out vpon Hieruſalem, by the hande of Seſac.

(d) God puniſheth his, not to deſtroy them, but to reſourme them

8 Neuertheleſſe, they ſhalbe his ſeruantes: to knowe what difference is betweene (d) my ſeruice, & the ſeruice of the kyngdomes of the woorlde.

1. king. 10. a

9 And ſo Seſac kyng of Egypt came to Hieruſalem, and tooke away the treaſures of the houſe of the Lorde, and the treaſures of the kinges houſe, he tooke al: and he caryed away the ſheeldes of golde which Solomon made.

10 In ſteade of whiche, king Roboam made ſheeldes of braſſe, and committed them to the handes of the cheefe of the garde, and that keapt the entrance of the kynges houſe.

1. king. 14. c. 11 And when the king entred into the houſe of the Lorde, the garde came and fet them, and brought them agayne vnto the garde chamber.

12 And when he humbled him ſelfe, the wrath of the Lorde turned from him, that he woulde not deſtroy altogeather: and in Juda al was wel.

13 And ſo king Roboam waxed mighty, and raigned in Hieruſalem: and Roboam was one and fourtie yeeres olde when he began to raigne, and he raigned ſeuenteene yeeres in Hieruſalem, the citie whiche the Lorde had choſen out of al the tribes of Iſrael to put his name there: And his mothers name was Naama an Ammoniteſſe.

Ɛ 14 And he dyd euyl, becauſe he prepared not his hart to ſeeke the Lorde.

1. king. 14. f.

15 The actes alſo of Roboam fyrſt and laſt, are they not written in the ſayinges of Semeia the prophete, and of Iddo the Sear, whiche noted the genealogie? and there was warre alway betweene Roboam and Jeroboam.

16 And Roboam ſleapt with his fathers, and was buryed in the citie of Dauid, and Abia his ſonne raigned in his ſteade.

The. xiii. Chapter.

1. Abia maketh warre agaynſt Ieroboam. 4. He ſheweth the occaſion. 12. He truſteth in the Lorde and ouercommeth Ieroboam.

1 THe eyghteenth yeere of kyng Jeroboam, began Abia to raigne ouer Juda. A 2. king. 15. a

2 And he raigned three yeeres in Hieruſalem: (His mothers name alſo was Michaia the daughter (a) of Uriel of Gibea:) And there was warre betweene Abia and Jeroboam.

(a) Called otherwyſe Abſalom.

3 And Abia ſet the batayle in araye, with the armie of valiant menne of warre, euen foure hundred thouſande choſen menne: And Jeroboam ſet him ſelfe in aray to fyght agaynſt hym, with eyght hundred thouſande pickt men, whiche were ſtrong, and menne of armes.

4 And Abia ſtood vp vpon Zemaraim, an hyl whiche is in mount Ephraim, & ſayde, Heare me thou Jeroboam and al Iſrael.

5 Doo not you knowe howe that the Lorde God of Iſrael gaue the kyngdome ouer them of Iſrael to Dauid for euer, euen to hym, and to his ſonnes, with a (b) ſalted couenant?

(b) With a firme & perpetual, becauſe that thing whiche is ſalted is preſerued from corruption: he meaneth alſo that it was made ſolemnly and confyrmed by offering of ſacrifices, where as they vſed ſalt, as was ordeyned. Num. viii. vearſe. xix.

6 And Jeroboam the ſonne of Nabat the ſeruant of Solomon the ſonne of Dauid, is ryſen vp, and hath rebelled agaynſt his Lorde.

7 And there geathered to hym lewde men, the children of Belial, and preuayled agaynſt Roboam the ſonne of Solomon, when Roboam was (c) young and tender harted, and coulde not ſtande before them.

(c) In hart and courage.

8 And nowe ye ſay that ye be hable to preuayle agaynſt the kyngdome of the Lorde, whiche is in the hand of the ſonnes of Dauid, and ye be a great multitude, and haue the golden calues whiche Jeroboam made you for goddes.

9 And haue ye not caſt out the prieſtes of the Lorde the ſonnes of Aaron and the Leuites, and haue made you prieſtes after the manner of the nations of other landes? ſo that who ſo euer commeth and conſecrateth his hande with a young ore and ſeuen rammes, the ſame may be a prieſt of them that are no goddes.

10 But we belong vnto the Lorde our God, whom

whom we haue not forſaken, & the prieſtes are the ſonnes of Aaron whiche miniſter vnto the Lord, and the Leuites wayte vpon their office.

Exod.29.f 11 They burne vnto the Lord euery morning and euenyng whole burnt ſacrifices, and ſweete incenſe: the ſhewe bread ſet they in order vpon a pure table, and prepare the candleſticke of golde, with the lampes of the ſame, to burne euer at euen: and truely we keepe the watche of the Lord our God, but ye haue forſaken him.

Leuit.10.a 12 And beholde, God hym ſelfe is our captaine, and his prieſtes blow with the trumpets, and crye alarum agaynſt you. O ye chyldren of Iſrael, fyght not agaynſt the Lorde God of your fathers: for it wyl not proſper with you.

13 But for al that Ieroboam conueyed men priuily about, to comme behynde them: and ſo they were before Iuda, and the layers in wayte were behynde them.

¶ 14 And when they of Iuda looked about, behold, the battayle was before & behinde, and they cryed vnto the Lord, & the prieſtes blewe with the trumpets.

15 And the menne of Iuda gaue a ſhoute: and as the menne of Iuda ſhouted, it came to paſſe that God ſmote Ieroboam and al Iſrael, before Abia and Iuda.

16 And the chyldren of Iſrael fledde before Iuda, and God deliuered them into their hande.

17 And Abia, and his people ſlue a great ſlaughter of them: there fel downe wounded of Iſrael fyue hundred thouſande choſen menne.

18 And ſo the childrē of Iſrael were brought vnder at that tyme, and the chyldren of Iuda preuayled, (d) becauſe they leaned vnto the Lorde God of their fathers.

(d) The cauſe of victorie.

19 And Abia folowed after Ieroboam, and tooke cities from him, Bethel with the townes belonging therto, Ieſana with the townes that belonged thereto, and Ephron with her townes.

20 And Ieroboam recouered no ſtrength agayne in the dayes of Abia: and the Lord plagued him, and he dyed.

21 But Abia waxed mightie, and maried fourteene wyues, and begate twentie and two ſonnes, and ſyxteene daughters.

22 The reſt of the actes of Abia, his maners and his ſayeinges, are written in the ſtorie of the prophete Iddo.

The. xiiii. Chapter.

3. Aſa deſtroyeth idolatrie, and commaundeth his people to ſerue the true God.

1 SO Abia ſleapt with his fathers, & they buryed him in the citie of Dauid, & Aſa his ſonne raigned in his ſteade, in whoſe dayes the land was in quietneſſe ten yeeres. A

2 And Aſa did that was good and ryght in the eyes of the Lorde his God.

3 For he tooke away ſtrange aultres, & the hygh places, and brake downe the images, and cut downe the groues:

4 And commaunded Iuda to ſeeke the lord God of their fathers, and to doo accordyng to the lawe and commaundement.

5 And he put away out of al the cities of Iuda, the high places and the images: and the kingdome was quiet before him.

6 And he buylt ſtrōg cities in Iuda, becauſe the lande was in reſt, & he had no warre in thoſe yeres: for the lord had geuen him reſt.

7 Therfore he ſayd vnto Iuda: let vs buyld theſe cities, and make about them walles, towres, gates, and barres, for the lande is yet in reſt before vs: becauſe we haue ſought the Lorde our God, we haue ſought hym, & he hath geuen vs reſt on euery ſyde. And ſo they buylt, and it proſpered with them. B

8 And Aſa had an armie of menne that bare ſheeldes & ſpeares, out of Iuda three hundred thouſande, and out of Beniamin that bare ſheeldes and drue bowes two hundred and foureſcore thouſand: al theſe were valiant menne.

9 And there came out agaynſt them Zarah of Ethiopia, with an hoſt of tenne hundred thouſand, and three hundred charrets, and came as farre as Mareſa. 2. Chr. 17. b. Joſue. 15. g

10 And Aſa went out before hym, and they ioyned the battayle in the valley of Zephata, beſyde Mareſa.

11 And Aſa cryed vnto the Lord his God, & ſaid, Lord, it is no hard thyng with thee to helpe with many, or them that haue no power: helpe vs therefore, O Lorde our God, for we truſt to thee, and in thy name we goe agaynſt this multitude: thou art the Lorde our God, & no man ſhal preuayle agaynſt thee. 1. Sa. 14. d

12 So the Lorde ſmote the Ethiopians before Aſa and Iuda, & the Ethiopians fled.

13 And Aſa and the people that was with hym, folowed after them vnto Gerar: and the Ethiopians hoſt was ouerthrowē, that there was none of them left, but were deſtroyed before the Lord and before his hoſt: and they caried away a myghty great pray.

14 And they ſmote al the cities rounde about Gerar, for the feare of the Lorde came vpon them: and they ſpoyled al the cities, and there was exceedyng muche ſpoyle in them. C

15 They ſmote alſo the tentes of cattayle, and caryed away plenty of ſheepe and cammels, and returned to Hieruſalem.

The.xv.Chapter.

1. The exhorration of Azaria. 8. Aſa purgeth his countrey of idolatry. 14. They ſweare togeather to ſerue the Lorde. 16. He depoſeth his mother for her idolatrie.

A 1 AND the ſpirite of God came on Azaria the ſonne of Obed.

2 And he went out to meete Aſa, & ſaid vnto hym, Heare me Aſa, and al Juda and Beniamin, the Lorde is with you, whyle ye be with him: and when ye ſeeke him, he wil be founde of you: and agayne, when ye forſake hym, he alſo wyl forſake you.

(a) For the ſpace of xii. yeeres vnder Roboam, and three yeeres vnder Abia, true religion was neglected, & idolatry planted.

3 Now for a long (a) ſeaſon Iſrael hath ben without the true God, & without prieſtes to teache, and without lawe,

4 And when any man in his trouble dyd turne vnto the Lorde GOD of Iſrael and ſought hym, he was founde of them.

5 And in that tyme there was no peace to hym that dyd goe out and in, but great ſedition was there among al the inhabiters of the earth.

6 And nation was deſtroyed of nation, and citie of citie: for God did moue al aduerſitie among them.

B 7 Play ye therefore the menne, and let not your handes ſlacke: for your woorke ſhalbe rewarded.

(b) He had two names, both Azaria, and Obed.

8 And when Aſa heard thoſe woordes, & the prophecie (b) of Azaria the ſonne of Obed the prophete, he tooke courage, & put away the abominable idols out of al the lande of Juda and Beniamin, and out of the cities whiche he wanne in mount Ephraim, and renued the aulter of the Lorde that was before the porche of the Lorde.

9 And he geathered al Juda and Beniamin, and the ſtrangers with them, out of Ephraim, Manaſſe, and Simeon: for there fel many to hym out of Iſrael, when they ſawe that the Lorde his GOD was with hym.

(c) May.

10 So they aſſembled togeather at Hieruſalem the (c) thirde moneth, the fyfteenth yeere of the raigne of Aſa.

11 And they offered vnto the Lorde the ſame time, of the ſpoile which they had brought, ſeuen hundred oxen, and ſeuen thouſande ſheepe.

(d) A lawe of death for idolaters. Deut. 13.

12 And they made a couenant to ſeeke the Lorde GOD of their fathers with al their hart, and al their ſoule.

13 And whoſoeuer woulde not ſeeke the Lorde God of Iſrael (d) ſhoulde dye for it, whether he were ſmal or great, man or woman.

14 And they ſware vnto the Lorde with a C loude voyce, ſhowting and blowyng with trumpets and ſhawmes.

15 And al they in Juda reioyced at the other: for they had ſworne vnto the Lorde with al their hart, and ſought hym with al their luſt, and he was founde of them: and the Lorde gaue them reſt rounde about on euery ſyde.

(e) His grãdmother, and herein he ſhewed that he lacked zeale: for ſhe ought to haue dyed both by the couenant, & law of God.

16 And kyng Aſa put (e) Maacha his mother out of aucthoritie, becauſe ſhe had made an idol in a groue: and Aſa broke downe her idol, and ſtamped it, and burnt it at the brooke Cedron.

17 But al the hygh places were not taken away out of Iſrael, though the hart of Aſa was perfect al his dayes.

18 And he brought into the houſe of GOD the thynges that his father had dedicate, and that he him ſelfe had dedicate: euen ſyluer, and golde, and veſſels,

19 And there was no more warre vnto the thirtie and fyue yeere of the raigne of Aſa. Jud. 4. b.

The.xvi.Chapter.

1. Aſa for feare of Baaſa king of Iſrael, maketh a couenant with Benhadad king of Syria. 7. He is reproued by the prophete.

A 1 IN the thirtie & ſyxth yeere of the raigne of Aſa, came Baaſa kyng of Iſrael agaynſt Juda, and buylt Rama, to the intent that he woulde let none paſſe out or in to Aſa kyng of Juda. 1. king. 15. c.

2 And Aſa fet out golde and ſyluer out of the treaſures of the houſe of the Lorde, and (out) of the kynges houſe, and ſent to Benhadad kyng of Syria that dwelt at * Damaſec, and ſayde, * or, Damaſcus.

3 There is a confederation betweene me and thee, betweene my father and thyne: beholde, I haue ſent thee ſyluer and golde, that thou wylt comme & breake thy league with Baaſa kyng of Iſrael, that he may depart from me.

4 And Benhadad graunted vnto king Aſa, and ſent the captaynes of his armies to the cities of Iſrael: & they ſmote Ion, Dan, and Abilmaim, and al the ſtrong cities of Nephthali.

5 And when Baaſa heard this, he left buyldyng of Rama, and let his woorke ceaſſe.

6 And then Aſa the kyng toke al Juda, and caryed away the ſtones and tymber of Rama wherwith Baaſa was a buyldyng, and he buylt therwith Geba and Miſpah.

7 At that tyme Hanani the Seer came B to Aſa kyng of Juda, and ſayde vnto hym,

Becauſe

(a) God reproueth such leagues as are made with infidels 2.Chr.24.c

(a) Because thou hast trusted in the king of Syria, and not rather put thy trust in the Lorde thy God, therefore is the hoast of the kyng of Syria escaped out of thyne hande.

8 Had not the Ethiopians and Lubim an exceedyng great hoast, with many charets and horsemen? and yet because thou trustedst in the Lorde, he deliuered them into thyne hande.

9 For the eyes of the Lorde beholde al the earth, to strength them that are of perfect hart towarde him: herein thou hast donne foolishly, and therefore from henceforth thou shalt haue warre.

(b) The prophete of god is pounished for speakyng his message, and thus the wicked in steade of turning vnto god by repentance, cõtemne the admonition of the prophetes and ministers of god.

10 And so Asa was wroth with the Sear, and put him into a (b) prison house, for he was displeased with him, because of this thyng: and Asa destroyed (certayne) of the people the same season.

11 And beholde, these deedes of Asa fyrst and last, are written in the booke of the kinges of Juda and Israel.

12 And Asa in the thirtie and ninth yeere of his raigne fel sicke in his feete, and his disease continued very long, and in his sickenesse he sought not the Lorde, (c) but Phisitions.

(c) He sheweth that it is in vayne to seeke to the phisitions, except first we seeke to God to pourge our sinnes, which are the cheefe causes of al our diseases, and after vse the helpe of the phisition, as a meane by whom god woorketh.

13 And Asa sleapt with his fathers, and dyed in the fourtie & one yeere of his raigne.

14 And they buryed him in his owne sepulchre, which he had made for him selfe in the citie of Dauid, and layde him in the bed whiche was fylled with diuers kindes of spices, and sweete odours, made by the craft of the apothecaries: and they made a very great burnyng.

The. xvii. Chapter.

5. Iosaphat trusting in the Lorde, prospereth in rychesse and honour. 6. He abolisheth idolatrie, 7. and causeth the people to be taught.

A 1 AND Iosaphat his sonne raigned in his steade, and preuayled agaynst Israel.

2 And he put souldiers in al the strong cities of Juda, and set rulers in the lande of Juda, & in the cities of Ephraim, which Asa his father had wonne.

3 And the Lorde was with Iosaphat, because he walked in the former wayes of his father Dauid, and sought not Baalim:

4 But sought the Lorde God of his father, and walked in his commaundementes, and not after the doynges of Israel.

5 And the Lorde stablished the kyngdome in his hande, and al Juda brought him presentes, so that he had abundance of rychesse and honour.

6 And he lyft vp his harte vnto the wayes of the Lorde, and he put downe yet more of the high places and groues out of Juda.

7 In the thirde yeere of his raigne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nethanel, & to Michaia, that they should (a) teache in the cities of Juda:

B

(a) Iosaphat sent visitours abrode into the countreys to see religion reformed, and the people truely instructed,

8 And with them he sent Leuites, euen Semeia, Nethania, Zebadia, Asael, Semiramoth, Jehonathan, Adonia, Tobia, and Tob adonia, Leuites: and with them Elisama and Joram, Priestes.

9 And they taught in Juda, and had the booke of the lawe of God with them, and went about throughout al the cities of Juda, and taught the people.

10 And the feare of the Lorde fel vpon al the kyngdomes of the landes that were round about Juda, and they fought not agaynst Iosaphat.

11 And some of the Philistines brought Iosaphat gyftes, and tribute siluer, and the Arabians brought him cattel, euen seuen thousande & seuen hundred rammes, and seuen thousande and seuen hundred lee goates.

12 And so Iosaphat prospered, and grewe vp an hygh: and he buylt in Juda castels, and cities of store.

13 And he had great " substance in the cities of Juda: but the men of armes and strongest souldiers were in Hierusalem.

" or, great woorkes.

14 And these are the " offices of them in the house of their fathers: the captaynes ouer thousandes in Juda, Adna the captayne, and with him of fyghtyng men, three hundred thousande.

" or, numbers.

C

15 And next to his hande was Jehonan a captayne, and with hym two hundred and fourescore thousande.

16 And next him was Amazia the sonne of Zichri, whiche of his owne good wyl offered him selfe vnto the Lorde, and with him two hundred thousande myghty menne of warre.

17 And of the children of Beniamin, Eliada a man of myght, and with him armed men with bowe and shielde two hundred thousande.

18 And next him was Iosabad, and with hym an hundred and fourescore thousande that were prepared for the warre.

19 These wayted on the king, besides those whiche the king put in the strong cities throughout al Juda.

The. xviii. Chapter.

1. Iosaphat maketh affinitie with Achab. 10. Foure hundred prophetes counsel Achab to goe to warre. 14. Michea is agaynst them. 29. The effect of his prophecie.

A 1 AND Iosaphat had abundance of ry-
1.king. 22.a chesse and honour, and ioyned affinitie
with Achab.

2 And after certayne yeeres he went downe
to Achab to Samaria: and Achab slue
many sheepe and oxen for him, and for the
people that he had with him, and entrea-
ted him to goe vp with hym vnto Ramoth
(in) Gilead.

3 And Achab king of Israel sayd vnto Io-
saphat king of Juda, Wylt thou goe with
me to Ramoth (in) Gilead? And he an-
swered him, I wylbe as thou, & my people
shalbe as thyne (and we wyl goe) with thee
to the warre.

1.king. 22.a 4 And Iosaphat saide vnto the kyng of Is-
rael, Seeke counsel, I pray thee, at the
woorde of the Lorde this same day.

5 Therefore the kyng of Israel geathered
togeather of prophetes foure hundred men,
and sayde vnto them, Shal we goe to
Ramoth (in) Gilead to fyght, or shoulde I
cease? And they sayde, Goe vp, and God
shal deliuer it into the kinges hande.

6 But Iosaphat sayde, Is there yet here
neuer a prophete more of the Lordes, that
we myght aske of hym?

B 7 And the king of Israel sayde vnto Iosa-
1.king. 22.b phat, There is yet one man, by whom we
may aske the Lorde: but I hate hym, for he
neuer prophecieth me good, but alway euil:
and the same is Micha the sonne of Iemla.
And Iosaphat said, Let not the king say so.

8 And the kyng of Israel called one of his
chamberlaynes, and sayde, Featche hither
quickely Michea the sonne of Iemla.

9 And the king of Israel and Iosaphat
kyng of Juda sate eyther of them on his
seate in their apparel, in a threshing flooze
beside the gate of Samaria, and all the
prophetes prophecied before them.

10 And one Zedekia the sonne of Chanaana
1.king. 22.b had made him hornes of iron, and sayde,
Thus sayth the Lorde, With these thou
shalt pushe Syria, vntyl they be brought to
nought.

11 And al the prophetes prophecied euen so,
saying, Goe vp to Ramoth (in) Gilead,
and it shal prosper with thee: for the Lorde
shal deliuer it into the hande of the kyng.

12 And the messenger that went to call Mi-
1.king. 22.b chea, spake to him, saying, Beholde, the
woordes of the prophetes (speake) good to
the king with one assent: let thy woordes
therefore, I pray thee, be like one of theirs,
that thou speake that whiche is pleasant.

13 And Michea sayde, as the Lorde lyueth,
euen what my god saith, that wil I speake.

14 And when he was come to the king, the
kyng sayde vnto him, Michea, shoulde we
goe to Ramoth (in) Gilead to fyght, or
leaue of? And he sayde, Goe vp, & al shalbe
wel, & they shalbe deliuered into your hand.

15 And the king sayd to him, So and so ma-
ny times doo I charge thee that thou saye
nothing but the trueth to me, in the name
of the Lorde. C 1.king. 22.b

16 Then he sayde, I dyd see all Israel scat-
tered in the mountaynes, as sheepe that
haue no shepheard, and the Lord saide, (b)
These haue no maister: let them returne
euery man therefore to his house in peace.

17 And the king of Israel sayde vnto Iosa-
phat, Dyd I not tel thee, that he woulde
not prophecie good vnto me, but euyl?

18 But he sayd agayne, Therefore heare the
woorde of the Lorde: I sawe the Lorde sit
vpon his seate, and al the company of hea-
uen stood on his right hand & on his leaft.

19 And the Lorde sayde, Who shal deceiue
Achab kyng of Israel, that he may goe vp
and be ouerthrowen at Ramoth (in) Gile-
ad? And one sayde this, another sayd that.

20 And there came out a spirite, and stoode
before the Lorde, and sayde, I wyl deceiue
him. And the lord said vnto him, Wherin?

21 And he saide, I wyl goe out, and be a (c)
lying spirite in the mouth of al his proph-
etes. And the Lorde sayde, Thou shalt de-
ceiue hym, and shalt preuayle: goe out, and
doo euen so.

22 And nowe therefore beholde, the Lorde
hath put a lying spirite in ỹ mouthes of (al)
these thy prophetes, and the Lord hath spo-
ken euyl agaynst thee.

23 And Zedekia the sonne of Chanaana went
to, and smote Michea vpon the cheeke, and
saide, By what way went the (d) spirite of
the Lorde from me, to speake with thee?

24 And Michea sayde, Beholde, thou shalt
see the day when thou shalt goe from cham-
ber to chamber for to hyde thee selfe.

25 And the king of Israel sayde, Take ye
Michea, and bryng hym to Amon the go-
uernour of the citie, and to Joas the kings
sonne.

26 And ye shal say, Thus sayth the kyng,
Put this felowe in the prison house, and
feede hym with bread of affliction, & wa-
ter of trouble, vntil I come again in peace.

27 And Michea saide, If thou come agayne
in peace, then hath not the Lorde spoken
by me. And he saide, Hearken to ye people
euery one of you.

28 And so the king of Israel and Iosaphat
the king of Juda went vp to Ramoth (in)
Gilead.

29 And the king of Israel sayde vnto Iosa-
phat, I wyl change me when I goe to the
batel: but see that thou haue thyne owne
apparel

(b) He pro-
phecieth
howe the
people
shoulde be
disperfed, &
Achab slaine
1.king. 22.b
Esai. 6.a.

(c) They that
wyl not be-
leeue the
trueth, God
sendeth
strong delu-
sions, that
they shoulde
beleeue lyes.
2.Thes. 2.

(d) Thus the
hypocrites
boast of the
spirite which
they haue
not, and de-
clare their
malice a-
gaynst them
in whom the
true spirit is.
D

1.king. 22.
pearse. 22.

parel vppon thee. And the kyng of Israel changed hym selfe, and they came to the batayle.

30 But the kyng of Syria had commaunded the captaynes of the charets that were with hym, sayeing, See that ye fyght not against smal or great, saue against the kyng of Israel onely.

31 And when the captaynes of the charets sawe Iosaphat, they sayde, It is the king of Israel: and therefore they compassed about hym to fyght. But Iosaphat cryed out, and the Lorde helped hym, and God * chased them away from hym.

1. king. 22. verse. 32. * or, moued them to depart from hym.

32 For when the captaynes of the charets perceiued that it was not the kyng of Israel, they turned backe agayne from hym.

33 And a (certayne) man drewe a bowe * at a venture, and smote the kyng of Israel betweene the ioyntes of his habergin: And he sayde to his charetman, Turne thine hand, that thou mayest carry me out of the host, for I am wounded.

* or, in his simplicite.

F 34 And the batayle encreased that day: howbeit, the kyng of Israel caused his charet (c) to stand styl agaynst the Syrians, vntyl euen: and about the tyme of the sunne goeyng downe, he dyed.

(a) He dissembled his hurt, that his souldiers might fight the more couragiously

The. xix. Chapter.

1. After Iosaphat was rebuked by the prophete, he calleth agayne the people to the honouring of the Lorde.

A 1 AND Iosaphat the kyng of Juda came home agayne in peace to Hierusalem.

2 And Jehu the sonne of Hanani the Sear, went out to meete hym, and sayde to kyng Iosaphat, Wouldest thou helpe the vngodly, and loue them that hate the Lorde? Therefore is wrath comme downe vppon thee from before the Lorde:

3 Neuertheless, there are some good actes founde in thee, in that thou hast hewen downe the groues out of the lande, and hast prepared thyne hart to seeke God.

(a) He visited al his countrey, & brought his people from idolatrie, to the knowledge of the true God.

4 And Iosaphat dwelt at Hierusalem, and turned, (a) and went out to the people from Beer seba to mount Ephraim, and brought them agayne vnto the Lorde God of theyr fathers.

5 And he set iudges in the lande, throughout al ỹ strong cities of Juda, citie by citie,

(b) To preserue you, yf you do iustly, & to punishe you yf you do contrary.

6 And sayde to the iudges, Take heede what ye doo: for ye execute not the iudgementes of man, but of God, whiche is (b) with you in the iudgement.

7 Wherefore nowe let the feare of the Lord be vppon you, and take heede, and be dooing (the thing that pleaseth hym:) for there is no vnryghteousnesse with the Lorde our God, that he shoulde haue anye respecte of persons, or take rewardes.

8 Moreouer, in Hierusalem dyd Iosaphat set of the Leuites, and of the priestes, and of the ancient fathers ouer Israel, in the iudgment and cause of the Lorde, and they returned agayne to Hierusalem.

9 And he charged them, saying, Thus shal ye doo in the feare of the Lorde faythfully, and with a pure hart:

10 What cause so euer come to you of your brethren that dwel in theyr cities, betwene blood and blood, betweene lawe and commaundement, betweene statutes and ordinances: ye shal warne them that they trespasse not agaynst the Lorde, and so wrath comme vpon you and your brethren: Thus doo, and ye shal not offende.

11 And behold, Amaria the hygh priest is among you in al matters of the lord, & Zebadia the sonne of Ismael, a ruler of the house of Juda, for al the kynges matters: There be officers of the Leuites also before you, take courage to you therefore, and be dooyng (manfully) and the Lorde shalbe with suche as be good.

The. xx. Chapter.

3. Iosaphat and the people pray vnto the Lorde. 22. The marueylous victorie that the Lorde gaue hym agaynst his enimies. 30. His raigne and actes.

A 1 AFter this also, the chyldren of Moab and the chyldren of Ammon, and with them other of the Ammonites, came agaynst Iosaphat to batayle. A

2 And there came somme that tolde Iosaphat, saying, There commeth a great multitude agaynst thee from the other side of the sea, & out of Syria, and beholde they be in Hasason Thamar, which is in Engadi.

3 And Iosaphat feared, and set hym selfe to seeke the Lorde, and proclaymed fastyng throughout al Juda.

4 And Juda geathered them selues togeather, to aske counsaile of the Lord: and they came out of al the cities of Juda, * to make intercession to the Lorde.

* or, to enquyre of the Lorde.

5 And Iosaphat stoode betweene the congregation of Juda and Hierusalem, in the house of the Lorde, before the newe court,

6 And sayde, O Lorde God of our fathers, art not thou God in heauen, and raignest not thou on al the kyngdomes of the heathen, and in thine hande is power & might, and there is no man that is able to withstande thee?

7 Art not thou our God whiche dyddest cast B

caſt out the inhabiters of this lande before thy people Iſrael, and gaueſt it to the ſeede of Abraham thy louer, for euer?

8 And they dwelt therein, and haue buylte thee a temple therin for thy name, ſayeing,

2.Chr.6.c. 9 If euyl comme vpon vs, as the ſwoord of iudgement, peſtilence, or hunger: then yͤ we ſtande before this houſe in thy preſence, (for thy name is in this houſe) and crye vnto thee in our tribulation, heare thou, and helpe.

1.king.8. verſe.37. 10 And nowe beholde the chyldren of Ammon and Moab, & mount Seir, by whom thou wouldeſt not let them of Iſrael goe, when they came out of the land of Egypt, but they departed from them, and deſtroyed them not.

11 See howe they rewarde vs, to come for to caſte vs out of thy poſſeſſion, which thou haſt geuen vs to inherite.

12 O our God, wylt thou not iudge them? for we haue no myght againſt this greate companie that cõmeth againſt vs: neyther wote we what to doo, but our eyes (a) be vnto thee.

(a) We onely put our truſt in thee, and waite for our deliuerance from heauen

13 And al Iuda ſtoode before the Lorde, with theyr young ones, theyr wyues, and theyr chyldren.

C 14 And there was Iahaziel the ſonne of Zacharia, the ſonne of Banaia, the ſonne of Iehiel, the ſonne of Matthania, a Leuite, of the ſonnes of Aſaph, and vpon him came the ſpirite of the Lorde in the myddes of the congregation:

15 And he ſayde, Hearken al Iuda, and ye inhabiters of Hieruſalem, and thou kyng Joſaphat, Thus ſayth the Lord vnto you, Be not afrayde, nor faynt harted, by reaſon of this great multitude: for the batayle is not yours, but Gods.

16 To morow goe ye downe againſt them: beholde, they comme vp by the clyft of Ziz, and ye ſhal finde them at the ende of the brooke, before the wylderneſſe of Ieruel.

Exod.14.b. 17 Ye ſhal not neede to fight in this batayle, but ſtep footh, and ſtand, and beholde the helpe of the Lorde which is with you: feare not, nor let your hartes fayle you, O ye of Iuda & of Hieruſalem, to morowe goe out againſt them, for the Lord wyl be with you.

(b) Declaring his faith and obedience to the woord of the Lorde. 18 And Joſaphat (b) bowed his face to the earth, and al Iuda, and the inhabiters of Hieruſalem fel before the Lorde, worſhypping the Lorde.

19 And the Leuites of the chyldren of the Caathites, and of the chyldren of the Corahites, ſtoode vp to prayſe the Lorde God of Iſrael, with a loude voyce on hygh.

20 And when they aroſe early in the morning, they gate them out vnto the wylderneſſe of Thekoa: and as they went out, Joſaphat ſtoode, and ſayde, Heare me, O Iuda, and ye inhabiters of Hieruſalem: Put your truſt in the Lorde your God, that ye may be founde faythful: geue credence to his prophetes, and ſo ſhal ye proſper.

21 When he had conſulted with the people, and ſet ſomme to ſing vnto the Lorde, and to prayſe hym in the beautie of holyneſſe, & to goe out before the armie, and to ſay, Prayſe yͤ Lord, for his mercie laſteth euer, D

22 And when they beganne to ſhowte, and to prayſe the Lorde, the Lorde layde ambuſhmentes againſt the chyldren of Ammon, Moab, and mount Seir, which were comme againſt Iuda, and they were ouerthrowen with ſtrokes among them ſelues.

23 For the chyldren of Ammon and Moab, roſe againſt the inhabiters of mount Seir, and they ſlue, and deſtroyed them: And when they had made an ende of the inhabiters of Seir, euery one helped to deſtroye another among them ſelues.

24 And when Iuda came toward Miſpah in the wylderneſſe, they looked vnto the multitude, and behold, they were dead carkaſſes fallen to the earth, and none eſcaped.

25 And when Joſaphat and his people came to take away the ſpoyle of them, they found among them abundance of goods, raiment, and precious iewelles, whiche they tooke for them ſelues, more then they could cary away: ſo that they were three dayes in geatheryng of the ſpoyle, it was ſo muche.

26 And the fourth day they aſſembled in the valley of bleſſyng: for there they (c) bleſſed the Lord, and therfore they called the name of the ſame place, The valley of bleſſyng, vnto this day.

(c) Gaue thankes vnto the Lord for that victorie.

27 And ſo al the menne of Iuda and Hieruſalem, returned with Joſaphat theyr head, for to goe againe to Hieruſalem with gladneſſe: for the Lorde had made them to reioyce ouer theyr enimies.

28 And they came to Hieruſalem with E pſalteries, and harpes, and ſhawmes, vnto the houſe of the Lorde.

29 And the feare of God fel on the kyngdomes of al landes, when they had hearde that the Lorde fought againſt the enimies of Iſrael.

30 And ſo the realme of Joſaphat was in tranquilitie, and his God gaue him reſt on euery ſide.

31 And Joſaphat raigned vpon Iuda, and was thirtie & fiue yeres old when he began to raigne, and he raigned twentie and fiue yeres in Hieruſalem, and his mothers name was Azuba, the daughter of Silhi. 2.king.22.f

32 And he walked in the way of Aſa his father,

ther, and bowed not therefrom, doyng that which was ryght in the syght of the Lord.

1. King. 22. verse. 43. 33 Howbeit, the high places were not taken away: for the people had not yet prepared theyr hartes vnto the GOD of theyr fathers.

34 The rest of the actes of Iosaphat firste and last, beholde, they are wrytten among the sayeinges of Iehu the sonne of Hanani, which noted them in the booke of the kings of Israel.

35 After this, did Iosaphat kyng of Iuda ioyne hym selfe with Ahazia kyng of Israel, whose mynde was to doo wyckedly:

36 He ioyned hym selfe with hym, to make shyppes to goe to Tharsis: and they made the shyppes in Ezion Gaber.

(a) God woulde not haue his to ioyne in societie with idolaters & wicked men.

37 And Eliezer the sonne of Dodauah of Maresa, prophesied agaynst Iosaphat, saying, Because thou hast (a) ioyned thee selfe with Ahazia, the Lorde hath broken thy workes. And the shippes were broken, that they were not able to goe to Tharsis.

The. xxi. Chapter.

1. Iosaphat dyeth. 3. Ioram succeedeth hym. 4. Whiche kylleth his brethren. 16. He is oppressed of the Philistines. 18. His miserable ende.

1. King. 2. g. A 1 Iosaphat also slept with his fathers, and was buryed with his fathers in the citie of Dauid: and Ioram his sonne raigned in his steade.

2 And he had brethren which were ỹ sonnes of Iosaphat, Azaria, Iehiel, Zacharia, Azaria, Michael, and Sephatia: al these are the sonnes of Iosaphat kyng of Iuda.

3 And theyr father gaue them many great gyftes of golde and syluer, and other * special substance, with strong cities in Iuda: but the kyngdome gaue he to Ioram, for he was the eldest.

* or, pretions.

Iud. 9. a. 4 And Ioram rose vp against the kingdome of his father, and preuayled, and slue al his brethren with the swoorde, and diuers of the lordes of Israel.

2. King. 8. c (a) It is dangerous to mary one of a strange religion. 2. Kin. 2. a and. 9. b. 2. Chro. 6. c and. 7. d. 2. Sam. 8. c 1. Kin. 22. g. 2. King. 8. c. 5 Ioram was thirtie and two yeeres olde when he began to raigne, and he raigned eight yeeres in Hierusalem.

6 And he walked in the way of the kynges of Israel, lyke as dyd the house of Achab, for he had ỹ daughter of Achab to (a) wife: and he wrought euyl in the eyes of the Lorde.

7 Howbeit, the Lorde woulde not destroy the house of Dauid, because of the couenant that he had made with Dauid, as he promised to geue a lyght to hym and to his sonnes for euer.

8 In his dayes the Edomites rebelled, when they were vnder the dominion of Iuda, and made them selues a kyng. B

9 And Ioram went foorth with his lordes, and al his charrets were with him: and he rose vp by night, and smote the Edomites, which compassed him in, and the captaines of the charrets.

10 But Edom rebelled styl, so that they woulde not be vnder the hand of Iuda vnto this day: that same tyme also did Libna rebel from being vnder his hande, because he had forsaken the Lorde God of his fathers.

11 Moreouer, he made high places in the mountaynes of Iuda, and caused the inhabiters of Hierusalem to (b) commit fornication, and prouoked Iuda (to idolatrie)

(b) Meanyng idolatry: because the idolater breaketh promise with god, as doth the adultresse woman with her husbande.

12 And there came a writyng to hym from (c) Elia the prophete, saying, Thus sayth the lord God of Dauid thy father, Because thou hast not walked in the wayes of Iosaphat thy father, and in the wayes of Asa kyng of Iuda:

13 But walkedst in the wayes of the kynges of Israel, and hast made Iuda, & the dwellers of Hierusalem, to goe a whooryng like to the whooredome of the house of Achab, and hast slaine thy brethrē, euen thy fathers house, whiche were better then thou:

(c) Some thinke that this was Eliseus, because he had the double spirit of Elia.

14 Beholde, with a great plague wil the Lorde smyte thy folke, thy chyldren, thy wyues, and al thy goodes:

15 And thou shalt suffer great payne, euen a disease of thy bowelles, vntyl thy guttes fal out by reason of thy sickenesse day by day. C

16 And so the Lord styred vp against Ioram the spirite of the Philistines, & the Arabians that were beside the Ethiopians.

17 And they came vp into Iuda, and walled it, and caryed away al the substance that was founde in the kynges house, and his sonnes, and his wyues, so that there was neuer a sonne leaft hym, saue * Iohahaz, which was the youngest among his sonnes.

* or Ahazia Cap. 22. a

18 And after al these thinges, the Lorde smote hym in his bowels with an incurable disease.

19 And in processe of time, after the ende of two yeeres, his guttes fel out in his sickenesse, and so he dyed of very euil diseases: and they made no burning for him lyke the burnyng of his fathers.

20 When he began to raigne, he was thirtie and two yeeres old, and raigned in Hierusalem eyght yeeres, and liued * wretchedly: howbeit, they buryed hym in the citie of Dauid, but not among the sepulchres of the kynges.

* or, deposed. cap. 22.

The

The.xxii.Chapter.

10. Athalia purteth to death al the kinges linage. 11. Ioas escapeth.

A 1 AND the inhabiters of Hierusalem made Ahazia his young sonne king in his steade: for the men of warre that came (a) with the host of the Arabians, had slayne al his eldest sonnes: And so Ahazia the sonne of Ioram kyng of Iuda, was made kyng.

(a) Meanyng the Philistines.

(b) Whiche is to be vnderstande, that he raigned twētie yeres, his father yet liuing, but after his fathers death he was confirmed kyng, when he was fourtie and two yeeres olde.

2 (b) Fourtie and two yeeres olde was he when he began to raigne, & he raigned one yeere in Hierusalem: His mothers name was Athalia, the daughter of (c) Amri.

(c) She was Achabs daughter, who was the sonne of Amri.

3 And he walked also in the wayes of the house of Achab: for his mother by her counsel enticed hym to doo wyckedly.

4 Wherefore he dyd that whiche was euyl in the syght of the Lorde, as dyd they that were of the house of Achab: for they were his (d) counsaylers after the death of his father, to his destruction.

(d) Euyl counsailours make an euil kyng.

5 And he walked after theyr counsayle, and went with Ioram sonne of Achab kyng of Israel, to fyght agaynst Hazael kyng of Syria at Ramoth (in) Gilead: and the Syrians smote Ioram.

6 And he returned to be healed in Iezrahel, of the woundes whiche were geuen hym at Rama, when he fought with Hazael kyng of Syria: and Ahazia the sonne of Ioram kyng of Iuda, went downe to see Ioram the sonne of Achab at Iezrahel, because he was diseased.

B 7 And it came of God that Ahazia shoulde be destroyed for his comming to Ioram: for

2. King. 9. b when he was come, he went out with Ioram agaynst Iehu ỹ sonne of Nimsi, whom the Lorde had annoynted to destroy the house of Achab.

8 And when Iehu was executyng iustice vpon the house of Achab, and founde the Lordes of Iuda, and the sonnes of the brethren of Ahazia that wayted on Ahazia, he slue them.

2. King. 9. f. 9 And he sought Ahazia: and they caught him (where he was hyd in Samaria) and brought hym to Iehu, and when they had slayne hym, they buryed him: because, sayd they, he is the sonne of Iosaphat, whiche sought the Lorde with al his hart: And the house of Ahazia had no power to keepe styl the kyngdome.

(e) To the intent that there should be none to make title to the crowne; and so she might vsurpe the gouernment.

10 But when Athalia, the mother of Ahazia, sawe that her sonne was dead, she arose, and (e) destroyed al the kynges seede in the kynrede of the house of Iuda.

11 And Iosabeth the daughter of the kyng, tooke Ioas the sonne of Ahazia, and stale hym from among the kynges sonnes that were slayne, and put hym and his nurse in a priuie chamber: and so Iosabeth the daughter of kyng Ioram, the wyfe of Iehoiada the priest, (and the sister of Ahazia) hid him from Athalia, that he was not slayne.

12 And so he was with them hid in the house of God sixe yeeres, and Athalia raigned ouer the lande.

The.xxiii.Chapter.

1. Ioas the sonne of Ahazia is made kyng. 14. Athalia is put to death. 17. The temple of Baal is destroyed. 19. Iehoiada appoynteth ministers in the temple.

A 1 AND in the seuenth yeere Iehoiada, beyng bolde, tooke the captaynes of hundreds, Azariah the sonne of Ioram, and Ismael the sonne of Iehohanan, Azaria the sonne of Obed, Maasia the sonne of Adaia, and Elisaphat the sonne of Zichri, and made a bonde with them. 2. King. 11. g.

2 And they went about in Iuda, and gathered the Leuites out of al the cities of Iuda, and the ancient fathers of (a) Israel, and they came to Hierusalem.

(a) Meanyng of Iuda and Beniamin. Chap. 21. verse. 4.

3 And al the congregation made a bonde with the kyng in the house of God: and he sayd vnto them, Behold, the kynges sonne must raigne, as the Lorde hath sayde of the chyldren of Dauid. 2. King. 2. g and. 9. b. 2. Par. 6. c. and. 7. d. and. 21. b.

4 This is it therefore that ye shal do, The thirde part of you shal on the sabboth come to the priestes, Leuites, and keepers of the porches,

5 And another thirde parte shalbe by the kinges house, and another thirde part shalbe at the gate of the fundation: and al the people shalbe in the courtes of the house of the Lorde. Exod. 27. b.

6 But there shal none come into the house of the Lorde, saue the priestes and Leuites that minister, they shal goe in, for they are holy: but al the people shal kepe the watch of the Lorde.

7 And the Leuites shal compasse the kyng rounde about, and euery man shal haue his weapon in his hande, and what other man soeuer doth come into ỹ house (of the Lord) he shalbe slayne: and let them be with the kyng when he commeth in, and when he goeth out. B

8 And the Leuites, and al Iuda, dyd according to al thinges that Iehoiada the priest had commaunded, and toke euery man his men that came in on ỹ sabboth, with them that went out on the sabboth day: neyther did Iehoiada the priest let the companyes depart.

9 And

9 And Iehoiada the prieſte, delyuered to the captaynes of hundredes, ſpeares, ſhieldes, and bucklers, that had parteyned to king Dauid, and were in the houſe of God.

10 And he ſet al the people (euery man hauyng his weapon in his hande) from the ryght ſide of the temple, to the leaft ſide of the temple, along by the aulter and the temple, rounde about the kyng.

11 And they brought out the kynges ſonne, and put vpon hym the crowne, and the * teſtimonie, and made hym kyng: and Iehoiada and his ſonnes annoynted hym, and ſayde, God ſaue the kyng.

Deut.17.d. * or, royal aparel.

12 When Athalia hearde the noyſe of the people runnyng, and prayſing the king, ſhe came to the people into the houſe of the Lorde.

13 And ſhe looked, and beholde, the kyng ſtoode * in his place at the entryng in, and the lordes and the trumpettes were by the kyng, and al the people of the lande reioyced, blowyng with trumpettes, and the ſingers were with inſtruments of muſicke, and ſuch as could ſing prayſe: but Athalia rent her clothes, & ſayd, Treaſon, treaſon.

* or, at his pyller.

14 And Iehoiada the prieſte went out to the captaynes of hundredes, that were gouernours of the hoſt, and ſaid vnto them, Haue her forth of the ranges: and (b) who ſo foloweth her, let hym be ſlayne with the ſwoorde: For the prieſte ſayde, That they ſhoulde not ſlaye her in the houſe of the Lorde.

(b) Meanyng to take her parte.

15 And they layd handes on her, tyl ſhe was comme to the entryng of the horſe gate, beſide the kinges houſe, and there they ſlue her.

16 And Iehoiada made a bonde betweene hym, and al the people, and the kyng, that they ſhoulde be the Lordes people:

2.king.9.d.

17 And al the people went to the houſe of Baal, and (c) deſtroyed it, and brake his aulters and his images, and ſlue Matthan the prieſte of Baal, before the aulters.

(c) Accordyng to their couenant made.

18 And Iehoiada * put the officers for the houſe of the Lorde, vnder the hande of the prieſtes and Leuites, as Dauid had diſtributed them in the houſe of the Lorde, to offer whole burnt offerynges vnto the Lord, as it is wrytten in the law of Moſes, with reioyceyng and ſingyng, as it was ordeyned by Dauid.

* or, appoynted. 1.Chr.15.a. Num.28.a.

19 And he ſet porters by the gates of the houſe of the Lord, that none which was vncleane in any thyng, ſhould enter in.

20 And he tooke ỳ captaynes of hundredes, and al the nobles, and the gouernours of the people, and al the folke of the land, and cauſed the king to comme downe out of the houſe of the Lorde, and they came through the hygh gate into the kinges houſe, and ſet the king vpon the ſeate of the kyngdome.

21 And al the people of the lande reioyced, and the citie was in tranquilitie after that they had ſlayne Athalia with the ſwoorde. D

The.xxiiii. Chapter.

1. Ioas repayreth the houſe of the Lorde.
25. Ioas is kylled of his owne ſeruantes.

1 IOas was ſeuen yeeres olde when he beganne to raigne, and he raigned fourtie yeres in Hieruſalem: his mothers name alſo was Zibia of Beer ſeba, A

1. king, 12.a

2 And Ioas dyd that whiche was ryght in the ſight of the Lorde, al the dayes of (a) Iehoiada the prieſte.

(a) Who was a faythful counſaylour, and gouerned hym by the woorde of God.

3 And Iehoiada gaue hym two wynes, and he begate ſonnes and daughters.

4 And after this, Ioas was mynded to renue the houſe of the Lorde.

5 And he geathered togeather the prieſtes, and the Leuites, & ſayde to them, Goe out vnto the cities of Iuda, and geather of al Iſrael, money to repayre the houſe of your God, from yeere to yeere, & ſee that ye haſte the thing: Howbeit, ỳ Leuites were ſlacke.

6 And the kyng called Iehoiada that was the (b) cheefeſt, and ſayde vnto hym, Why requyreſt thou not of the Leuites to bryng in out of Iuda and Hieruſalem, the collection of money, accordyng to the commaundement of Moſes the ſeruant of the Lorde, and of the congregation of Iſrael, for the tabernacle of witneſſe?

(b) For he was the high prieſte. Exod.30.b.

7 For wicked Athalia & her children, brake vp the houſe of God, and al the thyngs that were dedicate for the houſe of the Lord, did they beſtowe vpon Baalim. B

8 And at the kinges commaundement they made a cheſt, and ſet it without at the gate of the houſe of the Lord:

2.king.12.b

9 And made a proclamation through Iuda and Hieruſalem, to bring in to the Lord, the taxation of money that Moſes the ſeruant of God ſet vpon Iſrael in the wylderneſſe.

Exod.30.b.

10 And the lordes and al the people reioyced, and brought in, and caſt into the cheſt * vntyl it was ful.

* or, vntyl they had made an ende.

11 And at the ſame time they brought in the cheſt, vnto them which were in the kinges buſineſſe, by the hande of the Leuites, and when they ſawe that there was much money: the kynges ſcribe, and one appoynted by the hygh prieſte, came and emptyed the cheſt, and tooke it, and carryed it to his place agayne. Thus they dyd day by day, and geathered muche money.

12 And the kyng and Iehoiada gaue it to ſuch

such as did labour and worke in the house of the Lorde, and hyred Masons and Carpenters to repayre the house of the Lorde, & so dyd the artificers in iron and brasse, to mende the house of the Lorde.

13 And so the workemen wrought, and the worke mended through theyr handes: and they made the house of God as it ought to be, and strengthed it.

¶ 14 And when they had finished it, they brought the reast of the money before the kyng and Iehoiada, and therewith were made vessels for the house of the Lord, euen vessels to minister withal, * chargers, and spoones, vesselles of golde and siluer: and they offered whole burnt offerynges in the house of the Lorde continually, al the dayes of Iehoiada.

* or, morters, or bowles.

15 But Iehoiada waxed olde, and dyed ful of dayes: for an hundred and thirtie yeeres olde was he when he dyed.

16 And they buryed hym in the citie of Dauid, among the kynges, because he dealte wel with Israel, and with God, and with his house.

17 And after the death of Iehoiada, came the (c) lordes of Iuda, and made obeysance to the kyng: and the kyng hearkened vnto them.

(c) Whiche were flatterers and idolaters.

18 And so they leafte the house of the Lorde God of theyr fathers, and serued groues & idolles, and then came the wrath of God vppon Iuda and Hierusalem for this theyr trespasses sake.

19 And he sent prophetes to them, to bryng them agayne vnto the Lord, and they testified vnto them, but they would not heare.

20 And the spirite of God came vpon Zacharia the sonne of Iehoiada the priest, whiche stoode by the people, and sayd vnto them, Thus sayth God, Why transgresse ye the commaundementes of the Lord, that ye can not prosper? For because ye haue forsaken the Lord, he hath also forsaken you.

¶ 21 And they conspired agaynst hym, (d) & stoned hym with stones, at the commaundement of the king, euen in the court of the house of the Lorde.

(d) Idolaters are euer cruel.

22 And so Ioas the kyng remembred not the kyndenesse whiche Iehoiada his father had donne to hym, but slue his sonne, and when he dyed, he sayde, The Lorde looke vpon it, and requyre it.

23 And when the yeere was out, the host of Syria came vp against him, and they came against Iuda and Hierusalem, and destroyed al the lordes of the people from among the people, and sent al the spoyle of them vnto the kyng to Damascus.

24 For the Syrians came with a smal companie of menne, and the Lorde delyuered a very greate host into theyr hande, because they had forsaken the Lorde God of theyr fathers: & they gaue sentence against Ioas.

25 And when they were departed from hym, they leaft hym in great diseases: and his owne seruantes conspired agaynst him, for the blood of the (e) chyldren of Iehoiada the priest, and slue hym on his bed, and he dyed: and they buryed hym in the citie of Dauid, but not in the sepulchres of the kynges.

2.king.12.b

(e) Meanyng Zachari, one of Iehoiada, his sonnes.

26 And these are they that conspired against hym: Zabad the sonne of Simeath, an Ammonite, and Iehosabad the sonne of Simrith, a Moabite.

27 (f) And his sonnes, and the summe of the taxe that was rayled in his tyme, & the repayring of the house of God, behold, they are wrytten in the storie of the booke of the kynges: and Amazia his sonne raigned in his steade.

(f) That is, concernyng his sonnes.

The.xxv.Chapter.

3. Amazia putteth them to death whiche slue his father. 14. He falleth to idolatrie.

1 AMazia was twentie and fiue yeeres olde when he beganne to raigne, and he raigned twentie and nyne yeeres in Hierusalem: his mothers name was Iehoadan, of Hierusalem. A

2 And he dyd that whiche is (a) rycht in the sight of the Lorde, but not with a perfect hart.

(a) Meaning in respect of his predecessours, albeit, he had his imperfections.

3 And as soone as he was setled in the kingdome, he slue his seruantes that had killed the kyng his father.

4 But he slue not theyr chyldren, because it is wrytten thus in the lawe and booke of Moses, where the Lorde commaunded, sayeing, The fathers shal not dye for the chyldren, neyther shal the chyldren dye for the fathers: but euery man shal dye for his owne sinne.

Deut.24.c. 2.king.14.b Iere.31.c. Ezech.18.c

5 And Amazia geathered Iuda togeather, and made them captaynes ouer thousandes, and ouer hundredes, accordyng to the houses of theyr fathers, throughout al Iuda and Beniamin: and he numbred them from twentie yeeres olde, and aboue, and found among them three hundred thousand chosen menne able to goe to bataple, and that couldе handle speare and shielde.

6 He hired also an hundred thousand strong fightyng menne out of Israel, for an hundred talentes of siluer.

7 And there came a man of God to hym, & said, O king, let not the armie of Israel come with thee: for the Lord is not with Israel, (to wit) with al the chyldren of Ephraim. B

8 But yf thou wylt needes (be faythleſſe,) come on, & take the battel in hand, & God ſhal make thee fal before the enimie: for God hath power to helpe, & to caſt downe.

9 And Amazia ſayde to the man of GOD, What ſhal we doo then for the hundred talentes whiche I haue geuen to the hoſte of Iſrael? The man of God anſweared, The Lorde is able to geue thee muche more then they be.

10 And Amazia ſeparated the armie that was come to hym out of Ephraim, to goe home agayne: wherefore they were exceeding wroth with Iuda, and returned home in great anger.

2.Reg.14.b 11 And Amazia tooke hart, and caryed out his people, and went to the ſalt valley, and ſmote of the chyldren of Seir, ten thouſand.

12 And other ten thouſande dyd the chyldren of Iuda take alyue, and caryed them vnto the toppe of a rocke, and caſte them downe from the top of the rocke, that they al to burſte.

(b) That is, the hundred thouſande of Iſrael.

13 But the ſouldiers of the (b) armie whiche Amazia ſent away that they ſhould not goe with his people to battel, fel vpon the cities of Iuda, from Samaria, vnto Bethron, and ſmote three thouſand of them, and tooke muche ſpoyle.

¶ 14 And after that Amazia was come from the ſlaughter of the Edomites, he brought the goddes of the chyldren of Seir, and ſet them vp to be his goddes, and bowed hym ſelfe before them, and burned incenſe vnto them.

15 Wherefore the Lorde was wroth with Amazia, and ſent vnto hym a prophet, whiche ſayd vnto hym, Why haſt thou ſought the goddes of the people, which were not able to (c) deliuer theyr owne people out of thyne hande.

(c) That whiche can not deliuer others, nor ſaue it ſelfe, is no God, but an idol.

16 And as the prophete talked with hym, the kyng ſayde vnto hym, Haue men made thee of the kynges counſayle? Ceaſſe, why wylt thou be beaten? And the prophete ceaſſed, and ſayde, I am ſure that God is minded to deſtroy thee, becauſe thou haſt done this, and agreeſt not vnto my counſel.

2.Reg.14.b 17 Then Amazia king of Iuda tooke aduiſe, and ſent to Joas the ſonne of Joahaz the ſonne of Jehu kyng of Iſrael, and ſayde, Come, that we may ſee one another.

18 And Joas king of Iſrael, ſent to Amazia kyng of Iuda, ſayeing, A thiſtle that is in Libanon, ſent to a Cedar tree of Libanon, ſayeing, Geue thy daughter to my ſonne to wyfe: and there came a wylde beaſt of Libanon, and trode downe the thiſtle.

2.King. 14. verſe.8. 2.King.14 verſe.9.

19 Thou ſayeſt, Loe, thou haſt ſmytten the Edomites, and thyne hart maketh thee proude to glorifie thee ſelfe: Now therfore byde at home, why dooeſt thou prouoke vnto euil, that thou mayeſt perithe, both thou, and Iuda with thee?

20 But Amazia would not hearken to him: for it came of God, euen to delyuer them into the hande of theyr enimies, becauſe they ſought counſel at the gods of Edom.

21 And ſo Joas the kyng of Iſrael came vp, D and they ſawe eyther other, both he, and Amazia kyng of Iuda, at Bethſames, which is in Iuda.

22 And Iuda was put to the wooꝛſe before Iſrael, and they fled euery man to his tent.

23 And Joas the kyng of Iſrael tooke Amazia king of Iuda, the ſonne of Joas, ỹ ſonne of Joahaz, at Bethſames, and brought him to Hieruſalem, and tare the wal of Hieruſalem, from the gate of Ephraim, vnto the corner gate, foure hundred cubites.

24 And he tooke away alſo al the golde and ſyluer, and al the veſſelles that were found in the houſe of God with Obed Edom, and the treaſures of the kinges houſe, the chyldren alſo that were in hoſtage, and returned to Samaria.

25 And Amazia the ſonne of Joas kyng of Iuda, lyued after the death of Joas ſonne of Joahaz kyng of Iſrael, fifteene yeeres.

26 The reſt of the actes of Amazia firſt and laſt, are they not written in the booke of the kynges of Iuda and Iſrael? 2.Kin.14.f.

27 And after the time that Amazia did turne away from the Lorde, they conſpired treaſon agaynſt hym in Hieruſalem, and when Luke.1.b. he was fled to Lachis, they ſent to Lachis after hym, and ſlue hym there:

28 And brought hym vp with horſes, and buryed hym with his fathers in the citie of Iuda.

The.xxvi.Chapter.

1. Ozias obeying the Lord, proſpereth in his enterpriſes. 16. He waxeth proude, and vſurpeth the prieſtes office.

1 THen al the people of Iuda tooke Ozias, which was ſixteene yeeres old, and A 2.Kin.15.a. made hym kyng in the roome of his father Amazia.

2 And he built Eloth, and brought it againe to Iuda, after that the kyng was layde to ſleepe with his fathers.

3 Sixteene yeeres olde was Ozias when he began to raigne, and he raigned fiftie and two yeeres in Hieruſalem: his mothers name alſo was Iecholia of Hieruſalem.

4 And he dyd that whiche was right in the ſyght of the Lorde, accordyng to al as dyd his father Amazia.

5 And

2.Kin.12.b. (a) This was not that Zacharia whiche was the ſonne of Iehoiada, but ſome other prophete of that name.

5 And he ſought God in the dayes of (a) Zacharia, who had vnderſtandyng in the viſions of God: and as long as he ſought the Lorde, God made hym to proſper.

6 And he went to battayle againſt the Philiſtines, and brake downe the wal of Geth, and the wal of Jabne, and the wal of Aſdod, and built cities about Aſdod, and among the Philiſtines.

7 And God holpe hym againſt the Philiſtines, & againſt the Arabians that dwelt in Gur baal, and Hamehunim.

8 And the Ammonites gaue tribute to Dzias, and his name ſpread abroade euen to the entring in of Egypt: for he played the man exceedyngly.

9 Moreouer, Dzias built towres in Hieruſalem by the corner gate, and by the valley gate, and at the turnyng of the wal, and made them ſtrong.

10 And he built towres in the wylderneſſe, and digged many welles: for he had muche cattayle in the valleyes and playnes, plowmen, and vinedreſſers in the mountaynes, and in Charmel: for he loued huſbandry.

11 And Dzias had an hoſt of fighting men, that went out to warre in the armie, accordyng to the number of theyr office, vnder the hande of Jeiel the ſcribe, and Maaſia the ruler, and vnder the hand of Hanania, (whiche was) one of the kynges lordes.

12 And the whole number of the auncient fathers, and of the men of might, were two thouſande, and fyre hundred.

13 And vnder the hande of them, was the armie of the men of warre, euen three hundred and ſeuen thouſand, and fiue hundred, that made warre with the power of an armie, helpyng the kyng againſt the enimies:

14 And Dzias prouided them throughout al the hoſt, ſhieldes, ſpeares, helmettes, habergynnes, bowes, and ſlynges for to caſte ſtones.

15 And he made ſubtil engins in Hieruſalem, whiche he inuented, and layde on the towres and corners, to ſhoote arrowes and great ſtones withal: and his name ſpread farre abroade, because he had prepared to hym ſelfe marueylous ſtrength.

(b) Proſperitie puffeth vp the hart of man, and maketh hym often to forget God.

16 But in his ſtrength (b) his hart aroſe to his deſtruction: for he tranſgreſſed againſt the Lorde his God, and went into the temple of the Lorde to burne incenſe vpon the aulter of incenſe.

17 And Azaria the prieſt went in after him, and with hym foureſcore prieſtes of the Lorde, that were valiant men:

18 And they ſtoode againſt Dzias the king, and ſayde vnto hym, It parteyneth not to thee Dzias, to burne incenſe vnto the lord, but to the prieſtes the chyldren of Aaron, that are conſecrated for to offer incenſe: (c) come therefore out of the ſanctuarie, for thou haſt treſpaſſed, and it is no worſhyp to thee before the Lorde God.

(c) Though his zeale and intentiō ſeemed good, yet becauſe they were not ruled by gods woord, his fact was wicked, and iuſtly puniſhed. 1.King.15.a

19 And Dzias was wroth, and had incenſe in his hande to burne it, and ſo whyle he had indignation againſt the prieſtes, the leproſie ſprang in his forehead before the prieſtes in the houſe of the Lorde, euen beſyde the incenſe aulter.

20 And Azaria the cheefe prieſte, with al the other prieſtes, loked vpon him, and behold, he was become a leper in his forehead, and they thruſt hym from thence, and he haſted to goe out, becauſe the Lorde had ſmytten hym.

21 And Dzias the kyng continued a leper vnto the day of his death, and dwelt ſeuerall in an houſe, beyng a leper, and ſhut out of the houſe of the Lorde: And Iotham his ſonne had the gouernance of the kynges houſe, and iudged the people of the lande. D 1.Sam.15. verſe.5. Leuit.13. verſe.46.

22 The reſt of the actes of Dzias firſt and laſte, did Eſai the prophete, the ſonne of Amos, wryte.

23 And ſo Dzias ſleapt with his fathers, and they buryed hym with his fathers in the feelde of the burial whiche (was) beſide the ſepulchres of the kynges: for they ſayd, He is a leper. And Iotham his ſonne raigned in his ſteade.

The.xxvii.Chapter.

I. Iotham raigneth, and ouercommeth the Ammonites. 8. His raigne, and death. 9. Ahaz his ſonne raigneth in his ſteade.

1 IOtham was twentie and fiue yeeres old when he began to raigne, and he raigned ſixteene yeeres in Hieruſalem: his mothers name alſo was Ieruſa, the daughter of Zadoc. A 2.King.15 verſe.32.

2 And he did that whiche was ryght in the ſyght of the Lorde, in al poyntes, as did his father Dzias, ſaue that he came not into the (a) temple of the Lord: and the people dyd yet wickedly.

(a) To wit, to offer incenſe againſt gods woorde, as Ozias his father did. Chap.26. verſe.16.

3 He built the high gate of the temple of the Lorde, and on the wal (where the houſe of ordinance was) he built muche.

4 Moreouer, he built cities in the mountaynes of Juda, and in the wood country he built caſtles and towres.

5 He fought with the kyng of the chyldren of Ammon, and preuayled againſt them: and the chyldren of Ammon gaue hym the ſame yeere an hundred talentes of ſyluer, and ten thouſand meaſures of wheate, and

ten

ten thousande of barly: so muche dyd the chyldren of Ammon gene hym the seconde yeere, and the thirde also.

6 So Iotham became myghty, (b) because he directed his wayes before the Lorde his God.

(b) Al prosperitie commeth of god, who neuer fayleth them that put their trust in hym.

7 The rest of the actes of Iotham, and al his warres, and his conuersation, loe they are written in the booke of the kinges of Israel and Iuda.

8 He was twenty and fyue yeeres old when he began to raigne, and raigned syxteene yeeres in Hierusalem.

9 And Iotham sleapt with his fathers, and they buryed him in the citie of Dauid: and Achas his sonne raigned in his steade.

The. xxviii. Chapter.

1. Achas an idolater is geuen into the handes of the Syrians and the kyng of Israel. 23. Achas increaseth his idolatrie. 26. His death, and succession.

1 ACHAS was twentie yeeres olde when he began to raigne, and raigned syxteene yeeres in Hierusalem, and he did not that whiche is right in the syght of the Lorde as dyd his father Dauid:

2. King. 16.

2 For he walked in the wayes of the kinges of Israel, and made moulten images for Baalim.

Deut. 18. f. 2. King. 16. verse. 3.

3 He offred incense in the valley of the sonne of Hinnon, & burnt his children in fyre, after the abominations of the heathen, whom the Lorde cast out before the chyldren of Israel.

4 He offered also, and burnt incense in the high places, and on mountaines, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered hym into the hande of the kyng of the Syrians, which smote hym, and caryed away a great multitude of his captiue, & brought them to Damascus: and he was deliuered into the hande of the kyng of Israel, which smote him with a great slaughter.

2. King. 16.

6 For Pekah the sonne of Romelia slue in Iuda, an hundred and twentie thousand in one day, whiche were al fyghtyng menne: and that because they had forsaken the lord God of their fathers.

7 And Zichri a * mighty man of Ephraim, slue Maasia the kynges sonne, and Azrica the gouernour of the house, & Elcana that was next to the kyng.

* or, tirant.

8 And the chyldren of Israel tooke prisoners of their brethren two hundred thousande women, sonnes, and daughters, and caryed away muche spoyle of them, and brought the spoyle to Samaria.

9 But there was a prophete of the Lordes, whose name was Oded: and he went out before the host that came to Samaria, and sayd vnto them, Behold, because the Lorde God of your fathers is wroth with Iuda, (a) he hath deliuered them into your hand, & ye haue slayne them with cruelnesse that reacheth vp to heauen.

(a) Al victorie commeth of God.

10 And nowe ye purpose to keepe vnder the chyldren of Iuda and Hierusalem, and to make them bondmen and bondwomen: and doo ye not lade your selues with sinne in the syght of the Lorde your God?

11 Nowe heare me therfore, and deliuer the captiues agayne whiche ye haue taken of your brethren: for els shal the great wrath of God be vpon you.

12 Wherfore certayne of the heades of the chyldren of Ephraim, as Azaria the sonne of Iohanan, Berechia the sonne of Misillemoth, and Ezechias the sonne of Sallum, and Amasa the sonne of Hadlai, stoode vp agaynst them that came from the warre:

13 And sayde vnto them, Bryng not in the captiues hyther: for where as we haue offended towarde God alredy, ye entende to adde more to our sinnes and trespasse: for our trespasse is great alredy, and there is a fierce wrath agaynst Israel.

14 And vpon that, the menne of armes left the captiues and the spoile before the lordes and al the congregation:

15 And the menne that were nowe rehearsed by name, rose vp, & tooke the prisoners, and with the spoyle clothed al that were naked among them, and arrayed them, and shoed them, and gaue them to eate and to drynke, and annoynted them, and caryed al that were feeble of them vpon asses, and brought them to Iericho ye citie of Palme trees, to their brethren: and then they returned to Samaria agayne.

16 At that same tyme did kyng Achas send vnto the kynges of the Syrians, to haue helpe of them.

17 And the Edomites came agayne, and slue sommie of Iuda, and caryed away captiues.

18 And the Philistines inuaded the cities in the lowe countrey, and toward the south of Iuda: and tooke Bethsames, and Aialon, and Gederoth, and Socho with the townes longyng therto, and Thimna with the townes of the same, Gimso and the townes thereof, and dwelt there.

2. King. 16.

19 For the Lorde brought Iuda lowe, because of Achas kyng of * Iuda, whiche made Iuda naked, and transgressed sore agaynst the Lorde.

* or, Israel.

20 And Thilgath Phalasar kyng of the

Assyrians, came vpon hym, and troubled hym, rather then strengthed hym.

D 21 For Achas tooke away a portion out of the house of the Lord, and out of the kynges house, and out of the Lordes houses, & gaue vnto the kyng of the Assyrians: and yet it helped hym not.

22 And in the very tyme of his tribulation, dyd king Achas trespasse yet more agaynst the Lorde.

23 For he offered vnto the goddes of Damascus, which (b) smote hym, and he said, Because the goddes of the kynges of Syria helpe them, therefore wyl I offer to them, that they may helpe me also: but they were his destruction, and (the destruction) of al Israel.

(b) As he falsly supposed.

24 And Achas geathered togeather the vessels of the house of god, and brake them, and shut vp the doores of the house of the Lorde, and made hym aulters in euery corner of Hierusalem.

2. Chro. 29. 25 And in al the cities of Juda he made
2. Chro. 39. hygh places, to burne incense vnto other goddes, and angred the Lorde God of his fathers.

26 The rest of his actes, and his woorkes first and last, behold they are written in the booke of the kynges of Juda and Israel.

27 And Achas slept with his fathers, and they buryed him in the citie of Hierusalem: but brought hym not vnto the sepulchres of the kynges of Israel, and Hezekia his sonne raigned in his steade.

The. xxix. Chapter.

3. Hezekia repayreth the temple, and aduertiseth the Leuites of the corruption of religion.

A 1 HEzekia began to raigne when he was
2. king. 18. a fyue and twentie yeeres olde, and he raigned nine and twentie yeeres in Hierusalem: and his mothers name was Abia, the daughter of Zacharia.

(a) whiche Achas had shut vp.

(b) An example for al princes, that first of al thei stablisshe the true religion of God.

2 And he dyd that whiche was ryght in the syght of the Lord in al pointes, as did Dauid his father.

3 He opened the (a) doores of the house of the Lorde, in the first yeere and (b) first moneth of his raigne, and repayred them.

(c) Meanyng al the idols, aulters, groues, and whatsoeuer was occupyed in their seruice, and wherewith the temple was defyled.

4 And he brought in the priests and the Leuites, and geathered them togeather into the east streete,

5 And said vnto them, Heare me ye Leuites, and nowe be sanctifyed, & halow the house of the Lorde God of your fathers, (c) bring sylthynesse out of the holy place.

6 For our fathers haue trespassed, and done euyl in the eyes of the Lorde our God, and haue forsaken hym, and turned away their faces from the * habitation of the Lorde, and turned their backes on it.

* or, tabernable.

B 7 And besyde that, they haue shut vp the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered whole burnt offerynges in the holy place vnto the God of Israel.

8 (a) Wherfore the wrath of the Lord fel on Juda and Hierusalem, & he hath brought them to trouble to be woondred on, and to be hissed at, euen as ye see with your eyes.

(d) The contempt of religion, is the cause of gods plagues.

9 For loe, our fathers were ouerthrowen with the swoorde, & our sonnes, our daughters, and our wyues were caryed away captiue for the same cause.

10 And nowe it is in myne hart to make a couenant with the Lorde God of Israel, that he may turne away his heauy indignation from vs.

Nom. 18. a 11 Nowe therfore my sonnes be not negligent: for the Lord hath chosen you to stand before him, & for to minister and serue him, and to burne incense.

12 Then the Leuites arose, Mahath the sonne of Amasai, and Joel the sonne of Azaria, of the chyldren of the Caathites: & of the sonnes of Merari, Cis the sonne of Abdi, and Azaria the sonne of Jahalelel: and of the sonnes of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Simri and Jehiel: and of the sonnes of Asaph, Zacharia and Matthania:

C 14 And of the sonnes of Heman, Jehiel, and Simei: and of the sonnes of Idithun, Semaia, and Oziel.

15 And they geathered their brethren, and purifyed them selues, and came according to the commaundement of the king, and the woordes of the Lord, for to cleanse the house of the Lorde.

16 And the priestes went into the inner partes of the house of the Lorde, to cleanse it, and brought out al the vncleannesse that they founde in the temple of the Lord, into the court of the house of the Lorde: and the Leuites tooke it, to carie it out into the brooke Cedron.

17 They began the first day of the first moneth to purifye, and the eyght day of the moneth came they to the porche of the lord: so they sanctifyed the house of the Lorde in eyght dayes, and in the sixteenth day of the first moneth they made an ende.

18 And they went in to Hezekia the kyng, and sayd, We haue cleansed al the house of the Lord, the aulter of whole burnt offring, with al his vessels, and the shewe bread table with al his * apparel:

* or, vessels

19 And

19 And al the vessels whiche king Achas did cast aside when he raigned & transgressed, them we haue prepared and sanctified, and beholde, they are before the aulter of the Lorde.

20 And Hezekia the king rose early, & gathered the lordes of the citie, and went vp to the house of the Lorde.

21 And they brought seuen oxen, seuen rammes, seuen sheepe, & seuen hee goates, to be a sinne offering, for the kingdome, for the sanctuarie, and for Juda: and he commaunded the priestes, the sonnes of Aaron, to offer them on the aulter of the Lorde.

D 22 And they slue the oxen, and the priestes receiued the blood, and (e) sprinckled it on the aulter: lykewyse when they had slayne the rammes, they sprinckled the blood vpon the aulter: they slue also the sheepe, and they sprinckled the blood vppon the aulter.

(e) For without sprinckling of blod, nothing coulde be sanctifyed. Hebr. 9. Exod. 24.

23 And then they brought foorth the hee goates for the sinne offering, before the king and the congregation, and (f) put theyr handes vpon them.

(f) They that offered a sinne offering, must lay their handes vpon it, Meanyng that they them selues had deserued that death: and also that they dyd consecrate it to god, therby to be sanctifyed. Exod. 29. vearse. 10. 1. Chr. 25. a.

24 And the priestes slue them, and with the blood of them they cleansed the aulter, to make satisfaction for al Israel: for the king commaunded that the whole burnt offering and the sinne offering (thoulde be made) for al Israel:

25 And set the Leuites in the house of the Lorde, with cymbales, psalteries, & harpes, accordyng to the commaundement of David, and of Gad the kinges Seer, and Nathan the prophete: for so was the cõmaundement of the Lorde through the hande of his prophetes.

26 And the Leuites stood, hauing the instrumentes of David: and the priestes held the trumpettes.

E 27 And Hezekia commaunded to offer the whole burnt offering vpon the aulter: And when the whole burnt offering beganne, the song of the Lorde beganne also, and the trumpets, with the instrumentes that were ordeyned by the hande of David kyng of Israel.

28 And al the congregation worshipped, singyng a song, and blowyng with the trumpets: and al this (continued) vntyl the whole burnt offering was finished.

29 And when they had made an ende of offering, the king & al that were present with hym, bowed them selues, and worshipped.

2. king. 16. b 1. Chro. 16. vearse. 8.

30 And Hezekia the king & the lordes spake to the Leuites, to prayse the Lorde with the wordes of David & of Asaph the Seer: and they sang prayses with gladnesse, and the other bowed them selues, and worshipped.

31 And Hezekia answeared and sayde, Now ye haue consecrated your handes vnto the Lorde: goe to therefore, and bryng the sacrifyces and thanke offeringes into the house of the Lorde. And the congregation brought in the sacrifyces and thanke offeringes, and whole burnt offeringes, as many as were of a free liberal hart.

32 And the number of the whole burnt offeringes whiche the congregation brought, was threescore and ten oxen, an hundred rammes, and two hundred sheepe: whiche (were) al for the whole burnt offering of the Lorde.

33 And there (were) dedicated sixe hundred oxen, and three thousande sheepe.

34 And the priests were to fewe to slay al the whole burnt offerings: but their brethren the Leuites dyd helpe them, tyl they had ended the worke, and vntyl the priestes were sanctifyed: for the Leuites were purer harted to be sanctifyed then the priests.

35 And thereto the whole burnt offeringes were many, with the fat of the peace offeringes, and the drinke offeringes that belong to the whole burnt offering: and so the seruice parteynyng to the house of the Lorde, was finished.

36 And Hezekia reioyced, and al the people, that God had made the folke so ready, and that the thyng was so soone donne.

The. xxx. Chapter.

1. The keeping of the Paseouer by the kynges commaundement.

A 1 AND Hezekia sent to al Israel and Juda, and wrote letters to Ephraim and Manasse, that they shoulde comme to the house of the Lorde at Hierusalem, and keepe the Passeouer vnto the Lorde GOD of Israel.

Num. 9. b. (a) Though they ought to haue done it in the first moneth, as Exodus. xii. yet yf any were not cleane or had a long iourney, they myght defer it to the seconde moneth, as Num. ix. vearse. x.

2 And the kyng helde a counsayle with his lordes, and al the congregation of Hierusalem, to keepe the feast of Passeouer in the (a) seconde moneth:

3 For they coulde not keepe it at that tyme, because the priestes were not sanctifyed sufficiently, neither was the people gathered togeather to Hierusalem.

4 And the thyng pleased the kyng and al the congregation.

5 And they decreed that it shoulde be proclaymed throughout al Israel, from Beersheba to Dan, that they should come & hold the feast of Passeouer vnto the Lord god of Israel at Hierusalē: for they had not done

it of a great (ſeaſon) as it was (b) written.

(b) That is, in ſuche ſort and perfection as God had appoynted.

6 So the poſtes went with letters of the kinges and of his lordes, throughout al Iſrael and Juda, and at the commaundement of the kyng they ſayde, Ye childzen of Iſrael, turne agayne vnto the Lord God of Abzaham, Iſahac, and Iſrael, and he wyl returne to the remnant that are eſcaped of you out of the hand of the kinges of the Aſſyzians.

ℬ 7 And be not ye like your fathers and your bzethzen, which treſpaſſed agayaſt the lord God of their fathers, which gaue them vp to be deſtroyed, as ye ſee.

8 And nowe be not ye ſtiffe necked lyke as were your fathers: but yeelde your ſelues vnto the Lozde, & enter into his holy place, whiche he hath ſanctifyed foz euer, and ſerue the Lozde your God, & the fierceneſſe of his wzath ſhal turne away from you.

9 Foz yf ye turne agayne vnto the Lozde, then ſhal your bzethzen and your chyldzen fynde compaſſion in the preſence of them that tooke them captiue, & they ſhal come agayne vnto this lande: foz the Lord your God is gratious and mercyful, and wyl not turne away his face from you, if ye conuert vnto hym.

10 And ſo the poſtes went from citie to citie, through the land of Ephzaim and Manaſſe, euen vnto Zabulon: (but they) laughed them to ſcozne, and mocked them.

Exod. 34. a.

11 Neuertheleſſe, yet diuers of Aſer, Manaſſe, and of Zabulon, ſubmitted them ſelues, and came to Hieruſalem.

12 And the hande of God was in Juda, and he gaue them one hart to doo the cõmaundement of the king and of the rulers, accozding to the woozde of the Lozde.

13 And there aſſembled to Hieruſalem much people, and there was preſent a mighty great congregation, to holde the feaſt of ſweete bzead in the ſeconde moneth.

ℭ 14 And they aroſe, and remoued the aulters that were in Hieruſalem: and al the aulters foz incenſe dyd they away, and caſt them into the bzooke Cedzon.

2. Chzo. 28.

15 And they ſlue ỳ Paſſeouer the fourteenth day of the ſecond moneth: and the prieſtes and Leuites whiche were (c) aſhamed, ſanctifyed them ſelues, and bzought in the whole burnt offeringes into the houſe of the Lozde.

(c) Seeing their owne negligence, and the redy neſſe of the people.

16 And they ſtood in their office after theyz maner, and accozding to the lawe of Moſes the man of God: & the prieſtes ſprinckled the blood (whiche they receiued) of the hande of the Leuites.

17 Foz there were many in the congregation that were not ſanctifyed, and therefoze the Leuites had the charge of the killing of the Paſſeouer foz euery one that was not cleane, to ſanctifye hym vnto the Lozde.

18 Foz many of the people, and very many of Ephzaim, Manaſſe, Iſachar, and Zabulon, were not cleanſed, and yet dyd eate the Paſſeouer, agayaſt the lawe appoynted: but Hezekia prayed foz them, ſayeing, The good Lozde be mercyful towarde euery one

19 That prepareth his hart to ſeeke the lozd God, the God of his fathers, though he be not (cleanſed) accozdyng to the purifycation of the ſanctuarie.

20 And the Lozde hearde Hezekia, and (d) healed the people.

(d) That is, dyd accepe them as purifyed.

21 And the childzen of Iſrael that were preſent at Hieruſalem, held ỳ feaſt of ſweete bzead ſeuen dayes with great gladneſſe: & the Leuites & the prieſtes prayſed the Lozd day by day, (ſinging) with loude inſtrumentes vnto the Lozde.

22 And Hezekia ſpake * comfoztablie vnto al the Leuites that had good knowledge (to ſing) vnto the Lozde: and they dyd eate throughout that feaſt ſeuen dayes long, and offered peace offeringes, and thanked the Lozde God of their fathers.

* oz, to the hart.

23 And the whole aſſemblie tooke counſel to ℬ doo ſo other ſeuen dayes: and they helde thoſe ſeuen dayes with gladneſſe.

24 Foz Hezekia king of Juda, dyd geue to the congregation (e) a thouſande young oxen, and ſeuen thouſand ſheepe: & the lozdes gaue out to the congregation a thouſande oxen, and ten thouſand ſheepe, and a great number of the prieſtes were ſanctifyed.

(e) Hezekia beſtowed his goodes liberally, for the ſetting forth of gods glorye.

25 And al the congregation of Juda, with the prieſtes and Leuites, and al the congregation that came out of Iſrael, & the ſtrangers that came out of the lande of Iſrael, and that dwelt in Juda, reioyced.

26 And there was great gladneſſe in Hieruſalem: foz ſince the time of Solomon the ſonne of Dauid king of Iſrael, there was no ſuche ioy in Hieruſalem.

27 And the prieſtes and the Leuites aroſe, and bleſſed the people: and their voyce was heard (of the Lorde) and their prayer came vp vnto heauen his holy dwellyng place.

The. xxxi. Chapter.

1. The people deſtroy idolatrie. 2. Hezekia appoynteth prieſtes and Leuites, 4. and prouideth for their liuing.

1 AND when al theſe thinges were finiſhed, al Iſrael that were preſent in the cities of Juda, went out and bzake the images, and cut downe the groues, & al to bzake the high places & aulters throughout al Juda and Beniamin, in Ephzaim alſo and Manaſſe, vntyl they had vtterly deſtroyed

A 2. Chzo. 14. 2. Chzo. 33.

destroyed them al: and al the chyldren of Israel returned every man to his possessiō, and to their owne cities.

2 And Hezekia appoynted sundrie companies of the preistes and Leuites, after the diuersitie of their ministrations, euery man according to his office both preistes and Leuites, for the whole burnt offeryng and peace offerynges, to minister, and to geue thankes and prayse in the gates of the (a) host of the Lorde.

(a) That is, in the tēple where they assembled.

3 And the kynges portion of his substance that he gaue, were dayly whole burnt offerings in the morning and euenyng, & whole burnt offeringes for the Sabboth dayes, newe moones, and solemne feastes, accordyng as it is written in the lawe of the Lorde.

Num.28.b. 4 And he bade the people that dwelt in Hierusalem, to geue a (b) part to the preistes and Leuites, that they myght with more courage apply them selues to the lawe of the Lorde.

(b) The tithes and first fruites for the maintenance of the priests and Leuites.

5 And assoone as the kynges commaundement came abroade, the chyldren of Israel brought abundance of fyrste fruites, of corne, wine, oyle, hony, and of al manner of fruites of the feelde, and the tythes of al manner of thinges brought they in plenteously.

6 And the children of Israel and Iuda, that dwelt in the cities of Iuda, they also brought in the tythes of oxen and sheepe, and other holy tythes, whiche were consecrate vnto the Lorde their God, and layed them al by heapes.

7 In the thirde moneth they beganne to lay the heapes in manner of a fundation, and fynished them in the seuenth moneth.

8 And when Hezekia and the lordes came and sawe the heapes, they blessed the Lord, and his people Israel.

9 And Hezekia questioned with the preistes and the Leuites concernyng the heapes.

10 And Azaria the cheefe priest, of the house of Sadoc, answeared hym, and sayde, Since the people beganne to bryng the heaue offeryngs into the house of the Lord, (c) we also haue had ynough to eate, & yet remayneth plentie: for the Lorde hath blessed his people, and this heape is leaft.

(c) The ministers were liberally prouided for.

11 And Hezekia bade prepare * the chambers in the house of the Lorde: and they dyd prepare them,

* Or, store houses.

12 And caried in the first fruites, the thithes, and the dedicate thinges faythfully, ouer whiche Chonania the Leuite had the rule, and Semei his brother next to hym:

13 And Iehiel, Azaria, Nahath, Asael, Ierimoth, Iosabad, Eliel, Ismachia, Mahath, and Banaia, were ouerseers, ordeined by Chonania, and Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the house of God.

14 And Chore the sonne of Imma the Leuite and porter of the east doore, had the ouersyght of the thinges that were offered of a free wyl vnto GOD, to distribute the oblations of the Lorde and the holy thinges that were consecrate. C

15 And vnder his hande were Eden, Miniamin, Iesua, Semeia, Amaria, & Sechania, in the cities of the preistes (appoynted) of their fidelitie to geue to their brethren their partes, aswel to the smal as to the great:

16 Also to their generation, beyng males, from three yeeres olde and vpwarde, euen vnto euery one that entereth into the house of the Lorde, they shal geue day by day for their ministration, and for their geuyng attendance, and for their diuers waytinges by course,

17 Both to the generation of the preistes and Leuites throughout the householde of their fathers, from twenty yeeres & aboue, to wayte when their courses came:

18 And to the families of al their babes, wyues, sonnes and daughters, through al the congregation: for vpon the fidelitie of them, were the holy thinges bestowed.

19 And to the children of Aaron the preistes whiche were in the feeldes and suburbes of their cities, citie by citie, the menne whose names were expressed afore, shoulde geue portions, to al ỹ males among the preistes, and to al the Leuites, accordyng to their number.

20 And of this maner did Hezekia throughout al Iuda, and wrought that is good and ryght and true before the Lorde his God. D

21 And in al the woorkes that he beganne for the seruice of the house of GOD, accordyng to the lawe & the commaundementes, he sought his God: and that dyd he with al his hart, and prospered.

The.xxxii.Chapter.

1. Sennacherib inuadeth Iuda. 3. Hezekia prepareth for the warre. 7. He exhorteth the people to put their trust in the Lorde.

1 AFter that these deedes were faythfully donne, Sennacherib kyng of the Assyrians came, and entred into Iuda, and compassed the strong cities, & thought to winne them for him selfe. a 2.King.18.c Esai.36.a. Eccle.48.c

2 And so when Hezekia sawe that Sennacherib was comme, and that he was pur-

poſed to fyght agaynſt Hieruſalem,

3 He tooke counſel with his lo̲rdes and men of myght, to ſtoppe the water of the fountaynes without the citie: and they did helpe hym.

4 Fo̲r there geathered many of the people togeather, and ſtopt al the welles, and the bro̲oke that ranne thro̲ugh the myddes of the lande, ſayeing, Why ſhal the kynges of the Aſſyrians comme and fynde muche water?

5 And Hezekia went to luſtily, and built vp the wal where it was bro̲oken, and made vp the to̲wres, and an other wal without, and repayred Millo in the citie of Dauid, and made many dartes and ſheeldes.

6 And he ſet captaynes of warre ouer the people, and geathered them togeather to him in the large ſtreete of the gate of the citie, and ſpake gently to them, ſayeing,

B 7 Plucke vp your hartes and be ſtrong: be not afrayde no̲r diſcouraged fo̲r the kyng of the Aſſyrians, and fo̲r al the multitude that he hath with hym: fo̲r there be mo with vs then with hym.

2.king.16.c Ierem.17.a

(a) That is, the power of man.

8 With him is an arme of (a) fleaſhe, but with vs is the (b) lo̲rd our God, fo̲r to helpe vs, and to fyght our batayles. And the people tooke a courage thro̲ugh the wo̲o̲rdes of Hezekia kyng of Iuda.

(b) This declareth that Hezekia dyd euer put his truſt in God, and yet made hym ſelfe ſtrong, and vſed lawful meanes leaſt he ſhoulde ſeeme to tempt God.

9 After this dyd Sennacherib king of the Aſſyrians, ſend of his ſeruantes to Hieruſalem (but he him ſelfe remayned beſyde Lachis, hauing al his power with hym) vnto Hezekia kyng of Iuda, and vnto al Iuda that were at Hieruſalem, ſayeing,

10 Thus ſayth Sennacherib kyng of the Aſſyrians, Wherein doo ye truſt, O ye that dwel in Hieruſalem whiche is beſieged?

11 Doth not Hezekia entice you to geue ouer your ſelues vnto death, hunger, and thirſt, ſayeing, The Lo̲rd our God ſhal rid vs out of the hande of the kyng of the Aſſyrians?

12 Hath not the ſame Hezekia put downe his hygh places and his (c) aulters, and commaunded Iuda and Hieruſalem, ſayeing, Ye ſhal wo̲o̲rſhip before one aulter, and burne incenſe vpon the ſame?

(c) The wicked make no difference betweene true religion and falſe.

13 Knowe ye not what I and my fathers haue donne vnto al people of the landes? Were the gods of the people of other lands able o̲r myghtie to ſaue their landes out of my hande?

C 14 Whiche of al the goddes of thoſe nations that my fathers deſtroyed, coulde deliuer his people out of my hande? And ſhal your God be able to deliuer you out of my hande?

15 Wherfo̲re nowe let not Hezekia deceiue you, no̲r perſwade you of this faſhion, no̲r yet beleeue hym: Fo̲r as no god among al nations and kyngdomes was able to rydde his people out of my hande, and out of the hande of my fathers: howe muche leſſe ſhal your goddes be able to keepe you out of my hande?

16 And yet mo thinges dyd his ſeruantes ſpeake agaynſt the Lo̲rde God, and agaynſt his ſeruant Hezekia.

17 And Sennacherib alſo wro̲te a letter to raile on the Lo̲rd God of Iſrael, and ſpake agaynſt hym, ſayeing, As the goddes of the nations of (other) landes haue not benne able to deliuer their people out of my hand: euen ſo ſhal not the God of Hezekia deliuer his people out of my hande.

18 And they cryed with a loude voyce in the Iewes ſpeache vnto the people of Hieruſalem that were on the wal, to feare them, and to make them faynt harted, and that they myght take the citie.

19 And they ſpake agaynſt the God of Hieruſalem, as agaynſt the goddes of the nations of the earth, (whiche were) the wo̲o̲rkes of the handes of menne.

20 But Hezekia the king, and the pro̲phete Eſai the ſonne of Amos (d) pra̲yed agaynſt that (blaſphemie,) and cryed vp to heauen.

(d) Prayer is the beſt refuge in al troubles and dangers.

21 And the Lo̲rde ſent an angel whiche deſtroyed al the men of warre, and the lo̲rdes and captaynes of the hoſt of the kyng of the Aſſyrians, that he turned his face agayne with ſhame towarde his owne lande: and when he was comme into the houſe of his god, they that came of his owne body ſlue hym there with the ſwo̲o̲rde.

D 2.king.19.g

22 And ſo the Lo̲rde ſaued Hezekia and the inhabiters of Hieruſalem out of the hande of Sennacherib the kyng of the Aſſyrians, and from the hande of al other, and mayntayned them on euery ſyde.

23 And many bro̲ught offerynges vnto the Lo̲rde to Hieruſalem, and preſentes to Hezekia kyng of Iuda: ſo that he was magnifyed in the ſyght of al nations fro̲ thence fo̲o̲rth.

24 In thoſe dayes Hezekia was ſycke to the death, and pra̲yed vnto the Lo̲rde: whiche anſweared hym, and ſhewed hym a wonderful miracle.

2.king.20.a Eſai.38.a

25 But Hezekia dyd not agayne vnto God acco̲rdyng to it that he had ſhewed hym: fo̲r his hart arose, and there came wrath vpon hym, and vpon Iuda and Hieruſalem.

26 Notwithſtanding, Hezekia ſubmitted him ſelfe, after that his hart was ryſen vp, he, & the inhabiters of Hieruſalem: and the wrath of the Lo̲rde came not vpon them in the dayes of Hezekia.

27 And Hezekia had exceeding much riches

and

and honour: and he gate him treasures of siluer and golde, precious stones, and spices, shieldes, & of al maner pleasant iewels,
28 And made store houses for the fruites of
C corne, for wine and oyle, and stalles for all manner of beastes, and cotes for sheepe.
29 And he made him cities, & had of sheepe and oxen great abundance: for God had geuen hym substance exceedyng muche.
(e) Whiche also was called Siloe. Esai.8. Joel.9. 2.king.20. Iearle.12.
30 This same Hezekia stopped the vpper water sprynges of (e) Gion, and brought them downe to the weast syde of the citie of Dauid: and Hezekia prospered in al his woorkes.
31 And when the princes of Babylon sent vnto him ambassadours, to enquire of the woonder that was donne in the lande, god leaft him, (f) to trye him, and that al that was in his hart myght be knowen.
(f) God tempteth his faythful, to trye them.
32 The rest of the deedes of Hezekia, and his goodnesse, beholde, they are written in the vision of Esai the prophete the sonne of Amos, in the booke of the kinges of Iuda and Israel.
33 And Hezekia slept with his fathers, and they buryed hym in the most woorthy place of the sepulchres of the sonnes of Dauid, and al Iuda and the inhabiters of Hierusalem dyd hym honour at his death: and Manasses his sonne raigned in his steade.

The.xxxiii.Chapter.

I. Manasses an idolater, 9. causeth Iuda to erre, 11. he is led prisoner into Babylon.

A 1 MAnasses was twelue yeeres olde when he beganne to raigne, and he raigned fiftie and fyue yeeres in Hierusalem:
2.king.21.a
Deut.18.b. 2 But dyd euyl in the syght of the Lorde, like vnto the abominations of the heathen, whom the Lorde cast out before the chyldren of Israel.
2.king.18.a 3 For he went backe, and buylt the hygh
Iere.32.f. places, whiche Hezekia his father had broken downe: and he reared vp aulters for Baalim, and made groues, and woorshipped al the hoast of heauen, & serued them.
4 And he buylt aulters in the house of the
2.king.17.c Lord, whereas the Lorde yet had sayd, In
2.Sam.8.b Hierusalem shal my name be for euer.
2.Chro.6.a 5 And he buylded aulters for al the hoast of
and.7.c. heauen, in the two courtes of the houle of
2.king.21.a the Lorde.
6 And he burnt his chyldren in fyre in the
2.king.16.a valley of the sonne of Hinnon: he was a sorcerer, he regarded the crying of birdes, vsed inchantmentes, and mainteyned workers with spirites, and seers of fortunes, and wrought muche euyl in the syght of the Lorde, to anger him withal.
7 And he put the carued image, and an idol B
whiche he had made, in the house of God: of whiche house God sayde to Dauid and to Solomon his sonne, In this house and in Hierusalem which I haue chosen afore al the tribes of Israel, wyl I put my name for euer.
8 Neither wyl I make the foote of Israel 2.Sam.7.b.
to remoue any more out of the lande whi- 1.king.8.b.
che I haue ordeyned for your fathers, yf so 2.Chro.6.a
be that they wil be diligent and doo al that and.7.c.
I haue commaunded them in al the lawe and statutes, and ordinances by the hande of Moses.
9 And so Manasses made Iuda and the inhabiters of Hierusalem to erre, and to doo woorse then the heathen whom the Lorde destroyed before the chyldren of Israel.
10 And the Lorde spake (a) to Manasses, and (a) Meanyng by his pro-
to his people: but they would not regarde. pheces.
11 Wherefore the Lorde brought vpon them
the captaynes of the hoast of the king of the Assyrians, whiche tooke Manasses, and bounde him with fetters and chaynes, and caryed him to Babylon.
12 And when he was in tribulation, he be-
sought the Lorde his God, and humbled him selfe exceedyngly before the God of his fathers,
13 And made intercession to hym: and God
was (b) intreated of him, and hearde his (b) Affliction
prayer, and brought hym agayne to Hie- geneth vn-
rusalem into his kyngdome: and then Ma- derstandyng.
nasses knewe that the Lorde was God.
14 After this he buylt a wall without the ci- C
tie of Dauid, on the weast syde of Gion, in the valley as they come to the fysshe gate, and rounde about Ophel, and brought it vp of a very great heyght, & put captaynes of warre in al the strong cities of Iuda.
15 And he tooke away strange goddes, and 1.Chr.14.a
images out of the house of God, and al the and.31.a.
aulters that he had buylt in the mount of the house of God and Hierusalem, and cast them out of the citie.
16 And he prepared the aulter of the Lorde,
and sacrifyced thereon peace offeringes, and thanke offeringes, and charged Iuda to serue the Lorde God of Israel.
17 Nenertheleſſe, the people dyd offer styll
in the hygh places, (nowbeit) vnto the lord their God only.
18 The rest of the actes of Manasses, and his
prayer vnto his God, & the woordes of the Seers that spake to him in the name of the Lorde God of Israel, beholde they are (written) in the sayeinges of the kynges of Israel.
19 And his prayer, and howe that he was
hearde, and al his sinnes, and his trespasse,

and the places where he made high places, and set vp groues and images before he was humbled, beholde, they are written among the sayeinges of the Seers.

20 And Manasses slept with his fathers, and they buryed him in his (c) owne house, and Amon his sonne raigned in his roome.

(c) Because he had so horribly offended against the Lorde, they did not bury him in the sepulchre of the kinges, but in the garden of the kinges house.

21 Amon was two and twentie yeeres olde when he beganne to raigne, and raigned two yeeres in Hierusalem.

22 But he did euyl in the syght of the Lorde, like as did Manasses his father: for Amon sacrifyced to al the carued images whiche Manasses his father had made, and serued them,

23 And submitted not him selfe before the Lorde, as Manasses his father had humbled him selfe: but Amon trespassed greatlye.

2.king.21. 24 And his owne seruantes conspired against him, and slue him in his owne house.

25 But the people of the lande slue al them that had conspired against king Amon: and the same people of the lande made Iosias his sonne king in his roome.

The.xxxiiii.Chapter.

I. Iosias destroyeth the idols, 8. and restoreth the temple. 14. The booke of the lawe is founde.

A 1 IOsias was eyght yeeres olde when he beganne to raigne, & he raigned in Hierusalem thirtie and one yeeres.

2.king.22.a 2 And he dyd that whiche was right in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the ryght hande nor to the leaft.

3 In the eyght yeere of his raigne, when he was yet a childe, he beganne to seeke after the God of Dauid his father: and in the twelfth yeere he beganne to purge Juda and Hierusalem from the hygh places, groues, carued images, & images of metal.

4 And they brake downe the aulters of Baalim euen in his (a) presence: and other images that were in greater honour then they, he caused to be destroyed: and the groues, carued images, and images of metal, he brake, and made dust of them, and strowed it vppon the graues of them that had offered vnto them.

(a) He would see the reformation with his owne eyes. 2.king.23.a

5 And he burnt the bones of the priestes vpon the aulters of them, and cleansed Juda and Hierusalem:

(b) The godly zeale of this good prince, is a woorthy example for al princes to folowe. 2.king.22.a 6 And so dyd he in the cities of Manasse, Ephraim, Simeon, vnto Nephthali, and in the wyldernesse of them rounde about.

7 He plucked a sunder the (b) aulters and the groues, and dyd beate the images, and stampe them to powder, and cut downe al the idols throughout al the land of Israel, and returned to Hierusalem agayne.

8 In the eyghteenth yeere of his raigne, when he had purged the land and the temple, he sent Saphan the sonne of Azalia, and Maasiah the gouernour of the citie, and Joah the sonne of Joahaz the recorder, to repaire the house of the Lorde his God.

9 And when they came to Helkiah the high priest, they deliuered the money that was brought into the house of God, whiche the Leuites that keapt the entreys had geathered of the hand of Manasse and Ephraim, and of al that yet remayned in Israel, and of al Juda and Beniamin, and they returned to Hierusalem.

10 And they put it in the handes of the woorkemen that had the ouersyght of the house of the Lorde, & they gaue it to the labourers, that wrought in the house of the Lorde, to repayre and mende the house.

11 Euen to masons & carpenters gaue they it, to geat hewed stone, and timber, for couples, and for beames of the houses whiche the kinges of Juda had destroyed.

12 And the men dyd the woorke (c) vppon trust: and the ouerseers of them to courage them forward, were Jahath and Obadia, Leuites, of the children of Merari: and Sacharia and Mesullam of the children of the Caathites, and other of the Leuites, whiche al coulde skyl of instrumentes of musicke.

(c) Faythfull offycers.

13 And ouer the bearers of burdens, & ouer al that wrought in what so euer woorkemanship it were, were there scribes, officers, and porters of the Leuites.

14 And when they brought out the money that was brought into ỹ house of the lorde, Helkia the priest founde the booke of the lawe of the Lorde (geuen) by Moses.

2.king.22.b 15 And Helkia answeared and sayde to Saphan the scribe, I haue founde the booke of the lawe in the house of the Lorde. And Helkia gaue the booke to Saphan.

16 And Saphan (d) caryed the booke to the kyng, and brought the kyng woord againe, sayeing, Al that was committed to thy seruantes, that doo they.

(d) For the king was cõmaunded to haue continually a copie of his booke, & to reade therin day & night. Deut.xvii.c.

17 And they haue geathered togeather the money that was founde in the house of the Lorde, & haue deliuered it into the handes of the ouerseers of the woorke, and to the handes of the woorkemen.

18 And then Saphan the scribe shewed the kyng, sayeing, Helkia the priest hath geuen me a booke: And Saphan read in it before the king.

19 And when the king had heard the woords of

of the lawe, he (e) tare his clothes.

(e) For sorow that the word of God had ben so long suppressed.

20 And the king commaunded Helkia, and Ahikan the sonne of Saphan, and Abdon the sonne of Micah, & Saphan the scribe, and Asaa a seruant of the kinges, sayeing,

D 21 Goe and enquire of the Lord for me, and for them that are leaft in Israel and Iuda, concernyng the wordes of the booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not keapt the worde of the Lorde, to doo after al that is wrytten in this booke.

22 And Helkia, and they that the king had (appoynted,) went to Hulda a prophetisse, the wyfe of Sallum the sonne of Thecuath, the sonne of Hasra, keeper of the wardrobe (for she dwelt in Hierusalem within the seconde wal) and so they communed with her.

23 She aunswered them, Thus sayth the Lorde God of Israel, Tel ye the man that sent you to me,

24 Euen thus sayth the Lorde, Beholde, I wyl bryng euyl vpon this place, and vpon the inhabiters thereof, euen al the curses that are wrytten in the booke whiche they haue read before the kyng of Iuda:

25 Because they haue forsaken me, & haue offered vnto other gods, to anger me with al manner woorkes of theyr handes: therefore is my wrath set on fire agaynst this place, and shal not be quenched.

26 And as for the kyng of Iuda which sent you to enquyre of the Lorde, so shal ye saye vnto hym, Thus sayth the Lorde God of Israel, concernyng the woords which thou hast hearde,

(f) The ende of godsthreatenynges, is for our repentance.

27 Because thyne harte dyd (d) melt, and thou dyddest humble thee selfe before God, when thou heardest his woordes agaynst this place, and agaynst the inhabiters therof, and humbledst thee selfe before me, and taredst thy clothes, and dyddest weepe before me, I haue heard it also, sayth the lord.

E 28 Behold, I wyl take thee to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shal not see al the mischeefe that I wyl bryng vpon this place, and vpon the inhabiters of the same. And they brought the kyng woorde agayne.

2.king.22.a 29 Then the kyng sent, and geathered togeather al the elders of Iuda and Hierusalem:

30 And the kyng went vp into the house of the Lorde, and al the menne of Iuda, and the inhabiters of Hierusalem, and the priestes and Leuites, and al the people greate and smal, and (the kyng) did reade in their eares al the woordes of the booke of the couenant that was founde in the house of the Lorde.

31 And the kyng stood at his standyng, and made a couenant before the Lord, to folow the Lorde, and to keepe his commaundementes, his witnesses, and his statutes, with al his hart, and with al his soule, and to fulfyl the woordes of the couenant wrytten in the sayde booke.

32 And he set in theyr roome al them that were found in Hierusalem and Beniamin: and the inhabiters of Hierusalem dyd accordyng to the couenant of the Lorde God of theyr fathers.

33 And Iosias put away al manner of abominations out of al landes that parteyned to the chyldren of Israel, and (g) constrayned al that were founde in Israel, to serue the Lorde theyr God: and they turned not aside from the Lorde God of theyr fathers, as long he lyued.

(g) Because he hadde charge ouer al, and must answeare for euery one that perished, he thought it his duety to see that al should make profession to receiue the word of god.

The .xxxv. Chapter.

I. Iosias keepeth the Passeouer. 2. He setteth forth Gods seruice. 20. He fighteth agaynst the kyng of Egypt, and dyeth. 24. The people bewayle hym.

1 AND Iosias helde the (feast of) Passeouer vnto the Lorde in Hierusalem, & they (a) slue the Passeouer in the fourteenth day of the firste moneth.

A 2.king.23.a 3.Esd.1.a. (a) The scripture vseth in sundry places to cal the lambe the passeouer, whiche was but the signe of the passeouer, because in al sacramentes the signes haue the names of the thynges whiche are signified.

2 And he set the priestes in their offices, and ayded them in the seruice of the house of the Lorde,

3 And saide vnto the Leuites that taught al Israel, and were sanctified vnto the Lord, Put the holy arke in the house which Solomon the sonne of Dauid kyng of Israel dyd builde, it shalbe no more a burden vpon your shoulders: but now serue the Lord your God, and his people Israel,

4 And prepare your selues by your ancient houshoulds and companies, accordyng to the wrytyng of Dauid kyng of Israel, and the wrytyng of Solomon his sonne:

5 And stande in the holy place, accordyng to the diuision of the ancient housholdes of your brethren the children of the people, and after the diuision of the ancient housholdes of the Leuites:

6 Kyl the Passeouer, and sanctifie your selues, & prepare your brethren, that they may doo accordyng to the woorde of the Lorde by the hande of Moses.

7 And Iosias gaue to the people, sheepe, lambes, and kyddes, al for the Passeouer, B and for al that were present, thirtie thousande by tale, and three thousand oxen: and these were of the kynges substance.

8 And

8 And his lordes gaue wyllyngly both vnto the people, and to the priestes, and vnto the Leuites: Helchia also, Zacharia, and Iehiel, rulers of the house of God, gaue vnto the priestes for the Passeouer offerynges, two thousande and fiue hundred (sheepe) and three hundred oxen.

(a) Liberal prouision for the ministery

9 (a) Conania, Semeia, & Nathanael, his brethren, and Hasabiah, and Iehiel, and Iosabad, rulers of the Leuites, gaue vnto the Leuites Passeouer offerings, fiue thousand sheepe, and fyue hundred oxen.

10 And so the seruice was prepared, and the priestes stoode in theyr places, and the Leuites in theyr distinct companies, at the kynges commaundement:

11 And they slue the Passeouer, & the priestes sprinckled the (blood) with their hand, and the Leuites pulled of the skinnes of the beastes.

12 And they set away the whole burnt offerynges to geue them vnto the people that were diuided by ancient houses: and that they shoulde offer vnto the Lorde, lyke as it is wrytten in the booke of Moses: and so (dyd they) with the oxen also.

Leuit. 1. a. Exod. 12. b.

13 And they dressed the Passeouer with fire as the manner was: and the other dedicate beastes sodde they in pottes, caldrons, and pannes, and diuided them speedyly among al the people.

¶ 14 And afterwarde they made ready for them selues, and for the priestes: for the priestes the children of Aaron (were busied) in offerynge of whole burnt offerynges, and the fat, vntyl nyght: therefore the Leuites prepared for them selues, & for the priestes the sonnes of Aaron.

1. Chr. 25. a. and. 26. d.

15 And the singers the chyldren of Asaph stoode in theyr standyng, accordyng to the commaundement of Dauid, and Asaph, Heman, and Idithun, the kinges (b) Seer: and the porters wayted at euery gate, and myght not departe from their seruice: for their brethren the Leuites prepared for them.

(b) Meaning the prophet.

16 And so al the seruice of the Lorde was prepared the same day, to offer the Passeouer, and to offer whole burnt offerynges vpon the aulter of the Lorde, accordyng to the commaundement of kyng Iosias.

17 And the chyldren of Israel that were present, keapt the Passeouer the same time, and the feast of sweete bread, seuen dayes.

18 And there was no Passeouer like to that keapt in Israel, from the dayes of Samuel the prophete, neyther dyd al the kynges of Israel hold such a Passeouer as did Iosias, and the priestes, and Leuites, and al Iuda and Israel that were present, and the inhabiters of Hierusalem.

19 This Passeouer was holden in the eighteenth yeere of the raigne of Iosias.

20 After al this, when Iosias had prepared the temple, Necho king of Egypt came vp to fight agaynst Charcamis beside Euphrates: and Iosias went out agaynst him. 2. king. 23. f

21 Whiche sent messengers to hym, & sayd, What haue I to doo with thee, thou king of Iuda? Be not thou agaynst thee selfe this day, for my warre is agaynst another house, & God bade me make haste: leaue of therfore, and meddle not with God whiche is with me, lest he destroy thee.

D or, I comme not agaynst thee this day, but agaynst the house of mine enimie

22 Neuertheless, Iosias would not turne his face from hym, but rather tooke aduise to fight with hym, and hearkened not vnto the woordes of Necho, out of the mouth of God, and came to fight in the valley of Megiddo.

or, changed his apparel to fight with hym.

23 And the shooters shot dartes at king Iosias: and the kyng sayde to his seruantes, Carry me away, for I am sore wounded.

24 His seruantes therefore had hym out of that charet, and put hym in another charet that they had: & when they had brought hym to Hierusalem, he dyed, and was buryed in the sepulchre of his fathers: and al Iuda and Hierusalem mourned for Iosias.

25 And Ieremias lamented Iosias, and al singing men, and singing women mourned for Iosias in theyr lamentations, to this day, and made the same lamentations an ordinance in Israel, and beholde, they are wrytten in the lamentations. Zacha. 12. a.

26 The rest of the actes of Iosias, and his goodnesse, as it is wrytten in the lawe of the Lorde,

27 And his sayeinges first & last, beholde, they are wrytten in the booke of the kynges of Israel and Iuda.

The .xxxvi. Chapter.

1. After Iosias, raigneth Ioahaz. 4. After Ioahaz, Ioiacim. 8. After hym, Ioiacin. 11. After him, Zedekia, 14. 17. in whose time al the people were caryed away to Babylon, for contemnyng the admonitions of the prophetes.

1 AND the people of the lande tooke Ioahaz the sonne of Iosias, & made him kyng in his fathers steade in Hierusalem. A 2. king. 23. f

2 And Ioahaz was twentie and three yeres olde when he began to raigne, and he raigned three monethes in Hierusalem.

3 And the kyng of Egypt put hym downe at Hierusalem, and condempned the lande in an hundred talentes of siluer, and a talent of golde.

4 And

4 And the kyng of Egypt made Eliakim his brother kyng, vpon Juda and Hierusalem, and turned his name to Joiacim: and Necho tooke Joahaz his brother, and caryed hym to Egypt.

5 Joiacim was twentie and fyue yeeres old when he began to raigne, and he raigned eleuen yeres in Hierusalem, and he did euil in the syght of the Lorde his God.

6 Agaynst hym came vp Nabuchodonosor kyng of Babylon, and bounde hym with two chaynes, to cary him to Babylon.

B 7 Nabuchodonosor also caried of the vessels
2.Kin.24.a of the house of the Lorde to Babylon, and put them in his temple at Babylon.

8 The rest of the actes of Joiacim, and his abominations whiche he dyd, (a) and that whiche was founde vpon him, behold, they are written in the booke of the kynges of Israel and Juda, and Joiacin his sonne raigned in his steade.

(a) He meaneth the markes of idolatrie, which were found printed in his body whē he was dead.

9 And Joiacin was eight yeeres olde when he began to raigne, and he raigned three monethes and ten dayes in Hierusalem, and dyd euyl in the syght of the Lorde.

10 And when the yeere was out, kyng Nabuchodonosor sent, and fet hym to Babylon, with the goodly vessels of the house of the Lorde, and made Zedekia his fathers brother kyng, ouer Juda and Hierusalem.

Jere.52.a. 11 Zedekia was twentie and one yeeres olde
2.Kin.14.d when he began to raigne, and raigned eleuen yeeres in Hierusalem.

12 And he did euil in the syght of the Lorde his God, and humbled not hym selfe before Jeremi the prophete at the mouth of the Lorde.

13 And he rebelled agaynst kyng Nabuchodonosor, whiche had receiued an oth of him by God: but he was styfnecked, and to harde harted to turne vnto the Lorde God of Israel.

C 14 Moreouer, al the cheefe of the priestes, and the people, transgressed woonderfully after al manner of abominations of the heathen, and polluted the house of the lord, whiche he had halowed in Hierusalem.

15 And the Lorde God of their fathers sent Jere.25.a.
to them by his messengers, rysyng vp betymes, and sendyng: for he had compassion on his people, and on his dwellyng place.

16 But they mocked the messengers of God, and despised his woordes, and misused his prophetes, vntyl the wrath of the Lorde arose agaynst his people, and tyl there was no remedie.

17 And so he brought vpon them the kyng 2.Kin.25.a.
of Chaldee, whiche slue their young men with the swoorde in their holy temple, and spared neyther young man, mayden, olde man, nor him that stowped for age: he gaue them al into his hande.

18 And al the vesselles of the house of God, both great and smal, and the treasures of the house of the Lorde, and the treasures of the kyng, and of his lordes: al these caried he to Babylon.

19 And they burnt the house of God, and brake downe the wal of Hierusalem, and burnt al the palaces thereof with fyre, and destroyed al the goodly iewelles thereof.

20 And the rest that had escaped the swoord, caryed he to Babylon: where they were bondmen to hym and his chyldren, vntyl the tyme that Persia had the Empire:

D 21 To fulfyl the woorde of the Lord by the
Jere.25.b. mouth of Jeremi, vntyl the lande had her pleasure of her sabbothes: for as long as she lay desolate, she keapt sabboth, vntyl threescore and ten yeeres were fulfylled.

(b) That is, in the first yere that he raigned ouer the Chaldeans. Jere.25.c. and.29.

22 And the (b) firste yeere of Cyrus kyng of Persia (when the woorde of the Lorde, spoken by the mouth of Jeremi, was finished) the Lord styrred vp the spirite of Cyrus kyng of Persia, that he made a proclamation throughout al his kyngdome, and that by wrytyng, saying,

(c) God had so spoken about an hundred yeeres before Cyrus was borne. Esai.29. that Hierusalem and the temple shoulde be builte againe by Cyrus his annoynted. So called, because God vsed his seruice for a tyme to deliuer his Churche.

23 Thus sayth Cyrus kyng of Persia, Al the kyngdomes of the earth hath the Lord God of heauen geuen me, and hath (c) charged me to builde hym an house in Hierusalem, that is in Juda: Wherfore, whosoeuer is among you of al his people, the Lord his God be with him, and let him goe vp.

¶ The ende of the seconde booke of the Chronicles.

A very profitable declaration for the vnderſtandyng of the Hiſtories of Eſdras, Nehemias, Eſther, Daniel, and diuers other places of ſcripture, very darke, by reaſon of the diſcorde that is among Hiſtoriographers, and among the expoſitours of the holy ſcriptures, touching the ſucceſſiue order of the kinges or monarchies of Babylon and of Perſia: of the yeeres that the ſayde monarchies laſted, from the tranſmigration of the Iewes vnder Nabuchodonoſor, vntyl the monarchie of the Grekes, and of the confuſion that is in the names of the kynges of Perſia.

That whiche happened to the people of Iſrael during theſe monarchies.		The monarchie of Babylon.	Of the yeeres that the monarchies of Perſia raigned. Of the difference of aucthours therein: and of the diuerſitie and confuſion of the names of the ſayde monarchies.
Nabuchodonoſor, the. 19. yeere of his raigne deſtroyed Hieruſalem, and ledde the people captiue. 2. Kinges. 24. and Ieremie. 29.	1	Nabuchodonoſor after the captiuitie, raigned. 26. yeeres.	The difference of aucthours, aſwel Hiſtoriographers, as expoſitours of the holye ſcriptures, is great, touchyng the tyme and yeeres that the two monarchies of the Babylonians and Perſians continued, and alſo touchyng the names of the monarchies herein deſcribed, wherein there is great confuſion. And therefore al other opinions ſet aparte, we wyl herein folow Philo Iudeus, and Meraſthene, ancient aucthours, whoſe opinions doo neareſt agree with the holye ſcriptures.
The. 25. yeere of his ſayde raigne, he inſtituted his monarchie: in the ſeconde yeere of the ſame, he ſawe the dreame of the foure monarchies. Daniel. 2.			
The. 5. yeere, he ſawe ỹ dreame of the tree hewen downe. Daniel. 4.			
The. 6. yeere, he was driuen amongſt the wylde beaſtes by the ſpace of. 7. yeeres. Daniel. 4.			
Euilmerodach, the. 1. yeere of his raigne, deliuered Iechonias, whom his father had put in priſon. 2. King. 25. and Ieremie. 52.	2	Euilmerodach his ſonne. 30.	Cyrus hauing conquered the kingdome of the Medes agaynſt Aſtyages, leaft the ſayde kyngdome to his vncle Darius: by whoſe ayde he tooke Babylon, and tranſported the monarchie of Babylon to the Perſians. Two yeeres after, the ſayde Darius returned into Mede, and Cyrus raigned alone in Babylon. Then he moued warre againſt the Scithians, & marched towarde them, and in the meane whyle leaft Cambyſes his ſonne, kyng of the countrey in his abſence, according to the cuſtome of the Perſians, whiche was to appoynt the neareſt of the kynges blood to be kyng ouer the countrey, when the kyng went out to fyght againſt any ſtrange nation. This is the cauſe why Cambyſes was not ſet in the ſucceſſiue order of the monarchies. Neither is there any mention of two brethren that
The. 1. yeere of Balthaſar, Daniel ſawe the dreame of the foure beaſtes, ſignifieyng the. 4. monarchies. Daniel. 7.	3	Regaſar. 3. yeeres.	
	4	Labarſadach. 6. yeres	
	5	Balthaſar. 5. yeeres.	
From the tyme that Nabuchodonoſor caryed the people into Babylon, vntil the ende of the monarchie of Balthaſar, it amounteth to. 70. yeeres, foretolde by Ieremi.		The monarchie of the Perſians.	
Cyrus deliuered the people from captiuitie the ſame yeere that he tooke Babylon, and gaue them great treaſures to builde vp the temple of Hieruſalem: whither he ſent them vnder the conduct	1	Cyrus with Darius his vncle raigned 2. yeeres.	
	1	Cyrus raigned alone 22. yeeres.	

conduct of Zorobabel. Esdras.1.

Artaxerxes his successour hynd-red the buyldyng of the temple. Esdras.4.

The.2. yeere of Artaxerxes, Aggs and Zacharie prophecied, styrryng the people to goe forewarde with the buyldyng of the temple, notwithstandyng the hynderance. Esdras.5.

The.3. yeere beganne the hystorie of Esther.

The 7. yere Esther is brought in to hym. Esther.2.

The.12. yeere, Aman threatneth the Jewes. Esther.3.

Darius longhand the.2. yeere of his raigne, commaunded the temple to be made an ende of. Esdras.6.

The.6. yeere the temple was ended. Esdras.6.

The.7. yeere Esdras went into Juda. Esdras.7.

The.20. yeere beganne the 70. weekes, foreshewed by Daniel. Daniel.9. And the sayde yeere, Nehemias went into Juda, to buylde vp the walles of Hierusalem. Nehemias.2.

The.32. yeere, Nehemias returned agayne to Darius, according to his promise, and obteyned leaue of hym to returne to Hierusalem. Nehemias.13.

Al the tyme of the Persians monarchie amounteth to.191. yeeres.

Alexander the greate transported the same yeere the sayde monarchie to the Grekes: whiche was in the.20. weeke reuealed to Daniel. Daniel.9.

2	Darius the sonne of Hystaspis, beyng chosen kyng, and surnamed Artaxerxes Assuerus, raigned. 20. yeeres.
3	Darius Artaxerxes longhande. 37. In the tyme of this Darius, beganne the 70. weekes of Daniel.
4	Darius Nothus. 19.
5	Artaxerxes Mnemon 55. yeeres.
6	Darius Ochus. 26.
7	Arsenes. 4. yeeres.
8	Darius the last monarchie ouercomme by Alexander the great, whiche transported the monarchie to the Grekes, raigned. 6. yeeres.
	The summe of the yeeres of the monarchie of the Persians, is. 191. and of Nabuchodonosor, 261.

that were Magitians, which guilefully vsurped the kyngdome: but theyr guile being knowen, they continued but a fewe monethes, and Darius sonne to Hystaspis, was chosen kyng.

Xerxes the sonne of the sayd Darius succeeded him: but is not hers placed in the number of the monarchies, for that he left his kingdome to Darius longhand his sonne, (according to the custome of the Persians) when he went to warre against the Grekes. The Greke hystoriographers not respecting that custome, number the said Xerxes, & Cambyses aboue mẽtioned, among the sayde monarchies successiuely in order, whiche is the cause that they count more yeeres in the sayde monarchie, that is to saye. 226. yeeres.

As touchyng theyr confused names, ye shal vnderstande, that among the Persians, Darius signifieth, he that subdueth: Xerxes, a warriour: Artaxerxes, a greate warriour. Also, that this name Assuerus, is drawen from the Hebrues, in steade of Artaxerxes. Further, that Artaxerxes was the common name of al kynges of Persia, as Pharao was the common name of the kynges of Egypt, and Caesar, of the Romishe Emperours. Therefore where ye fynde many indifferently named Darius, or, Artaxerxes, or both togeather, that is the cause of the difficultie, howe to vnderstande vnder what kyng that happened, whiche is restyted in the sayde bookes of Esdras, Nehemias, Esther, Daniel, and other places of the holye Scriptures, except ye wel marke them, and wel vnderstande the contentes of this table.

The booke of Esdras.

The first Chapter.

1. Cyrus sendeth agayne the people that was in captiuitie, 8. and restoreth them theyr holy vessels.

A (a) After that he and Darius had won Babylon. 2.Chr.36 b Jerem.25.c

IN the (a) firste yeere of Cyrus kyng of Persia, (that the woord of the Lorde spoken by the mouth of Jeremie, myght be fulfilled) ꝑ Lord styred vp the spirite of Cyrus kyng of Persia, that he caused to be proclaymed throughout al his empire, and to be wrytten, sayeing,

2 Thus sayth Cyrus the kyng of Persia, The Lorde God of heauen hath geuen me (b) al the kyngdomes of the earth, & hath commaunded me to buyld hym an house at Hierusalem, whiche is in Juda.

(b) For he was cheefe monarche of the worlde, and had many nations vnder his dominion,

3 Whosoeuer nowe among you is of his people, the Lord his God be with hym, and let hym goe vp to Hierusalem in Juda, and buylde the house of the Lorde God of Israel, (he is the God) that is at Hierusalem.

4 And whosoeuer remayneth yet in anye manner of place, where he is a stranger, let the menne of that place helpe him with siluer and golde, with goods and cattel, beside that whiche they wyllyngly offer for the house of God that is at Hierusalem.

B 5 Then gate vp the principal fathers of Juda and Beniamin, and the priestes and Leuites, and al they whose spirite God had rayſed to goe vp, and to buylde the house of the Lorde whiche is at Hierusalem.

(c) The Babylonians & Chaldeans gaue them these giftes. Thus rather thé the children of god should want for theyr necessities, he would stirre vp the hartes of very infidels to helpe them.

6 And (c) al they that were about them, strengthed theyr hande with vessels of siluer and golde, with goodes, and cattel, and iewelles, besides al that was willingly offered.

7 And king Cyrus brought forth the vessels of the house of the Lord, which Nabuchodonosor had taken out of Hierusalem, and had put in the house of his God.

8 Those dyd Cyrus the kyng of Persia bryng forth by the hande of Mithridates the treasurer, and numbred them vnto (d) Sesbazer the prince of Juda.

(d) So the Chaldeans called Zorobabel, who was the cheefe gouernour: so that the preeminence still remayned in the house of Dauid.

9 And this is the number of them: thirtie chargers of golde, a thousand chargers of siluer, twentie and nyne knyues:

10 Thirtie basons of golde, and of other siluer basons, foure hundred and ten: and of other vessels, a thousande.

11 Al the vessels of golde and siluer, were fyue thousande and foure hundred: al these dyd Sesbazer carry awaye with them that came vp out of the captiuitie of Babylon, vnto Hierusalem.

The. ii. Chapter.

The number of them that returned from the captiuitie.

A (a) Meanyng Iudea, which was a prouince, that is a countrey whiche was in subiectiō.

1 THese are the chyldren of the (a) prouince that went vp out of the captiuitie, whom Nabuchodonosor the kyng of Babylon had carryed away vnto Babylon: and came agayne vnto Hierusalem, and into Juda, euery one vnto his citie.

2 They that came with (b) Zorobabel, (are these:) Josue, Nehemia, Saraia, Rahelaia, Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. This is the number of the menne of the people of Israel.

(b) Who was cheefe captayne, and Iosue the high priest.

3 The chyldren of Pharos, two thousand, an hundred, seuentie, and two.

4 The chyldren of Sephatia, three hundred, seuentie, and two.

5 The chyldren of Arath, seuen hundred, seuentie, and fyue.

6 The chyldren of the "captayne of Moab, of the chyldren of Josue and Joab, two thousande, eyght hundred, and twelue.

"Heb. Pahath.

B

7 The chyldren of Elam, a thousande, two hundred, fiftie, and foure.

8 The chyldren of Zathu, nyne hundred, and fourtie, and fyue.

9 The chyldren of Zaccai, seuen hundred, and three score.

10 The chyldren of Bani, fyue hundred, fourtie, and two.

11 The chyldren of Bebai, fyue hundred, twentie and three.

12 The chyldren of Asgad, a thousand, two hundred, twentie, and two.

13 The children of Adonicam, fyue hundred, sixtie, and fyue.

C

14 The chyldren of Beguai, two thousand, fiftie, and fyue.

15 The chyldren of Adin, foure hundred, fiftie, and foure.

16 The chyldren of Ater of Hezekia, nynetie, and eyght.

17 The chyldren of Bezai, three hundred, twentie, and three.

18 The chyldren of Jora, an hundred, and twelue.

19 The chyldren of Haſum, two hundred, twentie, and three.
20 The children of Gebbar, ninetie & fiue.
21 The chyldren of Bethlehem, an hundred, twentie, and three.
22 The men of Netopha, fiftie and fixe.
23 The men of Anathoth, an hundred twentie, and eight.
24 The chyldren of Aſmaueth, fourtie & two.
25 The chyldren of Kiriathiarim, of Cephira, and Beeroth, ſeuen hundred, fourtie, and three.
26 The chyldren of Harama and Geba, ſixe hundred, twentie, and one.
27 The men of Michmas, an hundred, twentie, and two.
28 The men of Bethel and Hay, two hundred, twentie, and three.
29 The children of Nebo, fiftie and two.
30 The chyldren of Magbis, an hundred, fiftie, and ſixe.
31 The children of the other Elam, a thouſande, two hundred, fiftie, and foure.
32 The chyldren of Harim, three hundred and twentie.
33 The chyldren of Lodhadid and Ono, ſeuen hundred, twentie, and fiue.
34 The chyldren of Jericho, three hundred, fourtie, and fyue.
35 The children of Senaa, three thouſand, ſixe hundred, and thirtie.
36 The prieſtes: the chyldren of Jedaia, of the houſe of Joſue, nine hundred, ſeuentie, and three.
37 The children of Immer, a thouſande, fiftie, and two.
38 The children of Phaſhur, a thouſande, two hundred, fourtie, and ſeuen.
39 The children of Arim, a thouſande and ſeuenteene.
40 The Leuites: the chyldren of Jeſua and Cadmiel, of the chyldren of Hodauia, ſeuentie and foure.
41 The ſyngers: the chyldren of Aſaph, an hundred, twentie, and eight.
42 The chyldren of the dooze keepers: the chyldren of Sallum, ỹ children of Ater, the childrē of Talmon, the children of Accub, the children of Hatita, the children of Sobai, altogether, an hundred, thirtie, & nine.
43 The Nethinims: the chyldren of Ziha, the children of Aſupha, the children of Tabaoth,
44 The chyldren of Ceros, the chyldren of Siaa, the chyldren of Padon,
45 The children of Libana, the chyldren of Hagaba, the chyldren of Accub,
46 The chyldren of Hagab, the chyldren of Semlai, the chyldren of Hanan,
47 The children of Giddel, the chyldren of Gahar, the chyldren of Reaia,
48 The chyldren of Razin, the chyldren of Necoda, the chyldren of Gaſam,
49 The chyldren of Aza, the children of Paſeah, the chyldren of Beſai,
50 The chyldren of Aſua, the children of Mehunim, the chyldren of Nephuſim,
51 The children of Bacbuc, the children of Hacupa, the children of Harhur,
52 The children of Bazluth, the chyldren of Mehida, the children of Harſa,
53 The children of Barcos, the chyldren of Siſara, the chyldren of Thamah.
54 The children of Neziah, the children of Hatipha.
55 The children of Solomons ſeruantes, the children of Sotai, the chyldren of Sophereth, the children of Peruda,
56 The children of Jaala, the children of Darcon, the children of Giddel,
57 The children of Sephatiah, the chyldren of Hattil, the chyldren of Pochereth Hazbaim, the children of Ami.
58 All the Nethinims, and the chyldren of Solomons ſeruants, were altogether three hundred, ninetie, and two.
59 And theſe went vp from Thelmelah, and from Thelharſa, Cherub, Addon, and Immer, but they coulde not diſcerne their fathers houſe, and their ſeede, whether they were of Iſrael.
60 The children of Delaia, the chyldren of Tobia, the children of Necoda, ſixe hundred, fiftie, and two.
61 And of the chyldren of ỹ prieſtes: the children of Habaia, the chyldren of Accoz, the children of (d) Berzillai, whiche tooke one of the daughters of Berzillai the Gileadite to wife, and was called after their name.
62 Theſe ſought the regiſter of theyr petigree, and were not founde, therefore were they put from the prieſthood.
63 And Hathirſatha ſaide vnto them, that they ſhoulde not eate of the moſte holy, tyl there roſe vp a prieſt (to weare) * Urim and Thummim.
64 The whole congregation togeather was fourtie and two thouſande, three hundred, and threeſcore:
65 Beſyde theyr ſeruantes and maydens, of whom there were ſeuen thouſande, three hundred, thirtie, and ſeuen: And there were among them two hundred ſyngyng men and women.
66 Theyr horſes were ſeuen hundred, thirtie, and ſixe: theyr mules, two hundred, fourtie, and fyue.
67 And their camels, foure hundred, thirtie, and fiue: theyr aſſes, ſixe thouſande, ſeuen hundred,

(d) Of hym is made mention. 2. King. 17. and. 19. and becauſe the prieſtes office was had in contempt, theſe woulde haue changed their eſtate by theyr name, and ſo by gods iuſt iudgement both loſt the eſtimation of the world, and the dignitie of their office.

* or, light and perfectneſſe.

Exod. 28. c.

hundred and twentie.

68 And certayne of the cheefe fathers, when they came to the house of the Lorde at Hierusalem, they offered them selues wyllyng for the house of God, to set it vp in his place:

69 And gaue golde after their abilitie, vnto the treasure of the woorke, threescore and one thousande peeces, and fiue thousande pounde of syluer, and an hundred priestes garmentes.

70 So the priestes, and the Leuites, and certaine of the people, and the syngers, and the porters, and the Nethinims, dwelt in their cities, and al Israel in their cities.

The.iii.Chapter.

1. The Israelites builde the aulter of God, 6. They offer to the Lorde. 7. They prepare for the temple, 11. and syng vnto the Lorde.

A 2.Esd.8.a. 1 AND when the seuenth moneth came, and the chyldren of Israel were nowe in their cities, the people came together as one man, to Hierusalem.

2 And there stoode vp Iosue the sonne of Iosedec, and his brethren the priestes, and Zorobabel the sonne of (a) Salathiel, and his brethren, and builded the aulter of the God of Israel, to offer whole burnt offeringes theron, as it is wrytten in the lawe of Moses the man of God.

(a) That is the nephewe of Salathiel, for he was the sonne of Pedaia. Reade 1. Chro. iii. verse. xix.

3 And the aulter set they vpon his sockets: for there was a fearefulnesse among them, because of the people of those countreyes, therefore they offered whole burnt offeringes thereon vnto the Lord, (euen) whole burnt offerynges, mornyng and euenyng.

Exod. 23. verse. 16. 4 And they helde the feast of tabernacles, as it is written, and offered whole burnt sacrifices dayly, according to the number and custome day by day.

5 Afterward they offred dayly whole burnt offerynges also, and in the newe moones, and in al the feast dayes that were consecrated vnto the Lorde, and al manner of freewil offeringes, which they did of their owne free wyl offer vnto the Lorde.

6 From the first day of the seuenth moneth began they to offer whole burnt sacrifices vnto the Lorde: but the fundation of the temple of the Lorde was not yet layde.

B * or, woorkemen. 7 They gaue money also vnto the masons and * carpenters, and meate, & drinke, and oyle, vnto them of Sidon and of Tyre, to bryng the Cedar tymber from Libanus by sea vnto Joppa, according to the graunt that they had of Cyrus the kyng of Persia.

8 In the seconde yeere of their comming vnto the house of God at Hierusalem, in the seconde moneth, began Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and the remnant of their brethren, the priestes and Leuites, and al they that were come out of the captiuitie vnto Hierusalem: and appoynted the Leuites from twentie yeeres olde, and aboue, to see that the woorke of the house of the Lorde went forwarde.

9 And Iosue stoode with his sonnes, and brethren, & Cadmiel, with his sonnes, and the chyldren of Iuda, as one man, to set forwarde the woorkemen of the house of God, the chyldren of Henadad, with their children, and their brethren the Leuites.

10 And when the builders layde the fundation of the temple of the Lord, they appointed the priestes in their * aray with trumpets, & the Leuites the chyldren of Asaph with cymbales, to prayse the Lorde after the " manner of Dauid kyng of Israel.

* or, apparel. " or, dittie.

11 And they sang togeather when they gaue praise and thankes vnto the Lord, Because he is gratious, and because his mercy endureth for euer vpon Israel: And al the people showted loude in praising the Lord, because the fundation of the house of the Lorde was layde.

12 But many of the priestes and Leuites, and cheefe fathers, and auncient men, whiche had seene the firste house, when the fundation was layde before their eyes, (b) weapt with a loude voyce, and many showted aloude with ioy:

(b) Because they saw that it was nothing so glorious as that temple whiche Solomon had builte. Notwithstanding, Aggeus comforteth them, & prophesieth that it shalbe more beautiful then the first. Agge. 2, meaning, because Christ and his apostles shoulde preache the gospel, and worke miracles therein,

13 So that the people coulde not discerne the ioyful sounde and gladnesse, from the noyse of the weepyng among the people: for the people showted with a loude crye, and the noyse was heard farre of.

The.iiii.Chapter.

2. The buildyng of the temple is hyndered, and howe. 11. Letters to Artaxerzes, and the answeare.

1 BUt the (a) aduersaries of Iuda and Beniamin, heard that the chyldren of the captiuitie buylded the temple vnto the Lorde God of Israel:

(a) Meanyng the inhabitantes of Samaria, whom the kyng of Assyria had placed in the steade of the ten tribes. 4 King 17. verse. 24. & 29 verse. 37 these partly professed

2 And they came to Zorobabel, and to the principal fathers, and sayd vnto them, We wyl builde with you, for we seeke the Lord your God, as ye doo, and we haue donne sacrifice vnto hym synce the tyme of Asor Haddon the kyng of Assur, whiche brought vs vp hyther.

3 And

God, and yet woorshipped idols also: & therefore were they great enimies to the Iewes.

3 And Zorobabel, and Iosue, and the other ancient fathers of Israel, sayde vnto them, It can not be that you and we togeather shoulde buylde the house vnto our God: for we our selues wyl buylde alone vnto the Lord our God of Israel, as Cyrus the king of Persia hath commaunded vs.

4 And the folke of the lande "discouraged the people of Iuda, and troubled them as they were buylding: "Heb. made their handes weake.

5 And hired counsellers agaynst them, to hinder their diuice, as long as Cyrus the kyng of Persia lyued, vntyl the raigne of Darius kyng of Persia.

6 And in the raigne of (b) Asuerus, at the begynnyng of his raigne, wrote they vnto hym a complaynt agaynst the inhabiters of Iuda and Hierusalem. (b) He was also called Artaxerxes, whiche is a Persian name, and signifieth an excellent warriour.

7 And in the dayes of Artaxerxes wrote Mithridath, Tabel, and the other of his counsel, vnto Artaxerxes ỹ king of Persia, with fayre wordes: and the writing of the letter was in the Syrians speache, and interpreted in the language of the Syrians: B

8 Rehum the recorder, & Samsai the scribe, wrote a letter "from Hierusalem to Artaxerxes the kyng, as it foloweth. "or, against

9 Then Rehum the recorder, and Samsai the scribe, and other of their company, they of Dina, of Apharsath, of Tarpelai, of "Persis, of Arache, of Babylon, of Susan, of Deha, of Elan, "or, Apharsa.

2. king. 18. a 10 And other of the people whom the great and noble Asnapper brought ouer, and set in the cities of Samaria, & other that are nowe beyonde the water, and "Cheeneth. "or, Chanaa.

11 This is the tenure of the letter that they sent vnto king Artaxerxes, Thy seruantes, and the menne that are nowe beyonde the water, and in Cheeneth (salute thee.)

12 Be it knowen vnto the kyng, that the Iewes which came vp from thee to vs, are comme vnto Hierusalem, a citie seditious and frowarde, and buylde the same, and set vp the walles therof, & lay the fundations.

13 Be it knowen nowe vnto the kyng, that if this citie be buylded, & the walles made vp againe, then shal not they geue toule, tribute, and custome, and so they shal hynder the kinges tribute.

C 14 And now we remembryng that we were brought vp in the kynges pallace, & would no longer see the kinges dishonour, therfore sent we out also, and certified the king,

15 That it may be sought in the booke of the chronicles of thy progenitours, and so shalt thou fynde in the booke of the chronicles, and perceiue that this citie is seditious and noysome vnto the kynges and "landes, & that they cause other also among "or, prouinces. them to rebel of old: and for the same cause was this citie destroyed.

16 Therefore doo we certifie the king, that if this citie be buylded agayne, & the walles therof made vp, thou shalt hereafter haue no portion beyonde the water.

17 Then sent the kyng an answeare vnto Rehum the recorder & Samsai the scribe, and to the other of their companions that dwel in Samaria, and vnto the other that were beyonde the water "in Selam, and "Cheeth. "or, peace & saluation. "or, Cheneth.

18 The letter whiche ye sent vnto vs, hath benne openly read before me.

19 And I haue cõmaunded to make search, and it is founde that this citie of olde hath made insurrection against kinges, and that rebellion and sedition hath benne committed therein.

20 There haue benne mightie kynges also at Hierusalem, which haue raigned ouer al countreys beyonde the water: and toule, tribute, & custome was geuen vnto them.

21 Geue ye now therfore commaundement, D that the same menne be forbydden, and that the citie be not buylded agayne, tyl I haue geuen another commaundement.

22 Take heede nowe that ye be not negligent to doo this: for why shoulde the kyng haue harme thereby?

23 Nowe when the tenure of kyng Artaxerxes letter was read before Rehum and Samsai the scribe, and their companions, they went vp in al the haste to Hierusalem vnto the Iewes, and forbade them with violence and power. (c) Not altogeather, for the prophets exhorted them to continue, cap. 5. verse. 1. but they vsed the lesse diligence, because of their troubles,

24 Then (c) ceassed the woorke of the house of GOD at Hierusalem, and continued so vnto the seconde yeere of Darius kyng of Persia.

The. v. Chapter.

I. Aggeus and Zachari doo prophecie. 3. The woorke of the temple goeth forwarde, contrary to the mynde of Thathanai. 6. His letters were sent to Darius.

1 THE prophetes Aggeus, and Zachari A the sonne of Iddo, prophecied vnto the Iewes that were in Iuda and Hierusalem in the name of the God of Israel.

2 Then gate vp Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and began to buylde the house of God at Hierusalem: and with them were the prophets of God, (a) whiche helped them. (a) Whiche encouraged them to goe forwarde.

3 At the same tyme came to them Thathanai, whiche was captayne beyonde the water, and Stharbuzanai, and their companions, and sayde thus vnto them, Who

hath commaunded you to buyld this house, and to make vp these walles?

4 Then sayde we vnto them after this maner, What are the names of the menne that make this buyldyng?

(b) His fauoure and the spirite of strength.

5 But the (b) eye of their God was vpon the elders of the Iewes, that they coulde not cause them to ceasse, tyl the matter was brought to Darius: and then they answeared by letters thereunto.

6 This is the tenure of the letter that Thathanai whiche was captayne beyonde the water, and Stharbuzanai, and the counsailours of Apharsath, whiche were beyonde the water, sent vnto kyng Darius.

B 7 And the matter that they sent vnto hym, was witten thus within the letter, Unto Darius the king, al peace.

8 Be it knowen vnto the king, that we went into the prouince of Iurie to the house of the great GOD, whiche is buylded with mightie great stones, and beames are layde in the walles, and the woorke goeth fait foorth, and prospereth in their handes.

9 Then asked we the elders, and sayd vnto them thus, Who cōmaunded you to buylde this house, and to make vp the walles therof?

10 We asked their names also, that we myght certifye thee, and write the names of the menne the were their rulers.

11 But they answeared vs with these woordes, and sayde, We are the seruantes of the God of heauen and earth, & buyld the house

1. King. 6. a. that was buylded of olde and many yeeres ago, whiche the great kyng of Israel buylded, and set vp.

2. Kin. 24. b 12 But after that our fathers had prouoked the GOD of heauen vnto wrath, he gaue them ouer into the hande of Nabuchodonosor the kyng of Babylon, and of the Chaldees, whiche brake downe this house, and caryed the people away captiue vnto Babylon.

1. Esd. 1. a. 13 But in the fyrst yeere of Cyrus the kyng of Babylon, the same kyng Cyrus gaue commaundement concernyng this house of God, that it shoulde be buylt agayne.

C 14 And the vessels of golde and syluer of the house of GOD, whiche Nabuchodonosor tooke out of the temple that was at Hierusalem, and brought them into the temple at

3. Esd. 1. d. Babylon: those dyd Cyrus the kyng take out of the temple at Babylon, & they were deliuered vnto one Sasbazar by name, whom he made captayne,

15 And saide vnto hym, Take these vessels, and go thy way, and set them in the temple that is at Hierusalem, and let the house of God be buylded in his place.

16 Then came the same Sasbazar, & layde the fundation of the house of God which is at Hierusalem: Since that tyme also vntyl nowe hath it benne in buyldyng, and yet it is not fynished.

17 Nowe therefore yf it please the kyng, let there be searche made in the kynges (c) treasure house whiche is there at Babylon, whether it hath benne kyng Cyrus commaundement that this temple of GOD at Hierusalem should be buylded: and let the kyng sende his mynde concernyng the same matter.

(c) Where lay the registers or recordes of tymes.

The. vi. Chapter.

I. At the commaundement of Darius king of Persia, after the temple was buylded and dedicate, the children of Israel keepe the feast of vnleauened bread.

1 THen commaunded kyng Darius, that A searche shoulde be made in the librarie of the (kynges) treasure house, whiche lay at Babylon:

2 And there was founde in a coffer in the palace that is in the prouince of ỹ Medes, a volume, and therein was it thus witten, as a memorial,

3 In the first yeere of king Cyrus, gaue the same king Cyrus commaundement concernyng the house of God at Hierusalem, that the same house shoulde be buylded in the place where they offer the sacrifices, and to ioyne the walles togeather of threescore cubites heyght, & threescore cubites breadth,

4 Three rowes of rough stones, and one rowe of newe tymber: and the expences shalbe geuen of the kynges house.

5 And let the golde and syluer vessels of the house of GOD, whiche Nabuchodonosor tooke out of the temple at Hierusalem, and brought vnto Babylon, be restored, and brought agayne vnto the temple at Hierusalem to their place, in the house of God.

6 Now therfore thou Thathanai captayne beyonde the water, and Stharbuzanai, and your counsaylers, and Apharsechei, which are beyonde the water, geat ye away from them.

7 Let the woorke of the house of this God B alone, that the captayne of the Iewes and their elders may buylde the house of God in his place.

8 I haue commaunded what ye shal doo to the elders of Iuda for the buyldyng of the house of God, that of the kynges goodes, euen of the tribute beyonde the water, forthwith expences be geuen vnto the men, that they be not hyndred.

9 And

9 And yf they haue neede of calues, rams, and lambes for the whole burnt offering of the God of heauen, wheate, ſalt, wine, and oyle, after the cuſtome of the prieſtes at Hieruſalem, let the ſame be geuen them dayly, that there be no default:

10 That they may haue to offer ſweete ſauours vnto the God of heauen, and pray for the kinges lyfe, and for his chyldren.

11 And ſuch a commaundement haue I geuen, that what man ſoeuer he be that altereth this worde, there ſhal a beame be taken from his houſe, and ſet vp, and he ſhalbe hanged thereon, and his houſe ſhalbe made a dounghil for the ſame thyng.

12 And the God that ſet his name there, deſtroy al kinges & people that put to their hande to aulter and to breake downe this houſe of God whiche is at Hieruſalem. I Darius haue made a decree, that this be donne with ſpeede.

13 Then Thathanai the captayne (of the countrey) beyonde the water, and Stharbuzanai, with their counſaylours, accordyng to that which kyng Darius had ſent, ſo they dyd ſpeedyly.

℣ 14 And the elders of the Iewes buylded, and they proſpered through the propheciyng of Aggeus the prophete, & Zachari the ſonne of Iddo, and they buylded, and they finiſhed it accordyng to the commaundement of the God of Iſrael, and after the commaundement of Cyrus and Darius, and Artaxerxes, kynges of Perſia.

15 And this houſe was finiſhed the thirde day of the moneth (a) Adar, euen in the (b) ſixt yeere of the raigne of kyng Darius.

(a) That is, the twelfth moneth, and conteyneth part of Februarie, and part of Marche.

16 And the chyldren of Iſrael, the Prieſtes, the Leuites, and the other chyldren of the captiuitie, held the dedication of this houſe of God with ioy.

(b) Whiche was the two and fourtie yeere after their firſt returne from Babylon.

17 And offred at the dedication of this houſe of God an hundred calues, two hundred rammes, foure hundred lambes: and for the reconciling of al Iſrael twelue hee goates, accordyng to the number of the tribes of Iſrael:

18 And ſet the prieſtes in their ſundry courſes, and the Leuites in their diuers offices, to miniſter vnto God at Hieruſalem, as it is written in the booke of Moſes.

19 And the chyldren of the captiuitie helde the Paſſeouer vppon the fourteenth day of the fyrſt moneth:

Num. 3. Deutr. 6. Num 8. Deutr. 9.

20 For the prieſtes and Leuites were purifyed altogether, and killed the Paſſeouer for al the chyldren of the captiuitie, and for their brethren the prieſtes, and for them ſelues.

21 And the chyldren of Iſrael whiche were comme agayne out of captiuitie, and al ſuche as had ſeparated them ſelues vnto them, from the fylthyneſſe of the heathen of the lande, to ſeeke the Lorde God of Iſrael, dyd eate,

22 And helde the feaſt of vnleauened bread ſeuen dayes with ioy: for the Lorde had made them glad, and turned the hart of the kyng of Aſſur vnto them, to ſtrengthen their handes in the woorke of the houſe of God, euen the God of Iſrael.

The. vii. Chapter.

I. By the commaundement of the kyng, Eſdras and his companyons come to Hieruſalem. 27. He geueth thankes to God.

1 AFter theſe thynges, there was in the raigne of (a) Artaxerxes kyng of Perſia, one Eſdras the ſonne of Saraia, the ſonne of Aſaria, the ſonne of Helkia,

(a) The Hebrues write that the kinges of Perſia were called by this name, as Pharao was a common name to the kinges of Egypt, and Cæſar to the Emperours of Rome.

2 The ſonne of Sallum, the ſonne of Zadoc, the ſonne of Ahitob,

3 The ſonne of Amaria, the ſonne of Aſaria, the ſonne of Meraioth,

4 The ſonne of Zeraia, the ſonne of Ozi, the ſonne of Bucci,

5 The ſonne of Abiſua, the ſonne of Phinehes, the ſonne of Eleazar, the ſonne of Aaron the cheefe prieſt.

6 This Eſdras alſo went vp from Babylon, & was a * perfect (b) ſcribe in the lawe of Moſes, whiche the Lorde God of Iſrael dyd geue: and the king gaue him al that he required, accordyng to the hande of the Lorde his God whiche was vpon hym.

* or, redy, or prompt.

(b) He ſheweth here what a ſcribe is, who had charge to write the lawe, and expounde it, whō Marke calleth a ſcribe. Mar. 12. vearſe. 28. Matthewe & Luke cal him a lawyer or doctour of lawe. Mat. 22. Luke. 35.

7 And there went vp certayne of the chyldren of Iſrael, of the prieſtes, leuites, ſingers, porters, and of the Nethinims, vnto Hieruſalem, in the ſeuenth yeere of kyng Artaxerxes.

8 And he came to Hieruſalem in the fyfth moneth, euen in the ſeuenth yeere of the kyng.

9 For vpon the fyrſt day of the fyrſt moneth, begaunne he to goe vp from Babylon: and on the fyrſt day of the fyfth moneth came he to Hieruſalem, accordyng to the (c) good hand of his God (that was) vpon him.

(c) Accordyng to the fauour and mercy of god,

10 For Eſdras prepared his hart to ſeeke the lawe of the Lorde, and to doo it, and to teache the preceptes and iudgementes in Iſrael.

11 And this is the tenure of the letter that kyng Artaxerxes gaue vnto Eſdras the prieſt, and ſcribe, whiche was a wryter of the woordes and commaundementes of the Lorde, and of his ſtatutes ouer Iſrael.

12 Artaxerxes king of kinges, vnto Eſdras the prieſt and ſcribe of the lawe of the God of heaueu, peace and ſalutation.

13 I haue cõmaunded that al they of the people of Iſrael, and of the prieſtes & Leuites in my realme, whiche are mynded of their owne good wyl to goe vp to Hieruſalem, goe with thee.

¶ 14 And therefore art thou ſent of the kyng and of his ſeuen counſailers, to viſite Iuda and Hieruſalem, accordyng to the lawe of thy God, whiche is in thy hande:

15 And that thou ſhouldeſt take with thee ſiluer and golde, whiche the king and his counſaylers offer of their owne good wyll vnto the God of Iſrael, whoſe habitation is at Hieruſalem:

16 And al the ſiluer and gold that thou canſt fynde in al the * countrey of Babylon, with it that the people offer of their owne good wyl, and the prieſtes geue wyllyngly for the houſe of their GOD whiche is at Hieruſalem:

* or, prouince.

17 That thou mayſt buy diligently with the ſame money, oxen, rammes, and lambes, with their meate offeringes and drinke offeringes, and thou ſhalt offer them vppon the aulter of the houſe of your God whiche is at Hieruſalem.

18 And looke what lyketh thee and thy brethren to doo with the remnant of the ſyluer and golde, that doo after the wyl of your God.

19 And the veſſels that are geuen thee for the miniſtration in the houſe of thy God, thoſe deliuer thou before God at Hieruſalem.

20 And whatſoeuer thing more ſhalbe needful for the houſe of thy God whiche is neceſſary for to ſpende, thou ſhalt receiue the charges out of the kinges treaſure houſe.

21 I king Artaxerxes haue commaunded al
D the treaſures beyond the water, that looke what ſo euer Eſdras the prieſt and ſcribe in the lawe of the God of heauen requireth of you, that ye fulfyll the ſame ſpeedyly,

1. King. 7. d. 2. Chro. 2. d. vearſe. 10.

22 Vntil an hundred talentes of ſyluer, and tyl an hundred quarters of wheate, and tyl an hundred battes of wine, and til an hundred battes of oyle, and ſalt without meaſure.

23 Whatſoeuer alſo is the commaundement of the God of heauen, let the ſame be done without any delay for the houſe of the god of heauen, that he be not wroth agaynſt the realme, and agaynſt the kyng and his chyldren.

24 And we certifie you, that ye haue no authoritie to require taxing and cuſtome, and yeerely rentes, vpon any of the prieſtes, leuites, ſingers, porters, Nethinims, and miniſters in the houſe of his God.

25 And thou Eſdras, after the wyſedome of thy God, that is in thyne " hande, ſet iudges and arbitrers (by my authoritie) to iudge al the people that is beyonde the water, euen al ſuche as knowe the lawe of thy God: and them that knowe it not, thoſe ſee that ye teache.

" or, minde.

26 And who ſo euer wyl not fulfyl the lawe of thy God, and the kynges lawe, let hym haue his iudgement without delay, whether it be vnto death, or to be rooted out, or to be condempned in goodes, or to be put in priſon.

27 Bleſſed be the Lorde God of our fathers, whiche ſo had inſpired the kinges hart, to garnithe the houſe of the Lorde that is at Hieruſalem: 3. Eſd. 8. a.

28 And hath enclined mercie vnto me in the preſence of the king and his counſaylers, and before al the kinges hygh eſtates: and I was comforted euen as the hande of the Lorde my God was vppon me, and ſo geathered I the heades of Iſrael togeather, that they myght goe vp with me.

The. viii. Chapter.

I. The number of them that returned to Hieruſalem with Eſdras. 21. He cauſeth them to faſt. 24. He admoniſheth the prieſtes of theyr dueties.

1 THeſe are nowe the principal fathers of A them, & this is the " regiſter of them that went vp with me from Babylon, what tyme as kyng Artaxerxes raigned. 3. Eſd. 8. c. " or, petigree.

2 Of the chyldren of Phinehes, Gerſom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hattus: Reade Chap. 7. vearſe. 1.

3 Of the chyldren of Zechania, among the chyldren of Pharos, Zachari, and with hym were numbred an hundred and fyftie menne.

4 Of the children of the captayne of Moab, Elioenai the ſonne of Zerahia, and with hym two hundred menne.

5 Of the chyldren of Zechania, the ſonne of Iahaſiel, and with him three hundred menne.

6 Of the chyldren of Adin, Abed the ſonne of Ionathan, and with him fyftie menne.

7 Of the chyldren of Elam, Eſaias the ſonne of Athalia, and with hym ſeuentie menne.

8 Of the chyldren of Saphatia, Zebadia the B ſonne of Michael, and with hym fourescore menne.

9 Of the chyldren of Ioab, Obadia the ſonne of Iehiel, and with hym two hundred and eyghteene menne.

10 Of the children of Selomith, the ſonne ofIoſaphia, and with him an hundred and threeſcore menne.

11 Of

11 Of the chyldren of Bebai, Zachari the ſonne of Bebai, and with hym twentie and eyght menne.

12 Of the chyldren of Aſgad, Johanan the ſonne of Hakatan, & with hym an hundred and tenne menne.

13 Of the chyldren of Adonicam that were the laſt, whoſe names are theſe: Elipheket, Jehiel, and Samaiah, & with them three-ſcore menne.

C 14 Of the chyldren of Biguai, Uthai, and Zabud, and with them ſeuentie menne.

15 And I geathered them togeather by the water-that runneth towarde Ahaua, and there abode we three dayes: and I looked among the people and the prieſtes, & founde there none of the chyldren of Leui.

16 Then ſent I to Eliezer, to Ariel, Semeia, Elnathan, Jarib, Elnathan, Nathan, Zacharia, and to Meſullam, the rulers, and to Joiarib and Elnathan, whiche were menne of vnderſtanding.

17 And to thoſe gaue I commaundement vnto Iddo the cheefeſt at Caſphia, and I told them what they ſhould ſay vnto Iddo and to his brethren the Nethinims at Caſphia, that they ſhoulde cauſe the miniſters of the houſe of our God to comme vnto vs.

or, and I ſent vnto.

18 And through the good hande of our God vpon vs, they brought vs a very wyſe man from among the chyldren of Moholi the ſonne of Leui the ſonne of Iſrael, and Sarabia with his ſonnes & his brethren, euen eyghteene.

19 And Haſabia, and with him Eſaias of the chyldren of Merari, with his brethren, and their ſonnes, twentie.

20 And of the Nethinims whom Dauid and the princes gaue to miniſter vnto the Leuites, two hundred and twentie of Nethinims: whiche al were named by name.

D 21 And euen there at the water beſyde Ahaua I proclaymed a faſt, that we myght humble our ſelues before our god, and ſeeke of him a ryght way for vs, and for our chyldren, and for al our ſubſtance.

22 For I was aſhamed to require of the kyng ſouldiers and horſemen, to helpe vs againſt the enimie in the way: for we had ſpoken vnto the kyng, ſayeing, The hand of our God is vpon al them that ſeeke hym in goodneſſe, and his power and wrath is againſt al them that forſake hym.

23 So we faſted, and beſought our God for this, and he was intreated of vs.

24 And I tooke out twelue of the cheefe prieſtes, Sarabia, and Haſabia, and tenne of their brethren with them,

25 And waied them the ſyluer and golde, & veſſels that were appoynted for the houſe of our God, whiche the kyng and his counſaylers, & his lordes, and al Iſrael that were there at hande, had geuen togeather.

26 And I waied vnto their hand fyre hundred and fiftie talentes of ſyluer, and in ſiluer veſſels an hundred talentes, and in golde an hundred talentes:

27 Twentie baſons of golde of a thouſand (a) drams, and two coſtly veſſels of good braſſe, as cleare as golde.

(a) A dram is the eyght part of an ounce.

28 And I ſayd vnto them, Ye are conſecrate vnto the Lorde, lyke as the veſſels are holy alſo: and the golde and ſyluer are geuen of a good wyl vnto the Lorde God of your fathers. E

29 Watche ye, and keepe them: for ye ſhal way them downe before the cheefe prieſtes, and Leuites, and ancient fathers of Iſrael at Hieruſalem, in the treaſuries of the houſe of the Lorde.

30 Then tooke the Prieſtes and Leuites the waied ſyluer and golde, and veſſels, to bring it to Hieruſalem vnto the houſe of our God.

31 And we brake vp from the water of Ahaua on the twelfth day of the firſt moneth, to goe vnto Hieruſalem: and the hande of our GOD was vpon vs, and deliuered vs from the hande of the enimies, and of ſuche as layde wayte for vs by the way.

32 And we came to Hieruſalem, and abode there three dayes.

33 But on the fourth day was the ſyluer and golde and veſſels waied in the houſe of our God by the hande of Meremoth the ſonne of Uria the prieſt, & with hym was Eleazar the ſonne of Phinehes, and with them was Joſabad the ſonne of Joſue, and Noadia the ſonne of Bennoi, the Leuites.

34 Accordyng to the number and weyght of euery one, was the waight al written vp at the ſame tyme.

35 And the chyldren of the captiuitie, which were comme out of captiuitie, offred whole burnt offeringes vnto the God of Iſrael, twelue bullockes for al Iſrael, ninety & fiue rammes, ſeuenty and ſeuen lambes, twelue hee goates for ſinne (offring) al to the whole burnt offeryng of the Lorde. F

36 And they deliuered the kynges commiſſion vnto the kynges officers, and to the captaynes (that were) beyonde the water: and they promoted the people, and the houſe of God.

The. ix. Chapter.

1. Eſdras complayneth on the people that had turned them ſelues from God, and maryed with the gentiles. 6. He prayeth vnto God.

A 1 When these thinges were done, the rulers came to me, and sayde, The people of Israel, and the priestes and Leuites are not separated from the people of the lands, as touching their abominations: namely of ỳ Chanaanites, Hethites, Pherezites, Iebusites, Ammonites, Moabites, Egyptians, and Amorites.

3.Esd.9. verse.6.

Deut.7.a Iosu.23.c Iudg.3.a

2 For they haue taken the daughters of the same to them selues and to their sonnes, and the holy seede is mixed with the nations of the landes, and the hand of the princes and rulers hath benne principal in this trespasse.

3.Esd.8.c

3 And when I hearde this sayeing, I rent my clothes and my garment, and pluckt of the heare of my head and of my beard, and sate * mourning.

* or, sate downe astonyed.

4 And there resorted vnto me al suche as feared the woordes of the God of Israel, because of the trangression of the (people) of the captiuitie: And I sate * mourning vntyl the euenyng sacrifice.

* or, astonyed.

Exod.29. verse.39. Num.28. verse.3.

5 And about the euenyng sacrifice I arose vp from my heauynesse, & rent my clothes and my rayment, and fel vpon my knees, and spread out my handes vnto the Lorde my God,

B 6 And sayde, My God, I am ashamed, and dare not lyft vp myne eyes vnto thee my GOD: for our wickednesses are growen ouer our head, and our trespasse is waxed great vnto the (a) heauen.

(a) They so exceede, that they can growe no greater. Deut. 18.d. 2.Chr.32.b 1.king.24.d

7 Since the tyme of our fathers haue we benne in great trespasse vnto this day, and because of our wickednes haue we and our kynges and our priestes benne deliuered into the hande of the kynges of the nations, vnto the swoorde, into captiuitie, into a spoyle, and into confusion of face, as (it is to see) this day.

8 And nowe for a litle space grace hath ben shewed from the Lord our God, in causing a remnant to escape, and in geuyng vs (b) a nayle in his holy place, that our God may lyght our eyes, and geue vs a litle lyfe, to take breath in our bondage:

(b) That is, a restyng place: it is a similitude taken of the that remayne styl in a place Esai.22. verse.23.

9 For we were bondmen, and yet our God hath not forsaken vs in our bondage, but hath enclined mercy vnto vs in the syght of the kyng of Persia, to geue vs lyfe to set vp the house of our God, and to redresse the desolation thereof, and to geue vs a walle in Iuda and Hierusalem.

10 And now, O our God, what shal we say after this? for we haue forsaken thy commaundementes,

11 Whiche thou hast commaunded by thy seruantes the prophetes, sayeing, The land vnto whyche ye goe to possesse, it is an vncleane land, because of the fylthynesse of the people of the landes, which with their abominations haue made it ful of vncleannesse on euery syde.

Exod.23. verse.32.

12 Therfore shal ye not geue your daughters vnto their sonnes, & their daughters shal ye not take vnto your sonnes, nor seeke their peace and wealth for euer: that ye may be strong, and * enioy the goodnesse of the lande, and that ye and your chyldren may haue the inheritance of it for euermore.

Deut.7.a Deut.23. verse.5.

* or, eate.

13 And after that al these thynges are comme vpon vs, because of our euyl deedes and great trespasses (seeyng that thou our God hast * stayed vs frō beyng (c) beneath for our iniquities) and hast geuen vs suche deliuerance:

C

* or, pardoned our iniquities.

(c) That is, hast not vterly cast vs downe, and destroyed vs for our sinnes. Deut.28. verse.13.

14 Shoulde we returne to breake thy commaundementes, and ioyne in affinitie with the people of these abominations? wouldest not thou be angry towardes vs, tyl thou hadst consumed vs, so that there shoulde be no remnant, nor any escaping?

15 O Lorde God of Israel, thou art righteous, for we remayne yet escaped, as (it is yet to see) this day: Behold also, in thy presence are we in our trespasses, and because of it may we not stande before thee.

The.x. Chapter.

I. The people repent and turne, and put away their strange wyues.

A 1 AND when Esdras prayed after this manner, and (a) knowledged, weapt, and lay before the house of God, there resorted vnto hym out of Israel a verye great congregation, of menne, and women, and chyldren: and the people weapt very sore.

(a) His sinnes & the sinnes of the people

2 And Sechania the sonne of Iehiel, one of the chyldren of Elam, answered, and sayde vnto Esdras, We haue trespassed agaynst our God, and haue taken strange wyues of the people of the lande: Yet nowe there is (b) hope in Israel concernyng this thyng.

(b) Meaning that Israel may repent, and God receiue them to mercy.

3 For nowe we wyl make a couenant with our God, and put away al the wyues and suche as are borne of them, accordyng to the counsel of the Lorde, and of those that feare the commaundementes of our God, that we may doo accordyng to the lawe.

4 Geat thee vp, for this matter belongeth vnto thee, we also wyl be with thee: be of good comfort therefore, and doo it.

5 Then arose Esdras, and tooke an othe of the cheefe priestes and Leuites, and of al Israel, that they shoulde doo accordyng to this woorde: and they sware.

3.Esd.9.a.

6 And

6 And Esdras rose vp from before the house of God, and went into the chamber of Johanan the sonne of Eliasib: and when he came thyther, he did eate no bread, nor drinke water: for he mourned, because of the transgression of the people that had ben in captiuitie.

B 7 And they caused a proclamation to goe throughout Juda and Hierusalem, vnto al them of the captiuitie, that they should geather them selues togeather vnto Hierusalē:

8 And that who so euer came not within three dayes, according to the deuice of the rulers and elders, al his substance shoulde be forfayted, and he should be put out from the congregation of them of the captiuitie.

9 Then al the men of Juda and Beniamin, geathered them selues togeather vnto Hierusalem, within three dayes, euen ỹ twentieth day of the ninth moneth, & al the people sate in the streete of the house of God, and trembled, because of this matter, and for the rayne.

10 And Esdras the priest stoode vp, and said vnto them, Ye haue transgressed, and haue taken strange wyues, to make the trespasse of Israel yet more.

Deut. 7. a. Jud. 3. a.

* or, geue prayse.

11 * Confesse nowe therefore vnto the Lord God of your fathers, and doo his pleasure: and separate your selues from the people of the lande, and from the strange wynes.

12 And al the congregation answeared, and sayde with a loude voyce, It shalbe so, and we wyl doo as thou hast sayde.

C 13 But the people are many, and it is a rayny weather, and the people are to faynt to tary without in the streete, neyther is this a woorke of one day or two: for * we haue offended very soare in this thyng.

* or, we are many that haue offended in this thyng.

14 Let our rulers stande therefore in al the congregation, and let al them which haue taken strange wyues in our cities, comme at the time appoynted, and let the elders of euery citie & their iudges be with them, til the fierce wrath of our god for this matter be turned from vs.

15 Then were appoynted Jonathan the sonne of Asahel, and Jahasia the sonne of Thecua ouer this matter: and Mesullam and Sabathai the Leuites helped them.

16 And the children of the captiuitie did euen so: and Esdras the priest, and the auncient heads through the house of their fathers, al menne of great fame separated them selues, and sate them downe in the fyrst day of the tenth moneth, to examine ỹ matter.

17 And vntil the fyrst day of ỹ fyrst moneth, they were finishing the businesse, with all the men that had taken strange wyues.

18 And among the children of the priestes, there were menne founde that had taken strange wiues: namely among ỹ children of Iosue the son of Iosedec, & of his brethren, Maasia, and Eliezer, Jarib, and Gedalia.

19 And they gaue their handes, that they woulde put away their wyues: and they that hadde trespassed, gaue a ramme for their trespasse.

20 And among the children of Immer: Hanani, and Zebadia.

21 Among the children of Harim: Maasia, Elia, Semeia, Jehiel, Ozias.

22 Among the children of Pashur: Elioenai, Maasia, Ismael, Nethanael, Iosabad, D and Elasah.

23 Among the Leuites: Iosabad, Semei, and Celaia, (whiche same is Celitah) Phathaiah, Juda, and Eliezer.

24 Among the syngers also, Eliasib: and among the porters, Sellum, and Telem, and Uri.

25 And of (c) Israel: among the children of Pharos, Remeia, Iesia, Melchia, Miamin, Eliezer, Melchia, and Banaiah.

(c) Meanyng of the common people: for before he spake of the priestes.

26 Among the children of Elam: Mathania, Zacharia, Iehiel, Abdi, Ierimoth, and Elia.

27 Among the children of Zatthu: Elioenai, Eliasib, Mathania, Ierimoth, Zabad, and Aziza.

28 Among the children of Bebai: Jehohanan, Hanania, Zabbai, and Athalai.

29 Among the children of Bani: Mesullam, Malluch, Adaiah, Jasub, Saal, and Jeramoth.

30 Among the children of the captayne of Moab: Adna, Chelal, Benaia, Maasia, Mathania, Besalel, Bennui, & Manasse.

31 Among the children of Harim: Eliezer, Isiah, Melchia, Semeia, and Simeon,

32 Beniamin, Malluch, and Semariah. E

33 Among the children of Hasum: Mattenai, Mathatha, Zabad, Eliphelet, Jeremai, Manasse, and Semei.

34 Among the children of Bani: Maadai, Amram, and Uel,

35 Banea, Badaia, Chelian,

36 Uaniah, Maremoth, Eliasib,

37 Mathaniah, Mathanai, Jasi,

38 Bani, Bennui, and Semei,

39 Selemia, Nathan, Adaiah,

40 Machnadebai, Sasai, Sarai,

41 Asarel, Selemia, and Semariah,

42 Sallum, Amaria, and Joseph.

43 Among ỹ children of Nebo, Iehiel, Mathathia, Zabad, Zabina, Jadan, Joel, and Banaia.

44 Al these had taken strange wyues, and among the same there were some that had children.

The booke of Nehemias, or ſeconde booke of Eſdras.

The fyrſt Chapter.

I. Nehemias bewayleth the calamitie of Hieruſalem. 5. He confeſſeth the ſynnes of the people, and prayeth to god for them.

A 1 THe woꝛdes of Nehemias the ſonne of Hachalia. In the moneth (a) Chelleu, in the twentieth yeere, as I was in the caſtel at Suſan, 2 Came Hanani, one of my bꝛethꝛen, he and the men of Juda: and I aſked them howe the Jewes dyd that were deliuered and eſcaped from the captiuitie, and howe it went at Hieruſalem.

(a) Whiche conteyneth part of Nouember and part of December, and was their nienth moneth.

2. king. 25. b

3 And they ſaide vnto me, The remnant that are leaſt of the captiuitie there in the lande, are in great affliction & rebuke: the wal of Hieruſalem alſo is bꝛoken downe, and the gates thereof are burnt with fyꝛe.

4 And when I heaꝛde theſe woꝛdes, I ſate downe and weapt, and mourned (certayne) dayes, and faſted, and pꝛayed befoꝛe the god of heauen:

5 And ſayde, O Loꝛde God of heauen, thou great and terrible God, thou that keepeſt couenant & mercie foꝛ them that loue thee, and obſerue thy commaundementes:

Dan. 9. a. Exod. 20. a. Deut. 7. b.

6 Let thyne eares hearken, I beſeeche thee, and let thyne eyes be open, that thou mayſt heare the pꝛayer of thy ſeruant, whiche I nowe pꝛay befoꝛe thee day and nyght, foꝛ the thyldꝛen of Iſrael thy ſeruantes, and knowledge the ſinnes of the childꝛen of Iſrael, whiche we haue ſinned againſt thee: both I and my fathers houſe haue ſinned.

7 We haue greeuouſly ſinned againſt thee, and haue not keapt thy commaundements, ſtatutes, and iudgementes, whiche thou

B commaundedſt thy ſeruant Moſes.

8 I beſeeche thee call to remembꝛance the woꝛde that thou commaundedſt thy ſeruant Moſes, and ſaydeſt, Ye wyl tranſgreſſe, & I wyl ſcatter you abꝛoade among the nations.

9 But yf ye turne vnto me, and keepe my

Deut. 30. b.

commaundementes, and doo them: though ye were caſt out vnto the vttermoſt part of heauen, yet wil I geather you from thence, and wyl bꝛyng you vnto the place that I haue choſen to ſet my name there.

10 They are thy ſeruantes and thy people whom thou haſt deliuered thꝛough thy great powꝛ, and in thy myghty hande.

11 O Loꝛde, I beſeeche thee, let thyne eare hearken to the pꝛayer of thy ſeruant, and to the pꝛayer of thy ſeruantes, whoſe deſire is to feare thy name: and let thy ſeruant pꝛoſper this day, and graunt him mercie in the ſyght of (b) this man. Foꝛ I was the kynges Butler.

(b) That is of king Artaxerxes.

The. ii. Chapter.

I. After Nehemias had obteyned letters of Artaxerxes, II. he came to Hieruſalem, 17. and buylded the walles.

1 IN the moneth (a) Niſan, in the twentieth yeere of kyng Artaxerxes, the wine ſtood befoꝛe him: and I tooke vp the wine, and gaue it vnto the kyng: and I had not benne befoꝛe heauy in his pꝛeſence.

(a) Whiche was the firſt moneth of the yere, and conteyneth parte of March and part of April.

2 And the kyng ſayde vnto me, Why lookeſt thou ſo ſadly, ſeeing thou art not ſicke? It is nothyng els, but that thou art heauy harted. And I was ſoare afrayde,

3 And ſayde vnto the kyng, God ſaue the kyng foꝛ euer: howe ſhoulde I not looke ſadly, when the citie & place of my fathers buryals lye waſte, and the gates thereof are conſumed with fyꝛe?

4 And the kyng ſayde vnto me, What is then thy requeſt? I made my pꝛayer alſo to the God of heauen,

5 And ſayd vnto the kyng, If it pleaſe the kyng, and if thy ſeruant haue found fauour in thy ſyght, ſend me vnto Juda, vnto ỹ citie of my fathers buryals, ỹ I may build it.

6 And the kyng ſayde vnto me (the queene ſitting by hym,) Howe long ſhal thy iourney continue, and when wylt thou comme agayne? And it pleaſed the kyng to ſende me, and I ſet hym a tyme,

7 And ſayde vnto the king, If it pleaſe the king, let hym geue me letters to the captaynes which are beyonde the water, that they may comay me ouer, til I come into Juda:

B

8 And letters vnto Aſaph the Loꝛde of the kings wood, that he may geue me tymber, to make beames foꝛ the gates of the palace whiche is harde by the houſe, and foꝛ the walles of the citie, and foꝛ the houſe that I ſhal enter into. And the kyng gaue me acꝛoꝛdyng to the " hande of my God whiche was good vpon me.

" oꝛ, fauour.

9 And

9 And when I came to the captaynes beyonde the water, I gaue them the kynges letters: and the kyng had ſent captaynes of the armie, and horſemen with me.

10 Sanaballat alſo the Horonite, and Tobia a ſeruant the Ammonite, hearde of it, and it greeued them ſore that there was comme a man whiche ſought the wealth of the chyldren of Iſrael.

11 And I came to Hieruſalem, & was there three dayes.

12 And I gate me vp in the nyght ſeaſon, & a fewe menne with me, neyther tolde I any man what God had geuen me in my hart to do at Hieruſalem: & there was not one beaſt with me, ſaue it ỹ I rode vpon.

13 And I departed in the night by the valley porte, before the dragon wel, & to the doung porte, and conſydered the walles of Hieruſalem, howe they were broken downe, and the portes thereof conſumed with fyre.

14 And I went ouer vnto the wel porte, & to the kynges * conduit, and there was no roome for the beaſt that was vnder me to paſſe.

15 Then went I in the nyght by the brooke ſide, and conſydered the wal, and turned backe, and came home agayne by the valley porte.

16 And the rulers knewe not whyther I went, or what I dyd, neyther dyd I as yet tel it vnto the Iewes, to the prieſtes, to the noble menne, to the rulers, and to the other that laboured in the woorke.

17 Afterwarde ſayde I vnto them, Ye ſee the miſerie that we are in, howe Hieruſalem lyeth waſte, and howe the gates thereof are burnt with fire: comme therfore and let vs buyld vp the wal of Hieruſalem, and that we be no more a rebuke.

18 Then I tolde them of the hande of my God, that it was gratious ouer me, and the kynges woordes that he had ſpoken vnto me: and they ſayde, Let vs geat vp, and buylde. And they (b) ſtrengthed their handes to good.

19 But when Sanaballat the Horonite, & Tobia the ſeruant an Ammonite, and Geſem the Arabian hearde it, they laughed vs to ſcorne, and deſpiſed vs, and ſayd, What is this that ye doo? Wyl ye * fal (c) away from the kyng?

20 Then anſwered I them, and ſaid, The God of heauen, he it is that hath graunted vs proſperitie, & we his ſeruantes wyl geat vp and buylde: as for you ye haue no portion, nor ryght, nor remembrance in Hieruſalem.

* or, ſiſhe poole.

(b) They wer encouraged, and gaue them ſelues to do wel, & to trauayle in this woorthy enterpriſe.

* or, rebel.

(c) Thus the wicked whē they wyl burden the children of god, euer lay treaſō vnto their charge, both becauſe it maketh thē moſt odious to the world, and alſo ſtirreth the hatred of princes moſte againſt them.

The. iii. Chapter.

The number of them that buylded the walles.

1 AND Eliaſib the hygh prieſt, gate hym vp with his brethren the prieſtes, and they buylded the ſheepe gate, they repayred it, and ſet vp the doores of it: euen vnto the towre Mea (a) repayred they it, and vnto the towre of Hananeel.

2 Next vnto hym alſo buylded the menne of Iericho: and beſide him buylded Zachur the ſonne of Amri.

3 But the fiſhe porte dyd the chyldren of Aſnaa buylde, whiche alſo layde the beames thereof, and ſet on the doores, lockes, and barres of it.

4 And next vnto them buylded Meremoth the ſonne of Uria, the ſonne of Haccos: and nexte vnto them buylded Meſullam the ſonne of Berachia, the ſonne of Meſeſabel: and next vnto them buylded Zadoc the ſonne of Baana.

5 And next vnto hym buylded they of Thecoa: but the great menne that were among them (b) put not theyr neckes to the woorke of theyr Lorde.

6 The old gate builded Iehoiada the ſonne of Paſeah, and Meſullam the ſonne of Beſodia, they layed the beames thereof, and ſet on the doores, lockes, and barres, of it.

7 Next vnto them builded Melatiah of Gibeon, and Iadon of Merona, menne of Gibeon, and of Miſpah, vnto the throne of the duke (whiche was) beyonde the ryuer.

8 Next vnto hym buylded Eziel the ſonne of Harhaiah, of the goldſmythes: next vnto hym alſo builded Hananiah the ſonne of Harakahim, and they repaired Hieruſalem vnto the broade wal.

9 Nexte vnto them buylded Raphaiah the ſonne of Hur, the ruler of the halfe parte of Hieruſalem.

10 Next vnto him builded Iedaia the ſonne of Harumaph ouer agaynſt his houſe: and next vnto him buylded Hattus the ſonne of Haſabnia.

11 But Melchia the ſonne of Harim, & Haſub the ſonne of the captayne of Moab, builded the other peece, and the towre beſide the furnaces.

12 Nexte vnto hym buylded Sallum the ſonne of * Hallohes, the ruler of the halfe part of Hieruſalem, he, and his daughters.

13 The valley gate builded Hanun, and the citizens of Zanoa, they buylded it, and ſet on the doores, lockes, and barres thereof, and a thouſande cubites on the wal, vnto the doung port.

14 But the doung porte buylded Melchiah the ſonne of Rechab, the ruler of the fourth part of Bethacharem: he repayred it, and ſet on the doores, lockes, and barres thereof.

(a) In Hebrue, they ſanctified it, that is, they finiſhed it, & ſo dedicated it to the lord by prayer, in deſiring him to maintaine it.

(b) The ryche and mighty woulde not obey them whiche were appoynted officers in this worke, neither wold they helpe thereunto.

* or the ſurchanters ſonne.

15 But

15 But the wel gate repayred Sallum the
sonne of Cholhoſah, the ruler of the fourth
parte of Miſpah: he buylded it, and cou-
ered it, and ſet on the dores, lockes, & barres
thereof: and the wal vnto the ſiſhe poole
Siloah by the kinges garden, and vnto the
ſteppes that goe downe from the citie of
Dauid.

16 After hym buylded Nehemias the ſonne
of Aſbok, the ruler of the halfe parte of
Bethzur, vntyl the other ſide ouer agaynſt
the ſepulchres of Dauid, and to the ſiſhe
poole that was repaired, and vnto the houſe
of the myghtie.

17 After hym buylded the Leuites, Rehum
the ſonne of Bani: and next vnto him buyl-
ded Haſabia the ruler of the halfe parte of
Keilah in his quarter.

18 After hym buylded their brethren Ba-
nai the ſonne of Henadad the ruler of the
halfe part of Keilah.

19 And after hym buylded Ezer the ſonne
of Joſue, the ruler of Miſpah, the other
peece, hard ouer agaynſt the goeyng vp to
the houſe of ordinance (that was) in ỹ corner.

20 Againe, after hym brake foorth Baruch
the ſonne of Zachai, of (c) indignation, and
repayred the other peece from the turnyng
corner, vnto the doore of the houſe of Elia-
ſib the hygh prieſte.

(e) Agaynſt hym ſelfe, conſydering his owne ſlackneſſe.

21 After hym alſo buylded Merimoth the
ſonne of Uria, the ſonne of Haccos, the o-
ther peeece, from the doore of the houſe of
Eliaſib, euen as long as the houſe of Eli-
aſib extended.

(d) Whiche dwelt in the plaine countrey by Iordane and Iericho, and yet had houſes in Hieruſalem.

22 After hym buylded the prieſtes, the (d)
men of the playne.

23 After hym buylded Beniamin and Ha-
ſub, ouer agaynſt theyr houſe: and after
hym wrought Aſaria the ſonne of Maaſia,
the ſonne of Anania, by his houſe.

24 After him alſo builded Bennui the ſonne
of Henadad, the other peece, from the houſe
of Azaria, vnto the turnyng (of the wal,)
and vnto the corner.

25 After hym buylded Pala the ſonne of
Uſai, ouer agaynſt the corner, and the high
towre which lieth out ouer from the kinges
houſe that was beſide the court of the priſon:
after him, Phadaia the ſonne of Pharos.

1. Eſd. 2. verſe. 43.

26 As for the Nethinims, they dwelt in the
ſtrong holde, vnto the water gate, toward
the Eaſt, and to the towre that lyeth out.

27 After hym buylded they of Thecua the
other peece, ouer agaynſt the great towre
that lyeth outwarde, vnto the wal of the
ſtrong holde.

28 But from aboue the horſe gate foorth,
buylded the prieſtes, euery one ouer againſt
his houſe.

29 And after them buylded Zadoc the ſonne
of Immer, ouer agaynſt his houſe: after
hym buylded alſo Semeia the ſonne of Se-
chania, the keeper of the Eaſt gate.

30 After hym buylded Hanania the ſonne
of Selemia, & Hanun the ſonne of Zalaph
the ſixt, the other peece: and after hym
buylded Meſullam the ſonne of Barachia
ouer agaynſt his * ſtore houſe.

* or, chamber.

31 After hym buylded Melchia the golde-
ſmythes ſonne, vnto the houſe of the Ne-
thinims, and of the Marchantes, ouer a-
gaynſt the gate Mephkad, and to the par-
lour in the corner.

32 And betweene the parlour of the corner,
vnto the ſheepe gate, buylded the golde-
ſmythes and the Marchantes.

The. iiii. Chapter.

7. The buyldyng of Hieruſalem is hyndered.
15. But God breaketh theyr enterpriſe.
17. The Iewes buylde with one hande, and holde theyr weapon in the other.

1 BUT when Sanaballat heard that we A
buylded the wal, he was wroth in him
ſelfe, and tooke great indignation, and
mocked the Iewes:

2 And ſayde before his brethren, and the
ſouldiers of Samaria, What doo theſe
impotent Iewes? * wyl the (heathen) ſuf-
fer them? ſhal they offer? ſhal they per-
fourme it in one day? ſhal they make the
ſtones whole agayne, that are brought to
duſt, and brent?

* or, wyl they fortifie them ſelues.

3 And Tobiah the Ammonite was beſide
hym, and ſayde, Though they buylde, yet
yf a fox goe vp, he ſhal breake downe
their ſtonie wal.

4 Heare, O thou our God, for we are deſpi-
ſed, turne their ſhame vppon their owne
head, and geue them ouer * into deſpiſing
in the lande of their captiuitie.

* or, for a praye.

5 (a) Couer not their wickednesse, and let
not their ſinne be put out in thy preſence:
for they haue prouoked the buylders.

(a) Let thy plagues declare to the worlde, that they ſet them ſelues againſt thee and thy church: thus he prayeth only, hauyng reſpecte to gods glory, and not for any priuate affection or grudge.

6 And ſo buylded we the wal, and it was
ioyned whole togeather vnto the halfe
heyght thereof: and the people were myn-
ded to labour.

7 But when Sanaballat, and Tobiah, and
the Arabians, Ammonites, and Aſdodites,
heard that the walles of Hieruſalem were
made vp, and that the breaches beganne to
be ſtopped, they were very wroth,

8 And conſpired altogeather to comme and
fyght agaynſt Hieruſalem, and to make an
* hynderance therein.

Heb. Make a ſtay.

9 Neuertheleſſe, we made our prayer vnto
our

our God, and ſet watchemen by them day and nyght, becauſe of them.

10 And Juda ſayd, The ſtrength of the bearers is feeble, and there is yet much more moter, and we are not able to buylde on the wal.

11 And our aduerſaries ſayd, They ſhal not knowe, neyther ſee, tyl we come in the mides among them, and ſlay them, and cauſe the woorke to ceaſſe.

12 But when the Iewes (which dwelt beſide them,) came, they tolde vs (b) tenne tymes, that in al places where ye goe vnto, they are appoynted to fal vpon vs.

(b) That is, often tymes.

13 Therefore ſet I the people after theyr kynredes, with theyr ſwordes, ſpeares, and bowes, beneath in the lowe places behynde the wal, vpon the toppes of the ſtones.

C 14 And I looked, and gate me vp, and ſaid vnto the cheefe men, to the rulers, and to the other people, Be not ye afrayd of them: but thynke rather vpon the great lord whiche ought to be feared, and fight for your brethren, your ſonnes, your daughters, your wyues, and your houſes.

2. Eſd. 1. b. and. 9. f.

15 Neuertheleſſe, when our enimies hearde that we had gotten word of it, God brought theyr counſayle to nought: and we turned al agayne to the wal, euery one vnto his labour.

16 And from that time forth, the halfe part of the young men dyd the labour, and the other halfe part of them helde the ſpeares, ſhieldes, bowes, and breaſtplates, and the rulers (ſtoode) (c) behynde al the houſe of Juda.

(c) To ouerſee them, & to encourage them in their woorke.

17 They whiche builded on the wal, and they that bare burdens, and thoſe that laded them, with one hande did euery one his woorke, & with the other helde his weapon.

18 For euery one that buylded, had his ſworde gyrded by his thigh, and ſo builded they: And he that blewe the trumpet, was beſyde me.

19 And I ſayde vnto the principal men, to the rulers, and to the other people, The woorke is great and large, and we are ſeparated vpon ỹ wal one farre from another.

20 Looke in what place therefore ye heare the noyſe of the trumpet, reſort ye thyther vnto vs, and our God ſhal fyght for vs:

D 21 And we wyl be labouryng in the woorke. And the halfe parte of them helde theyr ſpeares, from the morning ſpryng, tyl the ſtarres came forth.

22 And at the ſame tyme, ſayde I vnto the people, Let euery one with his ſeruãt lodge within Hieruſalem, that in the night ſeaſon we may watche, & labour on the day time.

23 As for me, and my brethren, my ſeruants, and the men of the watche whiche folowed me, we put neuer of our clothes, ſaue only becauſe of the waſhyng.

The. v. Chapter.

I. The people are oppreſſed, and in neceſſitie. 7. Nehemias forbiddeth vſurie.

1 AND there aroſe a great complaynt of the people and theyr wiues, agaynſt theyr brethren the Iewes.

A

2 For there were ſome that ſaid, Our ſonnes, and daughters, & we, are very many: therefore wyl we take corne for them, that we may eate and liue.

3 Some alſo there were that ſayde, Let vs ſet our landes, vineyardes, and houſes to pledge, and take vp corne in the dearth.

4 But ſome there were that ſayd, We haue borowed money for the kynges tribute, and that vpon our landes and vineyardes.

5 And now our fleaſhe is as the (a) fleaſhe of our brethren, & our chyldren as their chyldren: and loe, we bryng into ſubiection our ſonnes, & our daughters, as ſeruantes, & ſome of our daughters are ſubdued vnto bondage alredy, and no ſtrength is there in our hands to redeeme them, and other men haue our landes and vineyardes.

(a) That is, although we are of the kynrede and ſtocke that our rulers be of: yet they not regarding our neceſſitie, doo take our children & lands to gage: and ſo bring vs in like bondage as our brethren which remayne ſtyl in the captiuitie.

6 And when I hearde theyr complaynte, and ſuche woordes, it diſpleaſed me ſoare.

7 And I aduiſed ſo in my mynde, that I rebuked the counſaylers, and the rulers, and ſayde vnto them, Euery one of you taketh vſurie of his brother. And I brought a (b) great congregation agaynſt them,

(b) Or multitude of people, either becauſe they ſhoulde be moued with pitie, or els aſhamed, ſeeyng howe many were oppreſſed by them, & alſo might heare the iudgement of others, which ſhoulde be as it were witneſſes of their cruel dealing towarde their brethren.

8 And ſayde vnto them, We after our abilitie haue redeemed our brethren the Iewes, whiche were ſolde vnto the heathen: and wil you ſel your brethren agayne? and ſhal they be ſolde vnto vs? Then helde they theyr peace, and coulde fynde nothyng to anſweare.

9 And I ſayde, It is not good that ye doo: ought ye not to walke in the feare of our God, becauſe of the (c) rebuke of the heathen that are our enimies?

(c) Who by this occaſion wyl blaſpheme the name of god, ſeeyng that our doynges are no better then theyrs.

10 I, and my brethren, and my ſeruantes, do lende them money and corne: I pray you let vs leaue of this vſurie.

11 Therefore, this ſame day, I pray you, ſee that ye reſtore them theyr lands againe, theyr vineyardes, olyue gardens, and theyr houſes, and remit the hundred parte of the money, of the corne, wine, and oyle, that ye haue exacted of them.

12 Then ſayd they, We wyl reſtore them agayne, & wil require nothing of them, and wyl doo as thou haſt ſpoken. And I called the prieſtes, and tooke an othe of them, that they

they shoulde doo accoꝛding to this pꝛomise.

13 And I shooke my lappe, and sayde, God shake out euery man after the same maner from his heuse and labour, that mayntey-neth not this wooꝛd, euen thus be he shaken out, and voyde. And al the congregation sayd, Amen, and pꝛayseꝺ the Loꝛd: And the people ꝺyꝺ accoꝛꝺyng to this pꝛomise.

¶ 14 And from the time fooꝛth that the (king) committed vnto me to be captayne of them that were in the lande of Juda, euen from the twentieth yeere, vnto the thirtie & two yeere of king Artaxerxes, that is twelue yeres, I with my bꝛethꝛen liued not of such sustenance as was geuen to a captayne.

15 Foꝛ the olde captaynes that were befoꝛe me, had ben chaꝛcheable vnto the people, and had taken of them bꝛead and wine, beſyde fourtie sicles of syluer, yea and their seruantes had oppꝛessed the people: but so ꝺyꝺ not I, and that because of the feare of God.

" oꝛ, but rather I foꝛtified a poꝛtion in the wooꝛke of this wal.

16 " But I laboured also in the wooꝛke vpon the wal, and we bought no lande: and al my seruantes came thyther togeather vnto the wooꝛke.

17 Moꝛeouer, there were at my table an hunꝺꝛed and fiftie of the Jewes and rulers, whiche came vnto vs from among the heathen that are about vs.

18 And there was pꝛepaꝛed foꝛ me ꝺayly an oxe and sixe choſen sheepe, and biꝛdes were pꝛepaꝛed foꝛ me: & euer once in tenne ꝺayes wine foꝛ al in abundance: Yet requiꝛed not I the " lyuyng of a captayne, foꝛ the bondage was gꝛeeuous vnto the people.

" oꝛ, bꝛead.

2.Esd.6.d 19 Thynke vpon me my God vnto the best, accoꝛꝺyng to al that I haue donne foꝛ this people.

The.vi. Chapter.

8. Nehemias answeareth with great wisedome & zeale to his aduersarie. 11. He is not discouraged by the false propheres.

¶ 1 AND when Sanaballat, Tobia, & Gesem the Arabian, and the other of our enimies heard, that I had builded the wal, and that there were no moe " gappes therein: (howbeit, at the same tyme, had I not hanged the dooꝛes vpon the gates,)

" oꝛ, bꝛeaches.

2 Sanaballat and Gesem sent vnto me, saying, Come, that we may meete and take counsel togeather in the villages that are in the playne of the citie Dno. Neuertheleſſe, they thought to doo me euyl.

3 And I sent messengers vnto them, saying, I haue a gꝛeat busineſſe to do, & I can not come downe: Why should the wooꝛke ceaſſe, whileſt I leaue it, and come downe to you?

4 Howbeit, they sent vnto me foure tymes after the same maner: and I gaue them the same answeare.

5 Then sent Sanaballat his seruant againe vnto me the fifth tyme, with an open letter in his hande.

6 Wherin was wꝛitten, It is told the heathen, and Gesem hath sayde it, that thou and the Jewes thinke to rebel: foꝛ the whiche cause thou buildeſt the wal, that thou mayeſt be theyꝛ kyng, accoꝛꝺyng to theſe (a) wooꝛdes:

(a) As the same goeth. B

7 And hast oꝛdeyned the pꝛophets to pꝛeach of thee at Hieꝛusalem, & to say, He is king of Juda. And nowe shal this come to the kynges eares: come nowe theꝛefoꝛe, and let vs take our counsel togeather.

8 And I sent vnto hym, sayeing, There is no such thyng donne as thou sayeſt, foꝛ thou faygneſt them of thyne owne hart.

9 Foꝛ they were al mynded to make vs afrayde, saying, They shal withꝺꝛaw theyꝛ handes from theyꝛ wooꝛke, that it shal not be finished: Now theꝛfoꝛe, stꝛengthen thou my hande.

10 And I came vnto the house of Semaia the sonne of Delaia, the sonne of Mehetabeel, and he had shut hym selfe within, and sayde, Let vs come togeather in the house of God, euen vnto ẏ middeſt of the temple, and shut the dooꝛes of the temple, foꝛ they wyl come to slay thee, yea euen in the night wil they come to put thee to death.

11 And I sayde, Shoulde any such man as I, flee? Who is, that beyng as I am, wyl goe into the temple to saue his lyfe? I wyl not goe in.

12 And loe, I pꝛeceiued that God had not sent hym, but that he pꝛonounced this pꝛophecie agaynst me: foꝛ Tobia and Sanaballat had hyꝛed him foꝛ money.

13 Theꝛefoꝛe was he hyꝛed, that thꝛough feare I shoulde so doo, and sinne, that they myght haue an euyl repoꝛt of me, to lay to my charge.

14 My God, thinke thou vpon Tobia, and Sanaballat, accoꝛꝺyng vnto theſe theyꝛ wooꝛkes, and on the pꝛophetisse Noadia, and the other pꝛophetes that woulde haue put me in feare. ¶

15 And the wal was finished in the twentie and fifth ꝺay of the moneth (b) Elul, in (c) fiftie and two ꝺayes.

(b) Whiche was the sixth moneth, and conteyneth part of Auguſt, & part of Septeber.

16 And when al our enimies heard theꝛof, al the heathen that was about vs, were afraid, & their courage fayled them: foꝛ they pꝛeceiued that this wooꝛke came of our god.

(c) After that I had sent Sanaballat his answeare

17 And at the same tyme were there many of ẏ cheefe of Juda, whoſe letters went vnto Tobia, & agayne from Tobia vnto them.

18 Foꝛ

18 For there were many in Juda that were ſworne vnto hym: for he was the ſonne in lawe of Sechania the ſonne of Arah, and his ſonne Johanan had the daughter of Meſullam the ſonne of Barachia.

19 And they ſpake good of hym before me, and tolde hym my woordes: and Tobia ſent letters to put me in feare.

The.vii. Chapter.

1. After the wal once buylded, is the watch appoynted. 6. They that returned from the captiuitie are numbred.

A Eccle.49.b

1 NOwe when the wal was buylded, I hanged on the * doores alſo, and the Porters, Singers, and Leuites, were appoynted:

* or, gates.

2 And I commaunded my brother Hanani, and Hanania the * ruler of the caſtle at Hieruſalem, (for he was a faithful man, & feared God more then dyd many other,)

* or, prince of the palace.

3 And I ſayd vnto them, Let not the gates of Hieruſalem be opened, vntyl the ſunne be whot: and whyle they ſtand by, let them ſhut the doores, and barre them. And we appoynted certayne citizens of Hieruſalem, to be watchemen, euery one to keepe his watch, and euery one to be ouer againſt his houſe.

4 As for the citie, it was large of roome, & great, but the people were fewe therein, and the houſes were not buylded.

5 And God gaue me in myne hart, that I geathered togeather the principal menne, and the officers, and the people, to * number them: and I founde a regiſter of the number of them whiche came vp * before, and founde wrytten therein,

* or, to count theyr genealogies.

* or, at the firſte.

6 Theſe are the (a) ſonnes of the * lande, that went vp from the captiuitie that was caryed away, whom Nabuchodonoſor the kyng of Babylon had brought away, and came agayne to Hieruſalem and Juda, euery one vnto his citie.

(a) That is, the inhabitants of Iuda

* or, prouince.

B 7 They whiche came with Zorobabel, are theſe, Joſue, Nehemia, Aſariah, Raamia, Nahamani, Mardochee, Beſſan, Meſperath, Beguai, Nahum, and Baanah. This is the number of the menne of the people of Iſrael.

8 The chyldren of Pharos were two thouſande, an hundred, ſeuentie, and two.

9 The chyldren of Sephatia, three hundred, ſeuentie, and two.

10 The chyldren of Arah, fyue hundred, fiftie, and two.

11 The chyldren of the captayne of Moab, among the chyldren of Joſue and Joab, two thouſand, eyght hundred, & eyghteene.

12 The chyldren of Elam, a thouſand, two hundred, fiftie, and foure.

13 The chyldren of Zathua, eyght hundred, fourtie, and fyue.

14 The chyldren of Zachai, ſeuenhundred, C and three ſcore.

15 The chyldren of Bannui, fyue hundred, fourtie and eyght.

16 The chyldren of Bebai, fyue hundred, twentie and eyght.

17 The chyldren of Aſgad, two thouſand, three hundred, twentie, and two.

18 The chyldren of Adonicam, fyue hundred, three ſcore, and ſeuen.

19 The children of Beguai, two thouſand, three ſcore, and ſeuen.

20 The children of Adin, fyue hundred, fiftie, and fyue.

21 The chyldren of Hater of Hezekia, ninetie, and eyght. D

22 The chyldren of Haſem, three hundred, twentie and eyght.

23 The chyldren of Beſai, three hundred, twentie and foure.

24 The chyldren of Hariph, an hundred, and twelue.

25 The chyldren of Gibeon, nynetie, and fyue.

26 The menne of Bethlehem, and Nethophah, an hundred, foure ſcore, and eyght.

27 The menne of Anathoth, an hundred, twentie and eyght.

28 The men of Bethaſmaueth, fourtie and E two.

29 The men of Kiriath-iarim, Cephira, & Beeroth, ſeuen hundred, fourtie, and three.

30 The men of Ramath, and Geba, fyue hundred, twentie and one.

31 The men of Michmas, an hundred, twentie and two.

32 The men of Bethel, and Ai, an hundred, twentie and three.

33 The men of the other Nebo, fiftie and two.

34 The children of the other Elam, a thouſande, two hundred, fiftie and foure. F

35 The chyldren of Harim, three hundred, and twentie.

36 The children of Jericho, three hundred, fourtie, and fyue.

37 The children of Lodhadid, and Ono, ſeuen hundred, twentie and one.

38 The chyldren of Senaa, three thouſand, nyne hundred, and thirtie.

39 The prieſtes: the chyldren of Jedaia, of the houſe of Joſue, nyne hundred, ſeuentie, and three.

40 The chyldren of Immer, a thouſande, fiftie, and two.

41 The chyldren of Pachur, a thouſande, two

two hundred, fourtie and seuen.

42 The children of Harim, a thousand, and seuenteene.

43 The Leuites: the children of Iosue, of Cadmiel, and of the children of Hodiiah, seuentie and foure.

44 The Syngers: the children of Asaph, an hundred, fourtie, and eyght.

45 The Porters: the children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai (altogether,) an hundred, thirtie and eyght.

46 The Nethinims: the children of Siha, the children of Hasupha, the children of Tebbaoth,

47 The children of Ceros, the children of Sia, the children of Phadon,

48 The children of Lebanah, the children of Hagaba, the children of Salmai,

49 The children of Hanan, the children of Giddel, the children of Gaher,

50 The children of Reaiah, the children of Resin, the children of Necodah,

51 The children of Gazzam, the children of Asa, the children of Phasea,

52 The children of Besai, the children of Meunim, the children of Nephussim,

53 The children of Bacbuc, the children of Hacupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsa,

55 The children of Barcos, the children of Sisera, the children of Thamah,

56 The children of Nesiah, the children of Hatipha,

57 The children of Solomons seruantes, the children of Sotai, the children of Sophereth, the children of Pharida,

58 The children of Iaala, the children of Darcon, the children of Giddel,

59 The children of Sephatiah, the children of Hattil, the children of Phochereth of Sabaim, the children of Amon.

60 All these Nethinims, and the children of Solomons seruantes, were three hundred, nynetie, and two.

Esdras. 2. verse. 43.

61 And these went vp also from Thelmela, Thelharsa, Cherub, Addon, and Immer: but they coulde not shewe theyr fathers house, nor theyr seede, and that they were of Israel.

62 The children of Dalaiah, the children of Tobia, and the children of Necoda, fyue hundred, fourtie and two.

63 And of the priestes: the children of Habaiah, the children of Haccos, the children of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wyfe, and was named after theyr name.

64 These sought theyr writyng in the register of theyr generation, but they were not founde: therefore they were put from the priesthood.

65 And (b) Athirsatha sayde vnto them, that they shoulde not eate of the most holy, til there came vp a priest whiche shoulde weare * Urim, and Thummim.

(b) Meanyng Nehemias, as, Chap. 8. verse. 9. For Athirsatha in the Chalde tong signifieth a butler.

66 And so the whole congregation together, was fourtie and two thousand, three hundred, and three score,

67 Beside their seruantes and maydens, of whom there were seuen thousande, three hundred, thirtie, and seuen: and they had two hundred, fourtie and fyue singyng men and women.

* Lyghte perfectnesse. Exod. 28. verse. 30.

68 Their horses, seuen hundred, thirtie & fyue: and their mules, two hundred, fourtie and fyue:

69 The Cammelles, foure hundred, thirtie, and fyue: fyue thousand, seuen hundred and twentie asses.

70 And certaine of the ancient fathers gaue vnto the worke: Athirsatha gaue to the treasure a thousande * peeces of golde, fiftie basons, fyue hundred and thirtie priestes garmentes.

* Or, drammes.

71 And somme of the cheefe fathers gaue to the treasure of the worke, twentie thousande peeces of golde, and two thousande and two hundred pounde of siluer.

72 And the other people gaue twentie thousande peeces of golde, and two thousande pounde of siluer, and three score and seuen priestes garmentes.

73 And the Priestes, and Leuites, the Porters, and the Syngers, and the other of the people, and the Nethinims, and al Israel, dwelt in their cities: and when the seuenth moneth came, the children of Israel were in their cities.

The. viii. Chapter.

2. Esdras gathereth togeather the people, and readeth the lawe to them.

1 AND al the people gathered them selues togeather as one man, in ỳ streete that was before the water gate, and they sayde vnto Esdras the scribe, that he should fetche the booke of the lawe of Moses, whiche the Lorde commaunded to Israel.

A 1. Esd. 3. &. 1. Esd. 7. verse. 6. Deut. 31.

2 And Esdras the priest brought the lawe before the congregation, both of men, and women, and al that coulde vnderstand, ỳ hearken vnto it, vpon the first day of the seuenth moneth.

3 And he read therein in the streete that was before the water gate, from ỳ morning vntyl

vntil the woone day, before men and women that dyd hearken to it: and the eares of al the people were (inclined) vnto the booke of the lawe.

4 And Eſdras the ſcribe ſtoode vpon a pulpet of wood whiche they had made for the preaching, and beſyde him ſtoode Matthathia, Sema, and Anaiah, Uriah, Helkia, and Maaſeiah, on his ryght hande: and on his leaft hande ſtoode Pedaia, Miſael, and Melchia, and Haſum, Haſabadana, Zachari, and Meſullam.

5 And Eſdras opened the booke before al the people, (for he ſtoode aboue al the people:) and when he opened it, al the people ſtoode vp.

6 And Eſdras prayſed the Lorde the great God: and al the people anſwearedAmen, Amen, liftyng vp theyr handes, and bowed them ſelues, and wooꝛſhypped the lord, falling downe vpon theyr faces to the ground.

B 7 And Joſue, Bani, Serebia, Jamin, Accub, Sebethai, Hodaia, Maaſia, Celita, Azariah, Joſabad, Hanan, Pelaiah, and the Leuites cauſed the people to gene heede vnto the lawe: and the people ſtoode in theyr place.

Nehe.7. verſe. 65. 8 And they read in the booke of the law of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtande the readyng.

9 And Nehemias, which is Athirſatha, and Eſdras the prieſt & ſcribe, and the Leuites that cauſed the people to take heede, layde vnto al the people, This day is holy vnto the Lorde your God, be not ye ſoꝛry, and (a) weepe not. For al the people wept when they hearde the wooꝛdes of the lawe.

(a) The Leuites do not reproue thé for mourning for their ſinnes, but aſſure them of gods mercies, for as muche as they are repentant.

10 And he ſayde vnto them, Goe your way, and eate the fat, and dꝛynke the ſweete, and ſende parte vnto them alſo that haue not prepared for them ſelues: for this day is holy vnto our Lord: be not ye ſoꝛry therfoꝛe, for the ioy of the Lorde is your ſtrength.

11 And the Leuites ſtylled al the people, and ſayd, Holde your peace, for the day is holy, be not ſad therefoꝛe.

12 And al the people went theyr way to eate, and to dꝛynke, and to ſend part vnto other, and to make great mirth, becauſe they had vnderſtande the wooꝛdes that were declared vnto them.

13 And on the next day were geathered togeather the cheefe fathers among al the people, and the prieſtes, and Leuites, vnto Eſdras the ſcribe, that they myght vnderſtande the wooꝛdes of the lawe.

C Leuit. 23.f 14 And they found wꝛitten in the law which the lord had commaunded by Moſes, that the chyldꝛen of Iſrael ſhoulde dwel in boothes in the feaſt of the ſeuenth moneth:

15 And that they ſhoulde cauſe it to be declared and proclaymed in al theyr cities, and throughout Hieruſalem, ſayeing, Goe fooꝛth vnto the mount, and fetche Olive bꝛanches, Pine bꝛanches, Myrtel bꝛanches, Paulme bꝛanches, and bꝛanches of the thicke tree, to make boothes, as it is wꝛytten.

16 And ſo the people went fooꝛth, and fet them, and made them boothes, euery one vpon the rooke of his houſe, and in theyr courtes, and in the courtes of the houſe of God, and in the ſtreete by the water gate, and in the ſtreete of the pooꝛte of Ephꝛaim.

17 And al the congregation of them that were come agayne out of the captiuitie, made boothes, and ſate vnder the boothes: for ſynce the tyme of Joſua the ſonne of Nun, vnto this day, had not the chyldꝛen of Iſrael (b) donne ſo: and there was very great gladneſſe.

(b) That is, were not ſo vniuerſally geathered togeather as one man, as verſe. 1.

18 And euery day from the fiꝛſte day, vnto the laſt, read Eſdras in the booke of the lawe of God: and ſeuen dayes helde they the feaſt, and on the eight day they geathered togeather, accoꝛding vnto the manner.

The. ix. Chapter.

1. The people repent, and forſake theyr ſtrange wiues. 5. The Leuites exhorte them to prayſe God.

1 IN the twentie and fourth day of (a) this moneth, came the chyldꝛen of Iſrael togeather agayne, with faſtyng, and ſackeclothes, and earth vpon them.

(a) Meanyng the ſeuenth moneth, as Chap. 8. verſe. 2.

2 And they that were of the ſeede of Iſrael, were ſeparated from al the ſtrange chyldꝛen, and ſtoode, and knowledged theyr ſinnes, & the wyckednelle of theyr fathers:

3 And ſtoode vp in theyr place, and read in the booke of the lawe of the Lorde theyr God foure tymes on the day, & they knowledged, and wooꝛſhypped the Lorde theyr God foure tymes (on the day.)

4 Then ſtoode vp vpon the ſtayres of the Leuites, Joſue, Bani, Cadmiel, Sabaniah, Bunni, Serebiah, Bani, and Chanani, and cryed londe vnto the Lorde theyr God:

5 And the Leuites, Joſue, and Cadmiel, Bani, and Haſabnia, Serebiah, & Hodia, Sebania, and Phathahia, ſaid, Stand vp, and prayſe the Lorde your God for euer, and let thankes be genen vnto the name of thy glory, whiche excelleth al thankes geuyng and prayſe.

6 Thou art Lorde alone, thou haſt made heauen, and the heauen of al heauens, with al their hoſt, the earth, and al thinges that are therein, the ſea, and al that is therein, and

and thou preseruest them al, and the host of heauen woorshyppeth thee.

B 7 Thou art, O Lord, the God that hast chosen Abram, and broughtest hym out of Ur in Chaldea, and calledst him Abraham:

Gen.11. verse.31. Gen.17. verse.5. Gen.15.

8 And foundest his hart faythful before thee, and madest a couenant with hym, to geue vnto his seede the land of the Chananites, Hethites, Amorites, Pherezites, Jebusites, and Gergesites, and hast made good thy woordes: for thou art righteous,

Exod.3.d.

9 And hast considered the miserie of our fathers in Egypt, and hearde their complaynt by the red sea,

10 And shewed tokens and woonders vpon Pharao and al his seruantes, and on al the people of his lande: for thou knewest that they were presumptuous and cruel against them: and so madest thou thee a name, as it is this day.

Exod.14. verse.22.

11 And the (red) sea diddest thou diuide in sunder before them, so that they went thorow the middest of the sea * drye shod: and their persecuters threwest thou into the deepe, as a stone in the mightie waters:

* or, on drye lande.

Exod.13. verse.21.

12 And leddest them on the day time, in a cloudie piller, and on the nyght season, in a piller of fyre, to shewe them lyght in the way that they went.

Exod.19.a. Exod.20. verse.1.

13 Thou camest downe also vpon mount Sinai, & spakest vnto them from heauen, and gauest them right iudgements, true lawes, good commaundementes, and statutes:

C 14 And declaredst vnto them thy holy sabboth, and commaundedst them preceptes, ordinances, and lawes, by the hand of Moses thy seruant:

Exod.16.b. Exod.17.d. Deut.1. verse.8.

15 And gauest them bread from heauen, when they were hungrye, and broughtest foorth water for them out of the rocke, when they were thirstie, & promisedst them that they shoulde goe in, and take possession of the land ouer which thou haddest lift vp thyne hande for to geue them.

16 But they, and our fathers, were proude and hardnecked, so that they followed not thy commaundementes:

17 And would not obey, neyther were mindful of the woonders that thou diddest for them: but hardened their neckes, and had in their heades to returne to their bondage by their rebellion: but thou, O GOD of mercies, gratious, and ful of compassion, of long sufferyng, and of great mercy, yet forsookest them not.

Exod.32. verse.4. Exod.13.b. Num.14. verse.14. 1.Cor.10. verse.2.

18 Moreouer, when they had made them a moulten calfe, and sayde, This is thy god that brought thee out (of the lande) of Egypt, and dyd blasphemies:

19 Yet forsookest thou them not in the wyldernesse, according to thy great mercies: and the cloudie piller departed not from them on the day time to leade them the way, neither the piller of fyre in the night season, to shew them lyght in the way by whiche they shoulde goe. Exod.16.d.

20 And thou gauest them thy good spirite to enfourme them, and withheldest not thy Manna from their mouth, and gauest them water when they were thirstie. Exod.17.d.

21 Fourtie yeeres long diddest thou feede them in the wyldernesse, so that they lacked nothing: their clothes waxed not olde, and their feete swelled not. D Deut.8.b

22 And thou gauest them kyngdomes and nations, and diddest (b) scatter them into corners: so they possessed the lande of Sehon, and the lande of the kyng of Hesbon, and the lande of Og kyng of Basan. (b) Meanyng the heathen, Num.21.f

23 And their children multipliedst thou as the starres of heauen, & broughtest them into the lande whereof thou haddest spoken to their fathers, that they shoulde goe into it, and haue it in possession.

24 And the children went in, and possessed the lande, and thou subduedst before them the inhabiters of the lande, euen the Chanaanites, & gauest them into their handes, with their kynges, and the people of the lande, that they might do with them what they woulde. Iosue.2.a.

25 And they wan their strong cities, and a fatte lande, and tooke possession of houses that were ful of al manner of goodes, * welles dygged out, vineyardes, oliue gardens, and many fruitful trees, and they did eate, & were filled, & became fat, and liued in pleasure through thy great goodnesse. * or, cisternes.

26 Neuertheless, they were disobedient, and rebelled agaynst thee, and cast thy law behind their backes, and slue thy prophets, * whiche exhorted them earnestly, that they might bryng them agayne vnto thee, and dyd great blasphemies. 2.Chro.24. * or, whiche protested among them to turne them to thee.

27 Therefore thou gauest them ouer into the hand of their enimies that vexed them, and in the tyme of their trouble when they cryed vnto thee, thou heardest them from heauen, and through thy great mercy thou gauest them sauiours, whiche helped them out of the hande of their enimies.

28 But when they came to reast, they turned backe agayne, to do euyl before thee: therefore leauest thou them in the hande of their enimies, so that they had the dominion ouer them: and when they conuerted, and cryed vnto thee, thou heardest them from heauen, and many tymes hast thou deliuered them, according to thy great mercie,

29 And

29 And * testifyedst vnto them, that thou myghtest bring them agayne vnto thy law: notwithstandyng they were proude, and hearkened not vnto thy cõmaundementes, but sinned * in thy lawes, whiche if a man doo, he shal lyue in them: and (c) turned the shoulder away, and were stifnecked, and wouldo not heare.

30 Yet many yeeres dyddest thou forbeare them, and * testifyedst vnto them through thy spirite by the hande of thy prophetes, and yet wouldo they not heare: therefore gauest thou them into the hande of the nations of the landes.

31 And for thy great mercies sake thou hast not vtterly consumed them, neyther forsaken them: for thou art a gratious and mercyful God.

32 Now therfore our God, thou great God, myghtie and terrible, thou that keepest couenant and mercie, regard not a litle al the trauayle that hath comme vnto vs, and our kynges, our princes, our priestes, our prophetes, and our fathers, and al the people since the tyme of the kynges of Assur, vnto this day.

33 And truely thou art iust in al that thou hast brought vpon vs, for thou hast donne ryght: as for vs, we haue benne vngodly.

34 And our kynges, and our princes, our priestes, and our fathers haue not donne thy law, nor regarded thy commaundementes, and thy * earnest exhortations wherewith thou hast * exhorted them.

35 And they haue not serued thee in their kyngdome, and in thy great goodnesse that thou gauest them, and in the large and * plenteous lande whiche thou gauest before them, and haue not conuerted from their wicked woorkes.

36 Beholde, we are in bondage this day, and so is the land that thou gauest vnto our fathers to eate the fruites and goodnesse thereof, beholde there are we bondmen.

37 And great is the increase of it vnto the kinges, whom thou hast set ouer vs because of our sinnes, and they haue dominion ouer our bodyes and cattayle, euen as they wyl them selues: and we are in great trouble.

38 Nowe because of al this, make we a sure couenant and write it, and our princes, Leuites, and priestes seale vnto it.

* or, protestedst.

* or, against thy iudgementes. Leuit. 18. a.

(c) Which is a similitude take of oxen that shrinke at the yoke or burden, as Zachari. 7. verse. 11.

* or, protestedst.

* or, protestations.

* or, protested amongst them.

F

* or, fatte.

The. x. Chapter.

1. The names of them that sealed the couenant betweene God and the people.

A 1 THE sealers were Nehemias (that is) * Athirsatha the sonne of Hachaliah, and Sedecias,

* or, Butler

2 Seraiah, Azariah, Irmeiah,
3 Phashur, Amariah, Malachiiah,
4 Hattus, Sebeniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginethon, Baruch,
7 Mesullam, Abiiah, Miiamin,
8 Maaziah, Bilgai, Semaiah: these were priestes. B

9 The Leuites were, Iosue the sonne of Azaniah, Bennui, among the chyldren of Henadad, and Cadmiel.

10 And their brethren, Sebaniah, Hodiiah, Celita, Pelaiah, Hanan,
11 Micha, Rehob, Hasabiah,
12 Zacchur, Serebiah, Sebaniah,
13 Hodiiah, Bani, Beninu.

14 The heades of the people were, Pharos the captayne of Moab, Elam, Zatthu, Bani, C
15 Bunni, Azgad, Bebai,
16 Adoniiah, Biguai, Adin,
17 Ater, Hizciiah, Azur,
18 Hodiiah, Hasum Besai,
19 Hariph, Anathoth, Nebai,
20 Magpias, Mesullam, Hezir, D
21 Meseselabel, Sadoc, Iaddua,
22 Phelatia, Hanan, Anaia,
23 Hosea, Hanania, Hasub,
24 Halohes, Pheleha, Sobek,
25 Rehum, Hasebna, Maasia,
26 Ahia, Anan, and Anan,
27 Malluch, Harim, and Baana.

28 And the other people, the Priestes, Leuites, porters, syngers, Nethinims, and al they that had separated them selues from the people of the landes, vnto the lawe of God, with their wiues, their sonnes, and their daughters, and as many as could vnderstande, E Esdras. 2. verse. 43.

29 And their lordes that had rule of them, receiued it for their brethren: & they came to sweare, and to binde them selues with an othe to walke in Gods lawe, which was gyuen by Moses the seruant of God, & that they wouldo obserue and doo accordyng vnto al the commaundements, iudgementes, and statutes of the Lorde our God: Iosue. 24. c. 2. Chro. 15. c Deut. 25. verse. 15.

30 And that we would not gyue our daughters vnto the people of the lande, neither to take their daughters for our sonnes. Deut. 7. a.

31 And yf the people of the lande brought ware on the sabboth, and al manner victuales to sel, that we wouldo not take it of them on the sabboth and on the holy dayes, and that we wouldo let the seuenth yeere be freer, and the debtes of euery person. Nehemi. 13. verse. 23. Leuit. 25. a Deut. 15. verse. 1.

32 And we decreed a statute vpõ our selues, to gyue yeerely the thirde part of a sycle to the ministration in the house of our God.

33 To the shewe bread, to the dayly meate

offering, to the daily whole burnt offering, of the ſabbothes, of the newe moones, and feaſt dayes, and to the thinges that were ſanctifyed, and to the offerynges of attonement, to reconcile Iſrael withal, and to al the buſyneſſe in the houſe of our God.

34 And we caſt the lot among the prieſtes, Leuites, and the people, for the offeryng of the wood, to be brought vnto the houſe of our God from yeere to yeere, after the houſes of our fathers, that it might be brent at times appointed vpon the aulter of the lord God, as it is written in the lawe:

35 And to bryng the firſt fruites of our land, and the firſtlynges of our fruites of al trees yeere by yeere vnto the houſe of the Lorde.

36 And the firſt borne of our ſonnes, and of our cattel, (as it is written in the law) and the firſtlinges of our oxen & of our ſheepe, whiche we ſhould bryng to the houſe of our God, vnto the prieſtes that miniſter in the houſe of our God:

37 And that we ſhould bring the firſt fruites of our dough and our heaue offeringes, and the fruites of al manner of trees, of wyne alſo, and of oyle, vnto the prieſtes, to the * cheſtes of the houſe of our GOD, and the tythes of our lande vnto the Leuites, that the Leuites might haue the tythes in al the cities of our miniſtration.

* or, chambers.

38 And the prieſt the ſonne of Aaron ſhalbe with the Leuites, when the Leuites take tythes, ſo that the Leuites ſhal bring vp the tythes of their tythes vnto the houſe of our God, to the ſtore houſes, and to the treaſure houſes.

Numb. 18. verſe. 26.

39 For the chyldren of Iſrael and the chyldren of Leui ſhal bryng vp the heaue offeringes of the corne, wine, and oyle, vnto the ſtore houſes, there as are the veſſels of the ſanctuarie and the prieſtes that miniſter, and the porters, and ſyngers, and we wyl not forſake the houſe of our God.

The.xi. Chapter.

1. Who dwelled in Hieruſalem after it was buylded. 21. And who in the cities of Iuda.

¶ 1 AND the rulers of the people dwelt at Hieruſalem: the other people alſo caſt (a) lottes, that among tenne one part ſhoulde goe to Hieruſalem, into the holye citie to dwel, and nine partes to be in the cities.

(a) The people were vnwyllyng to dwel in Hieruſalem, becauſe of the continual troubles of their enimies, whiche often tymes inuaded them, and therefore the rulers vſed this policie, that the citie might be repleniſhed with men.

2 And the people thanked al the menne that were wyllyng to dwel at Hieruſalem.

3 Theſe are the heades of the prouince that dwelt in Hieruſalem, and in the cities of Iuda, euerye one in his poſſeſſion & in their cities, they of Iſrael, the prieſtes, Leuites, the Nethinims, and the chyldren of Solomons ſeruantes.

4 And at Hieruſalem dwelt certayne of the chyldren of Iuda, and of Beniamin: of the chyldren of Iuda, Athai the ſonne of Aziа, the ſonne of Zacharia, the ſonne of Amaria, the ſonne of Saphatia, the ſonne of Mahalaleel, of the chyldren of Phares.

5 And Maaſia the ſonne of Baruch, the ſonne of Chol Hoſa, the ſonne of Haſaia, the ſonne of Adaia, the ſonne of Ioiarib, the ſonne of Zacharia, the ſonne of Siloni.

6 Al theſe were the chyldren of Phares that dwelt at Hieruſalem, euen foure hundred threeſcore and eyght valiant menne.

7 Theſe are the chyldren of Beniamin: Salu the ſonne of Meſullam, the ſonne of Ioed, the ſonne of Pedaia, the ſonne of Colaia, the ſonne of Maſia, the ſonne of Ithiel, the ſonne of Eſai. ¶ B

8 And after him Gabai, Sellai, nine hundred and twentie and eyght.

9 And Ioel the ſonne of Zichri had the ouerſyght of them: and Iuda the ſonne of Senua was the ſeconde ouer the citie.

10 Of the prieſtes: Iedaiah the ſonne of Ioiarib, Iachin,

11 Saraiah the ſonne of Helkia, the ſonne of Meſullam, the ſonne of Zadoc, the ſonne of Meraioth, the ſonne of Achitob, was (b) chiefe in the houſe of God. 1. Chr. 10. b

(b) That is, was the high prieſt.

12 And their brethren that dyd the worke in the temple, eyght hundred and twentie and two: and Adaia the ſonne of Ieroham, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zachari, the ſonne of Phaſhur, the ſonne of Malchia,

13 And his brethren cheefe among the fathers, two hundred and fourtie and two: and Amaſai the ſonne of Azrael, the ſonne of Ahaſai, the ſonne of Moſelemoth, the ſonne of Immer,

14 And their brethren valiant menne, an hundred and twentie and eyght: and their ouerſeer was Zabdiel a "ſonne of one of the great menne. ¶ C

" Haggedolim.

15 Of the Leuites: Semeia the ſonne of Haſub, the ſonne of Azarikam, the ſonne of Haſabia, the ſonne of Buni, 1. Chr. 10. b.

16 And Sabathai, & Ioſabad of the cheefe of the Leuites had the ouerſyght of the outwarde buſyneſſe of the houſe of God.

17 And Mathania, the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph, was the principal to begynne the thankes geuyng and prayer: and Bacbukia the ſeconde among his brethren, and Abda the ſonne of Sammua, the ſonne of Galal the ſonne of Ieduthun.

18 Al the Leuites in the holy citie, were two hundred foureſcore and foure.
19 And the porters Accub and Talmon, and their brethren that keapt ỹ (c) porres, were an hundred and ſeuentie and two.
20 As for the reſidue of Iſrael, of the prieſts and Leuites, (they were) in al the cities of Juda, euery one in his inheritance.
21 And the Nethinims dwelt in * Ophel: and Ziha and Giſpa were ſet ouer the Nethinims.
22 The ouerſeer of the Leuites at Hieruſalem was Azzi the ſonne of Bani, the ſonne of Haſabia, the ſonne of Matthania, the ſonne of Micha: of the children of Aſaph, ſingers were ouer the buſineſſe in the houſe of God:
23 For it was the kynges commaundement concernyng them, that the ſingers ſhoulde deale faythfully euery day.
24 And Pathaia the ſonne of Mezezabel, of the children of Zerah the ſonne of Juda, was * next the kyng in al matters concernyng the people.
25 And in the villages in their landes, ſome of the children of Juda dwelt at Kiriath arba, and in the villages thereof, and in Dibon, and in the villages thereof, and at Iecabzeel, and in the villages thereof:
26 At Jeſua, Moladath, Bethphalet:
27 In * the towne of Sual, Bereſeba, and in the villages thereof:
28 At Siklag, and Moconah, and the villages thereof:
29 And at Enrimmon, Zarah, Jerimuth,
30 Zanoa, Odollam, and in their villages: at Lachis, and in the feeldes thereof: at Aſeka, and in the villages thereof. And they dwelt from Beerſeba, vnto the valley of Hinnom.
31 The children alſo of Beniamin from Geba (dwelt) at Machmas, Aia, Bethel, and in their villages,
32 And at Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gethaim,
34 Hadid, Zeboim, Neballath,
35 Lod, and Ono, in the carpenters valley.
36 And the Leuites had poſſeſſion both in Juda and in Beniamin.

(c) Of the temple.
* or, in the fornace.
* or, was at the kynges hande.
* or, haſer ſual.

The. xi. Chapter.

1. The prieſtes and Leuites which came with Zorobabel vnto Hieruſalem, are numbred.
27. and al the wall is dedicated.

1 THeſe are the prieſtes and Leuites that went vp with Zorobabel the ſonne of Salathiel: and with Joſue, Saraia, Jeremia, and Eſdras,
2 Amaria, Malluch, Hattus,
3 Sechania, Rehum, Meremoth,
4 Iddo, Genthon, Abia,
5 Miamin, Madaia, Belga,
6 Semaia, Joiarib, Jedaia,
7 Salu, Amok, Helkia, and Jedaia: theſe were the heades among the prieſtes, and their brethren in the dayes of Joſue.
8 The Leuites were theſe: Jeſua, Bennui, Cadmiel, Sarebia, Juda, and Matthania, which was ouer (the office) of thankeſgeuing, he and his brethren.
9 Bacbukia, and Hanni, and their brethren, were about them in the watches.
10 Joſue begate Joakim, Joakim alſo begate Eliaſib, and Eliaſib begate Joiada:
11 Joiada begate Jonathan, and Jonathan begate Jaddua.
12 In the dayes of Joakim were theſe the cheefe fathers among the prieſtes: * vnder Saraia, Maraia: vnder Jeremi, Hanania:
13 Under Eſdras, Meſullam: vnder Amaria, Jehoanan:
14 Under Melico, Jonathan: vnder Sebania, Joſeph:
15 Under Horim, Adna: vnder Maraioth, Helkia:
16 Under Iddo, Zacharia: vnder Genthon, Meſullam:
17 Under Abia, Zichri: vnder Miniamin, and Moadia, Piltai:
18 Under Belga, Sammua: vnder Semaia, Jonathan:
19 Under Joiarib, Matthenai: vnder Jadaia, Azzi:
20 Under Selai, Kellai: vnder Amok, Eber:
21 Under Helchia, Haſabia: vnder Jedaia, Nathanael:
22 And in the time of Eliaſib, Joiada, Johanan, & Jadua, were the cheefe fathers among the Leuites and the prieſtes, written in the raigne of Darius the Perſian.
23 The chyldren of Leui the principal fathers were written in the Chronicles, vntyl the tyme of Jonathan the ſonne of Eliaſib.
24 And theſe were the cheefe among the Leuites: Haſabia, Serebia, and Jeſua the ſonne of Cadmiel, and their brethren * in their preſence, to geue prayſe and thankes, accordyng as Dauid the man of GOD had ordeyned it, one watch ouer agaynſt another.
25 Matthania, Bacbukia, Obadia, Meſullam, Talmon, and Accub, were porters * in the watche, at the threſholdes of the gates.
26 Theſe were in the dayes of Joiakim the ſonne of Joſue the ſonne of Joſedec, and in the dayes of Nehemias the captayne, and of the prieſt Eſdras the ſcribe.

* or, next.
* or, about them.
* or, keeping the warde.

27 And in the dedication of the wall at Hierusalem, they sought the Leuites out of all their places, that they myght be brought to Hierusalem, to keepe the dedication and gladnesse with thankesgeuinges, and syngyng, with cymbales, * psalteries, and harpes.

* or, vials.

28 And the childzen of the singers geathered them selues togeather from euery syde, out of the plaine countrey about Hierusalem, and from the villages of (a) Nethophathi,

(a) Whiche were a certayne family, and had their possesyons in the feeldes, as 1. Chzo. 2. vearse. 54.

29 From the house of Gilgal, and out of the countreys of Geba, and Asmaueth: foz the singers had buylded them villages rounde about Hierusalem.

30 And the prieſtes and Leuites were purifyed, and cleansed the people, & the gates, and the wall.

31 And I bzought the princes of Juda vpon the wal, and appoynted two great * quiers of menne to geue thankes, which went on the right hande of the wal towarde the Doung gate.

* or, companyes.

32 And after them went Hosaia, and halfe of the princes of Juda,

E

33 And Azaria, Esdzas, and Mesullam,

34 Juda, Beniamin, Semeia, and Jeremi,

35 And certayne of the prieſts childzen with trumpettes: namely Zacharie the sonne of Jonathan, the sonne of Semeia, the sonne of Matthania, the sonne of Michaia, the sonne of Zaccur, the sonne of Asaph.

36 And his bzethzen, Semeia, Asarael, Melalai, Gilalai, Maai, Nathanael, and Juda, and Hanani, with the musical instrumentes of Dauid the man of God: and Esdzas the scribe (went) before them.

37 And beſyde the Wel gate, they went vp ouer againſt them vpon the steppes of the citie of Dauid at the going vp of the wall, beyonde the house of Dauid vnto the water gate eastwarde.

38 The other quier of them that gaue thankes, went ouer againſt them, and I after them, and the halfe part of the people vpon the wall beyonde the Furnace gate, vnto the bzode wall,

39 And beyonde the pozt of Ephzaim, and beyonde the olde gate, beyonde the fyſhe gate, and the towze of Hananeel, and the towze of Mea, euen vnto the Sheepe gate, and they stoode stil in the * pzyson gate.

* or, the gate of the warde.

40 And so stoode the two quiers of them that gaue thankes in the house of God, and I and the halfe of the rulers with me:

41 And the prieſtes, namely Eliakim, Maaſia, Miniamin, Michaia, Elioenai, Zachari, and Hanania, with trumpettes:

42 And Maaſia, Semeia, Eleasar, Azzi, Iehohanan, Melchiah, Elam, and Ezer: and the singers sang loude, hauyng Iesrahiah foz their ouerseer.

43 And the same day they offered great sacrifyces, and reioyced: foz God had geuen them great gladnesse, so that both the wyues and chyldzen were ioyful, and the myzth of Hierusalem was heard farre of.

44 At the same tyme were the men appoynted ouer the treasure houses, wherein were the heaue offeringes, the fyzstlinges, and the tithes, that they shoulde geather them out of the seeldes about the cities, to distribute them vnto the prieſtes and Leuites accozdyng to the lawe: foz Juda was glad of the prieſtes and Leuites that serued. 2. Chzo. 31. vearse. 11.

45 And both the singers & pozters keapt the warde of their God, and the warde of the purifycation, accozdyng to the commaundement of Dauid, and of Solomon his sonne. 2. Chzo. 24. vearse. 25.

46 Foz in the time of Dauid and Asaph of olde were the cheefe singers (ordeyned) and the songes of pzayse and thankesgeuyng vnto God.

47 In the time of Zozobabel and Nehemias, dyd al Israel geue pozcions vnto the syngers and pozters euery day his pozcion: and they * gaue tythes vnto the Leuites, and the Leuites * gaue tithes agayne vnto the chyldzen of Aaron.

* or, sanctifyed.

* or, sanctifyed.

The .xiii. Chapter.

1. The lawe is read. 3. They separate from them al strangers. 30. An ordinance to serue god.

1 AND that day dyd they reade in the booke of Moses in the audience of the people, and therein was founde written, that the Ammonites and Moabites shoulde neuer come into the congregation of God: A Num. 22. vearse. 5. Deut. 23. vearse. 3.

2 Because they met not the chyldzen of Israel with bzead and water, but hyzed Balaam againſt them that he shoulde curse them: and our God turned the curse into a blessing. Num. 22. vearse. 5.

3 Nowe when they had heard the law, they separated from Israel euery one that had * mixt hym selfe therein.

* or, strangers.

4 And before (a) this had the prieſt Eliasib the ouerseyght of the treasurie of the house of our GOD, and he was kinseman vnto Tobia,

(a) That is, before the chyldren of Israel had separated the strangers from among them

5 And had made him a great chamber, and there had they afore tyme layed the offeringes, frankencense, vessels, and the tithes of cozne, wine, and oyle, whiche was commaunded to be geuen to the Leuites, singers, and pozters, and the heaue offeri..ges of the prieſtes.

6 But in al this (tyme) was not I at Hierusalem: for in the two & thirtie yeere of Artaxerxes kyng of Babylon came I vnto the kyng, and after certayne dayes obteyned I licence of the kyng to come to Hierusalem.

B 7 And I gate knowledge of the euyl that Eliasib did for Tobia, in that he had made hym a chamber in the court of the house of God.

8 And it greeued me sore: therefore I cast foorth al the vessels of the house of Tobia out of the chamber:

9 And commaunded them to cleanse the chambers, and thyther brought I agayne the vessels of the house of GOD, with the meate offering, and the incense.

10 And I perceiued that the portions of the Leuites had not benne geuen them, & that euery one was fled to his lande, euen the Leuites & singers that executed the worke.

11 Then reproued I the rulers, & said, Why is the house of God forsake? And I geathered them together, & set them in their place.

12 Then brought al Juda the tythes of corne, and wyne, & oyle, vnto the treasures.

13 And I made treasurers ouer the treasure, Selemiah the priest, and Zadoc the scribe, and of the Leuites, Phadaia: & vnder their hande was Hanan the sonne of Zaccur the sonne of Matthania: for they were counted faythful, and their office was to distribute (the portions) vnto their brethren.

C 14 Thinke vpon me, O my God herein, and wype not out (b) my " mercy that I haue shewed on the house of my God, and on the officers thereof.

15 And the same tyme saw I in Juda somme treading wine presses on the Sabboth, and bryngyng in sheaues, and whiche laded asses also with wyne, grapes, and fygges, and al burdens, & brought them into Hierusalem vpon the Sabboth day: and I rebuked them earnestly the same day that they solde the victuales.

16 There dwelt menne of Tyre also therein, whiche brought fyshe and al manner of ware, and solde on the Sabboth vnto the chyldren of Juda in Hierusalem.

17 Then reproued I the rulers in Juda, and sayde vnto them: What euyl thing is this that ye doo, and breake the Sabboth day?

18 Dyd not your fathers euen thus, and our God brought al this plague vpon vs, and vpō this citie? and ye make the wrath more yet vpon Israel, in that ye breake the Sabboth?

19 And when the portes of Hierusalem began to be (c) darke in the euening before the Sabboth, I cōmaunded to shut the gates, and charged that they should not be opened tyl after the Sabboth: and somme of my seruantes set I at the gates, that there should no burdē be brought in on the Sabboth day.

20 Then remayned the chapmen and marchantes once or twise ouer nyght without Hierusalem with al manner of wares.

21 Then reproued I them sore, and sayde D vnto them, Why tary ye al nyght about the walle? If ye doo it once agayne, I wyl lay handes vpon you: from that tyme foorth came they no more on the Sabboth.

22 And I sayde vnto the Leuites, that they shoulde cleanse them selues, and that they shoulde comme & keepe the gates, to halow the Sabboth day: Thinke vpon me, O my God concernyng this also, and spare me according to thy great mercy.

23 In those dayes also sawe I Iewes that maryed wyues of Asdod, of Ammon, and of Moab,

24 And their chyldren spake halfe in the speache of Asdod, & could not speake in the Iewes language, but according to the language of the one people and of the other people.

25 Then I reproued them, and (d) cursed them, & smote certayne men of them, and " made them bare: & tooke an othe of them by God, Ye shal not geue your daughters vnto their sonnes, neither shal ye take their daughters vnto your sonnes, or for your selues.

(d) That is, dyd excommunicate them, or dryue them out of the congregatiō. " or, plucat of their heare.

26 Dyd not Solomon the kyng of Israel sinne by these thinges? and yet among many Heathen was there no kyng lyke hym, whiche was deare vnto his God, and God made hym kyng ouer al Israel: and yet neuertheless outlandishe women caused hym to sinne. 1. King. 4. b. 1. King. 11. a

27 Shal we then obey vnto you, to doo al this great euyl, and to transgresse agaynst our God, and marrie strange wyues?

28 And one of the chyldren of Iehoiada the E sonne of Eliasib the hygh priest, was the sonne in lawe of Sanaballat the Horonite: but I chased hym from me.

29 O my God, thinke thou vpon them that defile the priesthod, and the couenant of the priesthod and of the Leuites.

30 Thus cleansed I them from al suche as were outlandishe, and appoynted the courses of the priestes and Leuites, euery one in his office:

31 And to offer the wood at times appointed, and the first fruites: Thynke thou vpon me, O my God, for the best.

(b) He protesteth that he dyd his duetie with a good conscience, yet he iustifieth not him selfe herein, but desireth God to fauoure him, and to be mercyful vnto hym for his owne goodnesse sake, as verse, 22. " or, kindnesse.

(c) About the time that the sonne went downe, for the Sabboth lasted from the sunne going downe of the one day, to the sunne setting of the other.

The ende of the booke of Nehemias, or seconde booke of Esdras.

The booke of Esther.

The fyrst Chapter.

3. Kyng Ahasuerus maketh a royal feast. 10. Whereunto the queene Vasthi wyl not comme. 19. For whiche cause she is put away. 20. The kynges decree touching the preeminence of man ouer his wyfe.

1 N the dayes of Ahasuerus, (this is Ahasuerus whiche raigned from India vnto Ethiopia ouer an hundred & twentie and seuen prouinces.)

2 In those dayes when the kyng Ahasuerus sate on his seate (a) royal, whiche was in the palace of Susan:

(a) That is, had rest and quietnesse.

3 In the thirde yeere of his raigne, he made a feast vnto al his princes and seruantes: and the mightie menne of Persia and Media, the captaynes also and rulers of his countreys were before hym.

4 And he shewed the richesse and glory of his kingdome, and the glorious worshyp of his greatnesse many dayes long, an hundred and fourescore dayes.

5 And when these dayes were expired, the kyng made a feast vnto al the people that were in the palace of Susan, both vnto great & smal, seuen dayes long, in the court of the garden by the kynges palace,

6 Where there hanged white, greene, and * yelowe clothes, fastened with cordes of fyne sylke and purple in siluer ringes, vpon pyllers of marble stones: the * benches also were of golde and syluer made vpon a pauement of * greene, white, yelowe, and blacke marble.

* or, blewe, or violet coloured clothes.
* or, beds, or tables.
* or, porphyre, marble, alabaster, & blewe colour.

7 And they dranke in vessels of golde, and changed vessel after vessel, and royal wyne in abundance, according to the power of the kyng.

8 And the drinkyng was by an order, none might compel: for so the kyng had appoynted to al the officers of his house, that they shoulde doo according to euery mans pleasure.

B

9 And the queene Vasthi made a feast also for the women in the palace of Ahasuerus.

10 And on the seuenth day when the kyng was mery after the wyne, he commaunded Mehuman, Bizetha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seuen chamberlaynes that dyd seruice in the presence of kyng Ahasuerus,

11 To fetche the queene Vasthi with the crowne regal into the kynges presence, that he myght shewe the people and princes her fayrenesse: for she was beautiful.

12 But the queene Vasthi wouldе not come at the kinges word by his chamberlaynes: then was the kyng very wroth, and his indignation kindled in hym.

13 And the kyng spake to the wyse menne which (b) knewe the tymes (for so was the kynges manner towardes al that knew the lawe and the iudgementes:

C

(b) That is, whiche were learned men, and knewe the lawes & actes of their elders in tymes past.

14 And the next vnto hym were, Carsena, Sethar, Admata, Tharsis, Mares, Marsena, and Memuchan, the seuen princes of Persia and Media, whiche (c) sawe the kynges face, and sate the fyrste in the kyngdome.)

(c) Whiche were his cheefe counselers, and might haue alwayes accesse vnto hym.

15 What, shal we doo vnto the queene Vasthi according to the lawe, because she dyd not according to the worde of the kyng Ahasuerus whiche he commaunded by his chamberlaynes?

16 And Memuchan answeared before the kyng and the princes, The queene Vasthi hath not onely donne euyl against the king, but also agaynst al the princes, and agaynst al the people that are in al the prouinces of king Ahasuerus.

17 For this deede of the queene shal comme abroade vnto al women, so that they shal despise their husbandes before their eyes, and shal say, The kyng Ahasuerus commaunded Vasthi the queene to be brought in before hym, but she wouldе not comme.

18 And so shal the princesses in Persia and Media say lykewyse this day vnto al the kynges princes when they heare of this deede of the queene: thus shal there aryse to muche dispitefulnesse and wrath.

19 If it please the king, let there goe a commaundement from hym, and let it be written according to the lawes of the Persians and Medians, and not to be transgressed, that Vasthi comme no more before kyng Ahasuerus, and let the king geue her royal estate vnto another that is better then she.

20 And when this commaundement of the king which shalbe made, is published throwout al his empire, whiche is great, al women shal holde their husbandes in honour

none both among great and small.

21 This sayeing pleased the king and the princes, and the king did accordyng to the woorde of Memuchan.

22 For he sent letters foorth into al the kinges prouinces, into euery lande accordyng to the writing thereof, and to euery people after their language, that euery man should be lorde in his owne house: and this to be published after the language of his people.

The. ii. Chapter.

2. After the queene is put away, certayne young maydens are brought to the kyng.
14. Esther pleaseth the king, and his made queene.

1 AFter these actes, when the displeasure of king Ahasuerus was nowe * alayed, he thought vpon Vasthi, and what she had donne, and what was decreed agaynst her.

* or, appeased.

2 Then said the kinges seruantes that ministred vnto him, Let there be faire young virgins sought for the king.

3 And let the king appoynt officers in al the prouinces of his empire, that they shoulde bryng togeather al the faire young virgins vnto the palace of Susan to the womans * buildyng, vnder the hande of Hegai the kinges chamberlayne that kept the women, to geue them * their apparel.

* or, house.
* or, things for purification. ver. 12.

4 And that the mayden whiche pleased the king, shoulde be queene in Vasthis steade. And this pleased the king, and he dyd so.

5 In the palace of Susan there was a certayne Iewe, whose name was Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, a man of Iemini,

6 Whiche was caryed away from Hierusalem with the captiuitie, when Iekonia the kyng of Iuda was led away, whom Nabuchodonosor the king of Babylon caryed thence:

2. king. 24. & Iere. 24. a.

7 And he nourished Hadassa (that is Esther,) his vncles daughter: for she had neyther father nor mother, and she was a faire and beautiful mayden, whom Mardocheus (when her father & mother were dead) receaued for his owne daughter.

8 So when the kinges commaundement and commission was published, and many maydens were brought togeather into the palace of Susan vnder the hand of Hegai, Esther was brought also vnto the kinges house vnder the hande of Hegai the keeper of the women.

9 And the mayden pleased him, & she founde fauour in his sight: and he caused * ornamentes to be geuen her speedyly, and suche thinges as belonged to her, and appoynted her seuen comely maydens out of the kings house, * and fauoured both her and her gentlewomen singularly in the house of the women.

* or, her thinges for purification.
* or, and he gaue change to her, and to her maides, of the best in the house of the women.

10 But Esther shewed not her people and her kinrede: for Mardocheus had charged her, that she shoulde not tel it.

11 And Mardocheus walked euery day before the court of the womens house, that he might knowe howe Esther did, and whas shoulde become of her.

12 And when the appoynted time of euery mayden came, that she shoulde goe in to the king Ahasuerus, after that she had benne twelue monethes accordyng to the manner of ỹ women (for so were ỹ daies of their purifycation accoplished, sixe monethes with oyle of myrrhe, & sixe monethes with sweete odours, and in the purifying of the women:

13 And thus went the maydens vnto the king) what so euer she required, that must be geuen her, to goe with her out of the (a) womens * buyldyng vnto the kinges palace.

(a) There were three houses appoynted for women: one for virgins, another for concubines, the thirde for queenes.
* or, house.

14 In the euenyng she went, and on the morowe she returned into the seconde house of the women (abidyng) vnder the hande of Saasgaz the kinges chamberlayne, which keapt the concubines: and she came in vnto the king no more, except it pleased the kyng to haue her, and that she were called by name.

15 Nowe when the course came of Esther, the daughter of Abihail, the vncle of Mardochens (whiche had receiued her as his owne daughter) that she should comme in vnto the kyng, she desyred nothing but what Hagai the kinges chamberlayne the keeper of the women sayde: and Esther founde fauour in the syght of al them that looked vpon her.

16 And Esther was taken vnto kyng Ahasuerus into his house royal, in ỹ tenth moneth (whiche is the moneth (b) Tebeth) in the seuenth yeere of his raigne.

(b) Whiche conteyneth part of December, and part of Ianuarie.

17 And the king loued Esther aboue all the women, and she founde grace and fauour in his syght, more then al the virgins, so that he set the crowne of the kingdome vpon her head, and made her queene in stead of Vasthi.

18 And the king made a great feast vnto al his princes and seruantes, which feast was because of Esther, and caused the prouinces to be in (c) quietnesse, and gaue gifftes as became the royaltie of a kyng.

(c) He released their tribute.

19 And when the virgins were geathered together the second time, Mardochens sate in the kinges gate.

20 And as yet had not Esther shewed her

kinrede and her people, accordyng as Mardocheus had bidden her: for Esther dyd after the worde of Mardocheus, lyke as yf she had benne yet vnder his gouernance.

21 At the same time (whyle Mardocheus sate in the kinges gate) two of the kynges chamberlaines, Bigthan & Theres, which keapt the doore, were wroth, and sought to lay their handes on the king Ahasuerus:

22 Whereof also Mardocheus gate knowledge, and tolde it vnto queene Esther, and Esther certifyed the kyng thereof in Mardocheus name.

23 And when inquision was made, it was founde so, and they were both hanged on tree: and it was written in the Chronicles before the kyng.

The. iii. Chapter.

1. Haman after he was exalted, obteyned of the kyng, that al the Iewes shoulde be put to death, because Mardocheus had not donne him worshipp as other had.

1 After these actes dyd kyng Ahasuerus promote Haman the sonne of Amadatha the Agagite, and set hym on high, and set his seate aboue al the princes that he had with hym.

2 And al the kynges seruantes that were in the kinges gate, bowed their knees, and reuerenced Haman, for the kyng had so commaunded concernyng hym: but Mardocheus (a) bowed not the knee, neither dyd hym reuerence.

3 Then the kynges seruantes whiche were in the kynges gate, sayde vnto Mardocheus, Why transgressest thou the kings commaundement?

4 And though they spake this dayly vnto hym, yet would he not heare them, therefore they tolde Haman, that they myght see howe Mardocheus matters would stand, for he had tolde them that he was a Iewe.

5 And when Haman sawe that Mardocheus bowed not the knee vnto hym, nor dyd reuerence vnto hym, he was ful of indignation.

6 And thought it to litle to lay handes only on Mardocheus, for they had shewed hym the nation of Mardocheus: wherefore he sought to destroy al the Iewes that were throughout the whole empire of Ahasuerus, and that were of the nation of Mardocheus.

7 In the fyrst moneth (that is the moneth Nisan) in the twelfth yeere of kyng Ahasuerus, they cast Phur, that is a (b) lot, before Haman from day to day, and from moneth to moneth, to the twelfth moneth, that is, the moneth Adar.

8 And Haman sayd vnto kyng Ahasuerus, There is a people scattered abrode, and dispersed among al people in al the prouinces of thyne empyre, and their lawes are diuers from al people, and doo not after the kinges lawes, therefore it is not the kynges profite to suffer them.

9 If it please the kyng, let it be written, that they may be destroyed: and so wyl I " way downe ten thousand talentes of siluer, by the handes of them that haue the charge of this busynesse, to bring it into the kinges treasurie.

" or, pay.

10 And the kyng tooke his ryng from his hande, & gaue it vnto Haman the sonne of Amadatha the Agagite, the Iewes inimie.

11 And the kyng sayde vnto Haman, Let the siluer be thyne, and doo with that people as it pleaseth thee.

12 Then were the kynges " scribes called, on the thirteenth day of the first moneth, and there was written accordyng as Haman commaunded vnto al the kynges officers, and to the captaynes that were ouer euery prouince, & to the rulers of euery people in the countreys on euery side, according to the writing thereof, and to euery nation after their language, in the name of kyng Ahasuerus was it written, and sealed with the kynges ryng.

" or, secretaries.

13 And the letters were sent by postes into al the kinges prouinces, to roote out, to kil, and to destroy al Iewes both young and olde, children and women, in one day, vpon the thirtieth day of the twelfth moneth, (whiche is the moneth Adar) and to spoyle them as a pray.

14 This was the tenure of the writing, that there shoulde be a commaundement geuen in al prouinces, and published vnto al people, that they shoulde be redy against the same day.

C Reade. vearse. 7.

15 And the postes went in al haste accordyng to the kinges commaundement, and in the palace of Susan was the commaundement deuised: and the kyng and Haman sate and dranke, when in the meane tyme the (c) citie of Susan was disquieted.

(c) That is, the Iewes whiche were in Susan.

The. iiii. Chapter.

5. Mardocheus geueth the queene knowledge of the cruel decree of the king against the Iewes. 16. She willeth that they pray for her.

1 When Mardocheus perceiued al that was donne, he rent his clothes, and put on sackcloth with asshes, & went out into the middes of the citie, and cryed loude and lamentably.

A

2 And came before the kinges gate, but he myght

(a) This fact of Mardocheus semed to come by the singuler motion of gods spirite, to thende he myght execute his iust iudgement against wicked Haman, and also bryng Mardocheus to honour for the preseruation of his people: for otherwyse to obey magistrates in al ciuil behauiour, is gods commaundement. Rom. 13.

(b) To know what moneth and day shoulde be good to goe about this thing, that it might haue good successe, but god disappoynted their lottes and expectation.

might not enter within the kinges gate, because he had sackcloth on.

8 And in al prouinces, countreyes, and places, as farre as the kynges woorde & commaundement came, there was greate lamentation among the Iewes, fastyng, weeping, and mourning, and many lay in sackclothes and in ashes.

4 So Esthers maydens, and her chamberlaynes, came, and tolde it her: then was the queene exceedyngly astonyed, and she sent rayment that Mardocheus should put on, and laye the sackcloth from hym: but Mardocheus wouldе not take them.

5 Then called Esther Hathach, (one) of the kynges chamberlaynes, whiche stoode before her, & gaue hym a commaundement vnto Mardocheus, to knowe what it was wherefore he dyd so.

6 So Hathach went foorth to Mardocheus, vnto the streete of the citie, which was before the kynges gate:

℣ 7 And Mardocheus tolde hym of al that had comme vnto hym, and of "the summe of siluer that Haman had promised to way downe into the kinges treasurie, because of the Iewes, yt he wouldе destroy them.

"Heb. declaration.

8 And he gaue hym the copie of the kynges commaundement that was deuised at Susan to destroy them, that he myght shewe it vnto Esther, and to speake to her, and to charge her that she shoulde goe in vnto the kyng, and make her prayer and supplication vnto hym for her people.

9 And when Hathach came in, he told Esther the woordes of Mardocheus.

10 And againe Esther spake vnto Hathach, and commaunded hym (to say) vnto Mardocheus,

11 Al the kynges seruantes, and the people in the prouinces of the kyng knowe, that whosoeuer commeth within the court vnto the kyng, whether it be man or woman, whiche is not called, * the commaundement is, that the same shal dye, excepte the kyng hold out the golden scepter vnto hym, for then he shal liue: but I haue not ben called to come in vnto the kyng now this thirtie dayes.

* or, there is a lawe of his.

12 And when Mardocheus was certified of Esthers woordes,

13 Mardocheus bade say agayne vnto Esther, Thynke not with thee selfe that thou shalt escape in the kynges house more then al the Iewes.

* or, breathyng.

14 For if thou holdest thy peace at this tyme, then shal the Iewes haue * helpe and delyuerance out of an (a) other place, and thou and thy fathers house shalbe destroyed: And who knoweth whether thou art come to the kyngdome * for this cause sake?

* or, for such a time.

(a) This Mardochus spake in the confidence of that fayth which al gods children ought to haue, whiche is, that god wouldе deliuer them by one meanes or other.

15 Esther bade them geue Mardocheus this answeare,

16 Goe and geather al the Iewes that are found at Susan, & fast ye for me, that ye eate not and drynke not in three dayes, neyther day nor nyght, I and my maydens wyl fast lykewyse: & so wyl I goe in vnto the king, whiche thyng is yet contrary to the commaundement, and (b) yf I perishe, I perishe.

(b) I wyl put my lyfe in danger, and referre the successe to God, seeing it is for his glory, and the delyuerance of his people.

17 So Mardocheus went his way, & dyd accordyng to al that Esther had commaunded hym.

The. v. Chapter.

1 Esther entreth in vnto the kyng, & bydeth hym and Haman to a feaste. 11, Haman prepareth a gallous for Mardocheus.

A

1 AND on the thirde day, Esther put on her royal apparel, and stoode in the court of the kynges palace within, ouer agaynst the kynges house: and the king sate vpon his royal seate in the kynges palace, ouer agaynst the gate of the house.

2 And when the kyng sawe Esther the queene standyng in the courte, she founde grace in his sight: and the kyng helde out the golden scepter that was in his hande: So Esther stept forth, and touched the top of the scepter.

3 Then sayd the kyng vnto her, What wilt thou, queene Esther? and what requyrest thou? (aske) euen the halfe of the empire, and it shalbe geuen thee. Marke. 6. d

4 And Esther answeared, If it please the kyng, let the kyng and Haman comme this day vnto the banquet that I haue prepared for hym.

5 And the kyng sayde, Cause Haman to make haste, that he may do as Esther hath sayde. So the king and Haman came to the banquet that Esther had prepared.

6 And the kyng sayde vnto Esther at the banquet of wyne, What is thy petition, that it may be geuen thee? And what requyrest thou? If it be euen the halfe of the empire, it shalbe donne.

7 Then answeared Esther, and sayde, My ℣ petition and desire is,

8 If I haue founde grace in the sight of the kyng, and if it please the kyng to geue me my petition, and to fulfil my request, then let the king and Haman comme to the banquet that I shal prepare for them, & so wyl I doo to morowe as the king hath sayde.

9 Then went Haman foorth the same day ioyful & meary in his mynde: but when Haman

man saw Mardocheus in the kynges gate, that he stoode not vp, nor mooued for hym, he was ful of indignation at Mardocheus.

10 Neuertheleſſe, Haman refrayned hym ſelfe, and when he came home, he ſent and called for his freendes, and Zares his wife.

11 And Haman tolde them of the glorye of his richeſſe, and the multitude of his chyldren, and al the thynges wherein the kyng had (a) promoted hym ſo greatly, and how that he had ſet hym aboue the princes, and ſeruantes of the king.

12 Haman ſayde moreouer, Yea Esther the queene dyd let no man comme in with the kyng vnto the banquet that ſhe had prepared, except me: and to morow am I bydden vnto her alſo with the kyng.

13 But in al this am I not ſatiſfied, as long as I ſee Mardocheus the Iewe ſittyng at the kynges gate.

14 Then ſayde (b) Zares his wyfe, & al his freendes vnto hym, Let them make a gallous of fyftie cubites hygh, and to morowe ſpeake thou vnto ỹ kyng that Mardocheus maye be hanged theron: then goe thou in merely with the kyng vnto the banquet. And Haman was wel content withal, and cauſed the gallous to be made.

(a) Thus the wicked when they are promoted, in ſtead of conſyderyng their charge, and humblyng them ſelues, waxe ambitious, diſdaynful, and cruel.

(b) The comfort & counſel which he receiued of his wife, and freendes, through the prouidence of god, was turned to his deſtruction.

The. vi. Chapter.

1. The kyng turneth ouer the Chronicles, and findeth the fidelitie of Mardocheus, 10. and commaundeth Haman to cauſe Mardocheus to be had in honour.

A 1 THe ſame nyght coulde not the kyng ſleepe, and he commaunded to bryng the * Chronicles and Storyes: and they were read before the kyng.

2 Then it was founde wrytten, how Mardocheus had tolde that Bigthana & Theres the kynges two chamberlaynes whiche kept the * doores, ſought to laye handes on kyng Ahaſuerus.

3 And the kyng ſayde, What honour and dignitie hath beene geuen to Mardocheus therefore? Then ſayde the kynges ſeruantes that miniſtred vnto hym, There is nothyng at al donne for hym.

4 And the kyng ſayd, Who is in the court? (for Haman was come into the court without before the kynges houſe, that he might ſpeake vnto the king to hang Mardocheus on the tree that he had prepared for hym.)

5 And the kynges ſeruantes ſayd vnto him, Beholde, Haman ſtandeth in the courte. And the kyng ſayde, Let hym come in.

6 And when Haman came in, the kyng ſaid vnto hym, What ſhalbe donne vnto the man whom the kyng woulde fayne bryng vnto worſhyp? (Haman thought in his harte, Whom deſireth the kyng to bryng vnto worſhyp more then me?)

* or, the booke of recordes, and the chronicles. Eſth. 2. b.

* or, theſholdes.

7 And Haman anſwered the king, Let the B man whom the kyng pleaſeth to bryng vnto worſhyp, be brought hyther,

8 That he maye be arayed with the royal garmentes which the kyng vſeth to weare, and the horſe that the kyng rydeth vpon, & that the crowne royal may be ſet vpon his head:

9 And let this rayment and horſe be deliuered vnder the hande of one of the kinges moſt noble princes, that they may aray the man withal, whom the kyng is diſpoſed to bryng to honour, and cauſe hym to ryde vpon the horſe through the ſtreets of the citie, and proclayme before hym: Thus ſhal it be done to the man whom the kyng pleaſeth to bryng to honour.

10 And the kyng ſayde to Haman, Make haſte, and take as thou haſt ſayde, the rayment and the horſe, and doo euen ſo vnto Mardocheus the Iewe, that ſitteth before the kynges gate: and let nothyng fayle of al that thou haſt ſpoken.

11 Then tooke Haman the rayment, and the horſe, and arayed Mardocheus, and brought hym on horſebacke through the ſtreete of the citie, and proclaymed before hym, Thus ſhal it be donne vnto the man whom the kyng is diſpoſed to honor.

12 And Mardocheus came agayne to the kynges gate: but Haman gate hym home in al the haſte mournyng, and his head couered:

13 And tolde Zares his wyfe, and al his freendes, euery thyng that had befallen hym. Then ſayde his wyſe menne, and Zares his wyfe vnto him, If it be Mardocheus of the ſeede of the Iewes, before whom thou haſt begunne to fal, thou ſhalt not preuayle againſt hym, but ſhalt ſurely (a) fal before hym.

(a) Thus god ſometyme putteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed to come to paſſe.

14 And whyle they were yet talking with hym, came the kinges chamberlaynes, and cauſed Haman to make haſte to come vnto the banquet that Esther had prepared.

The. vii. Chapter.

3. The queene prayeth for herſelfe, and her people. 6. She accuſeth Haman, and he is hanged on the gallous whiche he had prepared for Mardocheus.

1 AND the kyng and Haman came to A banquet with queene Esther.

2 And the kyng ſayd agayne vnto Esther on the ſeconde day at the banquet of wyne, What is thy petition, queene Esther, that it maye be geuen thee? and what Eſth. 5. a.

requeſt

requirest thou? If it be euen to halfe of the empire, it shalbe done.

3 And Esther the queene answeared, and sayde, If I haue founde grace in thy sight, O kyng, & if it please the kyng, then grant me my lyfe at my desyre, and my people for my petitions sake.

4 For we are solde, I, and my people, to be destroyed, to be slayne, and to perishe: and would God that we were solde to be bondmen, and bondwomen, then would I hold my tongue: although the enimie could not recompence the kynges (a) losse.

(a) Meanyng the tribute whiche the Iewes payde vnto the king.

5 The kyng Ahasuerus answeared, and sayde vnto quene Esther, Who is he? and where is he that dare presume in his mynd to doo after that manner?

6 And Esther said, The enimie and aduersarie is this wicked Haman. Then Haman was exceedyngly afrayde before the kyng and the queene.

B 7 And the kyng arose from the banket, and from the wine in his displeasure, & (went) into the palace garden: and Haman stoode vp, and besought queene Esther for his lyfe: for he sawe that there was a mischiefe prepared for hym of the kyng already.

8 And when the kyng came agayne out of the palace garden into the place where they dranke wine, Haman had layde hym vpon ẏ bed that Esther sate vpon. Then said the kyng, Wyl he force the queene also before me in the house: As soone as that woorde went out of the kynges mouth, they (b) couered Hamans face.

(b) This was the maner of the Persians, whē one was out of the kynges fauour Esther. 2. d

9 And Harbona, one of the chamberlaynes that stoode before the kyng, sayd, Beholde, there standeth yet a gallous in Hamans house, fiftie cubites high, whiche he had made for Mardocheus, that spake good for the kyng. Then the kyng sayde, Hang him thereon.

10 So they hanged Haman on the gallous that he had made for Mardocheus: Then was the kynges wrath pacified.

The. viii. Chapter.

1 After the death of Haman, was Mardocheus exalted. 14. Comfortable letters are sent vnto the Iewes.

A 1 THe same day did king Ahasuerus geue the house of Haman the Iewes enimie, vnto queene Esther, and Mardocheus came before the king: for Esther told what he was vnto her.

2 And the kyng tooke of his ring whiche he had taken from Haman, and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman.

3 And Esther spake yet more before the kyng, and fel downe at his feete weepyng, and besought him that he would put away the wyckednesse of Haman the Agagite, and his deuice that he had imagined agaynst the Iewes.

4 And the kyng held out the golden scepter towarde Esther. Then rose Esther, and stoode before the kyng,

5 And sayde, If it please the kyng, and yf I haue founde grace in his syght, and yf it be acceptable before the kyng, and I please him, then let it be written that the letters of the deuice of Haman the sonne of Hamadatha the Agagite may be called agayne, whiche letters he wrote to destroy ẏ Iewes whiche are in al the kynges prouinces.

6 For howe can I suffer and see the euyl that shal come vnto my people? or howe can I beare and looke vpon the destruction of my kynrede?

B 7 And the king Ahasuerus said vnto queene Esther, and to Mardocheus the Iew, Behold, I haue geuen Esther the house of Haman, whom they haue hanged vpon a tree, because he layde hande vpon the Iewes.

8 Write ye also for the Iewes as it lyketh you in the kynges name, and seale it with the kynges ryng: For the wrytynges that were wrytten in the kynges name, and sealed with the kynges ryng, durste no man disanul.

9 Then were the kynges scribes called at the same tyme, euen in the thirde moneth (that is, in the moneth (a) Siuan) on the three and twentieth day therof, and it was written according as al as Mardocheus commaunded vnto the Iewes, and to the princes, to the deputies and captaynes in the prouinces whiche are from India vnto Ethiopia, namely, an hundred, twentie, and seuen prouinces, vnto euery prouince according to the wrytyng therof, and vnto euery people after theyr speache, and to the Iewes according vnto theyr wryting and language. Dan. 6. c.

(a) Whiche conteineth part of May, and part of Iune.

10 And he wrote in ẏ kyng Ahasuerus name, and sealed it with the kynges ryng, and by postes that rode vpon horses, and swyfte young Mules, sent he the writinges,

11 Wherein the kyng graunted the Iewes, in what cities soeuer they were, to geather them selues togeather, and to (b) stande for their lyfe, and for to roote out, to slay, and to destroy al the power of the people and prouince that woulde trouble them, both chyldren, and women, and to spoyle theyr goodes:

(b) That is, to defend them selues against al that would assaile them.

12 Upon one day in al the prouinces of kyng Ahasuerus, namely, vpon the thirteenth day

day of the twelfth moneth, whiche is the moneth Adar.

Esther. 3.b. 13 The tenour of the wrytyng was, howe there shoulde be a commaundement geuen in al and euery prouince, and published among al people, and that the Iewes should be ready agaynst that day to auenge them selues on theyr enimies.

¶ 14 And so the postes that rode vpon the swyft Horses and Mules, made haste with al speede to execute the kinges woorde: and the commaundement was deuised in the pallace of Susan.

15 And Mardocheus went out from the king in royal apparel, of * yelowe and whyte, and with a great crowne of golde, beyng arayed with a garment of * silke and purple: and the citie of Susan reioyced, and was glad.

* or, blewe.

* or, fine linnen.

16 And vnto the Iewes there was come lyght and gladnesse, ioy and worshyp.

17 In al prouinces and cities into what places soeuer the kynges word and commaundement reached, (there was) ioy and mirth, a feast and good dayes among the Iewes: insomuche that many of the people in the lande became Iewes, for the feare of the Iewes came vpon them.

The. ix. Chapter.

1. At the commaundement of the kyng, the Iewes put their aduersaries to death. 14. The ten sonnes of Haman are hanged.

A 1 IN the twelfth moneth, (that is, the moneth Adar) vpon the thirteenth day of the same, when the kynges woorde and commaundement drewe neare to be put in execution, in the day that the enimies of the Iewes hoped to haue power ouer them, it turned contrary: for the Iewes had rule ouer them that hated them.

Esther. 3.b.

2 For then gathered the Iewes togeather in theyr cities within al the prouinces of kyng Ahasuerus, to lay hande on suche as woulde do them euyl, and no man coulde withstand them: for the feare of them was come ouer al people.

3 And al the rulers in the prouinces, and princes, and deputies, and officers of the kyng, promoted the Iewes: for the feare of Mardocheus came vpon them.

4 For Mardocheus was great in the kinges house, and the reporte of him was noysed in al the prouinces: for this man Mardocheus waxed greater and greater.

5 Thus the Iewes smote al theyr enimies with the stroke of the swoorde, & slaughter, and destruction, and dyd what they would vnto theyr enimies.

6 And at the palace of Susan, the Iewes destroyed (a) fiue hundred men.

B (a) Beside those three hundred that they slue the second day, as verse. 15.

7 And slue Pharsandatha, Dalphon, Asphatha,

8 Phoratha, Adalia, Aridatha,

9 Pharmastha, Arisai, Aridai, and Vaizatha,

10 The ten sonnes of Haman the sonne of Hamadatha, the enimie of the Iewes: but * on his goodes they layde no handes.

* or, on the pray.

11 At the same tyme was the kyng certified of the number of those that were slayne in the palace of Susan.

12 And the kyng saide vnto queene Esther, The Iewes haue slayne and destroyed fiue hundred men in the palace of Susan, and the ten sonnes of Haman: What haue they done (thinkest thou) in other landes of the king? And what is thy petition, that it may be geuen thee? or what requirest thou more to be donne?

13 Esther answeared, If it please the king, let him suffer the Iewes which are in Susan, to morowe also to doo accordyng vnto this dayes decree, that they may hang Hamans ten sonnes vpon the tree.

14 And the king charged to doo so: and the decree was deuised at Susan, & they hanged Hamans ten sonnes. ¶

15 For the Iewes that were in Susan, gathered them selues together vpon the fourteenth day of the moneth Adar, and slue three hundred men at Susan: but on theyr goodes they layde no handes. Esther. 3.b.

16 As for the other Iewes that were in the kyngs prouinces, they came togeather, and stoode for theyr lyues, and had reast from theyr enimies, and slue of theyr enimies seuentie and fiue thousande: howbeit, they layde no handes on theyr goodes.

17 (This they did) on the thirteenth day of the moneth Adar, and on the fourteenth day of the same moneth reasted they, which day they held with feasting and gladnesse.

18 But the Iewes that were at Susan, came togeather, both on the thirteenth day, and on the fourteenth: and on the fifteenth day of the same they reasted, and held that day with feastyng and gladnesse.

19 And therefore the Iewes that dwelt in the villages, & vnwalled townes, helde the fourteenth day of the moneth Adar with gladnesse and feastyng, and (b) keapt holy day, and euery one sent presentes vnto his neyghbour.

(b) As the Iewes doo vnto this day, callyng it in the Persians language Phurim, that is, the day of lottes.

20 And Mardocheus wrote these woordes, and sent letters vnto al the Iewes that were in al the prouinces of kyng Ahasuerus, both nigh and farre:

21 That they shoulde make a lawe among them

them ſelues, and holde the fourteenth and fyfteenth day of the moneth Adar yeerely,
22 As the dayes wherein the Iewes came to reaſt from their enimies, & as a moneth wherein their paine was turned to ioy, and their ſorowe into a ioyful day: and that in thoſe dayes they ſhoulde make feaſtes and gladneſſe, and one to ſende gyftes vnto an other, and to diſtribute vnto the poore.
23 And the Iewes promiſed to doo as they had begun, and as Mardocheus had wrytten vnto them:
24 Becauſe Haman the ſonne of Hamadatha the Agagite, al the Iewes enimie, had deuiſed agaynſt the Iewes, howe he might
Eſther.3.b. deſtroy them, and cauſed to caſte Phur, (that is a lot) for to conſume them, and to bryng them to nought.
25 But when Eſther came before the king, he commaunded by letters, that his wicked deuice, whiche he imagined againſt the Iewes, ſhould be turned vpon his owne head, and that he and his ſonnes ſhoulde be hanged on the tree.
26 For the whiche cauſe they called theſe dayes Phurim, becauſe of the name of the lot, and becauſe of al the wordes of this wrytyng, and what they them ſelues had ſeene, and what had come vnto them:
27 And the Iewes ordeyned, and tooke it vppon them and their ſeede, and vppon al ſuch as ioyned them ſelues vnto them, that they woulde not miſſe, but obſerue theſe two dayes yerely, accordyng as they were
E wrytten and appoynted in their ſeaſon.
28 And that theſe dayes are to be remembred, and to be keapt of chylders chyldren among al kynredes in al landes and cities: in theſe dayes of Phurim, whiche are not to be ouerſlypte among the Iewes, and the memorial of them ought not to periſh from their ſeede.
29 And queene Eſther the daughter of Abihail, and Mardocheus the Iewe, wrote with al auctoritie to confirme this ſecond writing of Phurim.
30 And he ſent the letters vnto al the Iewes, to the hundred twentie and ſeuen prouinces of the empire of Ahaſuerus, with woordes of peace and trueth:
31 To confirme theſe dayes of Phurim in their tyme appoynted, accordyng as Mardocheus the Iewe, and Eſther the queene had appoynted them: and they bound their * ſoule and their ſeede to faſtyng & prayer. * or, ſelues.
32 And the decree of Eſther confirmed theſe woordes of Phurim, and was wrytten in the booke.
33 And the kyng Ahaſuerus layde tribute vpon the land, and vpon the iles of the ſea. F
34 And al the actes of his power, and of his myght, and the declaration of the dignitie of Mardocheus, wherewith the kyng magnified hym, be they not wrytten in the bookes of the Chronicles of the kynges of Medes and Perſia?
35 For Mardocheus the Iewe, was the ſeconde next vnto kyng Ahaſuerus, & greate among the Iewes, and accepted among the multitude of his brethren, as one that ſeeketh the wealth of his people, and ſpeaketh peaceably for al his ſeede.

The ende of the booke of Eſther.

The booke of Iob,

The firſt Chapter.

I. The holyneſſe and richeſſe of Iob, 5. the care of Iob for his children. II. Satan hath permiſſion to tempt hym. 13. He tempteth hym by takyng away his ſubſtance, and his chyldren. 20. His fayth and patience.

A 1 IN the land of Hus there was a man whoſe name was (a) Iob, & the ſame was a perfecte and iuſt man, one that feared God, and eſchewed euyl.
2 And he had ſeuen ſonnes, and three daughters.
3 His ſubſtance alſo was ſeuen thouſande Sheepe, and three thouſande Camelles, fyue hundred yoke of Oxen, and fyue hundred ſhee Aſſes, and a very great houſhold: ſo that he was one of the moſt principal "menne among al them of the (b) Eaſt (countrey.)
4 And his ſonnes went and banquetted in their houſes, euery one his day, and ſent and called for their three ſiſters to eate and drynke with them.
5 And when the dayes of their banquettyng were gone about, Iob ſent and ſanctified them, and gate vp early, and offered for euerye one a whole burnt offeryng: for Iob ſayde, It may be that my ſonnes haue donne ſomme offence, and haue ben (c) vnthankful to God in their hartes. Thus did Iob

(a) This Iob was a Gentile, declaring hereby that God hath his, euē among the heathen.

" Heb. chyldren.

(b) As wel Arabians, Chaldeans, Idumeans, as others.

(c) The Hebrues, bleſſe god, which is ſommetymes taken for to curſe, or blaſpheme, as here, and 1. king. 21. b.

Iob euery day.

6 And vppon a day when the (d) chyldren of God came and stoode before the Lorde, Satan came also among them.

7 And the Lord sayd vnto Satan, Whence commest thou? Satan answeared the Lord, and sayde, From compassyng the earth to and fro, and from walkyng through it.

8 And the Lorde sayde vnto Satan, Hast thou not consydered my seruant Iob, how there is none lyke hym in the earth? a perfect and a iust man, one that feareth God, and escheweth euyl?

9 Satan answeared, and sayde vnto the Lord, Doth Iob feare God (e) for nought?

10 Hast thou not "preserued hym and his house, & al that he hath on euery side? thou hast blessed the worke of his handes, and his possession is increased in the lande.

11 But laye thyne hande nowe vppon hym, and touch al that he hath, and he shal (f) curse thee to thy face.

12 And the Lorde sayde vnto Satan, Loe, al that he hath be in thy "power, only vppon hym selfe see that thou laye not thyne hande. And Satan went foorth from the (g) presence of the Lorde.

13 And vppon a certayne day when his sonnes and daughters were eatyng and drynking wyne in their eldest brothers house,

14 There came a messenger vnto Iob, and sayde, The Oxen were plowyng, and the Asses feedyng beside them:

15 (h) And the Sabees came violently, and tooke them away: yea, they haue slayne thy seruantes with the edge of the sword, and I onely am escaped alone to tel thee.

16 Whyle he was yet speakyng, there came another, and sayd, The fire of God is fallen from heauen, and hath burnt vp thy sheepe, and seruantes, and consumed them, and I onely am escaped alone to tel thee.

17 And whyle he was yet speakyng, there came another, and sayde, The Chaldees made out three bandes, and fel vppon the Cammelles, and haue caryed them away, yea, and slayne thy seruantes with the swoorde, and I onely am gotten away alone to tel thee.

18 And whyle he was yet speaking, there came another, and sayde, Thy sonnes and thy daughters were eating and drynking wyne in their eldest brothers house,

19 And behold, there came a myghty great wynde from beyonde the wyldernesse, and smote the foure corners of the house, which fel vpon thy chyldren, and they are dead, & I am gotten away alone to tel thee.

20 Then Iob stoode vp, and (i) rent his clothes, and shaued his head, fel downe vpon the grounde, woorshypped,

21 And sayde, Naked came I out of my mothers wombe, and naked shal I turne (k) thyther agayne: the Lord gaue, and the Lord hath taken away, blessed be the name of the Lorde.

22 In al these thynges dyd Iob not offend, nor charged God foolishly.

(d) Meaning the angels, whiche are called the children of god, because they are willyng and ready to execute his wyl.

(e) He feareth thee, not for thine owne sake, but for the commoditie that he receiueth by thee. Heb. made an hedge about him.

(f) The Hebrue is, blesse thee, as it is before take, the fift verse to curse.

" or, hande.

(g) That is, went to execute that whiche god had permitted hym to do, for els he can neuer go out of gods presence.

(h) That is, the Arabias, so called of Sheba the sonne of Reima, of whom Arabia felix was named the region of Saba.

(i) Not of impatience, but as mourners vse to doo, thereby declaryng that he was somethyng mooued, accordyng to the weakenesse of mans nature in afflictions.

(k) Whereby is meant the belly of the earth, which is the mother of vs al.

The. ii. Chapter.

9. Iobs wyfe tempteth hym to forsake God. 11. His three freendes visite hym.

1 AND on a day, the chyldren of GOD came and stoode before the Lorde, and Satan came also among them, & stood before the Lorde.

2 And the Lorde sayde vnto Satan, From whence commest thou? Satan answeared the Lorde, and sayde, I haue gonne about the lande, and walked through it.

3 And the Lorde sayde vnto Satan, Hast thou not consydered my seruant Iob? how there is none lyke vnto hym in the earth, a perfecte and a iust man? one that feareth God, and escheweth euyl, and continueth styl in his vprightnesse, although thou moouedst me agaynst hym, to destroy him (a) without cause.

4 And Satan answeared the Lorde, and sayde, (b) Skynne for skynne, yea, a man wyl geue al that euer he hath for his lyfe.

5 But laye thyne hande nowe vpon hym, & touche his bone and his fleashe, and he shal curse thee to thy face.

6 And the Lorde sayde vnto Satan, Loe, he is in thyne hande, but saue his lyfe.

7 So went Satan foorth from the presence of the Lorde, & smote Iob with sore byles, from the sole of his foote, vnto his crowne.

8 And he tooke a potsharde to scrape hym: and he sate downe among the ashes.

9 Then sayde his wyfe vnto hym, Dooest thou continue yet in thy perfectnesse? (c) curse God, and dye.

10 But he sayde vnto her, Thou speakest lyke a foolish woman: shal we receiue good at the hand of God, & (d) not receiue euil? In al these thinges did not Iob sinne with his lyppes.

11 Nowe when Iobs three freendes hearde of al the trouble that came vppon hym, they came euery one frō his owne place (namely) Eliphaz the Themanite, Bildad the Suhite, & Zophad the Naamathite: for they were agreed togeather, to comme to shewe their compassion vpon hym, and to comfort him.

Iob. 1. 8. Iob. 1. 8.

(a) God alloweth Iobs innocencie, because he ceassed not to feare god, although god tryed hym with plagues causeleste, at Satans request.

(b) That is, as a man wyl be content with the losse of another mans skynne so he maye spare his owne: so is Iob content to beare the losse of his chyldrens skynnes, liues, and bodyes in patience, rather then to suffer his owne skynne and body to be touched.

(c) For death was appoynted to hym that blaspheamed and cursed god, as, Leuit. 24. verse 15. meaning that he should be soone rid out of his payne.

(d) That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie.

hym.

12 So when they lift vp their eyes a farre of, they knewe hym not: then they cryed, and wept, and euery one of them rent his clothes, and sprynckled duste vpon their heades "in the ayre.

"Heb. Towarde the heauen.

13 They sate them downe by him also vpon the ground seuen dayes and seuen nightes, and none spake a worde vnto him, for they sawe that his greefe was very great.

The.iii.Chapter.

I. Iob complayneth, and curseth the day of his birth. II. He desireth to dye, as though death were the ende of al mans miserie.

A 1 AFter (a) this, opened Iob his mouth, and cursed his day.

2 And Iob answeared, and sayde,

3 Let the day perishe wherin I was borne, (b) and the night in the which it was said, There is a manchylde conceiued.

4 The same day be (turned to) darkenesse, and not regarded of God from aboue, neither let the lyght shyne vpon it.

5 But let it be stayned with darkenesse and the shadowe of death, let the (dimme) cloud fal vpon it, whiche may make it terrible, as a most bitter day.

6 Let the darke storme ouercome that night, and let it not be ioyned vnto the dayes of the yeere, nor counted in the number of the monethes.

7 Desolate be that night, and without gladnesse.

B 8 Let them that curse the day, and that be ready to rayse vp mournyng, geue it also their curse.

"Heb. twylyght.

9 Let the starres of that "night be dimme thorough darkenesse of it, let it looke for lyght, but haue none, (c) neyther let it see the dawning of the day.

(c) The Hebrue speache is, the eye liddes of the mornyng.

10 Because it shut not vp the doores of my mothers wombe, nor hid sorow from myne eyes.

11 Why dyed I not in the byrth? Why did not I perishe as soone as I came out of the wombe?

12 Why set they me vpon their knees? Why gaue they me sucke with their breastes?

13 Then shoulde I nowe haue lyen styl, I shoulde haue sleapt, and ben at reast,

C 14 Like as the kynges and "lordes of the earth, whiche haue builded them selues "special places:

"Heb. counsellours. "Heb. desolate.

15 Or as the princes that haue had golde, and their houses full of syluer:

16 Or (why) was not I hyd, as a thing borne out of tyme, (either) as young chyldren whiche neuer sawe the lyght?

17 There (d) must the wycked ceasse from their tyrannie, and there suche as laboured valiantly, be at reast.

(d) That is, death is the end & helpe from the tirannie and wickednesse of them.

18 There the (e) prisoners rest together, they heare no more the voyce of the oppressour:

19 There are smal and great, and the seruant (is) free from his maister.

20 Wherefore is the lyght geuen to hym that is in miserie? and lyfe vnto them that haue heauie hartes?

21 Whiche long for death, and finde it not, though they searche more for it, then for treasures:

22 Whiche reioyce exceedyngly, and be glad when they can fynde the graue,

23 From whom their endes are hyd, and concealed by God?

24 For my syghes come before I eate, and my roarings are powred out like the water:

25 For the thyng that (f) I feared is come vpon me, and the thyng that I was afrayd of, is happened vnto me.

(e) Here Iob declareth the sore plagues he bare, counting him self in worse state then the vilest persons, and bounde prisoners: of which cares, after opinion of the flesshe, he accompteth death the only end

(f) That is, aduersitie, which beyng in prosperitie, he feared.

26 Was I not happie? Had I not quietnesse? Was I not in reast? and nowe commeth suche miserie vpon me.

The.iiii.Chapter.

5. Eliphaz blameth Iob for impaciencie, 7. vniustice, and for the presumption of his owne righteousnesse.

1 AND Eliphaz the Themanite answered, and sayde,

2 If we assay to commune with thee, wilt thou be discontent? (a) But who can withholde hym selfe from speakyng?

3 Beholde, thou hast ben an instructer of many, and hast strengthened the (b) weery handes.

4 Thy wordes haue set vp him that was falling, thou hast refreashed the weake knees.

5 But nowe it is come vpon thee, and thou art greeued: it toucheth thee, and thou art troubled.

6 Is this thy feare, thy confidence, thy hope, and thy (c) vpryght lyuyng?

7 Consyder, I pray thee, who euer perished beyng an innocent? or when were the godly destroyed?

8 For as I haue prooued by experience, they that plowe iniquitie, and sowe wretchednesse, reape the same.

9 With the blast of God they perishe, with the breath of his nosethrilles are they consumed away.

10 The rearing of the Lion, and the voyce of the Lion, & the teeth of the Lions whelpes are pulled out.

11 The (d) Lion perisheth for lacke of pray, & the Lions whelpes are scattred abroade.

(a) Because of thy soare affliction, & thy impaciencie.

(b) Meaning, thou hast holpen and comforted many in miserie, & canst thou not rule thee selfe nowe?

(c) By this he gethereth that Iob was but an hypocrite, & had not perfect feare nor trust in god.

(d) That is, God wil punish tirantes whiche are compared to Lions, although men neglectyng their office, do wynke at them.

12 But

(c) Here Eliphaz ſheweth the maner of diuine reuelation by the holy ghoſt, ſaying that that whiche he wyl now declare, is not humane reaſon, but as reuealed vnto hym from God.

12 But wheras a thing was (c) hid from me, yet myne eare hath receiued a litle thereof.
13 In the thoughtes and viſions of ỹ night, when ſleepe commeth on men,
14 Feare came vpon me, and dreade, which made al my bones to ſhake.
15 The winde paſſed by before my preſence, & made the heares of my fleſhe to ſtande vp.
16 It ſtoode, and I knew not the face therof, an image there was before myne eyes, and in the ſtylneſſe heard I a voyce.
17 Shal man be more iuſt then God? or ſhal a man be purer then his maker?
18 Beholde, he founde not trueth in his ſeruantes, and in his angels there was follie:
19 Howe muche more in them that dwel in (f) houſes of clay, and whoſe fundation is but duſte, whiche ſhalbe conſumed, as it were with a moth?

(f) Meanyng mans body, whiche is nothyng but duſt & clay. ii. Cor. v. verſe. i.

20 They ſhalbe ſmytten from the morning vnto the euenyng: yea, they ſhal peryſhe for euer, when no man regardeth them.
21 Is not theyr royaltie gone away with thē? they ſhal dye truely, and not in wiſdome.

The. v. Chapter.

I. 2. Eliphaz ſheweth the difference betweene the children of God, and the wycked.

A 1 CRye, I pray thee, if there be any that wyl anſweare thee, and (a) looke thou vpon any of the holy.

(a) He wylleth Iob to conſyder the example of al them that haue lyued godly, whether any of them were plagued in ſuche ſort as he was.

2 As for the fooliſhe man, wrathfulneſſe killeth hym, and enuie ſlayeth the ignorant.
3 I haue ſeene mee ſelfe when the fooliſhe was deepe rooted, and ſuddenly I curſed his habitation.
4 His children were without proſperitie, and they were ſlayne in the gate, and there was no man to deliuer them.
5 His harueſt was eaten of the hungry, and taken from among the thornes, and the thirſtie drunke vp theyr labour: it is not the earth that bryngeth forth iniquitie,
6 Neyther commeth ſorowe out of the grounde:
B 7 But man is borne vnto labour, like as the ſparkes flee vp.

(b) If I were in thy caſe, I woulde craue helpe of God, ſaith Eliphaz.

8 But (b) I would alke counſel at the lord, and talke with God:
9 Whiche doth great thinges, and vnſearchable, (and) marueyles without number.
10 He geueth rayne vpon the earth, and powreth water vpon the ſtreetes,
11 To ſet vp them that be of lowe degree, and that thoſe which are in heauineſſe may be exalted to ſaluation.
12 He deſtroyeth the deuiſes of the ſubtyl, ſo that theyr handes are not able to performe that whiche they do enterpriſe.
13 He compaſſeth the wiſe in theyr owne craftineſſe, and maketh fooliſhe the counſel of the wycked.
14 They run into (c) darkneſſe by fayre day, and grope at the noone day, as in the night.
15 But he deliuereth the poore from the ſwoorde, from their threatninges, and from the violence of the myghtie.
16 He is the hope of the poore, & the mouth of the wycked ſhalbe ſtopped.
17 Beholde, bleſſed is the man whom God correcteth, therfore refuſe not thou the chaſtenyng of the almyghtie.
18 For he maketh a wounde, and he healeth: he ſmyteth, and his hande maketh whole agayne.
19 He ſhal deliuer thee in (d) fire troubles, and in the ſeuenth there ſhal no euyl come to thee.
20 In hunger he ſhal ſaue thee from death, and when it is warre, from the power of the ſwoord.
21 Thou ſhalt be hid from the ſcourge of the tongue, and when deſtruction commeth thou ſhalt not neede to feare.
22 In deſtruction and dearth thou ſhalt be mery, and ſhalt not be afrayde of the beaſtes of the earth.
23 For the (e) ſtones of the lande ſhalbe confederate with thee, and the beaſtes of the feelde ſhalbe at peace with thee.
24 And thou ſhalt knowe that thy dwelling place ſhalbe in reſt, and thou ſhalt viſite thy habitation, and ſhalt (f) not ſinne.
25 Thou ſhalt ſee alſo that thy ſeede ſhalbe great, and thy poſteritie as the graſſe vpon the earth.
26 Thou ſhalt come alſo to thy graue in a ful age, like a corne sheafe cut downe in due ſeaſon.
27 Loe, this we our ſelues haue proued by experience, and euen thus it is: hearken thou to it alſo, that thou mayeſt take heede to thee ſelfe.

C (c) That is, in thynges manifeſt and playne, they want godly wiſdome & grace to ſee.

(d) Alluding to the ſixe dayes of gods firſte woorke, and the ſeuenth day he reſted, meaning that of al thy cares & troubles, god wyl deliuer thee, & bring thee to reaſt, as in the ſeuenth day.

(e) Shewyng that whē we haue god our freende, al creatures of his, wil ſerue to our good.

(f) God ſhal ſo bleſſe thee, that thou ſhalt haue occaſiō to reioyce in al thynges, and not to be greeued.

The. vi. Chapter.

I. Iob anſweareth, that his payne is more greeuous then his fault. 8. He wiſheth death. 14. He complayneth of his freendes.

1 BUt Iob anſweared, and ſayde,
2 O that my complaynt were (a) truely weighed, & my pouniſhment layde in the ballances togeather:
3 For nowe it woulde be heauier then the ſande of the ſea: and this is the cauſe that my woordes fayle me.
4 For the arrowes of the almighty are vpon me, the poyſon thereof hath drunke vp my ſpirite, and the terrible (b) feares of God are ſet againſt me.

(a) Meaning that his troubles are exceſſiue, and vnmeaſurable, as the ſandes of the ſea.

(b) Declaryng that he was not afflicted only bodyly, but alſo pricke inwardly in his mynde.

5 Doth

5 Doeth the wylde asse roze when he hath grasse? oz loweth the oxe when he hath fodder?

6 That whiche is vnsauerie, (c) shal it be eaten without salt? oz is there any taste in the whyte of an egge?

7 The thynges that sometyme I myght not away withal, are now my meate, foz very sozowe.

8 O that I myght haue my desyze, and that GOD would graunt me the thing that I long foz:

9 O that God would begin and smite me, that he would let his hande goe and take me cleane away:

10 Then should I haue somme comfoz, yea I would desyze hym in my payne that he would not spare, (d) foz I wyl not deny the wooydes of the holy one.

11 Foz what power haue I to endure? and what is myne ende, "that my soule myght be pacient?

12 Is my strength the strength of stones? oz is my fleashe of brasse?

13 Is it not so that there is in me no helpe: and that my * substance is taken from me?

14 He that is in tribulation, ought to be comfozted of his neyghbour: but the feare of the almyghtie is cleane away.

15 Myne owne brethren passe ouer by me as the water brooke, and as the ouerflowing of waters whiche doo hastyly goe away.

16 Which are blackish by reason of the ice, and wherein the snowe is hyd.

17 Whiche when they haue passed by, doo vanishe: and when the heate commeth, they sayle out of their place.

18 They depart from the course of their wonted chanel to other places, they run in vayne, and perishe.

19 They that went to (e) Theman consydered them, and they that went to Saba wayted foz them.

20 But they were confounded in their hope, they came thyther, and were ashamed.

21 Euen suche truely are ye, nowe that ye see my miserie ye are afrayde.

22 Dyd I desyze you to bzyng vnto me, oz to geue me any of your substance?

23 Oz to deliuer me from the enimies hande, oz to saue me from the hand of the tirantes?

24 Teache me, and I wyl hold my tongue: and wherein I haue erred, cause me to vnderstande.

25 Howe strong are the wooydes of trueth? and whiche of you can rebuke oz repzoue them?

26 Doo ye imagine to repzone (f) wooydes, that the talke of the afflicted shoulde be as the wynde?

27 Ye fal vpon the fatherlesse, and digge a pit to ouerthzowe your owne freende.

28 And therefoze be content, and (g) looke nowe vpon me, and I wyl not lye before your face.

29 Turne I pzay you, "be indifferent iudges: turne agayne (and ye shal see) myne vngyltynesse, whether there be any vnrygh-teousnesse in my tongue, oz vayne wooydes in my mouth.

The. vii. Chapter.

1. Iob sheweth the shortnesse and misery of mans lyfe.

1 IS there not an appoynted tyme to man vpon earth? are not his dayes also lyke the dayes of an (a) hyzed seruant?

2 Foz lyke as a bonde seruant desyzeth the shadowe, and as an hyzelyng wouldeth haue the reward of his wooyke:

3 Euen so haue I laboured whole monethes long in vayne, and many a careful nyght haue I tolde.

4 When I layde me downe to sleepe, I sayde, O when shal I aryse? and (b) measuryng the euenyng, I am euen ful with tossyng to and fro vnto the dawnyng of the day.

5 My fleashe (c) is clothed with wozmes, and dust of the earth: my skinne is wythered and become hozrible.

6 My dayes passe ouer moze speedily then a weauers shuttle, and are spent without hope.

7 O remember that my lyfe is but a wynd, and that myne eye shal no moze see pleasures:

8 Yea and the eye that hath seene me, shal see me no moze: foz yet thou (d) fasten thyne eye vpon me, I comme to nought.

9 The cloude is consumed and vanished away: so he that goeth downe to the graue (e) shal comme no moze vp,

10 Noz turne agayne into his house, neyther shal his place knowe him any moze.

11 Therfoze (f) I wyl not spare my mouth, but I wyl speake in the trouble of my spirite, and muse in the bitternesse of my mynde.

12 Am I a sea oz a whale fysshe, that thou keepest me (so) in pzison?

13 When I say, My bed shal comfoz me, I shal haue semme refreshyng by talking to mee selfe vpon my couche:

14 Then feaxest thou me (g) with dreames, and makest me so afrayde through visions,

(a) Can we beare tribulations that are vnsauerie and vnpleasant, seeyng we can not away with thinges that are vnsauerie to the mouth.

(d) Meanyng that he had rather dye, then to deny the words of the holy one, that is, then through his impacience to distrust in gods promise "Heb. If I shoulde prolong my life.

* Or, strength, wysdom, oz law.

(e) The man was one of the twelue princes of Israel, and inhabited the south part of Arabia, of who the region was called Thema, by the which men passe into the whole countreys of Arabia, thinking to finde water there to quenche their thirst, but they are deceiued.

(f) Doo ye goe about by your tauntes to make me deeme that I speake fondly, because I am in this miserable state.

(g) To consider my cause whether I fayne or no. "Heb. Let there be none iniquitie.

(a) Meaning that his case is worse then eyther the hyreling, or bondman.

(b) Declaring his sore paynes, in that eche houre was lothsome & grieuous vnto hym.

(c) Hereby he sheweth why he was so dispised, in that his disease was very strange & horrible.

(d) That is, fasten thy iudgement, whiche is so heauy, that I can not beare it.

(e) Before the general iudgement.

(f) That is, seeing my lyfe vanisheth as the wynde, and that there is no returne after death, I wyl refreshe mee selfe by expressing the greefes of my burdened mynde.

(g) That is, I am in extreme affliction cõtinually nyght and day.

15 That my ſeule wiſheth rather to periſhe and dye, then my bones to remayne.

(h) Seeing I haue ſo litle time to lyue, geue me ſomme reſt.

16 I am weery, I ſhal not lyue alway: (h) O ſpare me then, for my dayes are but vanitie.

(i) As though Iob had ſaid, there is no cauſe why thou ſhouldeſt eſteeme man.

17 What (i) is man that thou doeſt magnifie him? and that thou ſetteſt thy hart vpon him?

18 Thou viſiteſt him early and euery day, euery moment dooſt thou trye him.

(k) Why doeſt thou not ceaſſe to pouniſhe me.

19 Why (k) goeſt thou not fro me, nor letteſt me alone, ſo long tyl I may ſwalow downe my ſpittle?

20 I haue offended, what ſhal I doo vnto thee, O thou preſeruer of menne? Why haſt thou ſet me (as a marke) agaynſt thee, ſo that I am a burden to mee ſelfe?

D 21 Why dooſt thou not pardon my treſpaſſes, and take away myne iniquitie? Beholde nowe muſt I ſleepe in the duſt, and if thou ſeekeſt me in the morneyng, I ſhal not be.

The.viii. Chapter.

1. Bildad ſheweth that Iob is a ſinner, becauſe God pouniſheth the wiked, and preſerueth the good.

A 1 THen anſweared Bildad the Suhite, and ſayde,

2 Howe long wylt thou talke of ſuche thinges? howe long ſhal the wordes of thy mouth be as a (a) mightie winde?

(a) He declareth that thoſe mens words which wil deminiſh any thing fro the iuſtice of God, are but as a puft of winde that vaniſheth away.

3 Doeth God peruert the thing that is lawful? or doth the almightie deſtroy the thing that is right?

4 For ſeeing that (b) thy ſonnes ſinned agaynſt him, did not he ſende them into the place of their iniquitie?

(b) And therefore are iuſtly plagued, but thou rather art more bounde to god, becauſe he hath geuē thee ſpace to repent.

5 If thou wouldeſt nowe reſort vnto God betymes, and make thy prayer to the almightie,

6 If thou wouldeſt liue a pure and godly lyfe: ſhoulde he not awake vp vnto thee immediatly, and make the habitation of thy righteouſneſſe proſperous?

7 Inſomuche that wherin ſoeuer thou haddeſt litle afore, thou ſhouldeſt haue nowe great abundance.

(c) Here Bildad confirmeth his ſayinges by the authority of the fathers.

8 Enquire I pray thee (c) of the former age, and ſearch diligently among their fathers:

(d) That is, lately borne.

9 (For we are but of (d) yeſterday, and conſyder not that our dayes vpon earth are but a ſhadowe.)

10 Shal not they ſhewe thee, and tel thee, and vtter the wordes of their hart?

(e) Meaning that as a ruſh without moyſture can not grow: ſo can not an euyl man lyue, without repentaunce moyſtened with Gods grace.

11 May a (e) ruſhe growe without moyſtneſſe? or, may the graſſe growe without water?

12 No, but whyleſt it is nowe in his greeneneſſe, though it be not cut downe, yet wythe it before any other hearbe:

13 So are the pathes of al that forgeat god, & the hypocrites hope ſhal come to nought.

14 His confydence ſhalbe deſtroyed, and his truſt ſhalbe a (f) ſpiders webbe.

(f) Which is ſpon to day, & to morowe ſwept away: whereto is lykened the houſe of the wicked, his riches & his ſubſtance.

15 He ſhal leane vpon his houſe, but it ſhal not ſtande: he ſhal holde hym faſt by it, yet ſhal it not endure.

16 (But) the greene (tree) in the ſunne ſhooteth forth his branches in the garden.

(g) That is, ſo that there remayneth nothing there to proue whether the tree had growen there or no.

17 The rootes thereof are wrapped about the fountayne, and are folden about the houſe of ſtones.

18 If any plucke it from his place, and it deny, (g) ſayeing, I haue not ſeene thee:

19 Beholde, it wyl reioyce by this meanes, if it may growe in another moulde.

20 Beholde, God wyl not caſt away a vertuous man, neyther wyl he * helpe the vngodly.

* or, take ỳ vngodly by the hande.

21 Thy mouth ſhal he fyl with laughing, and thy lippes with gladneſſe.

22 They alſo that hate thee, ſhalbe clothed with ſhame, and the dwelling of the vngodly ſhal comme to nought.

The.ix. Chapter.

1. Iob declareth the myghtie power of God, and that mans ryghteouſneſſe is nothyng.

1 IOB anſweared, and ſayde,

2 I knowe it is ſo of a trueth: for howe may a man (compared) vnto God be (a) iuſtified?

(a) Iob anſwered to Eliphas & Bildads oratiõs, confeſſing mans iuſtice to be nothing, being compared to God.

3 If he wyl argue with hym, he can not anſweare him one thing of a thouſande.

4 He is wyſe in hart, & mightie in ſtrength: who hath benne ſearce agaynſt him, and hath proſpered?

5 He (b) tranſlateth the mountaynes or euer they be aware, it is he that ouerthroweth them in his wrath.

(b) Here foloweth the infinite power of God, wherby doth appeare mās weakeneſſe the more.

6 He remoueth the earth out of her place, that the pillers thereof ſhake withal.

* or, heyght

7 He commaundeth the ſunne, and it ryſeth not: he cloſeth vp the ſtarres as vnder a ſeale.

(c) These be the names of certayne ſtarres, declaring that the powres of heauenare at his commaundemēt.

8 He him ſelfe alone ſpreadeth out the heauens, and goeth vpon the * waues of the ſea.

9 He maketh the Waynes of heauen, (c) the Orion, the Seuen ſtarres, and the ſecrete places of the ſouth.

(d) Though his woonderous workes be before myne eyes, yet am I not able to comprehend the.

10 He dooth great thinges and vnſearchable: yea and wonders without number.

11 Lo, (d) when he goeth by me, I ſhal not ſee him, and when he paſſeth, I ſhal not perceiue him.

12 If he be haſtie to take away, who wyl make

make him (e) restore it? or who wyl say vnto him, What dooest thou?

13 God wil not withdrawe his anger, and the most mighty doo stowpe vnder him.

14 Howe muche lesse shal I answeare him? or howe shoulde I fynde out my woordes with him?

15 For though I were righteous, yet might I not geue him one woorde againe, but meekely submit mee selfe to him as my iudge.

16 If I had called vpon him, and he had answeared me, (f) yet woulde I not beleeue that he hearde my voyce:

17 He troubleth me so with the tempest, and woundeth me out of measure without a cause.

18 He wil not suffer me to take my breath, but filleth me with bitternesse.

19 If (men wyl speake) of strength, loe he is strong: yf (men wyl speake) of iudgement, who shalbe my pleader?

20 If I wil (g) iustifye mee selfe, mine owne mouth shal condemne me: if I wil be a perfect man, he shal proue me a wicked dooer.

21 (Though) I were perfect, yet I know not my soule, and am weery of my lyfe.

22 This is one poynt, and therefore I sayd, He destroyeth both the perfect & vngodly.

23 And though he slaye sodenly with the scourge, wyl he laugh at the pounishment of the innocent?

24 As for the earth, it is geuen ouer into the hande of the wicked, and he shal (h) couer the faces of the iudges thereof: if not, where is he, or who is he? (that can shewe the contrary?)

25 My dayes are more swyft then a runner, they are gone, & haue seene no good thing.

26 They are passed away as ỹ shippes that be good vnder sayle, and as the Eagle that fleeth to the pray.

27 If I say, I wil forgeat my complayning, I wyl cease from my wrath, and comfort mee selfe:

28 Then am I afraide of al my sorowes, for I know we that thou wylt not iudge me innocent.

29 If I be wicked, why then (i) labour I in vaine?

30 If I washe mee selfe with snowe water, and make myne handes neuer so cleane at the wel:

31 Yet shalt thou * dippe me in the mire, & (k) myne owne clothes shal defyle me.

32 For he that I must geue answeare vnto, and with whom I goe to the lawe, is not a man as I am:

33 Neither is there any dayesman to laye his hande betweene vs.

34 Let him take his rodde away from me, yea let him make me no more afrayde of him,

35 And then shal I answeare him without any feare: but * because I am not so, I holde me stil.

* or, I haue nothing to make for me.

(e) Declaring that God doth al thinges iustly, & is vnsearchable in his dooinges, whiche not one can controle.

(f) A miserable case when man is brought to suche desperatiõ, where as God hym selfe saith, before they cry I wyl heare them.

(g) If I would stand in mine own defence, yet god hath iust cause to condemne me yf he examine myne hart & cõscience.

(h) That they can not see to doo iustice.

(i) As yf he had said, If I be wicked & shalbe iudged as the vngodly, why taryest thou so long to thrust me into the graue, why do I abide al this in vain?

* or, plunge me in the pit.

(k) Shewyng our righteousnesse before god to be nothyng, but as a defiled cloth.

The.x. Chapter.

1. Iob is weerie of his lyfe, and setteth out his frailenesse before God. 20. He desyreth him to stay his hande. 22. A description of death.

1 MY soule is (a) cut of though I liue, I wil powre out my complaint against mee selfe, and wyl speake out of the very * heauynesse of my soule.

2 I wil say vnto God, O (b) doo not condemne me, but shewe me wherefore thou contendest with me?

3 Thinkest thou it wel donne to oppresse me? to cast me of, being the woorkes of thy handes? and to (c) maintayne the counsel of the vngodly?

4 Hast thou fleashly eyes? or dooest thou looke as a man looketh?

5 Or are thy dayes as the dayes of (d) man? and thy yeeres as mans yeeres?

6 That thou makest suche inquisition for my wickednesse, & searchest out my sinne?

7 Thou knowest (e) that I haue not done wickedly, and that none can deliuer me out of thyne hande.

8 Thy handes haue made me, and fashioned me altogeather rounde about, wylt thou then destroy me?

9 Remember, I beseeche thee, that thou madest me as the moulde of the earth, and shalt bring me into dust againe.

10 Hast thou not powred me as it wer milke, and turned me to cruddes like cheese?

11 Thou hast couered me with skinne and fleashe, & ioyned me togeather with bones and sinowes.

12 Thou hast graunted me lyfe, and donne me good: and thy (f) visitation hath preserued my spirite.

13 Thou hast hydde these thynges in thyne hart, (yet) I am sure that thou remembrest this thyng.

14 If I dyd sinne, thou haddest an eye vnto me, and shalt not pronounce me innocent from myne offence.

15 If I haue donne wickedly, wo is me therfore: yf I haue donne righteously, yet (g) dare I not lyft vp my head, so full am I of confusion, and see myne owne miserie.

16 And let it encrease, hunt me as a Lion, but thou wylt returne and shewe thee selfe marueylous vpon me.

* or, bitternesse.

(a) I am more like to a dead man, then to one that liueth.

(b) That is, in thy secret iudgement doo not lay thinges to my charge.

(c) Wylt thou helpe the wicked, and leaue me destitute.

(d) That is, changeable, as though he woulde say, Art thou not the same god that thou wast wont to be? mercyful and good to Iob?

(e) That is, I can not offend, by reason thou kepest me lowe in affliction.

(f) Thy fatherly care and prouidence whereby thou preseruest me.

(g) That is, I wyl walke in meeke humilitie.

" or, plagues.

17 Thou bryngest freshe " witnesse agaynst me, and thy wrath increasest thou vppon me: diuers and many are the plagues that I am in.

18 Wherefore hast thou brought me out of the wombe? O that I had perished, and that no eye had seene me.

19 And that I were as though I had not benne, but brought from the wombe to the graue.

20 Are not my dayes fewe? Let hym then leaue of from me, and let me alone, that I may comfort mee selfe a litle,

D

21 Before I goe (thyther from whence) I shal not turne agayne, euen to the land of darknesse and shadowe of death:

22 Yea a lande as darke as darknesse it selfe, and into the shadowe of death where is (k) none order, but the light (is there) as darknesse.

(k) That is, no difference betweene light and darknes.

The. xi. Chapter.

1. Iob is vniustly blamed of Sophar. 7. The maiestie of God can not be searched. 14. God is mercyful to the repentant. 18. The godly shal lyue in safetie.

1 THen answeared Sophar the Naamathite, and sayde,

A

2 Shoulde not (he that maketh) many woordes be answeared? Shoulde he that (a) bableth much be commended therein?

(a) For not he that speaketh muche, but he that speaketh truely, speaketh wel.

3 Shoulde thy lyes make men holde theyr peace? and when thou mockest (others) shal no man make thee ashamed?

4 For thou hast sayde, (b) My doctrine is pure, and I am cleane in thyne eyes.

(b) Here Sophar layeth to Iobs charge wordes that he spake.

5 But O (c) that God woulde speake, and open his lippes agaynst thee,

(c) Sophar goeth about to proue Iob to be iustly plagued.

6 That he myght shewe thee the (d) secrets of wysedome, howe thou hast (deserued) double, according to right: Knowe therefore that God hath forgotten thee for thyne iniquitie.

(d) Whiche is not to stande in iustifying thee selfe.

7 Art thou hable to finde out (the secrets of) God? Or wylt thou attayne to the perfectnesse of the almyghty?

8 He is (e) hygher then heauen, what art thou hable to doo? deeper then the hel, how wylt thou then knowe him?

(e) If man be not hable to comprehend the height of heauen, the deapth of hel, the length of the earth, & the breadth of the sea, whiche are but creatures, howe can he attayne to the perfect knoledge of the creatour?

9 The measure of hym is longer then the earth, and broder then the sea.

10 Though he turne al thynges vpsyde downe, close them in, or gather them together, who wyl turne him from his purpose?

11 For it is he that knoweth vayne men, he seeth their wickednesse also, shoulde he not then consyder it?

12 Yet vayne man woulde be wyse, though man (newe) borne, is like a wylde asses coult.

13 If thou preparedst thyne hart, and liftedst vp thyne handes towarde hym:

14 If thou wouldest put away the wickednesse whiche thou hast in hande, so that no vngodlynesse dwel in thy house:

C

15 Then myghtest thou (f) lyft vp thy face without " shame, and then shouldest thou be sure, and haue no neede to feare.

(f) Suche are the quiet mindes of those that truely repent

" or, spottes.

16 Then shouldest thou forgeat thy miserie, and thynke no more vpon it, then vpon the waters whiche passeth by.

17 Then shoulde thy " lyfe be as cleare as the noone day, thou shouldest shine foorth, and be as the morning.

" or, age.

18 Then myghtest thou be bolde, because there is hope, and take thy rest quietly, as compassed with a trenche.

19 Then mightest thou lye downe, and none to make thee afrayde, yea many one should make suite vnto thee.

20 As for the eyes of the vngodly, they shall fayle, and they shal not escape, and theyr hope (shalbe) sorowe of mynde.

The. xii. Chapter.

1. Iob accuseth his freendes of ignorance. 7. He declareth the myght and power of God. 17. And howe God changeth the course of thynges.

1 SO Iob answeared, and sayd,

2 Then no doubt ye are the people, and (a) wysedome shal perishe with you.

(a) As though he shoulde say, your wysdome exceedeth al other, and when ye die, al wysdome shoulde perishe with you.

3 But I haue " vnderstandyng as wel as ye, and am not inferiar to you: yea, who knoweth not these thynges?

" Or hart.

4 I am as one mocked of his neyghbour, who calleth vpon GOD, and he heareth him: the iust and the vpryght is laughed to scorne.

(b) That is, as he that despiseth the lyght in the night season may soone stumble, so they that refuse the afflicted which thinne before gods face, do geat to them selues his wrath to their peril.

5 Being as a light (b) despised in the harts of the riche, and as one redy to fal.

6 The houses of robbers are in wealth and prosperitie, and they that malitiously meddle agaynst God, dwelle without care in those thynges that God hath (c) geuen rychely with his hande.

(c) The Hebrewe reade, whom God inwith his hand.

7 Aske the catayle, (d) and they shal enfourme thee: the foules of the ayre, & they shal tel thee.

(d) For euen the catayle, and al creatures do declare godspower, as it is sayde, The heauens declare the glory of God.

8 Speake to the earth, and it shal shewe thee: or to the fyshes of the sea, and they shal certifye thee.

9 What is he, but he knoweth that the hand of the Lorde made al these?

10 In

(f) For God dooth not onely create his creatures, but also nourisheth, cherisheth, and preserveth them styl.

10 In whose hande is the (f) soule of euery lyuyng thyng, and the breath of al mankynde?
11 Dooth not the eares deserne the woordes? and the mouth taste the meate?
12 Among olde persons there is wisdome, and in age is vnderstandyng.
13 Yea with (God) is wysedome & strength, counsel and vnderstanding.

(g) Here Iob proueth that nothing is comparable to gods power, or can preuayle against it.

14 Beholde, (g) if he breake downe a thing, who can set it vp againe? if he shut a thing, who wyl open it?
15 Behold, if he withholde the waters, they drye vp: yf he let them goe, they destroy the earth.
16 With hym is strength and wysedome: both the deceiuer and he that is deceiued are (h) his.

(h) He sheweth that nothing is done in this world without gods wyl and ordinance.

17 He caryeth away the wyse menne as it were a spoyle, & maketh the iudges fooles.
18 He looseth the rule of kynges, and gyrdeth their loynes with a bonde.
19 He leadeth away the great menne into captiuitie, and turneth the myghtie vpside downe.
20 He stoppeth the mouth of them that speake trueth, and disapointeth the aged of their vnderstandyng.
21 He powreth contempt vpon princes, and maketh the strength of the myghtie weake.
22 Looke what lyeth hyd in darknesse, he declareth it openly, and the very shadowe of death bryngeth he to lyght.
23 He increaseth the people, and destroyeth them, he maketh them to multiply, and diminisheth them.
24 He taketh away the hart of them that be heades of the people of the earth, and causeth them to wander in the wyldernesse out of the way.
25 They grope in the darke without lyght, and he maketh them to stacker lyke a drunken man.

The. xiii. Chapter.

20. Iob prayeth vnto God that he woulde not handle hym rygorously.

1 LO, (a) al (this) haue I seene with myne eye, heard with mine eare, and vnderstande it.

(a) Meaning, I knowe the power of god aswel as you.

2 What ye knowe, that same doo I knowe also, neyther am I inferior vnto you.
3 Neuertheless, I talke with the almighty, and my desyre is to commune with God.
4 As for you ye are woorkemaisters of lyes, and (b) vnprofitable phisitions altogeather.

(b) That is, you are vnmeete for my disease, which seeke not the medicine to cure it, but rather to encrease it, with your lies and tales to trouble me.

5 Moulde GOD ye keapt your tongue, for then myght ye be taken for wyse menne.
6 Nowe heare my reasonyng, and ponder the argument of my lyppes.
7 Wyl you speake (c) wickedly for Gods (defence) and talke deceitfully for his (cause?)
8 Wyl ye accept the person of hym? or wyl ye contende for God?
9 Shal that helpe you when he calleth you to reckening? or as one man mocketh another, doo ye so mocke hym?
10 He shal surely reproue you, if ye doo secretly accept any person.
11 Shal not his excellencie make you afraid? shal not his feare fal vpon you?
12 Your (d) remembrance is lyke vnto dust, and your bodyes lyke the clay.
13 Hold your tongues before me, that I may speake, and let comme on me what wyl.
14 Wherfore doo I (e) teare my fleash with my teeth, and (f) put my soule in myne handes?
15 Lo, though he slay me, yet wyl I trust in him: but I wyl reproue myne owne wayes in his syght.
16 He shalbe my saluation: for there may no (g) hypocrite comme before hym.
17 Heare diligently my woordes, and ponder my sayeinges with your eares.
18 Behold, now haue I prepared my iudgement, and knowe that I shalbe founde (h) righteous.
19 What is he that wil (i) goe to lawe with me? if I nowe holde my tongue, I dye.
20 Neuertheless, doo not these two things vnto me, and then wyl I not hyde mee selfe from thee:
21 Withdrawe thyne hande farre from me, and let not the feareful dread of thee make me afrayde.
22 Then cal, and I wyl answeare: or let me speake, and geue thou me an answeare.
23 Howe many are my misdeedes & sinnes? let me knowe my trangressions and offences.
24 Wherfore hydest thou thy face, and holdest me for thyne enimie?
25 Wylt thou breake a leafe driuen to and fro, and wylt thou pursue the drye stubble?
26 For thou layest sharpely to my charge, and pounishest me for the sinnes of my youth.
27 Thou puttest my feete also in the (k) stockes, and lookest narowly vnto al my pathes, and makest the print thereof in the heeles of my feete:
28 And I as a rotten thing doo consume away, as a garment that is moth eaten.

(c) Marke what I shal lay agaynst you, for I blame you not in that ye declare gods power, but because you fayne a carnal and humane iustice to be in him: and so of true thinges, ye conclude lyes.

(d) Your fame shal comme to nothyng.

(e) That is, sore vexe and torment mee selfe as though I shoulde rent and teare my fleashe with teeth.

(f) That is, to set my life in dangers.

(g) Here it appeareth that Iobs trust & hope in God was not al perished, discharging him selfe of kypocrisie wherewith they charged hym.

(h) That is, not condemned for my sinnes, as you doo reason.

(i) To proue that God plagueth me for myne offences.

(k) Thou makest me thy prisoner, and doest so oppresse me, that I can not stirre hande nor foote.

The.xiiii. Chapter.

1. Iob deſcribeth the ſhortneſſe and miſerie of the lyfe of man. 14. Hope ſuſtayneth the godly. 22. The condition of mans lyfe.

A 1 MAN that is borne of a woman hath but a ſhort tyme to liue, and is ful of miſerie.

(a) This expreſſeth mãs ſhortneſſe of lyfe, and the vnſtableneſſe therof, being compared to a floure, to a ſhadow, and to the graſſe in the fielde.

2 He commeth vp, and is cut downe (a) like a floure: he fleeth as it were a ſhadowe, and continueth not.

3 Doeſt thou (b) open thyne eyes vpon ſuch one, and bringeſt me into thy iudgement?

4 Who can make it cleane that commeth of an vncleane thing? no body.

5 The dayes of man ſurely are determined, the number of his monethes are knowen onely vnto thee, thou haſt appoynted him his bondes whiche he can not goe beyonde.

(b) Meaning, that ſeeyng man is ſo frayle, he ſhoulde not handle hym ſo extremely.

6 Go from him, that he may reſt, vntyl his day (c) comme whiche he looketh for, lyke as an hyrcling dooth.

(c) That is, death, which he deſireth, as the hireling wayteth in the ende of his labour to receiue his wages.

7 For if a tree be cut downe, there is ſome hope yet that it wyl ſprout & ſhoote forth the branches agayne.

8 Though the roote of it be waren olde in the earth, and the ſtocke thereof be dead in the groũde:

9 Yet when it getteth the ſent of water, it wyl budde and bring forth bowes, lyke as a tree that is planted.

(d) Iob ſaith not this as hauing no hope of immortalitie, but as one ſore tormented.

10 (d) But as for man, when he is dead, periſhed, and conſumed away, what becommeth of him?

11 As the waters paſſe from the ſea, and as the ſtudde decayeth and dryeth vp:

12 So man after he is aſleepe riſeth not, he ſhal not wake tyl the heauens be no more, nor ryſe out of his ſleepe.

13 O that thou wouldeſt hyde me in the graue, and kepe me ſecrete, vntil thy wrath were paſt, & to appoynt me a time wherein thou mighteſt remember me.

14 May a dead man lyue agayne? All the dayes of my lyfe wyl I wayte ſtyl, tyl my changing ſhal comme.

(e) Thou pla geſt me now, yet when thou ſhalt cal me vp at domes day, I ſhal anſwere thee, for thou art merciful.

15 Thou ſhalt (e) cal (me) and I ſhal anſweare thee, " deſpiſe not thou the worke of thyne owne handes.

" or, thou ſhalt loue.

16 For now thou (f) numbreſt al my goinges, and geueſt no delay vnto my ſinne.

(f) That is, thou haſt al my deedes numbred, ſpare me therefore.

17 Myne iniquitie is ſealed vp as it were in a (g) bagge, & thou addeſt (punniſhment) vnto my wickednes.

(g) Thou keepeſt al my ſinnes in ſtore, and ſuffreſt none vnpouniſhed

18 The mountaynes fal away at the laſt, the rockes are remoued out of their place.

19 The waters pearſe through the very ſtones by litle and litle, the ſtudes waſhe away the gravel and earth: ſo ſhalt thou deſtroy the hope of man.

20 Thou preuayleſt ſtil againſt him, ſo that he paſſeth away: thou chãgeſt his " eſtate, and puttest him from thee.

" or, face.

21 And whether his chyldren comme to wooſhip or no, he can not tel: and if they be menne of lowe degree, he knoweth not.

D

22 But whyle his (h) fleaſhe is vpon him, it muſt haue ſorowe: and his ſoule ſhal mourne within hym.

(h) Whyle he lyueth.

The.xv. Chapter.

1. Eliphas blameth Iob, becauſe he chalengeth wyſedome and puriteneſſe to hym ſelfe.

1 THen anſweared Eliphaz the Themanite, and ſayde,

A

2 Shal a wyſe mans anſweare be as the winde, and fyl his belly with the (a) winde of the eaſt?

(a) Woordes to no effect ſpoken, are lykened to the eaſt wind, which drieth vp the moyſture as ſoone as it falleth: So fooliſh wordes vaynely periſhe aſſoone as thei be ſpoken.

3 Shal he reprooue with a wooꝛd that is nothing wooꝛth, and ſpeake the thinges which can do no good?

4 Surely thou haſt caſt of feare, and refrayneſt prayer before God.

5 For thy mouth ſetteth fooꝛth thyne owne iniquitie, ſeyng thou haſt choſen the tongue of the craftie.

6 Thyne owne mouth condempneth thee, and not I: yea thyne owne lippes ſhape an anſweare againſt thee.

B

7 (b) Art thou the firſt man that euer was borne? or waſt thou made before the hylles?

(b) That is, art thou ſo ancient, that al wiſdome is in thy head?

8 Haſt thou heard the ſecrete counſel of god? & doeſt thou reſtraine wiſdome to thee ſelf?

" or, is ther any ſecrete thing within thee?

9 What knoweſt thou that we knowe not? and what vnderſtandeſt thou, but we can the ſame?

10 With vs are both old & aged menne, yea ſuch as haue lyued longer then thy father.

(c) As one ſtandyng in thyne owne conceit.

11 Thinkeſt thou it a ſmal thing of the conſolations of God? " with thee is a lyeing wooꝛde.

(d) So reade, anſwearing him, at thy pleaſure: the Hebrue is, anſwearing him in thy ſpirite.

12 Why dooth thyne (c) hart ſo bewitche thee? and whereforе wincheſt thou with thyne eyes,

13 That thy minde is ſo (d) puft vp againſt God, & letteſt ſuche wooꝛdes goe out of thy mouth?

14 What is man, that he ſhould be cleane? and he whiche is borne of a woman, whereby he might be righteous?

" or, among his ſaintes there is none without fault.

15 Beholde he dooth not " truſt his ſaintes, yea the heauens are not cleane in his ſyght:

16 Howe muche more then an abominable and vile man, whiche (e) drinketh wickednes lyke water.

(e) Whiche hath a deſire to ſinne, as he that is thirſtie to drinke.

17 I wyl tel thee, heare me, and I wil ſhewe thee that I haue ſeene:

18 Whiche wyſe menne haue told, and haue not hidde that whiche they receiued from their fathers:

19 Vnto

19 Unto whom alone the earth was geuen, and no ſtranger went among them.

(f) Here he repeateth certaine places of the leuitical lawe for his proofe, whiche in deede the fathers ſo ſpake, but did not vnderſtande them as Eliphaz dyd.

20 The (f) vngodly ſorowoeth al the dayes of his lyfe, as it were a woman with child, and the (g) number of a tyrantes yeeres are vnknowen.

(g) He ſhalbe alwayes in feare day & night, not knowyng any thing certayne.

21 A feareful ſounde is (euer) in his eares, and when he is in peace, the deſtroyer ſhal come vpon him.

22 He beleeueth neuer to be deliuered (h) out of darkneſſe: for the ſwoord is alwayes before his eyes.

(h) That is, out of the troubles and feares which fal vpon him

23 He wandreth abroade for bread where it is, knowyng that the day of darkneſſe is redy at his hande.

24 Trouble and anguiſhe wyl make him afrayde, they ſhal preuayle agaynſt hym, as a kyng with his armie.

(i) That is, abundance of ryches hath made him ſo proud, that he forgetteth God.

25 For he hath ſtreatched out his hande agaynſt God, and armed him ſelfe agaynſt the almighty.

26 He runneth proudly vpon him, and with a ſtiffe necke fyghteth he againſt him.

27 Where as he (i) coureth his face with fatneſſe, and maketh his body wel likyng.

28 Therefore ſhal his dwellyng be (k) in deſolate cities, and in houſes whiche no man inhabiteth, but are becomme heapes of ſtones.

(k) That is, he ſhal haue no certayne and ſure place to dwel in.

29 He ſhal not be riche, neither ſhal his ſubſtance continue, neither ſhal the proſperitie thereof be prolonged vpon the earth.

30 He ſhal neuer depart out of darkneſſe, the flame (l) ſhal drie vp his branches, with the blaſt of the mouth (of God) ſhal he be taken away.

(l) That is, ſuch bleſſing as god gaue hym, ſhalbe turned into curſing.

31 He beleeueth not that he erreth in vanitie, and yet vanitie ſhalbe his recompence.

32 He ſhal periſhe afore his time be worne out, and his (m) branche ſhal not be greene.

(m) That is, his progenie or offspring ſhal not continue.

33 He ſhalbe plucked of as an vntimely grape from the vine, and ſhal let his flowre fal as the oliue dooth.

34 For the congregation of hypocrites ſhalbe deſolate, and the fyre ſhal conſume the houſes of ſuche as are greedy to receiue gyftes.

35 He conceiueth trauayle, and beareth vanitie, and their belly bryngeth forth deceipt.

The. xvi. Chapter.

I. Iob moued by the importunacie of his freendes, 7. counteth in what extremitie he is, 19. and taketh God to witneſe of his innocencie.

(a) For they more bite him with cruel wordes then comfort hym.

1 Iob answeared, and ſayde,
2 I haue oft times heard ſuch thinges: (a) miſerable geuers of comfort are ye, al the ſort of you.
3 * Shal not vayne woordes comme yet to an ende? or what maketh thee bolde ſo to anſweare?
4 I coulde ſpeake as ye doo alſo: but would God that your (b) ſoule were in my ſoules ſteade, then coulde I frame woordes for you, and ſhake my head at you:
5 I would ſtrengthen you with my mouth, and releaſe your (payne) with the talking of my lippes.
6 For al my woordes my ſorowe wyl not ceaſſe: and (c) though I holde my tongue, what am I eaſed?
7 But nowe he hath made me weery, thou haſt made deſolate al (d) my congregation.
8 And that thou (e) haſt fylled me with wrinckles, my fleſhe is recorde, and my leanenеſſe ryſeth vp agaynſt me, and beareth witneſſe thereof in my face.
9 His wrath hath torne (me,) he hateth me, and gnaſheth vppon me with his teeth: myne enimie looketh fiercely vppon me with his eyes.
10 They haue opened their mouthes wyde vpon me, & (f) ſmitten me vpon the cheeke deſpitefully, they geather them ſelues together agaynſt me.
11 God hath ſhut me vp with the vngodly, and deliuered me (g) into the handes of the wicked.
12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, he hath al to ſhaken me, and ſet me as a marke for him ſelfe.
13 His (h) archers compaſſe me rounde about, he woundeth my raines, and dooth not ſpare, my * bowels hath he (i) powred vpon the grounde.
14 He hath geuen me one wounde vpon another, and is fallen vpon me like a giant.
15 I haue ſowed a ſackcloth vpon my ſkinne, and wallowed my ** head in the duſte.
16 My face is wythered with weeping, and in myne eyes is the ſhadowe of death.
17 Howbe it there is no wickednеſſe in my handes, but my prayer is cleane.
18 O earth couer not thou my blood, and let my crying fynde no roome.
19 For loe, my witneſſe is heauen, and he that knoweth me is in the height.
20 My freendes geue me many woordes to ſcorne, and myne eye powreth out teares vnto God.
21 O that a body myght pleade with God, as one man dooth with another.
22 Yet the number of my yeeres is comme, and the way that I muſt goe, is at hande, from whence I ſhall not turne agayne.

(b) Woulde ye ſuffered that whiche I ſuffer?

(c) For God wyl haue his pleaſure ouer me.

(d) My houſe holde, children, and ſubſtance.

(e) Not by reaſon of yeres, but by reaſon of my greefe, ſhewing his extreme paines

(f) That is, deſpitefully handled me, whiche ſtriking on the cheeke ſignifieth.

(g) To proue him, and not to deſtroy him.

(h) His plagues and afflictions wherewith he vexeth me.

(i) God hath not only ſtricken outwardly my body and al my ſubſtance, but alſo touched my inwarde partes.

* or, woords of winde.

* or, gall.

** Hebre. horne.

(a) In al Iobs extreme afflictions, yet this one made the reſt moſt greeuous, that they that ſhould chearfully comfort him, did cruelly vexe him and mocke him.

" or, mockers.

(b) That is, make promiſe with me O God, that I may talke with thee, for I wyl not reaſon with them, for they are fooles.

(c) That they can not vnderſtand the cauſe of my puniſhmēt: but iudge me wicked, not knowing thy wyſdom, wherby thou doeſt afflict thy children.

" or, tabyet.

(d) Though the godly ſee them ſelues afflicted of god as the wicked are, yet they diſpaire not, knowing that the iuſt alſo are puniſhed for proofe of them.

" or, come nowe.

(e) Seeing I am but corruption.

The. xvii. Chapter.

1. Iob ſayth that he conſumeth away, and yet dooth patiently abyde it. 10. He exhorteth his freendes to repentance, 13. ſhewing that he looketh but for death.

1 MY breath is corrupt, my dayes are ſhortened, I am harde at deathes dooze.

2 (a) " Frowarde men are with me, and myne eye muſt continue in the bitterneſſe of them.

3 O deliuer me, and (b) looke out one to be my ſuretie in thy ſyght: what is he that knoweth who wyl promiſe for me?

4 For thou haſt withholden their hartes (c) from vnderſtandyng, therefore ſhalt thou not ſet (them) vp on hygh.

5 He that ſpeaketh flatterie to his freende, the eyes of his chyldren ſhal fayle.

6 He hath made me a bywoorde of the people, where as afore I was their " ioy.

7 Myne eye is dimme for very heauyneſſe, and al my ſtrength is like a ſhadowe.

8 Vertuous men therefore ſhal wel conſyder this, and the innocent ſhal take part agaynſt the hypocrite.

9 The ryghteous alſo wyl (d) keepe his way, and he that hath cleane handes wyl euer be ſtronger and ſtronger.

10 As for al you, turne you, and " great you hence, (I pray you,) ſeeing I can not fynde one wyſe man among you.

11 My dayes are paſt, and my counſayles and thoughtes of my hart are vaniſhed away,

12 Changing the nyght into day, and the lyght approching into darkneſſe.

13 Though I tary neuer ſo muche, yet the graue is my houſe, and I haue made my bed in the darke.

14 I ſayde to corruption, Thou art my father: and to the wooꝛmes, You are my mother, and my ſyſter.

15 (e) Where is then nowe my hope? or who hath conſydered the thing that I looke for? (My hope) ſhal goe downe with me into the pit, and lye with me in the duſt.

The. xviii. Chapter.

1. Bildad rehearſeth the paines of the vnfaythful and wicked.

1 THen anſweared Bildad the Suhite, and ſayde,

2 When wyl ye make an ende of your woorꝺes? Marke wel, and then we wyl ſpeake.

3 Wherfore are we counted as beaſtes, and reputed ſo vyle in your ſight?

4 He deſtroyeth him ſelfe with his anger: ſhal the earth be forſaken, or any ſtone remooued out of his place (a) becauſe of thee?

5 Yea the light of the vngodly ſhalbe put out, and the ſparke of his fyre ſhal not ſhine.

6 The (b) light ſhalbe darke in his dwelling, & his candel ſhalbe put out with hym.

7 The ſteppes of his ſtrength ſhalbe reſtrained, and his owne counſaile ſhal caſt him downe:

8 For his feete are taken (as it were) in the net, and he walketh vpon the ſnares.

9 The grinne ſhal take him by the heele, and the thirſtie of blood ſhal catche him.

10 The ſnare is laide for him in the ground, and a pitfal in the way.

11 Fearefulneſſe ſhal make hym afraide on euery ſyde, and ſhal driue him to his feete.

12 (c) Hunger ſhalbe his ſtrength, and deſtruction ſhalbe redy at his ſyde.

13 He ſhal (d) eate the ſtrength of his owne ſkinne, euen the fyrſt borne of death ſhal eate his ſtrength.

14 His hope ſhalbe rooted out of his dwelling, and ſhal bring him to the (e) kyng of feare.

15 (Other men) ſhal dwel in his houſe, and it ſhalbe none of his, and brimſtone ſhalbe ſcattered vpon his habitation.

16 His rootes ſhalbe dryed vp beneath, and aboue ſhal his branche be cut downe.

17 His remembrance ſhal perithe from the earth, & he ſhal haue no name in ỹ ſtreete.

18 They ſhal driue hym from the (f) lyght into darkneſſe, and chaſe him cleane out of the worlde.

19 He ſhal neither haue " children nor kinſfolkes among his people, no nor any poſteritie in his dwellinges.

20 They that comme after him, ſhalbe aſtonyed at (g) his day, and " they that goe before ſhalbe afrayde.

21 Suche are nowe the dwellinges of the wicked, and this is the place of him that knoweth not God.

(a) That is, ſhal God change the accuſtomed order of his operation for thee: and not afflict the wicked as his order is?

(b) His wyſdome ſhal periſhe, and from this place vnto the ende of the Chapter, Bildad goeth about to proue Iob wicked, becauſe god plageth him, as he dooth the wicked man.

(c) That is, he ſhal not attayne to that whiche he deſireth, for al his power and might ſhalbe taken away by hunger.

(d) Meanyng the vngodly ſhalbe the deſtruction of the ſtrength of his owne ſkinne, that is, of his children and poſteritie.

(e) Whiche is death, the moſt feareful and terrible of al thinges

(f) From proſperitie to aduerſitie.

" or, ſonne nor nenieu,

(g) That is, at his fal.

" or, elders, or auncientes.

The. xix. Chapter.

1. Iob reproueth his freendes, 15. and reciteth his miſeries and greeuous paines. 25. He aſſureth him ſelfe of the general reſurrection.

1 IOb anſweared, and ſayde,

2 Howe long wyl ye vexe my ſoule, and trouble me with woorꝺes?

3 Loe, tenne times haue ye reproched me, and are not aſhamed, but haue laughed me to ſcorne.

4 Be it that I haue erred in deede, mine error

rour then remayneth with mee (a) selfe.
5 But if ye wyl aduance your selues against me, & rebuke me for the shame that is come vpon me:
6 Know this then, that it is (b) God which hath ouerthrowen me, and hath compassed me with his net.
7 If I complayne of the violence that is donne vnto me, I can not be heard: and if I cry, there is no sentence geuen with me.
8 He hath hedged vp my way that (c) I can not passe, and he hath set darknesse in my pathes.
9 He hath spoyled me (d) of myne honour, & (e) taken the crowne away from my head.
10 He hath destroyed me on euery side, and I am * gonne: my hope hath he taken away, as a tree pluckt vp by the roote.
11 His wrath is kyndeled against me, he taketh me as though I were his enimie.
12 His (f) menne of warre comme togeather, whiche made theyr way ouer me, and besieged my dwellyng rounde about.
13 He hath put my brethren farre awaye from me, and myne acquayntance are also become strangers vnto me.
14 Myne owne kinsfolkes haue forsake me: and my best acquaynted haue forgotten me.
15 * The seruantes and maydens of myne owne house tooke me for a stranger, and I am become as an aliant in theyr sight.
16 I called my seruant, and he gaue me no answeare: (no though) I prayed hym with my mouth.
17 Myne owne wyfe myght not abyde my breath, (though) I prayed her for the chyldrens sake of myne owne body.
18 Yea, the * young men despised me, and when I rose, they spake euyl vppon me.
19 All my most familiars abhorred me: and they whom I loued best, are turned against me.
20 My bone cleaueth to my skynne, and to my fleash, only there is leaft me the skinne about my teeth.
21 Haue pitie vpon me, haue pitie vpon me, O ye my frendes, for the hande of God hath touched me.
22 Why do ye persecute me as God (doth) and are not satisfied with my fleashe?
23 O that my woordes were now wrytten, O that they were put in a booke,
24 And grauen with an iron penne in lead, or in stone, to continue.
25 For I am sure that my redeemer liueth, and that I shal (g) ryse out of the earth in the latter day.
26 And * shalbe couered agayne with my skynne, and shal see God in my fleashe:
27 Whom I mee selfe shal see, and myne eyes shal beholde, and none other for me: this my hope is layde vp in my bosome.
28 But ye sayd, Why is he persecuted, and there was a deepe matter in me?
29 (h) But beware of ye sword: for the sword wyl be auenged of wickednesse, and be sure that there is a iudgement.

(a) Asthough he would say what haue you to doo with that, the fault is myne, and not yours.
(b) He declareth that his afflictiō cometh of god, though he be not able to fele the cause in him selfe.
(c) That is, I can not goe from these my afflictiōs.
(d) That is, of my riches & substance.
(e) That is, destroyed my chyldren: for the crowne of the aged are childers children, as it is in the prouerbes.
* or, vndonne.
(f) That is his great plagues layd on me.
* or, they that dwelt with me.
* or, folkes.
(g) Somme reade, that he shal stand last on the earth, meanyng, that Christe shal come at the latter ende vnto iudgement, & raise vp them that ly in the dust
* or, though after my skynne the woormes destroy this body, yet shal I, &c.
(h) That is, the iudgmēt of god, the reuenger of iniquitie: meaning, though their wicked endeuortoke place nowe, yet god wyl hereafter cōsider him, & be reuenged of the euyl.

The. xx. Chapter.

1. Sophar sheweth that the wicked and the couetous shal haue a short end, 22. though for a tyme they florishe.

1 THen answeared Sophar the Naamathite, and sayde,
2 For the same cause do (a) my thoughtes compel me to answeare, and therefore make haste.
3 I haue (sufficiently) heard the (b) checking of my reproofe, therfore the spirite of my vnderstanding causeth me to answere.
4 Knowest thou not this of olde, and since God placed man vpon earth,
5 (c) That the gladnesse of the vngodlye hath ben short, & that the ioy of hypocrites continued but the twynckling of an eye?
6 Though he be magnified vp to the heauen, so that his head reacheth vnto the cloudes:
7 Yet he perisheth for euer lyke his doung, (in so muche) that they whiche haue seene hym, shal say, Where is he?
8 He shal vanishe as a dreame, so that he can no more be founde, and shal passe away as a vision in the nyght.
9 (So that) the eye whiche saw him before, shal haue no more sight of him, & his place shal * knowe hym no more.
10 His children shal please the poore, and his handes shal restore theyr goodes.
11 From his youth his bones are ful of sinnes, whiche shal lye downe with him in the * earth.
12 When wickednesse was sweete in his mouth, he hyd it vnder his tongue.
13 That he fauoured, that would he not forsake, but keapt it close in his throte.
14 The bread that he dyd eate, is turned to the poyson of serpentes within his bodye.
15 The riches that he deuoured shal he parbreake agayne: for God shal draw them out of his belly.
16 He shal sucke the gal of serpentes, and the adders tongue shal slaye hym:
17 So that he shal no more see the ryuers and brookes of hony and butter.
18 The thyng he hath laboured for, shal he restore, and (d) shal not eate of it: great trauaile shal he make for riches, but he shal not

(a) Because Iob bragged of his innocēcie (as they thought) Sophar enterrupted his talke, as though he bosted in vayne, for that God accepteth none but the repētant sinner.
(b) For two causes Sophar spake: one, because Iob in answering toucheth hym: and for that he deemed his knowledge sufficient to answeare agayne.
(c) Sophar euen to the ende of this chapter, alleageth true sentēces: but he erreth, in that he thought Iob for impietie and hypocrisie to be plagued.
* or, see.
* or, dust.
(d) For euyl gotte goodes god wyl some take away, & restore to them from whom they were craftely spoyled and rauened.

not enioy them,
19 Because he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them.
20 Because he could not perceiue when his belly was wel, through his greedy desire he shal not escape.
D 21 There (e) shal none of his meate be left, therefore shal no man looke for his goodes.
22 When he had plenteousnesse of euerye thyng, yet was he poore, though he was helped on euery side.
23 And it shal comme to passe, that wherewith he purposed to fil his belly, God shal powre the furie of his wrath thereon, and shal cause his indignation to raigne vppon hym, and vpon his meate.
24 He shal flee from the iron weapon, and the bowe of steele shal stryke hym through.
25 The swoorde is drawen out, and goeth through the body, and glystereth of his gal: so feare shal comme vpon hym.
26 Al darknesse shalbe hyd in their secrete places, (f) an vnkindeled fire shal consume hym: and looke what remayneth in his house, it shalbe destroyed.
27 The heauen shal (g) declare his wickednesse, and the earth shal take parte agaynst hym.
28 The substance that he hath in his house shalbe taken away, and perishe in the day of the Lordes wrath.
29 This is the portion that the wicked man shal haue of God, and the heritage (that he may looke for) of God, because of his (h) woordes.

(e) That is, his heyres & executours shal gape in vayne.
(f) That is, fire frō heauen: & here Sophar toucheth Iob, for that his freendes and chyldren were consumed by fire.
(g) There is nothing hyd that shal not be opened, & the earth shal eyther be vnfruitful or bring forth things hurtful to the wicked.
(h) Spoken agaynst god.

The. xxi. Chapter.

1. Iob declareth howe the prosperitie of the wicked maketh them proude, 15. insomuche that they blaspheme God.

A 1 IOb answeared, and sayde,
2 HEare diligently my woordes, & that shalbe in steade of your consolations.
3 Suffer me that I maye speake, and when I haue spoken, mocke on.
4 Is it with (a) man that I make this disputation? whiche if it were so, shoulde not my spirite then be in sore trouble?
5 Marke me, and be abashed, and (b) laye your hande vpon your mouth.
6 For when I consyder, I am afraide, and my fleashe is smytten with feare.
7 Wherefore doo wicked men lyue, come to their olde age, and encrease in rychesse?
8 Their chyldren lyue in their sight, and their generation before their eyes.
9 Their houses are safe from al feare, and the rodde of God is not vpon them.
10 Their bullocke gendereth, and that not out of tyme, their cowe calueth, and is not vnfruitful.
11 They sende foorth their chyldren by flockes, and their sonnes daunce.
12 They beare with them tabrets and harpes, and reioyce in the sounde of the instrumentes of musicke.
13 They spend their dayes in wealthinesse, but (c) sodaynely they goe downe to the graue.
14 They say also vnto God, (d) Go from vs, we desire not the knowledge of thy wayes.
15 Who is the almyghtye, that we shoulde serue him? and what profite should we haue yf we should pray vnto hym?
16 Loe, there is vtterly no goodnesse in their hande, therfore wyl I not haue to do with the counsayle of the vngodly.
17 Howe oft shal the (e) candle of the wicked be put out, and their destruction come vpon them? D what sorowe shal God geue them for their part in his wrath?
18 Yea, they shalbe euen as haye before the wynde, and as chaffe that the storme caryeth away.
19 God wyl laye vp the sorowe of the (father) for his chyldren: and when he rewardeth hym, he shal knowe it.
20 Their owne miserie shal they see with their eyes, and drynke of the fearful wrath of the almyghty.
21 For what careth he for his house after his death, when the (f) number of his monethes is cut short?
22 Seeyng God hath the hyghest power of al, who can teache hym any knowledge?
23 (g) One dyeth in his ful strength, being in al ease and prosperitie.
24 His breastes are ful of mylke, and his bones runne ful of marowe.
25 Another dyeth in the (h) bytternesse of his soule, and neuer eateth with pleasure.
26 They shal sleepe both alike in the earth, and the wormes shal couer them.
27 Beholde, (i) I knowe what ye thynke, yea and the subtiltie that ye imagine agaynst me.
28 For ye say, (k) Where is the princes palace, & where is ỹ dwelling of the vngodly?
29 Haue ye not asked them that goe by the way? doubtlesse ye can not denye their tokens,
30 That the wicked is kept vnto the day of destruction, & the vngodlye shalbe brought foorth to the day of wrath?
31 (l) Who dare declare his way to his face? who wyl rewarde hym for that he dooth?
32 Yet shal he be brought to his graue, and dwel among the heape (of the dead.)

(c) Not being plaged with long sicknes.
(d) They say this, not with tongue, but by the wickednes and impietie of their hart, they seeme so to say.
(e) That is, their great felicitie and wealth.
(f) For the wicked dye vnwares, & neuer endure the course of their dayes to the ende.
(g) Meanyng the wicked: where Iob sayth, That it is not for man to reason with god why he doth thus plague the iust, and prosper the vniust, for who canne teache god wysedome?
(h) And this he meaneth by the godly
(i) Howe ye thinke me wicked, because I am plagued.
(k) Thus theical Iobs house by scorning and mockyng at it.
(l) For no man canne judge by the wicked mens prosperitie what shal become of them.

33 Then

33 Then shal the (m) slymie valley be sweete vnto hym, al men also must folowe hym, as there are innumerable gonne before hym.
34 Howe vayne then is the comfort that ye geue me, seeyng falshood remayneth in al your answeares?

(m) That is, he shalbe content with a homely house of clay, whiche before was not content with a kyngly pallace.

The.xxii.Chapter.

1. Eliphaz affirmeth that Iob is punished for his sinnes. 6. He accuseth hym of vnmercifulnesse, 13. and that he denied Gods prouidence. 21. He exhorteth hym to repentance.

1 THen (a) Eliphaz the Themanite gaue answeare, and sayde,
2 May a man be profitable vnto God, as he that is wyse may be profitable to hym selfe?
3 Is it any aduantage to the almightie, that thou art ryghteous? or shal it profite hym that thou makest thy wayes perfect?
4 Is he afraide to reprooue thee, & to steppe sooth with thee in to iudgement?
5 Is (b) not thy wickednesse great, and thy vngracious deedes innumerable?
6 For thou (c) hast taken the pledge from thy brother for nought, and robbed the naked of their clothyng.
7 To such as were weery, hast thou geuen no water to drynke, and hast withdrawen bread from the hungry.
8 But the myghtie man had the earth, and he that was in aucthoritie dwelt in it.
9 Thou hast sent widowes away emptie, & the armes of the fatherlesse were broken.
10 Therefore art thou (d) compassed about with snares, and sodenly vexed with feare.
11 Shouldest thou then see no (e) darkenesse? shoulde not the water flodde runne ouer thee?
12 Is not God on hygh in the heauen? beholde the height of the starres, howe hygh they are.
13 Wylt thou therfore say, How we (f) should god know? can he iudge through the darke cloude?
14 The cloudes couer him, that he may not see, and he walketh on the top of heauen.
15 Hast thou marked the way of the world, wherein wicked men haue walked?
16 Which were cut downe out of time, and whose fundation was as an ouerflowyng ryuer.
17 Whiche sayd vnto God, Goe from vs: and what could the almyghtie do for them?
18 He filled their houses with good things: but the counsel of the vngodly be farre from me.
19 The righteous saw it, and were glad, and the innocent laughed them to scorne.

(a) The whole course of this chapter is, that man compared to god, is vniust, and therefore ought to repent.
(b) They knewe not that Iob had so greatly offended: but they coniectured because God so plagued hym, whiche he was not for his sinnes so much as for to proue him, & therfore al their conclusions are false.
(c) Thou hast ben vncharitable and vniust.
(d) That is, therefore art thou thus plagued euery way.
(e) Trouble.
(f) He reproueth Iob, as though he denyed gods prouidence, and that he could not see the thinges that were done in this worlde.

20 Is our substance hewen downe? As for the remnant of them, the (g) fire hath consumed.
21 Therefore (h) reconcile thee vnto God, and be at peace: so shal al thynges prosper with thee ryght wel.
22 Receiue, I pray thee, the lawe at his mouth, & lay vp his woordes in thine hart.
23 For yf thou wilt turne to the almightie, thou shalt be (i) built vp, & put al vnrighteousnesse from thy dwellyng.
24 Thou shalt lay vp golde (as plentiful) as the dusse, and the golde of Ophir as the flintes of the ryuers.
25 Yea, almyghtie God shalbe thy defence, and thou shalt haue plentie of syluer.
26 Then shalt thou haue thy delite in the almyghtie, and lyft vp thy face vnto God.
27 Then shalt thou make thy prayer vnto hym, and he shal heare thee, and thou shalt * keepe thy promises.
28 Thou shalt also decree a thyng, and he shal establishe it vnto thee, and the (k) light shal shine in thy wayes.
29 When (the wicked) be cast downe, thou shalt say, I am lifted vp: and God shal saue the humble person.
30 The innocent shal deliuer the Ilande: (l) it shalbe preserued by the puretie of thyne handes.

(g) Meanyng the vngodly and euil persons.
(h) Eliphaz exhorteth Iob to repentance by the great goodnesse that commeth thereof.
(i) God wyl restore vnto thee al thy substance.
* or, pay thy vowes.
(k) That is, the fauour of God.
(l) The place fareth the better, where the ryghteous are.

The.xxiii.Chapter.

2. Iob affirmeth that he both knoweth and feareth the power and sentence of the iudge, 10. and that he is not punished only for his sinnes.

1 IOb answeared, and sayde,
2 Though my talke be this day in bitternesse, and my plague greater then my gronyng,
3 O that I (a) might know hym, and finde him, & that I myght come before his seate:
4 I would pleade my cause before him, and fyl my mouth with argumentes:
5 I would knowe what answeare he would geue me, and vnderstande what he would say vnto me.
6 Wil he pleade agaynst me with his great power? No, but he wil make me the stronger.
7 There the righteous myght dispute with hym, so should I be deliuered for euer from my iudge.
8 Beholde, though I goe forwarde, I finde hym not: yf I goe backwarde, I can geat no knowledge of hym:
9 If I goe on the leaft syde where he doth his woorke, I can not atteyne vnto hym: agayne, yf I goe on the ryght syde, he hydeth hym selfe, that I can not see hym.

(a) Iob being admonished before to returne to god, sayth, Yf I should come to him, where is he, or where might I finde him, to pleade my cause before hym.

10 But

(b) That is, gods wayes, procuyng therefore him ſelfe not to deſerue ſuche greeuous plagues and afflictions for his faultes.
(c) For God is immutable, & his decrees ſtande faſte.
(d) That is, he hath decreed thus to puniſhe me appoynted hereunto, although I can not attayne to the ſecrete iudgement of God therin, and therfore I doo feare his preſence.

10 But as for my way, he knoweth me, and trieth me, that as the gold I may be tryed.
11 My (b) foote doth keepe his path, his high way haue I holden, & wyl not goe out of it.
12 I wyl not forſake the commaundement of his lippes, I haue eſteemed the woordes of his mouth more then my neceſſarye (foode.)
13 Yet is one, and (c) who can turne hym? he bryngeth to paſſe what he deſyreth.
14 He (d) perfourmeth the thyng that is appoynted for me, and many ſuche thinges dooth he.
15 This is the cauſe that I ſhrynke at his preſence, ſo that when I conſyder hym, I am afrayde of hym.
16 For God maketh my hart ſofte, and the almyghtie putteth me in feare.
17 Becauſe I am not cut of before the darkneſſe, (neyther) hath he couered the darke fro my face.

The .xxiiii. Chapter.

I. Iob deſcribeth the wickednes of men, and ſheweth what curſe belongeth to the wycked. 12. Howe al thynges are gouerned by Gods prouidence, 17. and the deſtruction of the wicked.

A (a) The dooinges of men are ſuch, and ſo variable, that it ſeemed to Iob that god was ignorant and careleſſe, becauſe he puniſhed not the wicked, nor reuenged the godly.
(b) That is, they liue by robbery and theaft.

1 Why ſhoulde not the (a) tymes be hidden from the almyghtie, & they that knowe hym, ſee not his dayes?
2 For ſome men remooue the landmarkes, robbe men of theyr cattel, and feede of the ſame.
3 They driue away the aſſe of the fatherleſſe, & take the widowes oxe for a pledge.
4 They cauſe the poore to turne out of the way, ſo that the poore of the earth hyde them ſelues togeather.
5 Beholde, as wylde aſſes in the deſart goe they forth to theyr worke, and ryſe betymes to ſpoyle: Yea the very (b) wyldernelle miniſtreth foode for them and their chyldren.
6 They reape the corne feelde that is not theyr owne, and gather the vineyarde of the vngodly (whiche they poſſeſſe vniuſtly.)
7 They cauſe the naked to lodge without garment, & without couerynge in the colde.
8 They are wet with the ſhowres of the mountaynes, and imbrace the rocke for want of a couerynge.
9 They plucke the fatherleſſe from the breſt, and take the pledge from the poore.
10 They let hym goe naked without clothyng, and haue taken away the ſheafe of the hungry.
11 They that labour in theyr oyle milles, and treade theyr wine preſſes, ſuffer thirſte.
12 Men of the citie crye out, the ſoules of the ſlayne alſo crye out, yet God regardeth not theyr complaynt.
13 Thoſe are they that flee from the lyght, they knowe not his wayes, nor continue in his pathes.
14 The murderer ryſeth early, and killeth the poore and needie, and in the night is as a theefe.
15 The (c) eye of the adulterer wayteth for the darkeneſſe, and ſayth, There ſhal no eye ſee me: and hydeth his face.
16 In the darke they digge through houſes, whiche they marked for them ſelues in the day tyme: they knowe not the lyght.
17 The morning is to them euen as the ſhadowe of death: yf one knowe them (they are) in the terrours of the ſhadow of death.
18 (The vngodly) is (d) ſwift vpon the water: theyr portion ſhalbe curſed in the earth, and he ſhal not beholde the way of the vineyardes.
19 As the drye grounde and heate (e) conſume the ſnowye waters: ſo ſhal the graue the ſinners.
20 The (f) pitiful man ſhal forgeat hym, he ſhalbe ſweete to the wormes, he ſhalbe no more remembred, & his wyckednelſe ſhalbe broken as a tree.
21 He hath oppreſſed the barren that can not beare, and vnto the wydowe hath he donne no good.
22 He (g) drue the myghtie after hym with his power, and when he was gotten vp, no man was ſure of lyfe.
23 And though they gaue him to be in ſafetie, yet his eyes are vpon theyr wayes.
24 They are exalted for a litle, but (ſhortly) are gonne, brought to pouertie, and taken out of the way, yea, and vtterly pluckte of as the eares of corne.
25 Is (h) it not ſo? who wyl then reproue me as a lyer, and ſay that my woordes are nothyng worth?

C (c) Not only the tyrant, but alſo the adulterer eſcapeth free, and is not corrected.
(d) He fleeth to the waters for his ſuccour.
(e) Although ſuche abominable ſinners liue vncorrected in this worlde, yet at the length hel ſhal deuoure them ſodenly.
(f) Becauſe they pitied not others, they ſhal not be pitied at al.
(g) That is, when they haue plagued and ouerunne the poore and weake, they wyl oppreſſe the ſtrong & mightie alſo.
(h) Then I lye not, and none of you can reproue me.

The .xxv. Chapter.

Bildad prooueth that no man is cleane, nor without ſinne before God.

1 Then anſweared Bildad the Suhite, and ſayde,
2 (a) Power and feare (is) with hym, (who) maketh peace in his hyghneſſe.
3 Is there any number of his armies? and vpon whom ſhal not his lyght aryſe?
4 But how may a man, compared vnto god, be iuſtified? or howe can he be cleane, that is borne of a woman?
5 Beholde, the moone * ſhineth not, and the ſtarres are vncleane in his ſyght.

(a) Bildad would proue here that god plagueth the iuſt, yet afterwarde he proſpereth: and becauſe god dealt not ſo with Iob, he concluded that he was wicked.
* compared with God.

6 Howe

6 Howe muche more then man that is but
* or, worme
" corruption, and the sonne of man (which)
is but a wooryme?

The. xxvi. Chapter.

1. Iob sheweth that no man can help god, and prooueth it by his wonderful woorkes.

(a) Here Iob reprehendeth Bildad, for that he speaketh not ynough to Gods praise, who needeth not mans wordes, neyther comforteth hym being voyde of comfort.

1 IOb answeared, and sayde, (a)
2 Whom hast thou helped? hym that is without strength? sauest thou the arme that hath no strength?
3 Where is the counsaile that thou shouldest geue hym whiche hath no wysdome? hast thou taught hym that is very wyse?
4 To whom hast thou spoken these wooydes? who made the breath to comme out of thy mouth?
5 (b) Are not dead thynges shapen vnder the waters, & in (places) neare vnto them?
6 Hel is naked before hym, and destruction hath no couerynge.
7 He streatcheth out the North ouer the emptie place, and hangeth the earth vppon nothyng?
8 He byndeth the water in his cloudes, and the cloude is not broken vnder them.
9 (c) He holdeth backe ỹ face of his throne, and spreadeth his cloude before it.
10 He hath compassed the waters with certayne boundes, (d) vntyl the day & nyght comme to an ende.
11 The (e) very pyllers of heauen tremble and quake at his reproofe.
12 He stylleth the sea with his power, and through his wisdome smyteth he ỹ strength (thereof.)
13 His spirit hath garnished the heauens, & his hande hath made the crooked serpent.
14 Loe, these are parte of his wayes: but howe litle a portion heare we of hym? who can understande the thunder of his power?

(b) That is, such thinges are in the waters without life, as metals and suche lyke, wherin is expressed gods great power.

(c) His throne of maiestie, whiche are the heauens, he couereth from vs.

(d) That is, so long as the worlde endureth.

(e) Not that heauen hath pyllers, but by the pyllers he vnderstandeth al things vnder heauen.

The. xxvii. Chapter.

3. The constancie and perfectnesse of Iob.
13. The rewarde of the wicked, and of the tyrantes.

A 1 AND Iob proceeded, and went forth in his parable, sayeing,
2 (a) As God lyueth whiche hath taken away my iudgement, & the almighty that hath vexed my mynde:
3 Whyle the breath is in me, and the wynd that GOD hath geuen me is in my nosethyrlles,
4 My lyppes shal talke of no vanitie, and my tongue shal speake no deceite.
5 God forbydde that I shoulde graunt your cause to be ryght: as for me, vntyl myne ende comme, wyl (b) I neuer goe from myne innocencie.
6 My ryghteous dealyng keepe I fast, whiche I wyl not forsake: my hart shal not reproue me (c) of my dayes.
7 Therfore (d) myne enimie shalbe found as the vngodly, and he that taketh part agaynst me, as the vnryghteous.
8 For (e) what hope hath the hypocrite, though he be neuer so couetous, yf God take away his soule?
9 Wyl (f) God heare his crye when trouble commeth vpon hym?
10 Hath he suche delyght in the almyghtie, (g) that he dare alway cal vpon God?
11 I wyl teache you in the " name of God, and the thyng of the almyghtie wyl I not keepe from you.
12 Beholde, al ye your selues haue seene it, why then doo ye thus vanishe in vanitie?
13 (Sayeing,) This is the portion that the wicked haue of God, and the heritage that tyrantes shal receiue of the almighty.
14 If he haue many chyldren (they shal perishe) with the swoorde, and his posteritie shal haue scarsenesse of bread.
15 His remnant shalbe buryed in death, and his wydowes shal not weepe.
16 Though he heape vp siluer as the dust, and prepare rayment as the claye:
17 He may wel prepare it, but the godly shal put it on, and the innocent shal deale out the siluer.
18 He buildeth his house as (h) the " moth, and as a booth that the watchman maketh.
19 When the ryche man sleepeth, he shal not be geathered (to his fathers:) they opened theyr eyes, and he was gone.
20 Terrour taketh holde vpon him as waters, and the tempest stealeth hym away in the nyght season.
21 A vehement east wynde carryeth hym hence, and he departeth, a storme hurleth hym out of his place.
22 (God) shal cast vpon hym (such thynges) and not spare hym, he woulde fayne flee out of his hande.
23 Then shal (menne) clap theyr handes at hym, and hysse hym out of his place.

(a) This was the order of the Hebrues to sweare.

(b) That is, I wyl not confesse that god plagues me for myne offence.

(c) Of my former life past.

(d) That is, because they reprehended me vnworthyly, they rather might be accompted wicked, & the plague shal light on them, and be rydde from me.

(e) What auayleth it a man yf he gayne al the worlde, and lose his own soule?

(f) We haue no greater gyft of God, then the spirite of prayer, whereby if we pray, God dooth heare vs.

(g) The hypocrite neyther trusteth nor prayeth to God: yea, though he pray, God wyl not heare hym.

" or, hande.

(h) Whiche breedeth in an other mans garment, and is soone shaken out.

" or, spider.

The. xxviii. Chapter.

1. Iob sheweth that the wysdome of God is vnsearchable.

A 1 THere is a place where siluer is brought out of, and where golde is tryed,
2 Where iron is dygged out of the groundе, & stones resolued into brasse.
3 (God) bryngeth the darknesse to an ende, and searcheth out al perfection, the stones (hydden) in darknesse, and in the deepe shadowe.

ſhadowe.

4 The fluddes breake out againſt the inhabitantes, and the (warers) (a) forgotten of the foote, whiche were hyghet then a man, are gone away.

5 (b) Out of the ſame earth cõmeth bread, and vnder it, as it were, fire is turned vp.

6 The (c) ſtones of it are a place of Saphires, and the duſt of it is golde.

7 There is a way that the byrdes knowe not, that no Vultures eye hath ſeene:

8 Wherein the lyons whelpes walke not, and where no lyon commeth.

9 He (d) putteth his hande vpon the ſtonie rockes, and ouerthroweth the mountaines by the rootes.

10 Ryuers flowe out of the rockes, & looke what is pleaſant his eye ſeeth it.

11 He byndeth the fluddes that they doo not ouerflowe: and the thyng that is hyd bryngeth he to lyght.

12 Where then is wyſedome founde? and (e) where is the place of vnderſtandyng?

13 No man can tel how (f) woorthy a thing it is, neyther is it founde in the lande of the lyuyng.

14 The deepe ſayth, It is not in me: the ſea ſayth, It is not with me.

15 It canne not be gotten for golde, neyther may ỹ price of it be bought with any ſiluer.

16 No golde of Ophir, no precious Onyx ſtones, no Saphires may be valued with it.

17 No, neyther golde nor Diamonde ſhalbe equal vnto it, the exchange of it ſhal not be for the place of fyne golde.

18 No mention ſhalbe made of Coral, nor of the Gabis: for wyſdome is more precious then pearles.

19 The Topas of Ethiopia ſhal not be equal vnto it, neither ſhal it be valued with pure golde.

20 Whence then commeth wyſedome, and where is the place of vnderſtandyng?

21 It is hid from the eyes of al men liuing, and hyd from the fowles of the * ayre.

22 Deſtruction and death ſaye, We haue heard the fame thereof with our eares.

23 God ſeeth the way thereof, and knoweth the place thereof.

24 For he beholdeth the endes of ỹ worlde, and looketh vpon al that is vnder heauen.

25 When he wayed the wyndes, and meaſured the waters:

26 When he made a decree for the rayne, & a way for the lightnynges of the thunder:

27 Then dyd he ſee it, then declared he it, prepared it, and knewe it.

28 And vnto man he ſayde, (g) To feare the Lorde is wyſedome, and to forſake euyl is vnderſtandyng.

(a) Which a man can not wadethorow

(b) As the fruitful feeldes tylled & plowed bringeth foorth corne: ſo it being deeply digged, there are founde ſtones, out of the whiche fire is ſtroke.

(c) The Saphires doo ſhyne with golde points, ſo that here by Saphires, is ment clodds of gold. Al theſe thinges are foũd, but gods wiſdome who can reache?

(d) Here he ſheweth gods power, the earth may be dygged, hilles ouerthrowen, a fountayne made among ſtones, riuers turned from their courſe, but gods wiſdome is not to be found.

(e) Gods wiſdome is partly ſeene in theſe worldly thynges, but his heauenly wyſedome and ſecrete iudgement is hyd, and vnknowen to al men.

(f) That is, it paſſeth mans capaſſitie to attaine to it.

* or, heauen

(g) Meaning by this, that man hath ſo much of this excellẽt wyſdome of god as he dooth ſhew in vertue of liuing, due obedience, and feare of hym.

The.xxix.Chapter.

1. Iob wyſheth the proſperitie of his time paſte. 7. He ſetteth foorth auctoritie, 12. iuſtice, and equitie.

1 MOreouer Iob proceeded and went forth in his A Sparable, ſayeing,

2 O that I were as I was in the monethes paſt, and in the dayes when God preſerued me.

3 When his (a) light ſhyned vpon my head, when I went after the ſame light, and ſhynyng euen through the darkeneſſe:

4 As it ſtood with me when I was young, when God proſpered my houſe:

5 When the almyghtie was yet with me, when my chyldren ſtoode about me.

6 When I waſhed my (b) ſteppes with butter, and when the ſtony rockes gaue me ryuers of oyle:

7 When I went out to the gate, euen to the iudgement ſeate, and when I prepared my ſeate in the ſtreete:

8 The (c) young menne ſawe me, and hyd them ſelues, and the (d) aged aroſe, and ſtoode vp:

9 The (e) princes leafte of theyr talkyng, and layde theyr hande to theyr mouth:

10 The mighty keapt ſtyl theyr voyce, and theyr tongue cleaued to the roofe of theyr mouth.

11 When the eare hearde me, it bleſſed me: and when the eye ſawe me, it gaue witneſſe to me:

12 For I delyuered the poore when he cryed, and the fatherleſſe, and hym that had none to helpe hym.

13 The bleſſyng of hym that was ready to periſhe, came vppon me, and I cauſed the wydowes hart to reioyce.

14 I put vppon me ryghteouſneſſe, whiche couered me as a garment, and equitie was my crowne.

15 I was an eye to the blynde, and a foote to the lame.

16 I was a father to the poore: and when I knewe not the cauſe, I ſought it out diligently.

17 I brake the iawes of the vnryghteous man, and pluckt the ſpoyle out of his teeth.

18 Then I ſaid, I ſhal dye in my neaſt: and I ſhal multiplie my dayes as the ſand.

19 For my roote was ſpread out by the waters ſide, & the deaw lay vpon my * cõne.

20 Myne honour encreaſed more and more, and my bowe was * euer the ſtronger in myne hande.

21 Vnto me menne gaue eare, me they regarded, and keapt ſcilence at my counſel.

22 After my woordes they anſweared not, and my talke dropped vpon them.

23 They

(a) That is, when as his fauour preſerued me.

(b) That is, when I had al thynges moſte abundantly. For mylke and oyle ſignifie al plentifulnes: & here Iob deſcribeth his felicitie in times paſt, to the encreaſe of his greefe.

(c) As abaſhed at his countenance and aſhamed of theyr youthful lightneſſe.

(d) Knowing both his wiſdome and eſtimation.

(e) Onely to heare hym for the great wyſedome that appeared in hym, excellyng them, cauſed theyr tongues to be in ſcilence.

* or, harnett

* or, remed

D

23 They (f) wayted for me as for the rayne, and gaped vpon me as (the grounde doth to receiue) the latter showre.

24 When I laughed on them, they (g) beleeued it not, and the lyght of my countenance woulde they not put out.

25 I tryed out theyr way, I sate as cheefe, and dwelt as a kyng with his armie about hym: and when they were in heauinesse, I was their comforter.

(f) Here is shewed of what excellencie an vpright & vertuous life is.

(g) That is, they beleued not that I dallied with them, but that I spake in good earnest, & therfore woulde not diminish mine auctoritie.

The.xxx.Chapter.

1. Iob complaineth that he is contemned of the vilest, 11. 21. because of his aduersitie and affliction. 23. Death is the house of al fleashe.

1 BUt (a) nowe they that are yonnger then I, haue me in derision: whose fathers I woulde haue thought scorne to haue set with the dogges of my cattel.

2 Whereto myght the strength of (b) their handes profite me? for the tyme was but lost among them.

3 For very (c) miserie and hunger they fled into the wyldernesse, a darke place, horrible, and waste,

4 Plucking vp * nettles among the bushes, and the Iuniper rootes for theyr meate.

5 And when they were driuen foorth, men cryed after thē, as it had ben after a theefe.

6 Theyr (d) dwellyng was in the clifres of brookes, yea in the caues and dennes of the earth.

7 Among the bushes went they about crying, and vnder the thornes they geathered them selues togeather.

8 They were the children of fooles & vylaynes, whiche are the vilest in the earth.

9 Nowe am I theyr song, and am become theyr tealtyng stocke.

10 They abhorre me, and flee farre from me, and stayne my face with spittel.

11 Because God hath loosed my corde, and humbled me, they haue loosed the bridle before me.

12 Vpon my ryght hande ryse the young men agaynst me, they haue hurt my feete, treadyng vpon me, as vpon the wayes whiche they woulde destroy.

13 My (e) pathes haue they cleane marred, it was so easie for them to doo me harme, that they needed no man to helpe them.

14 They fel vpon me, as it had ben the breakyng in (of waters,) and came in by heapes to destroy me.

15 Feare is turned vpon me, and they pursue my soule as the winde, and my healthy passeth away as (f) a cloude.

16 Therefore is my soule nowe powred out vpon me, and the dayes of my trouble haue taken holde vpon me.

17 My bones are pearsed through in ỹ night season, and my sinowes take no reast.

18 For the vehemencie of sorowe is my garment changed, whiche compasseth me about, as the (g) coller of my coate.

19 He hath cast me into the myre, and I am become like asshes and duste.

20 When (h) I crye vnto thee, thou dooest not heare me: and though I stande before thee, yet thou regardest me not.

21 Thou art become mine enimie, and with thy violent hande thou takest part agaynst me.

22 (In tymes past) thou diddest (i) set me vp on hygh, to be caryed as it were aboue the winde, (but nowe) hast thou geuen me a very soare fal.

23 Sure I am that thou wylt bring me vnto death, euen to the lodgyng that is due vnto al men lyuyng.

24 Notwithstandyng, thou wylt not stretch out thyne hande (agaynst him that is) in the grane, though men crye in his destruction.

25 Dyd not I weepe with hym that was in trouble? Had not my soule compassion vpon the poore.

26 Yet whereas I looked for good, euyl came vnto me: and (k) where I wayted for lyght, there came darkenesse.

27 My bowels seethe in me without reast, for the dayes of my trouble are come vpon me.

28 I went mournyng without heate, I stoode vp in the congregation, and cryed.

29 I am a brother of dragons, and a felowe of Estriches.

30 My skinne vpon me is (turned) to blacke, and my bones are brent with heate.

31 My harpe is turned to mournyng, and my instrumentes of musicke, into the voyce of them that weepe.

(a) Before is declared how greatly God dooth blesse the godly, and here is sheweth howe heauye a crosse he layeth on thē to proue them.

(b) They nowe despise me, whiche with al their power whē I was in prosperitie could nothing help me, it was so weake.

(c) Here Iob declareth what abiects they were that now reuiled him, & sheweth that they are wicked like vnto their fathers, which dyed yer they came to age.

* or, mallowes.

(d) Shewyng hereby their baseneſse & their pouertie, being suche outcastes: yet nowe they scorne Iob, whiche is a great greefe to be mocked of suche.

(e) That is, they ouerthrewe al my doinges, without helpe of any other.

(f) That is, most swiftly.

(g) It is the maner amōg the Hebrues to haue their garments towed rounde in euerye part, sauyng a hole only in the highest of it, to put foorth the necke.

(h) Iob sayth not this as blamyng god, but greuous affliction mooued affection.

(i) That is, thou diddest set me in hye auctoritie, & suddenly thou puttest me downe.

(k) In steade of comforte they gaue me mockes.

The.xxxi.Chapter.

1. Iob rehearseth the innocencie of his liuing, and number of his vertues.

1 I Made a (a) couenant with myne eyes, that I woulde not looke vpon a mayden.

2 For howe great a portion (shal I haue) of God from aboue: and what inheritance of the almyghtie from an high?

3 Is not destruction to the wycked? and some strange thyng to the woorkers of iniquitie?

4 Doth

(a) In this Chapter Iob declareth his vpryght lyuyng, not to boast agaynst God, but to refel the false slaunder of his aduersaries.

4 Doth not he ſee my wayes, and tel al my goeynges?
5 If I haue walked in vanitie, or if my feete haue runne to deceiue:
6 Let me be weighed in an euen ballance, that God may ſee mine innocencie.
7 If my ſteppe haue turned out of the way, and mine hart walked after mine eyes, and yf any (b) or haue cleaued to mine handes:
8 Then ſhal I ſowe, and another eate: yea my * poſteritie ſhalbe cleane rooted out.
9 If my hart haue ben deceiued by a woman, or yf I haue laide wayte at my neighbours dooze:
10 Then let my wife (b) grind vnto another man, and let other men * lye with her.
11 For this is a wyckednelle, and ſinne that is wooꝛthy to be iudged:
12 Yea, a (c) fyre that vtterly ſhoulde conſume and roote out al my increaſe.
13 If I euer thought ſcorne to doo right vnto my ſeruantes and maydens when they had any matter againſt me.
14 When God (d) wyl ſyt in iudgement, what ſhal I doo? and when he wil viſite me, what anſweare ſhal I gene him?
15 He that (e) faſhioned me in my mothers woombe, made he not hym alſo? were we not both ſhapen alyke in our mothers bodyes?
16 If I denyed the pooze of theyr deſyre, oꝛ haue cauſed the eyes of the wydowe to wayte in vayne:
17 If I haue eaten my (f) moꝛſel alone, that the fatherleſſe hath not eaten thereof:
18 (For from my youth (mercy) hath bꝛought me vp as a father, & hath guided me from my mothers woombe.)
19 If I haue ſeene any periſhe foꝛ wante of clothyng, oꝛ any pooze lackyng rayment:
20 If his loynes haue not bleſſed me, becauſe he was warmed with the fleece of my ſheepe:
21 If I haue lyft vp myne hand againſt the fatherleſſe, when I ſaw that I might helpe hym in the gate:
22 Then let myne arme fal from my ſhoulder, & mine arme be bꝛoken from the bone.
23 For I haue feared the vengeance of god, and (knewe very wel that) I was not able to beare his burden.
24 Haue I put my truſt in golde? oꝛ haue I ſayde to the wedge of golde, Thou art my confidence?
25 Haue I reioyced becauſe my power was great, and becauſe my hand gat ſo muche?
26 Did I (g) behold ỹ ſunne when it ſhined? oꝛ the moone walkyng in her bꝛightneſſe?
27 Hath my hart ben ſecretely deceiued? oꝛ dyd I kyſſe myne owne hande?
28 (That were a wyckednelle wooꝛthy to be iudged: foꝛ then ſhoulde I haue denyed the God that is aboue.)
29 Haue I reioyced at the hurte of myne enimie? oꝛ was I glad that any harme happened vnto hym?
30 I neuer ſuffered my mouth to ſinne by wyſhyng a curſe to his ſoule.
31 Did not the men of mine owne houſhold ſay, Who ſhal gene vs of his fleaſhe? we can not be ſatiſfied.
32 The ſtranger did not lodge in the ſtreete, but I opened my dooꝛes vnto him that went by the way.
33 Haue I keapt ſecrete my ſinne, and hyd mine iniquitie in my boſome, as Adam did?
34 If I feared a great multitude, oꝛ the deſpiſyng of the meaneſt of a familie, I would haue keapt ſcilence, and not gonne out of the (h) dooze.
35 O that I had one which would de heare me: beholde my ſigne that the almyghtie wyl wytneſſe foꝛ me, though myne aduerſarie wyte a booke (againſt me.)
36 Surely I wyl take it vpon my (i) ſhoulder, and as a garlande bynde it (about my head.)
37 I wil tel him the number of my goeinges, and goe vnto hym, as to a (k) prince.
38 If my lande (l) crye againſt me, oꝛ that the (m) foꝛowes therof make any cõplaynt:
39 If I haue eaten the fruites thereof vnpayde foꝛ, yea yf I haue greeued the ſoules of the * maiſters thereof:
40 Then let thyſtles growe in ſteade of Wheate, and cockle foꝛ Barley.

Here ende the woordes of Iob.

The.xxxii.Chapter.

6. Eli reproueth them of follie. 8. Age maketh not a man wyſe, but the ſpirite of God.

1 SO theſe three men ceaſſed to anſweare Iob, (a) becauſe he helde him ſelfe a ryghteous man.
2 But Elihu the ſonne of Barachel the Buzite, of the kinrede of Ram, was very ſoare diſpleaſed at Iob, becauſe he called hym ſelfe iuſt before God.
3 And with Iobs three freendes he was angry alſo, becauſe they had founde no anſweare, and yet condemned Iob.
4 Nowe taryed Elihu tyl they had ended theyr communication with Iob: foꝛ they were elder then he.
5 So when Elihu ſaw that theſe three men were not able to make Iob anſweare, he was miſcontent.
6 Therefoꝛe Elihu the ſonne of Barachel, the

(b) Let her be a bonde ſlaue to another man.
* oꝛ, bowe downe vpon her.
(c) Though mans puniſhmẽt for adulterie be omitted, yet gods plague wyl neuer reaſt to conſume and roote it out.
(d) That is, yf I in lawe haue reiected the complaint of my ſeruant, what ſhould I doo when God calleth me to lawe.
(e) Iob expreſſeth the cauſe why he did pitie his ſeruants, for that they had one creator, and both made of the ſame ſubſtance.
(f) Meanyng that he hath ben beneficial to the poore, to the fatherleſſe and wydowes.
(g) Dyd I vſe to woorſhippe the ſunne or moone, as other gentiles whiche were idolaters.
(h) Meanyng that he dyd not holde his peace, or keepe at home in the iuſt ſuite or cauſe of any.
(i) That is, I wyl carie the booke that the aduerſary ſhal make vpon my ſhoulder, and wyl accept it for a great gift: meaning, he woulde confeſſe his fault, yf he had offẽded.
(k) That is, with great reuerence.
(l) That is, yf the hirelyng that hath laboured in the lande, haue ben defrauded of his wages by me.
(m) That is, yf I haue by violence compelled my lande to be eared, and not genen foode to the labourers.
* oꝛ, huſbandmen.

(a) The Hebrues reade, was iuſt in his owne eyes.

the Buzite, answeared, and sayde, I am young, & ye be men of age, I was afrayde, and durst not shewe foorth my minde.

B 7 For I thought thus within mee selfe, * It becommeth olde menne to speake, and the * aged to teache wysedome.

8 Euery man no doubt hath a minde, but it is the inspiration of the almyghty that geueth vnderstanding.

9 Great menne are not alway wyse, neither dooth euery aged man vnderstande * the thyng that is lawful:

10 Therefore I say, Heare me, and I wyl shewe you also myne vnderstanding.

11 For when I had wayted tyl ye made an ende of your talkyng, and hearde your wisdome, (b) what argumentes ye made in your communication,

12 Yea when I had diligently pondred what ye sayde, I founde not one of you that made any good argument against Iob, that could answeare his woordes.

13 Lest ye shoulde say, We haue (c) founde out wysedome, God shal cast hym downe, and no man.

14 He hath not spoken vnto me, and I wyl not answeare him as ye haue donne.

15 For they were so abashed, that they could not make answeare, nor speake one woorde.

16 When I had wayted (for they spake not, but stoode styl & answeared no more:)

17 Then answeared I in my turne, and I shewed myne opinion.

18 For I am ful of * matter, and the spirite within me compelleth me.

19 Beholde, my (d) belly is as the wyne whiche hath no vent, lyke the newe bottels that burst.

20 (Therefore) wyl I speake, that I may take breath: I wyl open my lippes, & make answeare.

21 I wyl (e) regarde no manner of person, no man wyl I spare.

22 For if I woulde goe about to (g) please menne, I knowe not howe soone my maker woulde take me away.

* or, the dayes shal speake.

* or, the multitude of yeeres shal.

* or, iudgement.

(b) To proue Iob plagued for his offences.

(c) And flatter your selues, as though you had ouercome hym.

* or, woords

(d) That is, I shoulde breake in the middes, if I shoulde not speake, my mynde is so hot within me.

(e) I wyl say trueth, al thinges layd apart.

(f) The Hebrue worde is, to aulter the name, calling a rude man learned, or a wicked man iust.

The. xxxiii. Chapter.

5. Elihu accuseth Iob of ignorance. 14. He sheweth that God hath diuers meanes to instruct man, and to drawe hym from sinne.

(a) There is no cause why ye shoulde despise me although I be yong: for I am as you are, made by gods spirite, created of the earth, and receiue lyfe of him.

1 Wherefore heare my woordes, O Iob, and hearken vnto al that I wyl say:

2 Beholde, I haue nowe opened my mouth, my toung hath spoken in my throte.

3 My hart dooth order my woordes aright, and my lyppes talke of pure wysedome.

4 The (a) spirite of God hath made me, & the breath of the almyghtie hath geuen me life.

5 If thou canst geue me answeare, prepare thee selfe, and stande before me.

6 Beholde, (b) before GOD I am euen as thou: for I am fashioned and made euen of the same moulde.

7 Beholde, my terrour shal not feare thee, neyther shal my hande be heauy vpon thee.

8 (c) Nowe hast thou spoken in mine eares, and I haue heard the voyce of thy woordes:

9 I am cleane without any fault, I am innocent, and there is no wickednesse in me.

10 But lo, he hath piked a quarel against me, and taketh me for his enimie.

11 He hath put my feete in the stockes, and looketh narowly vnto al my pathes.

12 Beholde, in this hast thou not donne ryght, I wyl make answere vnto thee, that God is greater then man.

13 And why doest thou then striue against hym: for he shal not geue thee accomptes of al his woordes.

14 For God speaketh (d) once or twyse (and yet man) vnderstandeth it not.

15 In dreames & visions of the nyght, when slumbryng commeth vpon menne, that they fal a sleepe in their beddes,

16 He openeth the eares of menne, and correcteth them:

17 That he may withdrawe man from his purposes, and deliuer him from (e) pride,

18 And keepe his soule from the graue, and his lyfe from the swoorde.

19 He chasteneth him with sickenesse vpon his bedde, he layeth sore punishment vpon his bones:

20 So that his (f) lyfe may away with no bread, and his soule abhorreth to eate any dayntie meate:

21 In so muche that his fleashe is cleane consumed away, and his bones are broken that they can not be seene.

22 His soule draweth vnto the graue, and his lyfe to * death.

23 Now if there be a messenger, one among a thousand, sent for to speake vnto man, and to shewe him the right way:

24 Then the Lorde is mercyful vnto hym, and sayth, He shalbe deliuered, that he fal not downe to the graue: for I am sufficiently reconciled.

25 Then shal his fleashe be as freshe as a childes, and shal returne, as in the dayes of his youth.

26 He shal pray vnto God, and he wyl be fauourable vnto him, & he shal see his face with ioy, for he wyl render vnto man his righteousnesse.

27 A respect hath he vnto menne, let man then say I haue offended, I did vnrighteously, and it hath donne me no good:

B (b) Iob before desired to pleade his cause before God without feare, therefore sayth Elihu, I am here in gods steede, who thou needest not to feare: for I am made of the matter that thou art.

(c) I haue heard the boast of thy righteous lyfe, that thou art innocent and iust, therefore wyl I not proue thee wicked of thy former lyfe, but by these thy woordes.

(d) God speaketh two manner of wayes vnto men, either by sleepe, or by his rod of sicknes & other plagues.

(e) For to beate downe the pride of man, God sendeth his plagues.

(f) That is, sickneesse that decayeth lyfe can take no sustenance.

* or, to the barriers.

28 He hath deliuered my ſoule from deſtruction, and (e) my lyfe ſhal ſee the lyght.
29 Lo, al theſe wooꝛketh God "alway with man:
30 That he bꝛing backe his ſoule from the graue to the lyght, euen the lyght of the lyuing.
31 Marke wel, O Iob, and heare me: holde thee ſtyl, and I wyl ſpeake.
32 But if thou haſt any thing to ſay, then (h) anſweare me, and ſpeake, foꝛ I deſire to iuſtifie thee.
33 If thou haſt nothing, then heare me, and holde thy tongue, and I ſhal teache thee wiſedome.

(e) That is, my ſoule ſhal appeare cleare in the lande of the lyuyng.
"Heb. twyſe (or) thꝛyſe.
(h) That is, to ſhew thee ſelfe iuſt, and not wicked.

The. xxxiiii. Chapter.

5. Elihu chargeth Iob that he calleth hym ſelfe ryghteous. 12. He ſheweth that God is iuſt in iudgementes.

1 ELihu anſweared, and ſayde,
2 Heare my wooꝛdes, O ye (a) wyſe menne, hearken vnto me, ye that haue vnderſtandyng:
3 Foꝛ the eare diſcerneth wooꝛdes, and the mouth taſteth meates.
4 As foꝛ (b) iudgement let vs ſeeke it out among our ſelues, that we may knowe what is good.
5 Foꝛ Iob hath ſayde, I am righteous, and God hath (c) taken away my iudgement.
6 In my ryght I muſt be a lyer: my wound is incurable without my fault.
7 Where is there ſuche a one as Iob, that (d) drinketh vp ſcoꝛnefulneſſe lyke water,
8 Whiche goeth in the company of wicked doers, and walketh with vngodly menne?
9 Foꝛ he hath ſayde, It profiteth a man nothyng that he ſhoulde walke with God.
10 Therfoꝛe hearken vnto me ye that haue vnderſtanding: farre be it from God that he ſhoulde meddle with wickednelle, and farre be it from the almighty that he ſhould meddle with vnrighteous dealyng.
11 Foꝛ he ſhal rewarde man (after) his woꝛkes, and cauſe euery man to fynd accoꝛding to his wayes.
12 Sure it is that God wil not doo wickedly, neyther wyl the almightie peruert iudgement.
13 Who ruleth the earth but he? oꝛ who hath placed the whole woꝛlde?
14 If he ſet his hart vpon (man) and geather vnto hym ſelfe his ſpirite and his breath.
15 Al fleſche ſhal comme to nought at once, and man ſhal turne agayne vnto duſt.
16 If thou now haue vnderſtandyng, heare this, & hearken to the voyce of my wooꝛdes:
17 Way he be a (e) ruler that loueth not ryght? wylt thou iudge him wicked that is moſt iuſt?
18 Wylt thou ſay vnto a kyng, (thou art) wicked? oꝛ to princes, (ye are) vngodly?
19 God hath no reſpect vnto the perſons of the princes, and regardeth not the ryche moꝛe thē the pooꝛe: foꝛ they be al the woꝛke of his handes.
20 In the (f) twinckling of an eye ſhal they dye, and the people ſhalbe troubled at midnight, and paſſe away, and the mightie ſhalbe taken away without hande.
21 Foꝛ his eyes (looke) vpon the wayes of man, and he ſeeth al his goinges.
22 There is no darkneſſe, noꝛ ſhadowe of death, that can hyde the wicked doers from hym.
23 Foꝛ GOD wyl not lay vpon man moꝛe then he hath ſinned, that he ſhoulde enter into iudgement with him.
24 He ſhal deſtroy the mightie without ſeekyng, and ſhal ſet other in their (g) ſteede.
25 Therfoꝛe ſhal he declare their wooꝛkes: he ſhal (h) turne the night, and they ſhalbe deſtroyed.
26 The vngodly dooth he pounith (i) openly:
27 Becauſe they turned backe from him, and wouldе not conſyder al his wayes:
28 Inſomuche that they haue cauſed the voyce of the (k) pooꝛe to comme vnto hym, and nowe he heareth the complaynt of ſuch as are in trouble.
29 When he geueth quietneſſe, who can make trouble? and when he hideth his face, who can beholde hym? whether it be vpon nations, oꝛ vpon one man onely?
30 Becauſe the hypocrite dooth raigne, and becauſe the people are ſnared.
31 Surely of God onely it can be ſayde, I haue pardoned, I wyl not deſtroy.
32 If I haue gonne amiſſe, enfourme thou me: yf I haue donne wꝛong, I wil leaue of.
33 Wyl he perfourme the thyng thꝛough thee? foꝛ thou haſt repꝛoued his (iudgement,) thyne is the choyſe, & not myne: but ſpeake on what thou knoweſt.
34 Let menne of vnderſtanding tel me, and let a wyſe man hearken vnto me.
35 Iob hath not ſpoken of knowledge, neyther were his wooꝛdes accoꝛdyng to wyſedome.
36 O (l) father, let Iob be * wel tryed, becauſe he hath anſwered foꝛ wicked menne:
37 Yea aboue his ſinne he dooth wickedly, triumpheth among vs, and multiplieth his wooꝛdes agaynſt God.

(a) Here Elihu proueth that God can not be vniuſt, becauſe he is the iudge of the worlde, the gouernour & creator of al.
(b) Let vs ſcanne the cauſe by reaſonyng vpꝛightly.
(c) That is, he hath not dealt with me accordyng to the equitie of my cauſe.
(d) That is, for his fooliſhneſſe he beareth the ſcorneful reproofes of the mockers
(e) As though Elihu would ſay, is it meet that the vniuſt and wicked ſhalbe rulers, or innocentes cōmit wickednelſe, or inferiours to controle princes, or ſubiectes to reſiſt the kyng? howe muche leſſe thē oughteſt thou to doo ſo to god the kyng of al kynges.
(f) That is, ſodaynly before they are aware of it.
(g) God exalteth one and humbleth an other, as the foure Monarches of the worlde for example, that is, of the Aſſyrians, of the Perſians, of the Grecias, and of the Romanes: as God dooth myghtyly, ſo dooth he iuſtly.
(h) That is, he ſhal bring to light that which lay in darkneſſe.
(i) That is, in the ſyght of al menne.
(k) Through their cruel and vnmercyful handling of them.
(l) Elihu doth not wiſhe to Iob any euyl, but deſyreth god that he may acknowledge his offence, whiche can by affliction not be brought to paſſe, but

* oꝛ, vnto the ende.

The.xxxv.Chapter.

6. Neither dooth godlyneſſe profite, or vngodlyneſſe hurt god, but man. 18. The wicked crye vnto god, and are not hearde.

1 ELihu (a) ſpake moze ouer and ſayde,
2 Thinkeſt thou it right that thou ſayeſt, I am moze righteous then God?
3 Foz thou ſayeſt, What aduauntage wyl it be vnto thee, and what profyte ſhal I haue (yf I be cleanſed) from my ſinne?
4 I wyl anſweare thee a woozde, and thy (b) companions with thee.
5 Looke vnto the heauen, and beholde it, conſyder the (c) cloudes, whiche are higher then thou.
6 If thou haſt (d) ſinned, what haſt thou donne againſt him? yf thyne offences be many, what haſt thou donne vnto him?
7 If thou be (e) righteous, what geueſt thou him? oz what wyl he receiue of thyne hande?
8 Thy wickednesſe (may hurt) a man as thou art, and thy righteouſneſſe (may profite) the ſonne of man.
9 They whiche are oppreſſed, crye out vpon the multitude, yea they crye out foz the power of the myghty.
10 But none ſayth, Where is GOD that made me? and that geueth * vs occaſyon to praiſe him in the night?
11 Whiche teacheth vs moze then the beaſtes of the earth, and geueth vs moze wyſedome then the foules of heauen.
12 If any (f) ſuch complaine, no man geueth anſweare, and that becauſe of the wickednesſe of proude tyrantes.
13 Foz God wyl not heare vanitie, neither wyl the almyghty regarde it.
14 Although thou ſayeſt (to God) thou wylt not regarde it: yet iudgement is befoze hym, truſt thou in him.
15 But nowe becauſe his anger hath not viſited, neither called men to accompt with great extremitie:
16 Therefoze dooth Iob open his mouth in vayne, and he maketh many woozds without knowledge.

(a) Iob holding his peace, Elihu went on in his talke.
(b) To ſuche as are like to thee in obſtinacie, not leauing thy great errour.
(c) If the cloudes are higher then thou, howe muche more is God excelling thee in al.
(d) It dooth nothing aduauntage god whether we be good or euil, for he needeth not mans helpe, he is moſt mighty, his maieſtie is moſt glorious.
(e) As thoughe he wold ſay, yf we do good, it is our owne: if we doo euil, it is ours alſo.
* oz, ſongues
(f) That is, god heareth them not, becauſe they pray not hartyly to him in fayth.

The.xxxvi.Chapter.

1. Elihu ſheweth the power of God, 6. and his iuſtice, 9. and wherefore he puniſheth. 13. The propertie of the wicked.

1 ELihu alſo proceeded, and ſayde,
2 Holde thee ſtil a litle, and I ſhal ſhew thee what I haue yet to ſpeake on gods behalfe.
3 I wyl open vnto thee yet farre hygher knowledge, and wil aſcribe righteouſneſſe vnto my maker.
4 And truely my woozds ſhal not be vaine, ſeeing he is with thee that is (a) perfect in knowledge.
5 Behold, the great God caſteth away no man, foz he him ſelfe is (b) mighty in power and wyſedome.
6 As foz the vngodly, he ſhal not preſerue him, but ſhal helpe the pooze to their right.
7 He ſhal not turne his eyes away from the righteous, but as (c) kinges ſhal they be in their throne, he ſhal ſtablyſhe them foz euer, and they ſhalbe exalted.
8 But yf they be layde in chaynes, oz bound with the bandes of trouble,
9 Then wyl he (d) ſhew them their woorke, and their ſinnes which they haue committed ſtoutly.
10 He openeth their eare alſo to diſcipline, and warneth them to leaue of from their wickednesſe.
11 If they nowe wyl take heede & ſerue him, they ſhal weare out their dayes in proſperitie, and their yeeres in pleaſure.
12 But yf they wyl not hearken, they ſhal goe through the ſwoozde, and periſhe oz euer they be aware.
13 As foz (e) hypocrites in hart, they ſhal heape vp wzath (for them ſelues) foz they cal not vpō him, though they be his priſoners.
14 Thus ſhal their ſoule periſhe in * fooliſhneſſe, and their lyfe among the foznicatours.
15 The pooze ſhal he deliuer out of his affliction, & * rounde them in the eare when they be in trouble.
16 Euen ſo woulde he take thee out of the ſtraite place, into a bzode place in the whiche there is no ſtraightneſſe: yea and make thy table quiet, replenyſhed with fatneſſe.
17 Neuertheleſſe, (f) thou haſt commended the iudgement of the vngodly, & euen ſuch a iudgement and ſentence ſhalt thou ſuffer.
18 And ſeeing there is (g) wzath (with god) beware leſt he take thee away in thy wealth, and al that thou haſt to redeeme thee, can not deliuer thee.
19 Thinkeſt thou that he wyl regarde thy rycheſſe? (he ſhal not care for) golde, nor foz al them that excel in ſtrength.
20 Spende not the night in careful thoughtes, howe he deſtroyeth the people out of their place.
21 Beware that thou turne not aſyde to wickednesſe, whiche hytherto thou haſt choſen moze then affliction.
22 Behold, God is of a mighty high power: where is there ſuche a teacher as he?
23 Who wyl repzoue him of his way? who wyl ſay vnto him, Thou haſt done wzong?

(a) And therfore credite my ſayeings, for I come to pleade for gods cauſe.
(b) And therefore he wyl not deſtroy the iuſt, the wyſe, and the godly, ſeeing they are therein like vnto hym.
(c) So god dooth exalt the godly, and they that loue him.
(d) If he ſhal plague the righteous, he wyl declare the cauſe of the ſame.
(e) Hypocrites that confeſſe god in their mouthes and not in their hartes, wyl not acknowledge their offece, and ſo runne into deſperation, and confuſion.
* oz, youth.
* oz, open their eare.
(f) Thou haſt alowed the counſel of the wicked, and layde alyde the counſel of god as vniuſt.
(g) Meanyng thou ſhalt be in paines whiche can not be releaſed for any price.

If ii 24 Remem-

24 Remember that thou doo magnifye his
woorke, whiche men doo prayſe.
25 Al men ſee it, yea men doo beholde it a
farre of.
26 Beholde, ſo great is God, that he paſſeth
our knowledge, (h) neither can the num-
ber of his yeeres be ſearched out.
27 He turneth the water to ſmal droppes,
he dryueth his cloudes togeather to rayne.
28 Whiche rayne the cloudes doo droppe,
and let fal abundantly vpon men.
29 Who can conſyder the (i) ſpreadings out
of his cloudes, the coueringes of his taber-
nacle?
30 Beholde, he dooth ſtreatch his lyght vp-
pon it, and coureth the botome of the ſea.
31 For by theſe * gouerneth he his people,
and geueth them abundance of meate.
32 With the cloudes he hydeth the lyght,
and at his cõmaundement it breaketh out:
33 Whiche daſhing vpon the next cloudes,
ſhewe tokens of wrath.

(h) For he is God from euerlaſting, without beginning or ending.
(i) Gods maieſtie is wonderfully declared in his creatures.
* or, iudgeth.

The. xxxvii. Chapter.

2. Elihu prooueth that the vnſearcheable wyſdome of God is manyfeſt by his workes, 4. as by the thunder, 6. the ſnowe, 9. the whirle winde, 11. and the rayne.

1 AT (a) this alſo my hart is aſtonyed,
and mooued out of his place.
2 Heare (b) then the ſounde of his
voyce, and the noyſe that goeth out of his
mouth.
3 He directeth it vnder the whole heauen,
and his light vnto the endes of the worlde.
4 A roring voyce foloweth it: for his glo-
rious maieſtie geueth a thunder clap, and
he wyl not ſtay when his voyce his heard.
5 God thundreth marueylouſly with his
voyce, great thinges dooth he, whiche we
can not comprehende.
6 He commaundeth the ſnowe, and it fal-
leth vppon earth: he geueth the rayne a
charge, & the ſhowres haue their ſtrength
and fal downe.
7 With the force of (the rayne) he ſhutteth
men vp, that al menne may knowe his (c)
woorkes.
8 The beaſtes (d) creepe into their dennes,
and remayne in their places.
9 Out of the ſouth commeth the tempeſt,
and colde out from the north winde.
10 At the (e) breath of God the hoare froſt
is geuen, and the brode waters are froſen.
11 He maketh the cloudes to labour, in ge-
uing moyſtneſſe, and agayne, with his light
he dryueth away the cloude.
12 He turneth the heauens about by his go-
uernement, that they may doo what ſo euer
he commaundeth them vppon the whole
worlde.
13 He cauſeth rayne to come, whether it be
for pounyſhment, or for his lande, or to doo
good to them that ſeeke him.
14 Hearken vnto this, O Iob, ſtand ſtil, and
conſyder the woonderous woorkes of god.
15 Dydſt thou knowe when God diſpoſed
them? and cauſed the (f) lyght of his clou-
des to ſhine?
16 Haſt thou knowen the varietie of y clou-
des, and the woonderous woorkes of hym
whiche is perfect in knowledge.
17 And howe thy clothes are warme, when
the land is ſtil through the ſouth wynde?
18 Haſt thou helped him to ſpreade out the
heauens whiche are ſtrong, and bryght as a
(g) molten glaſſe?
19 Teache vs what we ſhal ſay vnto him:
for we are vnmeete to frame our talke, be-
cauſe of (h) darkneſſe.
20 Shal it be tolde hym what I ſay? Shal
man ſpeake when he ſhalbe deſtroyed?
21 For men ſee not the lyght that ſhineth in
the cloudes: but the wynde paſſeth and
cleanſeth them.
22 The" fayre weather commeth out of the
north, the prayſe (thereof) is to God, who
is terrible.
23 It is the almyghty, we can not fynde him
out: he is excellent in power and iudge-
ment, and abundant in iuſtice: he afflic-
teth not.
24 Let men therefore (i) feare hym: for there
ſhal no man ſee him that is wyſe in his
owne conceite.

(f) That is, the lightnyng.
(g) For the cleareneſſe or brightnes of them.
(h) That is, of our ignorance.
" Hebre. golde.
(i) Alludyng to Iob.

The. xxxviii. Chapter.

God ſpeaketh to Iob, and declareth the ignorance of man in the conſyderation of his creatures.

1 THen anſweared the Lorde vnto Iob
out of the (a) whirle winde, and ſayde,
2 What is he that (b) darkeneth his
counſel by wordes without knowledge?
3 Girde vp thy (c) loynes like a man: for
I wyl queſtion with thee, geue me an an-
ſweare.
4 Where (d) waſt thou when I layde the
fundations of the earth? tel me, yf thou haſt
vnderſtandyng.
5 Who hath meaſured it, knoweſt thou? or
who hath ſpread the line vpon it?
6 Whereupon are the fundations ſet? or
who layde the corner ſtone thereof?
7 (Where by this, that yf he coulde not conceiue gods wonderful woorkes, muche leſſe his vnſearcheable wyſedome.

A
(a) To ſhewe his maieſtie, and to enſtruct Iob, before who he ſpake.
(b) That ſpeaketh ſo couertly and obſcurely.
(c) That is, prepare thy ſelfe to anſweare.
(d) Inferring

(e) Meanyng the windes whiche are called the breath of god, whiche as they blowe hot or colde, ſo they friſe or thawe the waters, making them leſſer and greater.

7 (Where wast thou) when the morning starres prayſed me togeather, and al the chyldren of God reioyced tryumphantly?
8 Who ſhut vp the ſea with doores, when it braſte forth as out of the wombe?
9 When I made the cloudes a couering for it, and darkneſſe as his ſwadlyng band,
10 When I gaue it my commaundement, makyng doores and barres for it,
11 Sayeing, Hytherto ſhalt thou come, but no further, and here ſhalt thou laye downe thy proude waues?
12 Haſt thou geuen the morning his charge ſence thy dayes, and ſhewed the day ſpring his place,
13 That it might take hold of the * corners of the earth, and that the vngodly might be ſhaken out of it?
14 (c) They are faſhioned as is the clay to the ſeale, and ſhalbe as a garment.
15 The vngodlye ſhalbe diſappoynted of their light, and * the arme of the proude ſhalbe broken.
16 (f) Cameſt thou euer into the * ground of the ſea, or walkedſt in the lowe ſteppes of the deepe?
17 Haue the gates of death ben opened vnto thee? or haſt thou ſeene the doores of the ſhadowe of death?
18 Haſt thou alſo perceiued how broade the earth is? If thou haſt knowledge of al this:
19 Then ſhewe me the waye where lyght dwelleth, & where is the place of darkneſs?
21 That thou ſhouldeſt receyue it in the bounds thereof, and knowe the pathes to their houſes.
21 Knewеſt thou afore thou waſt borne how olde thou ſhouldeſt be?
22 (g) Wenteſt thou euer into the treaſures of the ſnowe, or haſt thou ſeene the ſecrete places of the hayle?
23 Whiche I haue * prepared againſt the tyme of trouble, againſt the tyme of battel and warre?
24 By what way is the lyght parted? and into what lande breaketh the eaſt wynde?
25 Who diuideth the waters into diuers chanels? or the waye for the lyghtenyng and thunder,
26 To cauſe it to rayne on the earth, where no man is, and in the wildernеſſe where none inhabiteth?
22 To ſatiſfie the deſolate and waſt ground, and to cauſe the budde of the hearbe to ſpryng forth?
28 Who is the (h) father of the rayne? or who hath begotten the drops of the deawe?
29 Out of whoſe wombe came ỹ yce? Who hath gendered the * coldneſſe of the ayre?
30 That the waters are * (i) hyd as with a ſtone, and lye congealed aboue the deepe?
31 Canſt thou bynde the ſeuen ſtarres togeather? or looſe the bandes of Orion.
32 Canſt thou bryng forth the morning ſtarre in his tyme? canſt thou alſo guyde * the euening ſtarre with his ſonnes?
33 Knoweſt thou the courſe of heauen, that thou mayeſt ſet vp the ordinance therof vpon the earth?
34 Canſt thou lyfte vp thy voyce to the cloudes, that they maye powre downe a great rayne vpon thee?
35 Canſt thou ſende the lyghtenynges, that they may goe their way, ſayeing vnto thee, Loe here are we?
36 Who hath put wyſdome in the reynes? or who hath geuen the hart vnderſtanding?
37 Who numbreth the cloudes in wiſdome? who ſtilleth the vehement * waters of the heauen?
38 (k) To cauſe the earth to growe into hardneſſe, and the clottes to cleaue faſt togeather?
39 (l) Wylt thou hunt the pray for the lion? or fyl the appetite of the lions whelpes?
40 When they couche in their places, and tarrye in the couert to lye in wayte?
41 Who prouideth meate for the Rauen, when his young ones crye vnto God, and flee about for lacke of meate?

* or, wynges
(e) Though the vngodly truſt in their eſtate to endure lóg, yet they ſhalbe as weake as claye, & as a garment ſhal ſoone periſh
* or, the high arme.
(f) A iudge ought to be ſkilful in the cauſe that he iudgeth: but ſeeyng thou knoweſt noneof theſe thinges that are viſible, why wylt thou preſume to iudg of thinges inuiſible?
* or, bottome.
(g) No man can go in the place where the ſnowe is gendered: muche leſſe maye Iob clyme vp to heauen to knowe gods ſecretes
* or, hyd.
(h) Meaning God is the creator and maker of al thinges.
* or, froſt of the heauen.
* Some reade, harde
(i) The yce couereth it, as though it were paued with ſtone.
* or, Arcturus.
* or, bottels.
(k) For ſo groweth the earth by the want of raine
(l) After he had ſhewed his maruails aboue, he cómeth to the earthly creatures, as though god would ſay, The thinges on the clouds are vnknowē vnto thee, yea euē thinges on earth thou durſt not do: how much leſſe then durſt thou to reache to gods ſecrete wyſedome.

The. xxxix. Chapter.

God proceedeth in declaryng the ignorance of Iob, in the conſyderation of his marueylous woorkes, in beaſtes and fowles.

1 KNoweſt thou the time when the wilde goates bryng forth their young among the rockes? or (a) layeſt thou wayte when the hyndes vſe to calue?
2 Canſt thou number the monethes that they goe with young? or knoweſt thou the tyme when they bryng forth.
3 They lye downe, they calue their young ones, and they are delyuered of their trauayle and payne:
4 Yet their young ones growe vp, and ware fat through good feedyng with corne: they goe forth, and returne not againe vnto them.
5 Who letteth the wylde aſſe to goe free? or who looſeth the bondes of the wyld Aſſe?
6 Euen I whiche haue geuen the wylderneſſe to be their houſe, and the (b) barraine lande to be their dwellyng.
7 He ſcorneth the multitude of the citie, neither regardeth the cryeing of the driuer:
8 But ſeeketh his paſture about the mountaynes, and foloweth the greene graſſe.

(a) He cheeflye reciteth theſe beaſtes, forthei bring foorth their younglynges with greateſt payne.
(b) Somme reade, ſalt places, meaning, barraine ground

9 Wyl

9 Wyl the (c) Unicorne doo thee ſeruice, or abyde ſtyl by thy cribbe?
10 Canſt thou bynde the yoke about the Unicorne in the forowe, to make him plow after thee in the valleyes?
11 Mayeſt thou truſte hym becauſe he is ſtrong, or commit thy labour vnto hym?
12 Mayeſt thou beleue hym ẏ he wyl bryng home thy * corne, or cary it vnto thy barne?
13 (Gaueſt thou) the fayre wynges vnto the Peacockes, or wynges and feathers vnto the Eſtritche?
14 (The Eſtritche) leaueth her egges in the earth, and heateth them in the duſt.
15 She remembreth not that they might be troden with feete, or broken with ſomme wylde beaſt.
16 So harde is ſhe vnto her young ones, as though they were not hers, and (d) laboureth in vayne without any feare.
17 And that becauſe God hath (e) taken wiſedome from her, and hath not geuen her vnderſtandyng.
18 When her tyme is that ſhe mounteth on hygh, ſhe careth neyther for the horſe, nor the ryder.
19 (f) Haſt thou geuen ẏ horſe his ſtrength? or learned hym to ney courageouſly?
20 Canſt thou make hym afrayde as a graſhopper? his ſtoute neying is feareful.
21 He breaketh the ground (with the hoofes of his feete) he reioyceth in his ſtrength, & runneth to meete the harneſt menne.
22 He mocketh at feare, and is not afraide, neyther ſtarteth he backe from the ſwoorde.
23 Though the quyuers rattle vpon hym, though the ſpeare and ſhielde glyſter:
24 Yet ruſheth he in fiercelye, beatyng the grounde, he regardeth not the noyſe of the trumpettes:
25 But when the trumpettes make moſte noyſe, he ſayth, * Tuſhe, for he ſmelleth the batayle a farre of, the noyſe of the captaynes, and the ſhowtyng.
26 Commeth it throughe thy wiſdome that the Goſhauke fleeth with her wynges towarde the (g) South?
27 Dooth the Eagle mount vp, and make his neſt on hygh at thy commaundement?
28 He abydeth in ſtonye rockes, & dwelleth vpon the hygh toppes of mountaynes:
29 From whence he ſeeketh his praye, and looketh farre about with his eyes.
30 His young ones alſo ſucke vp blood: and where any dead body lyeth, there is he.

(c) If thou canſt not rule the Vnicorne, canſt thou knowe gods ſecretes, or appoynt hym to do thy wil
* or, ſeede.

(d) The Eſtriche when ſhe hath hatched her egs, hydeth them in the ſande, and by the heate of the ſunne, the young are brought forth, but ſhe leaueth the egges as careleſſe, forgettyng the place where ſhe put thē, and ſo her labour is vayne.
(e) To be natural toward her owne.
(f) Thus in al creatures the glory of gods maieſty is declared.
* or, ha ha.

(g) That is, flee into the regions that are whot when cold commeth.

The.xl. Chapter.

God declareth the weakneſſe of Iob, by comparing the ſame to his great worke, and to the ſtrength of Behemoth.

1 MOreouer, the Lorde ſpake vnto Iob, and ſayde,
2 Shal he whom the almyghtye wyl chaſten, contende with hym? Shoulde not he whiche diſputeth with God, geue hym an anſweare?
3 Then Iob (a) anſwered the Lorde, ſaying,
4 Behold, I am vyle, what ſhal I anſwere thee, (therefore) I wyl laye my hand vpon my mouth.
5 Once haue I ſpoken, but I wyl ſaye no more: yea, twyſe, but I wyl proceede no further.
6 Then anſwered the Lorde vnto Iob out of the whyrle wynde, and ſayde,
7 Gyrde vp thy loynes nowe lyke a man: I wyl demaunde of thee, and make thou anſweare.
8 Wylt thou (b) diſanul my iudgement? or wylt thou condemne me, that thou mayeſt be ryghteous?
9 Is thy * power then lyke the power of God? maketh thy voyce a ſoūd as his doth?
10 Decke thee ſelfe nowe with excellencie & maieſtie, and aray thee ſelfe with (c) beautie and glory.
11 Caſt abroad ẏ indignation of thy wrath, and beholde euerye one that is proude, and abaſe hym:
12 Looke on euery one that is arrogant, and bryng hym lowe, and deſtroy the wicked in their place:
13 Hyde them in the duſt togeather, and couer their faces in (d) ſecrete.
14 Then wyl I confeſſe vnto thee alſo, that (e) thyne owne ryght hande ſhal ſaue thee.
15 Beholde (the beaſt) (f) Behemoth, whō I made with thee, whiche eateth haye as an oxe:
16 Loe howe his ſtrength is in his loynes, and what power he hath in the nauel of his belly.
17 When he wyl, he ſpreadeth out his taile lyke a Cedar tree, the ſynnowes of his ſtones are knytte togeather.
18 His bones are ſtrong as braſſe, yea, his bones are lyke ſtaues of iron.
19 He is the begynnyng of the wayes of God, he that made hym, wyl make his (g) ſwoorde to approche vnto hym.
20 Surelye the mountaynes bryng hym fooyth graſſe, where al the beaſtes of the feelde take their paſtime.
21 He raſteth hym in the ſhade, in the couert of the reede and fennes.
22 The trees couer him with their ſhadow, and the wyllowes of the brooke compaſſe hym about.
23 Beholde, he drynketh vp whole ryuers, and

(a) Here Iob cōfeſſeth his offence, and durſt not ſpeake: for when god dooth reprehende, who can anſwere?
(b) Meanyng that for a man to accompt hym ſelfe iuſt, is to accuſe god for vniuſt.
* or, arme.
(c) Which no man is able to doo, for theſe thinges are onely parteining to god.
(d) That is, cauſe them to dye, yf it lye in thy power.
(e) Whiche god can only doo, & therfore truſting in thine own ſtrēgth, thou compareſt with god.
(f) The Hebrues ſay, Behemoth ſignifieth an Elephant, ſo called for his hugenes, by the whiche may be vnderſtande the deuyl.
(g) This beaſt is one of the cheefeſt woorkes of god among the beaſtes, whom though no man dare come neare, yet god can kyl hym.

and

and feareth not, he thynketh that he can drawe vp Iordane into his mouth.

24 He is (h) taken with his eyes, and the (hunter) thrusteth hym through the nose.

(h) Some write that when men purpose to take the Elephant, they make a holowe place in the grounde where he vseth to haunt, & coureth the same with hay, or prouender, which so soone as the Elephant espieth, he runneth hastily vnto it, and falleth into the pyt, and then the hunter thrusteth him through the nose, because it is the tendrest part of hym.

The.xli. Chapter.

God setteth foorth the mallice, the members, the strength, and the pride of Leuiathan.

A

1 Canst thou drawe out (a) Leuiathan with an hooke, or bynde his tongue with a corde?

(a) Leuiathan is a Whale.

2 Canst thou put a hooke in the nose of him? or bore his iawe through with a nawle?

3 Wyl he make many fayre woordes with thee, or flatter thee?

4 Wil he make a couenant with thee? or wilt thou take him for a seruant for euer?

5 Wilt thou take thy pastime with hym, as with a birde, wylt thou bynde hym for thy maydens?

6 That thy companions may make a banket of hym, or shal he be parted among the marchantes?

B

7 Canst thou fil the basket with his skinne? or the fysshe panyer with his head?

(b) For it is dangerous to trust Satan in any thing, yea, it is hurtful to touche hym: for Leuiathan representeth Satan.

8 Lay thyne hande vpon hym, (b) remember the battayle, and doo no more.

9 Beholde, his hope is in vayne: for shal not (one) perysshe euen at the syght of hym?

(c) If the creature can not be resisted, who can compare with the creator?

10 No (c) man is so fierce that dare stirre him vp: Who is able to stande before me?

11 Or who hath geuen me any thyng afore hande, that I may reward him agayne? Al thinges vnder heauen are myne.

12 I wil not keepe secret his great strength, his power, nor his comely proporcion.

(d) That is, who dare pul of his skinne.

13 Who can discouer the (d) face of his garment? or who shal come to him with a double bridle?

(e) That is, who dare looke in his mouth.

14 Who (e) shal open the doores of his face? for he hath horrible teeth rounde about.

15 His scales are as it were strong shieldes, so fastened together as yf they were sealed:

16 One is so ioyned to another, that no ayre can come in:

17 One hangeth so vpon another, and stycketh so together, that they can not be sundred.

(f) That is, he spoweth out flames of fire out of his mouth.

18 His (f) neesynges make a glisteryng like light, & his eyes like the * morning shine.

* or, eye lyddes of the morning.

19 Out of his mouth goe torches, & sparkes of fyre leape out.

20 And out of his nosethrilles there goeth a smoke, like as out of an hot seethyng pot or caldron.

21 His breath maketh the coales burne, and the flame goeth out of his mouth.

D

22 In his necke there remayneth strength, and nothyng is to labourous for hym.

23 The members of his fleashe are ioyned, and cleaue fast together, and can not be mooued.

24 His hart is as harde as a stone, and as fast as * the stithie that the smyth smyteth vpon.

* or, the neather milstone.

25 When he mooueth hym selfe, the mightie are afrayde, and feare troubleth them.

26 If any man drawe out a swoord at him, he wil not moue, neither for the speare, iauelyn, nor brestplate.

27 He setteth as much by iron, as by a straw, and as much by brasse, as by a rotten sticke.

(g) For the hardnes of his skinne is such, that he lyeth vpon it without payne, as in the softe myre.

28 He starteth not away from the arrowe: and as for slyng stones, they are as stubble vnto hym.

29 He counteth the dartes as strawe, he laugheth hym to scorne that shaketh the speare.

(h) He spouteth out water in suche sort, that the seas seeme to boyle.

30 (g) Sharpe stones are vnder hym, and he lyeth vpon sharpe thynges, as vpon the softe myre.

31 He maketh the (h) deepe to boyle lyke a pot, and stirreth the sea together lyke an oyntment.

(i) With a white froth vpon the water.

32 He maketh the (i) path to shine after him, and he maketh the deepe to seeme al hoarie.

(k) He despiseth al other beastes and monsters, and is the proudest of al others.

33 Upon earth there is no power lyke vnto his: for he is so made that he feareth not.

34 He beholdeth al the hygh thynges, (k) he is a kyng ouer al the children of pryde.

The.xlii. Chapter.

6. The repentance of Iob. 9. He prayeth for his freendes, 12. and his goodes are restored double vnto hym.

1 Then Iob answeared the Lorde, and sayde,

(a) Iob confesseth the omnipotencie of God, & bewaileth his offence that he spake he wyst not what.

2 (a) I knowe that thou hast power ouer al thynges, & that there is no thought hyd vnto thee.

3 For who can keepe his owne counsayle so secrete, but it shalbe knowen? therefore haue I spoken that I vnderstoode not, euen the thynges that are to woonderful for me, and passe myne vnderstandyng.

(b) Iob desyreth to learn of God.

4 Heare (b) thou vnto me also, and let me speake: answeare vnto the thyng that I wyl aske thee.

(c) He sawe him not but by his word, which is the face & image of God.

5 I haue hearde of thee by the hearyng of the eare, but nowe myne eye (c) seeth thee.

6 Wher-

6 Wherfore I gene mine owne selfe the blame, and take repentance in the dust and asshes.

7 Nowe when the Lorde had spoken these woordes vnto Iob, the Lorde sayde to Eliphaz ỳ Themanite, I am displeased with thee, and thy two freendes: for ye haue not spoken of me the (d) thyng that is ryght, lyke as my seruant Iob hath donne.

(d) Ye tok: in hand an euyl cause in that you cõdemp: ned hym by his outward afflictions, & not comfor- ted him with my mercyes.

8 Therefore take you nowe seuen oxen, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a whole burnt offeryng, and my seruant Iob shal pray for you: hym wil I accept, and not deale with you after your foolyshnesse, in that ye haue not spoken of me the thyng which is ryght, lyke as my seruant Iob hath donne.

9 So Eliphaz the Themanite, and Bildad the Suhite, and Sophar the Naamathite, went, and dyd accordyng as the Lord commaunded them: the Lord also accepted " the person of Iob.

" or, the face.

10 And the Lorde (e) turned the captiuitie of Iob when he prayed for his freendes: Yea, the Lorde gaue Iob twyse as muche as he had before.

(e) He ryd him from his troubles and plagues.

11 And then came there vnto hym (f) al his brethren, al his sisters, and al they that had ben of his acquayntance (g) afore, and did eate bread with him in his house, and had compassion on hym, and comforted hym ouer al the trouble that the Lorde had brought vpon hym: euery man also gaue hym a certayne summe of money, and " a iewel of golde.

(f) That is, al they that were of his kinrede.

(g) Here is the exceeding blessinges of god towardes the godly, and they that vnfaignedly trust in hym.

" or, an eare ryng.

12 So the Lorde blessed the last dayes of Iob more then the firste: for he had foureteene thousand sheepe, sixe thousand Cammels: a thousand yoke of Oxen, and a thousande shee Asses,

13 He had seuen sonnes also, and three daughters.

14 The first (daughter) called he (h) Iemima, the seconde, (i) Kezia, and the thirde, (k) Kerenhapuch.

(h) Passing in beautie as the day, and long liuing.

(i) As sweete as Cassia, or fine spices.

(k) The childe of beautie.

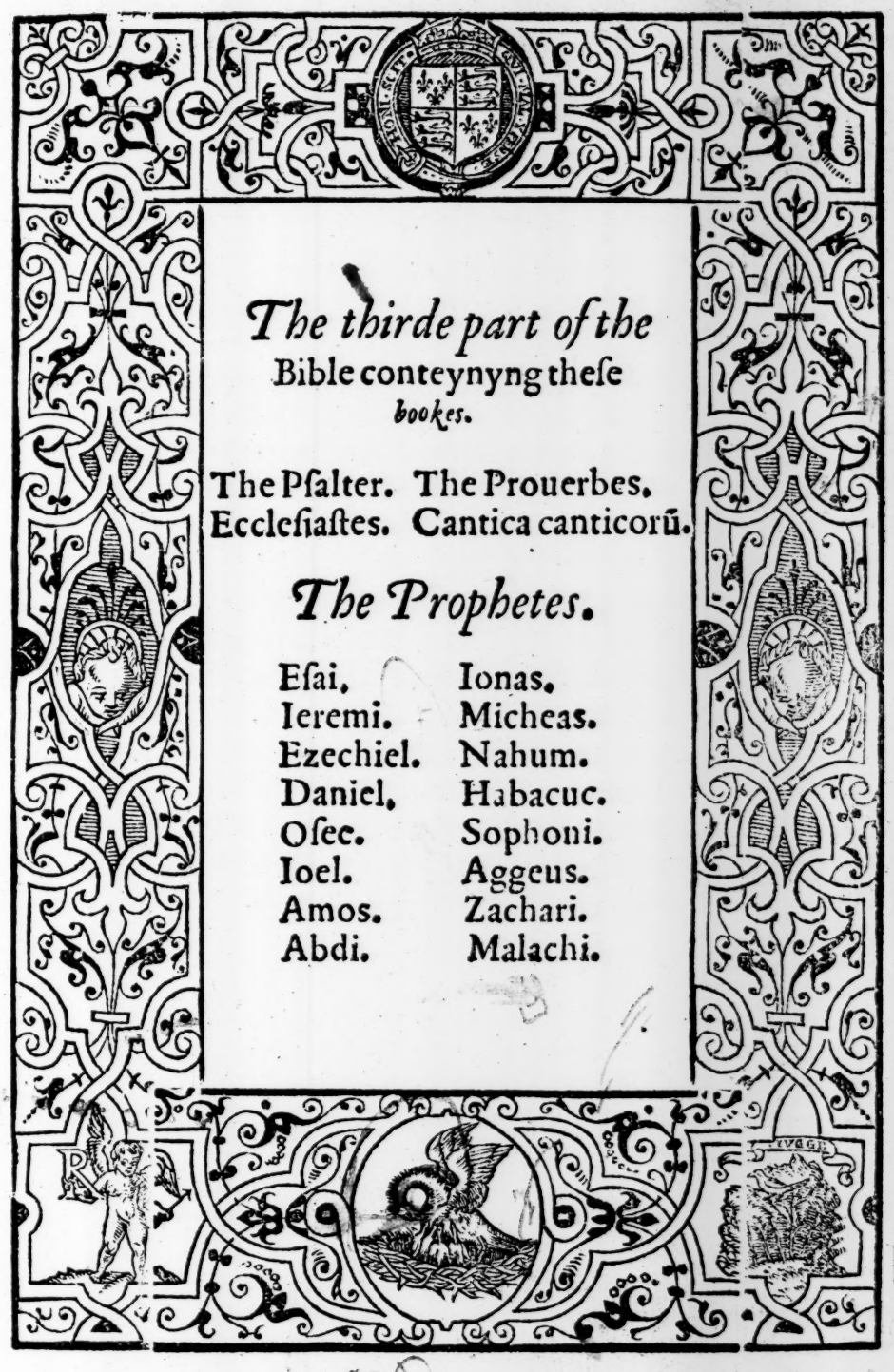
15 In al the lande were no women founde so fayre as the daughters of Iob: and their father gaue them inheritance among their brethren.

16 After this, liued Iob an hundred and fourtie yeeres: so that he sawe his children, and his childrens children, into the fourth generation.

Gen. 50. d. Tobi. 14. a. Psal. 128. a.

17 And so Iob dyed, beyng olde, and ful of dayes.

¶ The ende of the booke of Iob.



The thirde part of the
Bible conteynyng theſe
bookes.

The Pſalter. The Prouerbes.
Eccleſiaſtes. Cantica canticorũ.

The Prophetes.

Eſai.	Ionas.
Ieremi.	Micheas.
Ezechiel.	Nahum.
Daniel.	Habacuc.
Oſee.	Sophoni.
Ioel.	Aggeus.
Amos.	Zachari.
Abdi.	Malachi.

louing wife my first true & min hearti unto
you and to mine ~~with~~ and I hope you have heard
of my condition and what fare I did send you
word by Hare that bare me but small
me [illegible]

[illegible] 30 - 167
[illegible]

The Pſalmes of Dauid.

Beatus vir. pſalm. j.

I A Mornyng prayer.

Lessed is that man that hath not walked in the counsel of ỹ vngodlye, nor stande in the waye of synners: and hath not syt in the seat of the scor-

2 But his delight is in the
and in his lawe wyll
day and nyght
3 And he sh
water s
in du
4 Yi
wi
5
b

8 Desyre of me, and I shall geue thee, the heathen for thyne inheritance: and the vttermost partes of ỹ earth for thy possession.
9 Thou shalt bruise them with a rodde of iron: and breake them in peeces like a potters vessel.
10 Be wyse nowe therefore, O ye kynges: be learned ye that are iudges of the earth.
11 Serue the Lorde in feare: and reioyce vnto him with reuerence.
12 Kisse the sonne lest he be angry, and so ye perishe from the ryght way: yf his wrath be kindled (yea but a litle) blessed they that put their trust in

6 There be many that say: who wyl shew vs any good?
7 Lorde lyft thou vp the lyght of thy countenaunce vpon vs.
ℭ 8 Thou hast put gladnesse in my harte: sence the time that their corne & wine and oyle encreased.
9 I wyl lay me downe in peace, and take my rest: for it is thou Lorde only that makest me dwell in safetie.

Verba mea auribus. Psalm. v.

ℵ 1 POnder my wordes, O Lorde: consyder my meditation.
O hearken thou vnto the voyce of my [illegible] and my God: for vnto [illegible]ver.
ℶ

for I am weake: O Lorde heale me, for my bones are vexed.
3 My soule is also soare troubled: but Lorde how long wylt thou punishe me?
4 Turne thee, O Lorde, and deliuer my soule: Oh saue me for thy mercies sake.
5 For in death no man remembreth thee: and who wyl geue thee thankes in the pit?
6 I am weery of my gronyng, euery nyght washe I my bedde: and water my couche with my teares.
7 My beautie is gone for very trouble: and worne away because of all myne enimies. ℭ
8 Away from me al ye that worke vanitie: for the Lorde hath hearde the voyce of my weeping.
9 The Lorde hath hearde my petition: the Lorde wyl receiue my prayer.
10 Al myne enimies shalbe confounded and soare vexed: they shalbe turned backe and [illegible]ame sodaynely.

Psalm. vii.

[illegible]aue I put my ℵ
[illegible] that per-

[illegible], and
[illegible]e to

[illegible]ny

13 If a man wyl not turne, he will whet his ſwoorde: he hath bent his bowe, and made it redy.
14 He hath prepared for hym the inſtrumentes of death: he ordeyneth his arrowes C
agaynſt the perſecutours.
15 Beholde, he trauayleth with miſcheefe: he hath conceiued ſorowe, & brought foorth vngodlyneſſe.
16 He hath grauen and digged vp a pit: and is fallen hym ſelf into the deſtruction that he made for other.
17 For his trauayle ſhal comme vpon his owne head: & his wickednes ſhal fal vpon his owne pate.
18 I wyl geue thankes vnto the Lord, accordyng to his ryghteouſneſſe: and wyl praiſe the name of the Lorde the moſt hygh.

Domine dominus noſter. Pſal. viii.

A 1 O Lorde our gouernour, howe excellent is thy name in al the world: thou that haſt ſet thy glorie aboue the heauens.
2 Out of the mouth of very babes and ſucklinges haſt thou ordeyned ſtrength, becauſe of thyne enimies: that thou myghteſt ſtyl the enimie and the auenger.
3 For I wyl conſyder the heauens, euen the woorkes of thy fingers: the Moone and the Starres whiche thou haſt ordeyned.
4 What is man that thou art ſo myndeful of him: and the ſonne of man that thou viſiteſt hym.
5 Thou makeſt him lower then the angels: to crowne hym with glory and worſhyp.
6 Thou madeſt hym to haue dominion of the woorkes of thy handes: and thou haſt put al thyngs in ſubiection vnder his feete.
B 7 Al ſheepe and oxen: yea, and the beaſtes of the feelde.
8 The foules of the ayre, and the fyſh of the ſea: and whatſoeuer walketh through the pathes of the ſeas.
9 O Lorde, our gouernour: how excellent is thy name in al the world?

Confitebor tibi. Pſal. ix.

A 1 I Wyl geue thankes vnto thee, O Lorde, with my whole hart: I wyl ſpeake of al thy marueylous woorkes.
Mornyng prayer.
2 I wyl be glad and reioyce in thee: yea, my ſonges wil I make of thy name, O thou moſt hygheſt.
3 Whyle myne enimies are dryuen backe: they ſhal fal and periſhe at thy preſence.
4 For thou haſt mainteyned my right, and my cauſe: thou art ſet in the throne that iudgeſt right.
5 Thou haſt rebuked the Heathen, and deſtroyed the vngodly: thou haſt put out their name for euer and euer.
6 O thou enimie, deſtructions are comme to a perpetual ende: euen as the cities whiche thou haſt deſtroyed, their memorial is periſhed with them.
7 But the Lorde ſhal endure for euer: he B
hath alſo prepared his ſeate for iudgement.
8 For he ſhal iudge the worlde in ryghteouſneſſe: and miniſter true iudgement vnto the people.
9 The Lorde alſo wyl be a defence for the oppreſſed: euen a refuge in due tyme of trouble.
10 And they that knowe thy name wyl put their truſt in thee: for thou Lorde haſt neuer fayled them that ſeeke thee.
11 O prayſe the Lorde whiche dwelleth in Sion: Shewe the people of his doynges.
12 For when he maketh inquiſition for blood, he remembreth them: and forgetteth not the complaynt of the poore.
13 Haue mercy vpon me, O Lorde, conſider the trouble whiche I ſuffer of them that hate me: thou that lyfteſt me vp from the gates of death.
14 That I may ſhewe al thy prayſes with- C
in the portes of the daughter of Sion: I wyl reioyce in thy ſaluation.
15 The Heathen are ſunke downe in the pit that they made: in the ſame net which they hyd priuily, is their owne foote taken.
16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes.
17 The wicked ſhalbe turned vnto hel: and al the people that forget God.
18 For the poore ſhal not alway be forgotten: the patient abydyng of the meeke ſhal not peryſhe for euer.
19 Up Lorde, and let not man haue the vpper hande: let the Heathen be iudged in thy ſyght.
20 Put them in feare (O Lorde:) that the Heathen may know them ſelues to be but menne.

Vt quid domine. Pſal. x.

1 Why ſtandeſt thou ſo farre of (O lorde:) A
and hydeſt thy face in the needful time of trouble?
2 The vngodlye for his owne luſte dooth perſecute the poore: let them be taken in the craftie wylyneſſe that they haue imagined.
3 For the vngodly hath made boaſt of his owne hartes deſyre: and ſpeaketh good of

the couetous whom God abhorreth.

4 The vngodly is ſo proude, that he careth not for GOD, neyther is GOD in al his thoughtes.

5 His wayes are alway greeuous: thy iudgementes are farre aboue out of his ſight, and therefore defyeth he all his enimies.

6 For he hath ſayd in his hart, tuſhe, I ſhal neuer be caſt downe: there ſhall no harme happen vnto me.

℣ 7 His mouth is ful of curſing, deceipt and fraude: vnder his tongue is vngodlyneſſe and vanitie.

8 He ſitteth lurkyng in the theeuiſh corners of the ſtreetes: and priuily in his lurkyng dennes dooth he murder the innocent, his eyes are ſet agaynſt the poore.

9 For he lyeth wayting ſecretely: euen as a Lyon lurketh he in his denne, that he may raniſhe the poore.

10 He doth raniſhe the poore: when he getteth him into his net.

11 He falleth downe and humbleth him ſelf: that the congregation of the poore may fal into the hande of his captaynes.

12 He hath ſayd in his hart tuſhe, God hath forgotten: he hydeth away his face, and he wyl neuer ſee it.

13 Aryſe (O Lorde God) and lyft vp thyne hande: forget not the poore.

ℭ 14 Wherfore ſhould the wicked blaſpheme God: whyle he dooth ſay in his hart, tuſhe, thou God careſt not for it?

15 Surely thou haſt ſeene it: for thou beholdeſt vngodlyneſſe and wrong.

16 That thou mayeſt take the matter into thy hande: the poore committeth him ſelfe vnto thee, for thou art the helper of the freendleſſe.

17 Breake thou the power of the vngodly and malitious: take away his vngodlyneſſe, and thou ſhalt finde none.

18 The Lorde is kyng for euer and euer: & the Heathen are periſhed out of the land.

19 Lorde thou haſt hearde the deſire of the poore: thou prepareſt their hart, and thine care hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted agaynſt them.

In domino confido. Pſal.xi.

℟ 1 IN the Lorde put I my truſt: howe ſay ye then to my ſoule, that ſhe ſhoulde flee as a birde vnto the hyl?

2 For loe, the vngodly bende their bowe, and make redy their arrowes within the quiuer: that they may priuily ſhoote at the which are true of hart.

3 For the fundations wyl be caſt downe: and what hath the ryghteous donne?

4 The Lorde is in his holye temple: the Lordes ſeate is in heauen.

5 His eyes conſyder the poore: and his eye lyddes tryeth the chyldren of menne.

6 The Lorde alloweth the righteous: but the vngodlye, and him that delighteth in wickednesſe dooth his ſoule abhorre.

7 Upon the vngodlye he ſhal rayne ſnares, fyre, and brimſtone, ſtorme, and tempeſt: this ſhalbe their portion to drynke.

8 For the ryghteous Lorde loueth righteouſneſſe: his countenance wyll beholde the thyng that is iuſt.

Saluum me fac. Pſal.xii.

℟ 1 HElpe me Lorde, for there is not one godly man left: for the faythful are miniſhed from among the chyldren of menne. ℟ Euenyng prayer.

2 They talke of vanitie euery one with his neighbour: they doo but flatter with their lyppes, and diſſemble in their double hart.

3 The Lorde ſhall roote out al deceiptful lippes: and the tongue that ſpeaketh proude thynges.

4 Whiche haue ſayd, with our tongue wyl we preuayle: we are they that ought to ſpeake, who is lorde ouer vs?

5 Nowe for the comfortleſſe troubles ſake of the needy: & becauſe of the deepe ſighing of the poore.

6 I wyl vp (ſayth the Lord:) and wyl helpe euery one from him that ſwelleth agaynſt him, and wyl ſet them at reſt.

7 The woordes of the Lord are pure woordes: euen as the ſiluer whiche from the earth is tryed and purified ſeuen tymes in the fyre. ℣

8 Thou ſhalt keepe them (O Lorde:) thou ſhalt preſerue them from this generation for euer.

9 The vngodly walke on enery ſyde: when they are exalted, the chyldren of menne are put to rebuke.

Vſquequo domine. Pſal.xiii.

℟ 1 HOwe long wylt thou forgeat me (O Lorde) for euer: howe long wylt thou hyde thy face from me? ℟

2 Howe long ſhal I ſeeke counſayle in my ſoule, and be ſo vexed in my hart: how long ſhal myne enimies triumph ouer me.

3 Conſyder and heare me, O Lorde my God: lyghten myne eyes, that I ſleepe not in death.

4 Leſt

4 Lest myne enimie say, I haue preuayled agaynst him: for yf I be cast downe, they that trouble me wyl reioyce at it.
5 But my trust is in thy mercie: and my hart is ioyful in thy saluation.
6 I wyl syng of the Lorde, because he hath dealt so louyngly with me: yea, I wyll prayse the name of the Lorde most highest.

Dixit insipiens. psalm.xiiii.

A 1 THe foole hath saide in his harte: there is no God.
2 They are corrupt and become abominable in their doinges: there is not one that doth good (no not one.)
3 The Lord looked downe from heauen vpon the children of men: to see yf there were any that would vnderstande and seeke after God.
4 But they are al gone out of the way: they are altogeather become abominable, there is none that doeth good, no not one.
5 Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lippes.
6 Their mouth is full of cursyng and bytternesse: their feete are swift to shed blood.
7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.
B 8 Haue they no knowledge that they are al suche workers of mischeefe: eatyng vp my people as it were bread?
9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the ryghteous.
10 As for you ye haue made a mocke at the counsayle of the poore: because he putteth his trust in the Lorde.
11 Who shall geue saluation vnto Israel out of Sion? when the Lorde turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit. Psalm.xv.

A 1 LOrde who shall dwell in thy tabernacle: who shall reste vppon thy holy hyl?
Mornyng prayer.
2 Euen he that leadeth an vncorrupt lyfe: and doeth the thing whiche is ryght, and speaketh the trueth from his hart.
3 He that hath vsed no deceipt in his tongue, nor done euyl to his neighbour: and hath not slaundered his neighbours.
4 He that setteth not by him selfe, but is lowly in his owne eyes: and maketh much of them that feare the Lorde.
5 He that sweareth vnto his neighbour, and disappoynteth him not: though it were to his owne hinderance.
6 He that hath not geuen his money vppon vsurie: nor taken rewarde agaynst the innocent.
7 Who so doeth these thinges: shall neuer fall.

Conserua me, psalm.xvi.

1 PReserue me, O God: for in thee haue I put my trust. A
2 O my soule, thou hast saide vnto the Lorde: thou art my God, my goodes are nothyng vnto thee.
3 Al my delight is vpon the saintes that are in the earth: and vpon suche as excell in vertue.
4 But they that runne after another God: shal haue great trouble.
5 Their drinke offeringes of blood wyll I not offer: neyther make mention of their names within my lippes.
6 The Lorde him selfe is the portion of myne inheritaunce, and of my cup: thou shalt maintayne my lot.
7 The lotte is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage. B
8 I wyl thanke the Lorde for geuing me warnyng: my reynes also chasten me in the nyght season.
9 I haue set God alwayes before me: for he is on my ryght hande, therefore I shall not fall.
10 Wherefore my heart was glad, and my glory reioyced: my flesshe also shall rest in hope.
11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thyne holye one to see corruption.
12 Thou shalt shewe me the path of lyfe, in thy presence is the fulnesse of ioy: and at thy ryght hande there is pleasure for euermore.

Exaudi domine iustitiam. psalm.xvii.

1 HEare the ryght, O Lorde, consyder my complaynt: and hearken vnto my prayer, that goeth not out of faigned lippes. A
2 Let my sentence comme forth from thy presence: and let thyne eyes looke vpon the thing that is equal.
3 Thou hast proued and visited myne hart in the night season, thou hast tryed me, and shalt fynde no wickednesse in me: for I am vtterly purposed that my mouth shall not offende.

4 Becauſe of mens woorkes that are done
agaynſt the woordes of my lippes: I haue
kept me from the wayes of the deſtroyer.
5 O hold thou vp my goinges in thy paths:
that my footeſteppes ſlip not.
6 I haue called vpon thee, O God, for thou
ſhalt heare me: encline thyne eare to me,
and hearken vnto my woordes.
B 7 Shewe thy marueylous louyng kynd-
neſſe, thou that art the ſauiour of them
which put their truſt in thee: from ſuch as
reſyſt thy right hande.
8 Keepe me as the apple of an eye: hide me
vnder the ſhadowe of thy wynges.
9 From the vngodly that trouble me: mine
enimies compaſſe me rounde about, to take
away my ſoule.
10 They are encloſed in their owne fat: and
their mouth ſpeaketh proude thinges.
11 They lye wayting in our way on euery
ſyde: turnyng their eyes downe to the
grounde.
12 Like as a Lion that is greedy of his pray:
and as it were a Lions whelpe lurking in
ſecrete places.
13 Vp Lorde, diſapoynt him, and caſt hym
downe: deliuer my ſoule from the vngod-
C ly whiche is a ſwoorde of thyne.
14 From the men of thy hande, O Lorde,
from the men I ſay, and from the euyll
woorld: whiche haue their portion in this
lyfe, whoſe bellies thou fillest with thy hid
treaſure.
15 They haue children at their deſyre: and
leaue the reſt of their ſubſtaunce for theyr
babes.
16 But as for me, I wyll beholde thy pre-
ſence in righteouſneſſe: and when I awake
vp after thy likeneſſe, I ſhalbe ſatiſfyed
with it.

Diligam te. Pſalm.xviii.

A 1 I Wyll loue thee (O Lorde) my ſtrength,
Euenyng prayer. the Lorde is my ſtony rocke and my de-
fence: my ſauiour, my God, and my
myght, in whom I wyl truſt, my buck-
ler, the horne alſo of my ſaluation, and
my refuge.
2 I wyll call vppon the Lorde, whiche is
woorthy to be prayſed: ſo ſhall I be ſafe
from myne enimies.
3 The ſorowes of death compaſſed me:
and the ouerflowynges of vngodlyneſſe
made me afrayde.
4 The paynes of hell came about me: the
ſnares of death ouertooke me.
5 In my trouble I wyl call vpon the Lord:
and complaine vnto my God.
6 So ſhal he heare my voyce out of his (holy)
temple: and my complaint ſhall comme
before him, it ſhall enter euen into his
eares.
7 The earth trembled and quaked: the ve-
ry fundations alſo of the hilles ſhooke, and B
were remoued, becauſe he was wroth.
8 There went a ſmoke out of his preſence:
and a conſuming fyre out of his mouth, ſo
that coales were kindled at it.
9 He bowed the heauens alſo and came
downe: and it was darke vnder his feete.
10 He rode vpon the cherubims and did flee:
he came fleeting vppon the wynges of the
wynde.
11 He made darkneſſe his ſecrete place: his
pauilion rounde about hym, with darke
water and thicke cloudes to couer hym.
12 At the brightneſſe of his preſence his clou-
des remooued: haileſtones and coales of
fyre.
13 The Lorde alſo thundred out of heauen, C
and the higheſt gaue his thunder: haile-
ſtones and coales of fyre.
14 He ſent out his arrowes, and ſcattered
them: he caſt foorth lightninges, and de-
ſtroyed them.
15 The ſpringes of waters were ſeene, and
the fundations of the rounde woorlde were
diſcouered at thy chidyng, O Lorde: at the
blaſting of the breath of thy diſpleaſure.
16 He ſhall ſende downe from the high to
featche me: and ſhal take me out of many
waters.
17 He ſhal deliuer me from my ſtrongeſt eni-
mie, and from them whiche hate me: for
they are to mighty for me.
18 They preuented me in the day of my trou-
ble: but the Lorde was my vpholder.
19 He brought me foorth alſo into a place of
libertie: he brought me foorth, euen be-
cauſe he had a fauour vnto me.
20 The Lorde ſhall rewarde me after my
ryghteous dealyng: accoording to the clean-
neſſe of my handes ſhal he recompence me. D
21 Becauſe I haue keapt the wayes of the
Lorde: and haue not forſaken my God as
the wicked dooth.
22 For I haue an eye vnto al his lawes: and
wyll not caſt out his commaundementes
from me.
23 I was alſo vncorrupt before hym: and eſ-
chewed myne owne wickednesſe.
24 Therefore ſhal the Lorde rewarde me af-
ter my righteous dealyng: and accordyng
vnto the cleanneſſe of my handes in his eye
ſyght.
25 With the holye thou ſhalt be holye:
and with a perfect man, thou ſhalt be per-
fect.
26 With the cleane thou ſhalt be cleane:

and

and with the frowarde thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in aduerſitie: and ſhalt bryng downe the hygh lookes of the proude.

D 28 Thou alſo ſhalt lyght my candle: the Lorde my God ſhal make my darkneſſe to be light.

29 For in thee I ſhal diſcomfite an hoſt of menne: and with the healpe of my God I ſhal leape ouer the wal.

30 The way of God is an vndefiled waye, the woorde of the Lorde alſo is tryed in the fire: he is the defender of al them that put their truſt in hym.

31 For who is God, but the Lorde: or who hath any ſtrength, except our God?

32 It is God that gyrdeth me with ſtrēgth of warre: and maketh my way perfect.

33 He maketh my feete lyke Hartes feete: and ſetteth me vp on high.

E 34 He teacheth my handes to fight: and myne armes ſhal breake euen a bowe of ſteele.

35 Thou haſt geuen me the defence of thy ſaluation: thy ryght hande alſo ſhal holde me vp, and thy louing correction ſhal make me great.

36 Thou ſhalt make roome ynough vnder me for to goe: that my footſteppes ſhal not ſlyde.

37 I wyl folowe vpon myne enimies, and ouertake them: neither wyl I turne againe tyl I haue deſtroyed them.

38 I wyl ſmyte them, that they ſhal not be able to ſtande: but fal vnder my feete.

39 Thou haſt gyrded me with ſtrength vnto the batayle: thou ſhalt throwe downe myne enimies vnder me.

F 40 Thou haſt made myne enimies alſo to turne theyr backes vpon me: and I ſhal deſtroy them that hate me.

41 They ſhal crye, but there ſhalbe none to healpe them: yea, euen vnto the Lorde ſhal they crye, but he ſhal not heare them.

42 I wyl beate them as ſmal as the duſt before the wynde: I wyl caſt them out as the claye in the ſtreetes.

43 Thou ſhalt deliuer me from the ſtrivings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I haue not knowen: ſhal ſerue me.

45 As ſoone as they heare of me, they ſhal obey me: but the ſtrange chyldren ſhal diſſemble with me.

G 46 The ſtrange chyldren ſhal fayle: and be afrayde out of theyr pyſons.

47 The Lorde lyueth, and bleſſed be my ſtrong healper: and prayſed be the God of my ſaluation.

48 Euen the God whiche ſeeth that I be auenged: and ſubdueth the people vnto me.

49 It is he that delyuereth me from my (cruel) enimies, & ſetteth me vp aboue mine aduerſaries: thou ſhalt rydde me from the wicked man.

50 For this cauſe wyl I geue thankes vnto thee (O Lorde) among the Gentiles: and ſing prayſes vnto thy name.

51 Greate proſperitie geueth he vnto his kyng: and ſheweth louing kyndneſſe vnto Dauid his annoynted, and vnto his ſeede for euermore.

Celi enarrant. Pſalm. xix.

A Mornyng prayer.

1 THE heauens declare the glorye of God: and the firmament ſheweth his handy woorke.

2 One day telleth another: and one nyght certifieth another.

3 There is neyther ſpeache nor language: but theyr voyces are hearde among them.

4 Theyr ſounde is gone out into al landes: and theyr woordes into the endes of the worlde.

5 In them hath he ſet a tabernacle for the ſonne: whiche commeth forth as a bryde-grome out of his chamber, and reioyceth as a gyant to runne his courſe.

6 It goeth forth from the vttermoſt parte of the heauen, and runneth about vnto the ende of it agayne: and there is nothyng hyd from the heate thereof.

B 7 The law of the Lorde is an vndefiled law, conuertyng the ſoule: the teſtimonie of the Lorde is ſure, and geueth wyſedome vnto the ſimple.

8 The ſtatutes of the Lorde are ryght, and reioyce the harte: the commaundement of the Lord is pure, and geueth lyght vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lord are true, and righteous altogether.

10 More to be deſyred are they then golde, yea, then muche fyne golde: ſweeter alſo then hony, and the hony combe.

11 Moreouer, by them is thy ſeruant taught: & in kepyng of them there is great reward.

12 Who can tel howe ofte he offendeth? O cleanſe thou me from my ſecrete faultes.

13 Keepe thy ſeruant alſo from preſumptuous ſinnes, leaſt they get the dominion ouer me: ſo ſhal I be vndefiled, and innocent from the great offence.

14 Let the woordes of my mouth, and the meditation of my hart: be (alway) acceptable in thy ſight. C

15 O

15 O Lorde: my ſtrength and my redeemer.

Exaudiat te Dominus. Pſalm.xx.

A 1 THE Lorde heare thee in the day of trouble: the name of the God of Jacob defende thee.
2 Sende thee healpe from the ſanctuarie: and ſtrength thee out of Sion.
3 Remember al thy offerynges: and accept thy burnt ſacrifice.
4 Graunt thee thy hartes deſyre: and fulfil al thy mynde.
5 We wyl reioyce in thy ſaluation, and tryumph in the name of the Lord our God: the Lorde perfourme al thy petitions.
6 Nowe knowe I that the Lorde healpeth his annoynted, and wyl heare hym from his holy heauen: euen with the wholeſome ſtrength of his ryght hande.
B 7 Somme put theyr truſte in Charets, and ſomme in Horſes: but we wyl remember the name of the Lorde our God.
8 They are brought downe and fallen: but we are ryſen and ſtand vpryght.
9 Saue Lorde, and heare vs, O kyng of heauen: when we cal vpon thee.

Domine in virtute. Pſalm.xxi.

A 1 THE kyng ſhal reioyce in thy ſtrength, O Lorde: exceedyng glad ſhal he be of thy ſaluation.
2 Thou haſt geuen hym his hartes deſyre: and haſt not denyed hym the requeſt of his lyppes.
3 For thou ſhalt preuent hym with the bleſſynges of goodneſſe: and ſhalt ſet a crowne of pure golde vpon his head.
4 He aſked life of thee, and thou gaueſt him a long lyfe: euen for euer and euer.
5 His honour is great in thy ſaluation: glorye and great worſhyp ſhalt thou laye vpon hym.
6 For thou ſhalt geue hym euerlaſtyng felicitie: and make hym glad with the ioy of thy countenance.
B 7 And why? becauſe the kyng putteth his truſt in the Lorde: and in the mercie of the moſt higheſt, he ſhal not miſcary.
8 Al thyne enimies ſhal feele thy hande: thy ryght hande ſhal fynde out them that hate thee.
9 Thou ſhalt make them lyke a fyery Ouen in tyme of thy wrath: the Lord ſhal deſtroy them in his diſpleaſure, and the fyre ſhal conſume them.
10 Their fruite ſhalt thou roote out of the earth: and their ſeede from among the chyldren of menne.
11 For they intended miſchefe againſt thee: and imagined ſuche a deuice as they are not able to perfourme.
12 Therfore ſhalt thou put them to flyght: and the ſtrynges of thy bowe ſhalt thou make ready againſt the face of them.
13 Be thou exalted Lorde in thyne owne ſtrength: ſo wyl we ſyng and prayſe thy power.

Deus Deus meus. Pſalm.xxii.

A 1 MY God my God (loke vpon me) why haſt thou forſaken me: and art ſo farre from my health, and frō the wordes of my complaint? Euenyng prayer.
2 O my God, I crye in the day tyme, but thou heareſt not: and in the night ſeaſon alſo I take no reaſt.
3 And thou continueſt holy: O thou worſhyp of Iſrael.
4 Our fathers hoped in thee: they truſted in thee, and thou dyddeſt delyuer them.
5 They called vpon thee, and were holpen: they put their truſte in thee, and were not confounded.
6 But as for me, I am a worme, and no man: a very ſcorne of menne, and the outcaſt of the people.
7 Al they that ſee me, laugh me to ſcorne: B they ſhoote out their lippes, and ſhake their head, ſayeing,
8 He truſted in God that he would delyuer hym: let hym delyuer hym, yf he wyl haue hym.
9 But thou art he that tooke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſtes.
10 I haue ben leafte vnto thee euer ſince I was borne: thou art my God, euen from my mothers wombe.
11 O goe not from me, for trouble is harde at hande: and there is none to healpe me.
12 Many oxen are comme about me: fatte bulles of Baſan cloſe me in on euery ſide.
13 They gape vpon me with their mouthes: as it were a rampyng and roaryng Lyon.
14 I am powred out lyke water, and al my bones are out of ioynt: my hart alſo in the C myddeſt of my bodye is euen lyke meltyng waxe.
15 My ſtrength is dryed vp like a potſhard, and my tongue cleaueth to my gummes: and thou ſhalt bryng me into the duſte of death.
16 For (many) dogges are come about me: and the counſel of the wicked layeth ſiege againſt me.

17 They

17 They pearſed my handes and my feete.
I may tell al my bones: they ſtand ſtaring and lookyng vpon me.
18 They part my garmentes among them: and caſt lottes vpon my veſture.
19 But be not thou farre from me, O Lord: thou art my ſuccour, haſte thee to helpe me.
20 Deliuer my ſoule from the ſwoorde: my darlyng from the power of the dogge.
D 21 Saue me from the lions mouth: thou haſt heard me alſo from among the hornes of the Unicornes.
22 I wyll declare thy name vnto my brethren: in the middes of the congregation wyll I prayſe thee.
23 O prayſe the Lorde ye that feare hym: magnifie hym al ye of the ſeede of Jacob, and feare hym all ye of the ſeede of Iſrael.
24 For he hath not deſpiſed nor abhorred the lowe eſtate of the poore, he hath not hid his face from him: but when he called vnto hym, he heard hym.
25 My prayſe is of thee in the great congregation: my vowes wyl I perfourme in the ſight of them that feare hym.
26 The poore ſhall eate and be ſatisfied: they that ſeeke after the Lorde, ſhal prayſe hym, your heart ſhall liue for euer.
27 All the endes of the worlde ſhal remember them ſelues, & be turned vnto the lord: and all the kynredes of the nations ſhall worſhyp before hym.
E 28 For the kyngdome is the Lordes: and he is the gouernour among the people.
29 All ſuche as be fat vpon earth: haue eaten and worſhipped.
30 All they that go downe to the duſt ſhall kneele before him: and no man hath quickened his owne ſoule.
31 My ſeede ſhall ſerue hym: they ſhalbe counted vnto the Lord for a generation.
32 They ſhall come, and the heauens ſhall declare his ryghteouſneſſe: vnto a people that ſhalbe borne, whō the lord hath made.

Dominus regit me. Pſal. xxiii.

A 1 THe Lord is my ſhephearde: therefore can I lacke nothyng.
2 He ſhal feede me in a greene paſture: and leade me forth beſyde the waters of comfort.
3 He ſhal conuert my ſoule: and bryng me forth in the pathes of ryghteouſneſſe, for his names ſake.
4 Yea though I walke through the valley of the ſhadow of death, I wyl feare no euil: for thou art with me, thy rod and thy ſtaffe comfort me.
5 Thou ſhalt prepare a table before me, agaynſt them that trouble me: thou haſt annoynted my head with oyle, and my cup ſhalbe full.
6 But thy louyng kyndneſſe and mercy ſhal folowe me all the dayes of my lyfe: and I wyl dwell in the houſe of the Lorde for euer.

Domini eſt terra. Pſal. xxiiii.

A 1 THE earth is the Lordes, and all that therein is: the compaſſe of the worlde, and they that dwell therein. Morn. yng prayer.
2 For he hath founded it vpon the ſeas: and prepared it vpon the fluddes.
3 Who ſhall aſſende into the hyll of the Lorde: or who ſhall ryſe vp in his holye place?
4 Euen he that hath cleane handes, and a pure heart: and that hath not lyft vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.
5 He ſhall receiue the bleſſyng from the Lorde: and ryghteouſneſſe from the God of his ſaluation.
6 This is the generation of them that ſeeke hym: euen of them that ſeeke thy face, O Jacob.
B 7 Lyft vp your heades, O ye gates, and be ye lyft vp ye euerlaſtyng doores: and the kyng of glory ſhal come in.
8 Who is the kyng of glory: it is the Lord ſtrong and mighty, euen the Lord mighty in battayle.
9 Lyft vp your heades, O ye gates, and be ye lyft vp ye euerlaſting doores: and the kyng of glory ſhal come in.
10 Who is the kyng of glory: euen the Lorde of hoſtes, he is the kyng of glory.

Ad te domine. Pſal. xxv.

A 1 VNto thee, O Lorde, wyl I lyft vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let myne enimies triumph ouer me.
2 For all they that hope in thee ſhal not be aſhamed: but ſuche as tranſgreſſe without a cauſe, ſhalbe put to confuſion.
3 Shewe me thy wayes, O Lord: and teach me thy pathes.
4 Leade me forth in thy trueth, and learne me: for thou art the God of my ſaluation, in thee hath ben my hope al the day long.
5 Call to remembraunce, O Lorde, thy tender mercies: and thy louing kindneſſe whiche haue ben euer of olde.
6 Oh remember not the ſinnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lorde) for thy goodneſſe.

7 Gratious and righteous is the lord: therfore wyl he teache sinners in the way.
8 Them that be meke shal he guide in iudgement: and suche as be gentle, them shal he learne his way.
9 All the pathes of the Lord are mercy and trueth: vnto suche as keepe his couenaunt and his testimonies.
10 For thy names sake, O Lord: be merciful vnto my sinne, for it is great.
11 What man is he that feareth the Lorde: hym shall he teache in the way that he shal choose.
12 His soule shal dwel at ease: and his seede shall inherite the lande.
13 The secrete of the Lorde is among them that feare hym: and he wyll shewe them his couenaunt.
C 14 Myne eyes are euer lookyng vnto the Lorde: for he shall plucke my feete out of the net.
15 Turne thee vnto me, and haue mercy vpon me: for I am desolate, and in miserie.
16 The sorowes of my heart are enlarged: O bryng thou me out of my troubles.
17 Looke vpon myne aduersitie and miserie: and forgeue me al my sinne.
18 Consyder myne enimies how many they are: & they beare a tyrannous hate agaynst me.
19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.
20 Let perfectnesse and ryghteous dealyng wayte vpon me: for my hope hath ben in thee.
21 Deliuer Israel, O God: out of all his troubles.

Iudica me domine. Psal. xxvi.

A 1 BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath ben also in the Lorde, therefore shall I not fall.
2 Examine me, O Lorde, and proue me: trye out my reynes and my heart.
3 For thy louyng kyndnesse is euer before myne eyes: and I wil walke in thy trueth.
4 I haue not dwelt with vayne persons: neyther wyl I haue felowshyp with the deceiptfull.
5 I haue hated the congregation of the wicked: and wyl not syt among the vngodly.
6 I wyl washe my handes in innocencie, O Lorde: and so wyl I go to thyne aulter.
B 7 That I may shewe the voyce of thankesgeuyng: and tell of al thy wonderous workes.
8 Lorde, I haue loued the habitation of thy house: and the place where thyne honour dwelleth.
9 O shut not vp my soule with the sinners: nor my lyfe with the bloodthirstie.
10 In whose handes is wyckednesse: and theyr ryght hande are full of gyftes.
11 But as for me, I wil walke innocently: O Lord deliuer me, & be merciful vnto me.
12 My foote standeth ryght: I wyl prayse the Lorde in the congregations.

Dominus illuminatio. Psal. xxvii.

A 1 THe Lorde is my light, and my saluation, whom then shal I feare? the lord is the strength of my lyfe, of whom then shal I be afrayde? Euenyng prayer.
2 When the wicked (euen mine enimies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.
3 Though an host of men were laid against me, yet shall not my heart be afrayde: and though there rose vp warre against me, yet wyll I put my trust in hym.
4 One thyng haue I desyred of the Lorde, whiche I wyll require: euen that I may dwell in the house of the Lord al the dayes of my lyfe, to beholde the fayre beautie of the Lorde, and to visite his temple.
5 For in the tyme of trouble he shal hide me in his tabernacle: yea in the secrete place of his dwelling shal he hide me, and set me vp vpon a rocke of stone.
6 And now shal he lift vp mine head: aboue myne enimies rounde about me.
B 7 Therefore wyl I offer in his dwellyng an oblation with great gladnesse: I wyll syng, and speake prayses vnto the Lorde.
8 Hearken vnto my voyce, O Lorde, when I crye vnto thee: haue mercy vpon me, and heare me.
9 My heart hath talked of thee, seeke ye my face: thy face Lorde wyl I seeke.
10 O hide not thou thy face from me: nor cast thy seruaunt away in displeasure.
11 Thou hast ben my succour, leaue me not: neither forsake me, O god of my saluation.
12 When my father and my mother forsake me: the Lorde taketh me vp.
13 Teache me thy way, O Lorde: and leade me in the ryght way, because of mine enimies.
14 Deliuer me not ouer into the wyll of mine aduersaries: for there are false wytnesses risen vp agaynst me, and suche as speake wrong. C
15 I shoulde vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lorde in the lande of the lyuing.
16 O tary thou the Lordes leisure: be strong, and he shal comfort thyne heart, and put thou thy trust in the Lorde.

Adre

Ad te Domine. Pſalm.xxviii.

A 1 VNto thee wyl I crye, O Lorde my ſtrength: thynke no ſcorne of me, leſt yf thou make as though thou hearest not, I become lyke them that goe downe into the pyt.

2 Heare the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes towarde the mercie ſeate of thy holy temple.

3 O plucke me not away (neyther deſtroy me) with the vngodlye and wicked doers: which ſpeake frendly to theyr neighbours, but imagine miſcheefe in theyr hartes.

4 Reward them accordyng to theyr deedes: and accordyng to the wickednesse of theyr owne inuentions, recompence them after the woorke of theyr handes, pay them that they haue deſerued.

5 For they regarde not in theyr mynde the woorkes of the Lorde, nor the operation of his handes: therefore ſhal he breake them downe, and not buylde them vp.

6 Prayſed be the Lorde: for he hath hearde the voyce of my humble petitions.

B 7 The Lorde is my ſtrength and my ſhield, my hart hath truſted in hym, & I am healped: therfore my hart dauncеth for ioy, and in my ſongue wyl I prayſe hym.

8 The Lorde is my ſtrength: and he is the wholeſome defence of his annoynted.

9 O ſaue thy people, and geue thy bleſſyng vnto thyne inheritance: feede them, and let them vp for euer.

Afferte Domino. Pſalm.xxix.

A 1 BRyng vnto the Lorde (O ye myghtye) bryng young rammes vnto the Lorde: aſcribe vnto the Lorde woorſhyp and ſtrength.

2 Geue the Lorde the honour due vnto his name: woorſhyp ỹ Lord with holy woorſhyp.

3 It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lorde that ruleth the ſea, the voyce of the Lorde is myghty in operation: the voyce of the Lorde is a glorious voyce.

5 The voyce of the Lorde breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.

6 He made them alſo to ſkip lyke a Calfe: Libanus alſo and Syrion lyke a young Vnicorne.

B 7 The voyce of the Lord diuideth the flambes of fyre, the voyce of the Lorde ſhaketh the wyldernesſe: yea, the Lord ſhaketh the wyldernesſe of Cades.

8 The voyce of the Lorde maketh the Hyndes to bryng foorth young, and diſcouereth the thicke buſhes: in his temple doth euery man ſpeake of his honour.

9 The Lorde ſytteth aboue the water flud: and the Lorde remayneth a king for euer.

10 The Lorde ſhall geue ſtrength vnto his people: the Lorde ſhal geue his people the bleſſyng of peace.

Exaltabo te Domine. Pſalm.xxx.

A 1 I Wyl magnifie thee, O Lorde, for thou haſt ſet me vp: and not made my foes to tryumph ouer me. Mornyng prayer.

2 O Lorde my God, I cryed vnto thee: and thou haſt healed me.

3 Thou Lorde haſt brought my ſoule out of hel: thou haſt kept my lyfe from them that goe downe to the pyt.

4 Syng prayſes vnto the Lorde (O ye ſaintes of his:) and geue thankes vnto him for a remembraunce of his holyneſſe.

5 For his wrath endureth but the twincklyng of an eye, and in his pleaſure is lyfe: heauineſſe may endure for a nyght, but ioy commeth in the morнyng.

6 And in my proſperitie I ſaide, I ſhal neuer be remooued: thou Lorde of thy goodneſſe hadſt made my hyl ſo ſtrong.

7 Thou diddeſt turne thy face (fro me:) and I was troubled. B

8 Then cryed I vnto thee, O Lorde: and gate me vnto my Lorde right humbly.

9 What profite is there in my blood: when I goe downe to the pyt?

10 Shal the duſte geue thankes vnto thee: or ſhal it declare thy trueth?

11 Heare, O Lorde, and haue mercy vppon me: Lorde be thou my healper.

12 Thou haſt turned my heauyneſſe into ioy: thou haſt put of my ſackcloth, and gyrded me with gladneſſe.

13 Therefore ſhal euery good man ſyng of thy prayſe without ceaſſyng: O my God, I wyl geue thankes vnto thee for euer.

In te Domine ſperaui. Pſalm.xxxi.

A 1 IN thee, O Lorde, haue I put my truſt: let me neuer be put to confuſion, deliuer me in thy righteouſneſſe.

2 Bowe downe thyne eare to me: make haſte to delyuer me.

3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayſt ſaue me.

4 For thou art my ſtrong rocke, and my caſtle: be thou alſo my guyde, and leade me for thy names ſake.

5 Drawe me out of the net that they haue laid priuily for me: for thou art my ſtrēgth.

6 Into thy handes I commend my ſpirite: for thou haſt redeemed me, O Lorde, thou God of trueth.

ℬ 7 I haue hated them that holde of ſuperſtitious vanities: and my truſt hath ben in the Lorde.

8 I wyl be glad, and reioyce in thy mercy: for thou haſt conſydered my trouble, and haſt knowen my ſoule in aduerſities.

9 Thou haſt not ſhut me vp into the hande of the enimie: but haſt ſet my feete in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and myne eye is conſumed for very heauyneſſe, yea, my ſoule and my body.

11 For my lyfe is waxen olde with heauyneſſe: and my yeeres with mournyng.

12 My ſtrength fayleth me, becauſe of mine iniquitie: and my bones are conſumed.

13 I became a reproofe among al myne enimies, but ſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conueighed them ſelues from me.

℄ 14 I am cleane forgotten as a dead man out of mynde: I am becomme lyke a broken veſſel.

15 For I haue heard the blaſphemie of the multitude: and feare is on euery ſide, while they conſpire together againſt me, and take theyr counſayle to take away my lyfe.

16 But my hope hath ben in thee, O Lord: I haue ſayde, thou art my God.

17 My tyme is in thy hande, deliuer me from the hande of myne enimies: and from them that perſecute me.

18 Shew thy ſeruant the lyght of thy countenance: and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſilence in the graue.

20 Let the lying lyppes be put to ſilence: whiche cruelly, diſdaynfully, and deſpitefully ſpeake againſt the ryghteous.

ℑ 21 O how plentyful is thy goodneſſe which thou haſt layde vp for them that feare thee: and that thou haſt prepared for them that put theyr truſt in thee, euen before the ſonnes of menne.

22 Thou ſhalt hyde them priuily by thyne owne preſence, from the prouoking of al menne: thou ſhalt keepe them ſecretely in thy tabernacle, from the ſtryfe of tongues.

23 Thankes be to the Lord: for he hath ſhewed me marueylous great kyndeneſſe in a ſtrong citie.

24 And when I made haſte, I ſayde: I am caſt out of the ſight of thine eyes.

25 Neuertheleſſe, thou heardeſt the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lorde al ye his ſaintes: for the lord preſerueth them that are faythful, and plenteouſly rewardeth the proud doer.

27 Be ſtrong, and he ſhal ſtabliſh your hartes al ye that put your truſt in the Lorde.

Beati quorum. Pſalm. xxxii.

1 BLeſſed is he whoſe vnryghteouſneſſe is forgeuen: and whoſe ſynne is couered. A Euenyng prayer.

2 Bleſſed is the man vnto whom the Lorde imputeth no ſynne: & in whoſe ſpirite there is no guyle.

3 For whyle I helde my tongue: my bones conſumed away, through my dayly complaynyng.

4 For thy hande is heauie vpon me day and night: and my moyſture is like the drought in ſommer.

5 I wyl knowledge my ſinne vnto thee: and myne vnryghteouſneſſe haue I not hyd.

6 I ſayde, I wyl confeſſe my ſinnes vnto the Lord: and ſo thou forgaueſt the wickedneſſe of my ſinne.

7 For this ſhal euery one that is godly, B make his prayer vnto thee, in a tyme when thou mayſt be founde: but in the great water ſluddes, they ſhal not come nygh hym.

8 Thou art a place to hide me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſongues of delyuerance.

9 I wyl enfourme thee, and teache thee in the way wherin thou ſhalt goe: and I wyl guyde thee with myne eye.

10 Be ye not lyke to horſe and mule which haue no vnderſtandyng: whoſe mouthes muſte be holden with byt and bridle, leaſt they fal vpon thee.

11 Great plagues remayne for the vngodly: but who ſo putteth his truſt in the Lorde, mercy embraceth him on euery ſide.

12 Be glad, O ye ryghteous, and reioyce in the Lorde: and be ioyful, al ye that are true of hart.

Exultate iuſti. Pſalm. xxxiii.

1 REioyce in the Lorde, O ye ryghteous: for it becommeth wel the iuſt to be thankful. A

2 Praiſe the Lord with harpe: ſing pſalmes vnto hym with the lute, and inſtrument of ten ſtrynges.

3 Syng vnto the Lorde a newe ſongue: ſing prayſes luſtily (vnto him) with a good courage.

4 For

4 For the worde of the Lorde is true: and all his worckes are faythfull.
5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lorde.
6 By the worde of the Lorde were the heauens made: and all the hoastes of them by the breath of his mouth.
B 7 He geathereth the waters of the sea togeather as it were vpon an heape: and layeth vp the deepe as in a treasure house.
8 Let all the earth feare the Lorde: stande in awe of him al ye that dwel in the world.
9 For he spake, and it was done: he commaunded, and it stoode fast.
10 The Lorde bringeth the counsaile of the heathen to nought: and maketh the deuises of the people to be of none effect, (and casteth out the counsayles of princes.)
11 The counsayle of the Lorde shall endure for euer: and the thoughtes of his heart from generation to generation.
12 Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that haue chosen hym to be theyr inheritaunce.
13 The Lorde looked downe from heauen, and beholde al the children of men: from the habitation of his dwellyng, he consydereth al them that dwell in the earth.
C 14 He fashioneth all the heartes of them: and vnderstandeth al theyr worckes.
15 There is no kyng that can be saued by the multitude of an host: neyther is anye mightie man deliuered by muche strength.
16 An horse is counted but a vayne thyng to saue a man: neyther shall he deliuer any man by his great strength.
17 Beholde, the eye of the Lorde is vpon them that feare hym: and vpon them that put theyr trust in his mercy.
18 To deliuer theyr soules from death: and to feede them in the tyme of dearth.
19 Our soule hath patiently tarryed for the Lorde: for he is our helpe, and our shielde.
20 For our heart shal reioyce in hym: because we haue hoped in his holy name.
21 Let thy mercyful kyndnesse (O Lord) be vpon vs: lyke as we haue put our trust in thee.

Benedicam dominum. Psal.xxxiiii.

A 1 I Wyll alway geue thankes vnto the Lorde: his prayse shall euer be in my mouth.
2 My soule shall make her boast of the Lorde: the humble shal heare thereof, and be glad.
3 O prayse the Lorde with me: and let vs magnifie his name togeather.
4 I sought the lord, and he heard me: yea, he deliuered me out of all my feare.
5 They had an eye vnto hym, and were lightened: and theyr faces were not ashamed.
6 Loe, the poore crieth, and the lord heareth him: yea, and saueth him out of all his troubles.
7 The angell of the lord tarieth rounde about them that feare him: and deliuereth them. B
8 O taste and see howe gratious the Lorde is: blessed is the man that trusteth in him.
9 O feare the Lorde ye that be his saintes: for they that feare him, lacke nothing.
10 The lions do lacke, and suffer hunger: but they that seeke the lord, shall want no manner of thing that is good.
11 Come ye children, and hearken vnto me: I wil teache you the feare of the Lorde.
12 What man is he that lusteth to liue, and woulde faine see good dayes: kepe thy tong from euyll, and thy lippes that they speake no guile.
13 Eschewe euil, and do good: seeke peace, and ensue it.
14 The eyes of the Lord are ouer the righteous: and his eares are open vnto theyr prayers. C
15 The countenaunce of the lord is against them that do euil: to roote out the remembraunce of them from the earth.
16 The righteous crie, and the lord heareth them: and deliuereth them out of al their troubles.
17 The Lorde is nigh vnto them that are of a contrite heart: and wyll saue suche as be of an humble spirite.
18 Greate are the troubles of the ryghteous: but the Lorde deliuereth hym out of all.
19 He kepeth all his bones: so that not one of them is broken.
20 But misfortune shall slay the vngodly: and they that hate the righteous shalbe desolate.
21 The Lorde deliuereth the soules of his seruauntes: and al they that put their trust in him, shal not be destitute.

Iudica domine nocentes. Psal.xxxv.

1 PLeade thou my cause, O Lord, with them that stryue with me: and fight thou agaynst them that fyght agaynst me. A Morny̆ng prayer.
2 Lay hande vpon the shielde and buckler: and stande vp to helpe me.
3 Bryng foorth the speare, and stop the way agaynst

agaynst them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischeefe for me.

5 Let them be as the dust before the winde: and the angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the angel of the Lorde persecute them.

℣ 7 For they haue priuily layde their nette to destroy me without a cause: yea, euen without a cause haue they made a pytte for my soule.

8 Let a sodayne destruction come vpon him vnawares, and his nette that he hath layd priuily, catche hym selfe: that he may fal into his owne mischeefe.

9 And my soule be ioyful in the Lord: it shal reioyce in his saluation.

10 All my bones shal say, Lorde, who is like vnto thee, which deliuerest the poore from hym that is to strong for hym: yea, the poore, and him that is in miserie, from him that spoyleth hym.

11 False wytnesse dyd ryse vp: they layde to my charge thynges that I knewe not.

12 They rewarded me euyl for good: to the great discomfort of my soule.

13 Neuertheless, when they were sycke, I put on sackcloth, and humbled my soule with fastyng: and my prayer shall turne into myne owne bosome.

℣ 14 I behaued mee selfe as though it had ben my freende, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and geathered them togeather: yea, the very abiectes came togeather agaynst me vnawares, makyng mowes at me, and ceassed not.

16 With the flatterers were busie mockers: whiche gnashed vpon me with their teeth.

17 Lorde, howe long wylt thou looke vpon this: O deliuer my soule from the calamities whiche they bryng on me, and my darlyng from the Lions.

18 So wil I geue thee thankes in the great congregation: I wyl prayse thee among muche people.

19 O let not them that are myne enimies triumph ouer me vngodly: neither let them wincke with their eyes that hate me without a cause.

20 And why? their communyng is not for peace: but they imagine deceiptful wordes agaynst them that are quiet in the lande.

℣ 21 They gaped vpon me with their mouthes, and sayde: fye on thee, fye on thee, we sawe it with our eyes.

22 This thou hast seene, O Lorde: holde not thy tongue then, goe not farre fro me, O Lorde.

23 Awake and stande vp to iudge my quarell: auenge thou my cause my God and my Lorde.

24 Iudge me, O Lord my God, according to thy ryghteousnesse: and let them not triumph ouer me.

25 Let them not say in their heartes, there, there, so woulde we haue it: neyther let them say, we haue deuoured hym.

26 Let them be put to confusion and shame togeather that reioyce at my trouble: let them be clothed with rebuke and dishonour, that boast them selues agaynst me.

27 Let them be glad and reioyce that fauour my ryghteous dealing: yea, let them say alway, blessed be the Lord, which hath pleasure in the prosperitie of his seruaunt.

28 And as for my tongue, it shalbe talkyng of thy ryghteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. xxxvi.

MY heart sheweth me the wyckednesse ℟ of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth hym selfe in his owne sight: vntyl his abominable sinne be found out.

3 The wordes of his mouth are vnryghteous, and ful of deceipt: he hath left of to behaue hym selfe wysely, and to do good.

4 He imagineth mischeefe vpon his bedde: and hath set hym selfe in no good waye: neyther doth he abhorre any thyng that is euyll.

5 Thy mercy (O Lorde) reacheth vnto the heauen: and thy faythfulnesse vnto the cloudes.

6 Thy ryghteousnesse standeth lyke the strong mountaines: thy iudgementes are lyke the great deepe.

7 Thou Lorde shalt saue both man and ℣ beast, how excellent is thy mercie, O God: and the children of men shal put their trust vnder the shadowe of thy wynges.

8 They shalbe satisfied with the plenteousnesse of thy house: and thou shalt geue them drynke of thy pleasures, as out of the riuer.

9 For with thee is the well of lyfe: and in thy light shal we see lyght.

10 O continue forth thy louyng kyndnesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of hart.

11 O let not the foote of pryde come agaynst me: and let not the hande of the vngodly cast

caſt me downe.

12 There are they fallen (al) that worke wickednesse: they are caſt downe, and ſhal not be able to ſtande.

Noli emulari. Pſal.xxxvii.

A 1 Fret not thy ſelfe, becauſe of the vngodly: neyther be thou enuious agaynſt the euyl doers.

Euenyng prayer.

2 For they ſhal ſoone be cut downe lyke the graſſe: and be wythered euen as the greene hearbe.

3 Put thou thy truſt in the Lorde, and be doyng good: dwel in the lande, and verely thou ſhalt be fedde.

4 Delight thou in the Lorde: and he ſhal geue thee thy hartes deſire.

5 Commit thy way vnto the Lorde, and put thy truſt in hym: and he ſhal bryng it to paſſe.

6 He ſhal make thy righteouſneſſe as cleare as the lyght: and thy iuſt dealyng as the noone day.

B 7 Holde thee ſtyl in the Lorde, and abyde pacyently vpon hym: but greeue not thee ſelfe at him whoſe way dooth proſper, agaynſt the man that dooth after euyl counſayles.

8 Leaue of from wrath, and let goe diſpleaſure: fret not thee ſelfe, els ſhalt thou be moued to doo euyl.

9 Wicked doers ſhalbe rooted out: and they that pacyently abyde the Lorde, thoſe ſhal inherite the lande.

10 Yet a litle whyle, and the vngodly ſhalbe cleane gonne: thou ſhalt looke after his place, and he ſhalbe away.

11 But the meeke ſpirited ſhal poſſeſſe the earth: and ſhalbe refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſayle agaynſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lorde ſhal laugh him to ſcorne: for he hath ſeene that his day is comming.

C 14 The vngodly haue drawē out the ſword, and haue bended their bowe: to caſt downe the poore and needy, and to ſlay ſuche as be of a right converſation.

15 Their ſword ſhal go through their owne hart: and their bowe ſhal be broken.

16 A ſmal thyng that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly ſhalbe broken: and the Lorde vpholdeth the righteous.

18 The Lorde knoweth the dayes of the godly: and their inheritance ſhal endure for euer.

19 They ſhal not be confounded in the perilous tyme: and in the dayes of dearth they ſhal haue yenough.

20 As for the vngodly they ſhal periſhe, and the enimies of the Lord ſhal conſume as the fat of lambes: yea euen as the ſmoke ſhal they conſume away.

21 The vngodly borroweth, and payeth not agayne: but the ryghteous is merciful and liberal. D

22 Suche as be bleſſed of God, ſhal poſſeſſe the lande: and they that be curſed of him ſhalbe rooted out.

23 The Lorde ordereth a good mans going: and maketh his way acceptable to hym ſelfe.

24 Though he fal, he ſhal not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue benne young, and nowe am olde: and yet ſawe I neuer the ryghteous forſaken, nor his ſeede begging their bread.

26 The righteous is euer merciful and lendeth: and his ſeede is bleſſed.

27 Flee from euyll, and doo the thing that is good: and dwel for euermore.

28 For the Lorde loueth the thyng that is ryght: he forſaketh not his that be godlye, but they are preſerued for euer. E

29 The ryghteous ſhalbe punished: as for the ſeede of the vngodlye, it ſhalbe rooted out.

30 The righteous ſhal inherite the lande: and dwell therein for euer.

31 The mouth of the ryghteous is exerciſed in wiſdome: and his tongue wyl be talking of iudgement.

32 The lawe of his God is in his hart: and his goinges ſhal not ſlyde.

33 The vngodly ſeeth the righteous: and ſeeketh occaſion to ſlea him.

34 The Lorde wyl not leaue hym in his hande: nor condemne hym when he is iudged.

35 Hope thou in the Lorde, and keepe his way, and he ſhal promote thee, that thou ſhalt poſſeſſe the lande: when the vngodly ſhal periſhe, thou ſhalt ſee it. F

36 I mee ſelfe haue ſeene the vngodlye in great power: and flouriſhyng lyke a greene bay tree.

37 And I went by, and loe he was gonne: I ſought hym, but his place couldc no where be founde.

38 Keepe innocencie, and take heede vnto the thyng that is ryght: for that ſhal bryng a man peace at the laſt.

39 As for the tranſgreſſours, they ſhal periſh togeather: and the ende of the vngodly is, they ſhalbe rooted out at the laſt.

40 But the ſaluation of the righteous com-

meth of the Lorde: whiche is also their strength in the tyme of trouble.

41 And the Lorde shal stande by them, and saue them: he shal deliuer them from the vngodly, and shal saue them, because they put their trust in hym.

Domine ne in furore. Psal. xxxviii.

A 1 PVT me not to rebuke (O Lorde) in thyne anger: neyther chasten me in thy heauy displeasure.

Mornyng prayer.

2 For thyne arrowes sticke fast in me: and thy hande presseth me sore.

3 There is no healthy in my flesshe, because of thy displeasure: neyther is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gonne ouer my head: and are lyke a sore burden to heauy for me to beare.

5 My woundes stincke and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning al the day long.

B 7 For my loynes are fylled with a sore disease: & there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my hart.

9 Lorde thou knowest al my desire: and my gronyng is not hid from thee.

10 My hart panteth, my strength hath fayled me: and the lyght of myne eyes is gonne from me.

11 My louers and my neighbours dyd stand looking vpon my trouble: and my kinsmen stoode a farre of.

12 They also that sought after my lyfe, layd snares for me: and they that went about to doo me euyl, talked of wickednesse, & imagined deceit al the day long.

13 As for me, I was lyke a deafe man, and hearde not: and as one that is dumbe, whiche dooth not open his mouth.

C 14 I became euen as a man that heareth not: and in whose mouth are no reproues.

15 For in thee, O Lord, haue I put my trust: thou shalt answeare for me, O Lorde my God.

16 I haue required that they (euen myne enimies) shoulde not triumph ouer me: for when my foote slypt, they reioyced greatly agaynst me.

17 And I truely am set in the plague: and my heauynesse is euer in my syght.

18 For I wyl confesse my wickednesse: and be sory for my sinne.

19 But mine enimies liue and are mightie: and they that hate me wrongfully are many in number.

20 They also that rewarde euyl for good, D are agaynst me: because I folow the thing that good is.

21 Forsake me not, O Lorde my God: be not thou farre from me.

22 Haste thee to helpe me: O Lorde God of my saluation.

Dixi, custodiam. Psal. xxxix.

1 I SAYDE, I wyl take heede to my wayes: A that I offende not in my tongue.

2 I wyl keepe my mouth (as it were with a bridle) whyle the vngodly is in my syght.

3 I helde my tongue and spake nothyng: I keapt silence, yea euen from good woordes, but it was payne and greefe to me.

4 My hart was hot within me, and whyle I was thus musing, the fyre kyndled: and at the last I spake with my tongue.

5 Lorde let me knowe myne ende, and the number of my dayes: that I may be certifyed howe long I haue to lyue.

6 Beholde, thou hast made my dayes as it were a span long, and myne age is euen as nothyng in respect of thee, and verily euery man liuing is altogeather vanitie.

7 For man walketh in a vayne shadow, and B disquieteth hym selfe in vayne: he heapeth vp ryches, and can not tel who shal gather them.

8 And nowe Lorde what is my hope: truely my hope is euen in thee.

9 Deliuer me from al mine offences: and make me not a rebuke vnto the foolishe.

10 I became dumbe and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hande.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away lyke as it were a moth fretting a garment: euery man therfore is but vanitie.

13 Heare my prayer, O Lorde, & with thyne C eares consyder my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as al my fathers were.

15 Oh spare me a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. xl.

1 I WAYTED patiently for the Lorde: and A he enclined vnto me, and hearde my callyng.

2 He brought me alſo out of the horrible pit, out of the myre and clay: and ſet my feete vpon the rocke, and ordered my goinges.
3 And he hath put a new ſong in my mouth: euen a thankeſgeuing vnto our God.
4 Many ſhal ſee it, and feare: and ſhal put their truſt in the Lorde.
5 Bleſſed is the man that hath ſet his hope in the Lorde: and turned not vnto the proude, and to ſuch as goe about with lies.
6 O Lorde my God, great are thy woonderous woorkes whiche thou haſt done: lyke as be alſo thy thoughtes whiche are to vs warde, and yet there is no man that ordereth them vnto thee.
B 7 If I woulde declare them and ſpeake of them: they ſhoulde be moe then I am able to expreſſe.
8 Sacrifice and meate offering thou wouldeſt not haue: but mine eares thou haſt opened.
9 Burnt offeringes and ſacrifyces for ſynne haſt thou not required: then ſaide I, loe I come.
10 In the volume of the booke it is written of me, that I ſhoulde fulfyll thy wyl, O my God: I am content to doo it, yea, thy lawe is within my hart.
11 I haue declared thy righteouſneſſe in the great congregation: loe, I wil not refraine my lippes, O lord, and that thou knoweſt.
12 I haue not hyd thy righteouſneſſe within my hart: my talkyng hath benne of thy trueth, and of thy ſaluation.
13 I haue keapt backe thy louyng mercy and trueth: from the great congregation.
C 14 Withdrawe not thou thy mercie from me, O Lorde: let thy louyng kindneſſe and thy trueth alway preſerue me.
15 For innumerable troubles are come about me, my ſynnes haue taken ſuche holde vpon me, that I am not able to looke vp: yea they are moe in number then the heares of myne head, and my hart hath fayled me.
16 O Lord, let it be thy pleaſure to deliuer me: make haſte (O Lorde) to helpe me.
17 Let them be aſhamed and confounded together, that ſeeke after my ſoule to deſtroy it: let them be driuen backwarde, and put to rebuke that wiſhe me euil.
18 Let them be deſolate and rewarded with ſhame, that ſay vnto me: fye vpon thee, fye vpon thee.
19 Let all thoſe that ſeeke thee, be ioyful and glad in thee: and let ſuche as loue thy ſaluation, ſay alway, the Lorde be prayſed.
20 As for me I am poore and needy: but the Lorde careth for me.
21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Pſalm. xli.

1 BLeſſed is he that conſydereth the poore (and needy:) the Lorde ſhall deliuer him in the time of trouble. A Euenyng prayer.
2 The Lorde preſerue him and keepe him aliue, that he may be bleſſed vpon earth: and deliuer not thou him into the wyll of his enimies.
3 The Lorde comfort him when he lyeth ſycke vpon his bed: make thou all his bed in his ſickneſſe.
4 I ſaid, Lorde be mercyful vnto me: heale my ſoule, for I haue ſynned againſt thee.
5 Myne enimies ſpeake euyll of me: when ſhall he dye, and his name periſhe?
6 And yf he come to ſee me, he ſpeaketh vanitie: and his hart conceaueth falſehood within him ſelfe, and when he commeth foorth, he telleth it.
7 Al myne enimies whiſper togeather againſt me: euen againſt me doo they imagine this euill. B
8 Let the ſentence of giltineſſe proceede againſt hym: and now that he lyeth, let him ryſe vp no more.
9 Yea, euen myne owne familyer freende (whom I truſted:) whiche dyd alſo eate of my bread, hath layde great wayte for me.
10 But be thou mercyful vnto me, O Lorde: rayſe thou me vp againe, and I ſhall reward them.
11 By this I knowe thou fauoureſt me: that myne enimie dooth not triumphe againſt me.
12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.
13 Bleſſed be the Lorde God of Iſrael: world without ende, Amen.

Quemadmodum. pſalm. xlii.

1 LYke as the harte deſyreth the water brookes: ſo longeth my ſoule after thee, O God. A
2 My ſoule is a thirſt for God, yea euen for the liuyng God: when ſhall I come to appeare before the preſence of God?
3 My teares haue benne my meate day and nyght: whyle they dayly ſay vnto me, where is nowe thy God?
4 Now when I thinke therupon, I powre out my hart by mee ſelfe: for I went with the multitude, and brought them forth into the houſe of God.
5 In the voyce of prayſe & thankeſgeuing: among ſuche as keepe holy day.
6 Why art thou ſo ful of heauineſſe (O my

ſoule:) & why art thou ſo vnquieted within me?

7 Put thy truſt in God: for I wyl yet geue him thankes for the helpe of his countenaunce.

8 My God, my ſoule is vexed within me: therefore wil I remember thee concerning the lande of Jordane, and the litle hill of Hermon.

9 One deepe calleth another, because of the noyſe of the water pipes: all thy waues and ſtormes are gonne ouer me.

10 The Lorde hath graunted his louyng kyndneſſe on the day time: & in the night ſeaſon did I ſing of him, & made my prayer vnto the God of my lyfe.

11 I wyl ſay vnto the God of my ſtrength, why haſt thou forgotten me: why goe I thus heauyly whyle the enimie oppreſſeth me?

12 My bones are ſmitten a ſunder, as with a ſwoorde: whyle myne enimies (that trouble me) caſt me in the teeth.

13 Namely, whyle they ſay dayly vnto me: where is nowe thy God?

14 Why art thou ſo vexed, (O my ſoule:) & why art thou ſo diſquieted within me?

℣ 15 O put thy truſt in God: for I wyll yet thanke him, which is the helpe of my countenaunce, and my God.

Iudica me deus. Pſalm.xliii.

℟ 1 GIue ſentence with me, O God, and defende my cauſe againſt the vngodly people: O deliuer me from the deceiptfull and wicked man.

2 For thou art the god of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauyly, whyle the enimie oppreſſeth me?

3 Oh ſend out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the aulter of God, euen vnto the God of my ioy & gladneſſe: and vppon the Harpe wyll I geue thankes vnto thee, O God, my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I wyll yet geue him thankes, whiche is the helpe of my countenaunce and my God.

Deus auribus. pſalm.xliiii.

℟ 1 WE haue hearde with our eares, O GOD, our fathers haue tolde vs: what thou haſt done in their time of olde.

2 Howe thou haſt driuen out the heathen with thy hande, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gate not the lande in poſſeſſion through their owne ſwoorde: neither was it their owne arme that helped them.

4 But thy right hande and thyne arme, and the light of thy countenaunce: becauſe thou haddeſt a fauour vnto them.

5 Thou art my kyng (O God:) ſend helpe vnto Jacob.

6 Through thee wyll we ouerthrowe our enimies: and in thy name wyll we treade them vnder that ryſe vp againſt vs.

7 For I wyl not truſt in my bowe: it is not ℣ my ſwoorde that ſhall helpe me.

8 But it is thou that ſaueſt vs from our enimie: and puttеſt them to confuſion that hate vs.

9 We make our boaſt of God all day long: and wyll prayſe thy name for euer.

10 But nowe thou art farre of, and puttеſt vs to confuſion: and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backes vpon our enimies: ſo that they whiche hate vs, ſpoyle our goodes.

12 Thou letteſt vs be eaten vp like ſheepe: and haſt ſcattered vs among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neyghbours: to be laughed to ſcorne, and had in deriſyon of them that are rounde a- ℭ bout vs.

15 Thou makeſt vs to be a bywoorde among the heathen: & that the people ſhake their heades at vs.

16 My confuſion is dayly before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlaunderer and blaſphemer: for the enimie and auenger.

18 And though al this be come vppon vs, yet doo we not forgeat thee: nor behaue our ſelues frowardly in thy couenannt.

19 Our hart is not turned backe: neyther our ſteppes gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of Dragons: and couered vs with the ſhadowe of death. ℵ

21 If we haue forgotten the name of our god, and holden vp our handes to any ſtraunge God: ſhal not God ſearche it out? for he knoweth the very ſecretes of the hart.

22 For thy ſake alſo are we kylled al the day long: and are counted as ſheepe appoynted to be ſlayne.

23 Up Lorde, why ſleepeſt thou: awake and be

Mornyng prayer.

be not abſent from vs for ever.
24 Wherefore hydeſt thou thy face: and forgetteſt our miſerie and trouble?
25 For our ſoule is brought lowe, euen vnto the duſte: our belly cleaueth vnto the grounde.
26 Aryſe and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal.xlv.

A 1 MY hart is inditing of a good matter: I ſpeake of the thynges whiche I haue made vnto the kyng.
2 My tongue is the penne: of a ready writer.
3 Thou art fayrer then the children of men: full of grace are thy lyppes, becauſe GOD hath bleſſed thee for euer.
4 Girde thee with thy ſwoorde vpon thy thygh, O thou moſt myghtie: accordyng to thy worſhip and renowme.
5 Good lucke haue thou with thyne honour: ride on, becauſe of the woorde of trueth, of meekeneſſe, and ryghteouſneſſe, & thy right hande ſhal teache thee terrible thynges.
6 Thyne arrowes are very ſharpe, and the people ſhalbe ſubdued vnto thee: euen in the middes among the kinges enimies.
B 7 Thy ſeate (O God) endureth for euer: the ſcepter of thy kyngdome is a right ſcepter.
8 Thou haſt loued ryghteouſneſſe, and hated iniquitie: wherfore God (euen thy god) hath annoynted thee with the oyle of gladneſſe aboue thy felowes.
9 All thy garmentes ſmell of Myrre, Aloes, and Caſſia: out of the Iuory palaces, whereby they haue made thee glad.
10 Kinges daughters were among thy honorable women: vpon thy ryght hande did ſtande the Queene in a veſture of golde (wrought about with diuers colours.)
11 Hearken (O daughter) and conſyder, encline thyne eare: forget alſo thyne owne people, and thy fathers houſe.
12 So ſhal the king haue pleaſure in thy beautie: for he is thy Lorde (God) & worſhip thou hym.
13 And the daughter of Tyre ſhalbe there with a gift: lyke as the ryche alſo among the people ſhal make their ſupplication
C before thee.
14 The kynges daughter is al glorious within: her clothing is of wrought golde.
15 She ſhalbe brought vnto the king in rayment of needle woorke: the virgins that be her felowes, ſhal beare her company, and ſhal be brought vnto thee.
16 With ioy & gladnes ſhal they be brought: and ſhal enter into the kynges palace.
17 In ſteade of thy fathers thou ſhalt haue chyldren: whom thou mayeſt make princes in al landes.
18 I wyl remember thy name from one generation vnto another: therefore ſhal the people geue thankes vnto thee world without ende.

Deus noſter refugium. Pſal.xlvi.

1 GOD is our hope and ſtrength: a very G
preſent helpe in trouble.
2 Therefore wyl not we feare though the earth be moued: and though the hylles be caryed into the middes of the ſea.
3 Though the waters thereof raze & ſwel: and though the mountaynes ſhake at the tempeſt of the ſame.
4 The riuers of the flood therof ſhal make glad the citie of God: the holy place of the tabernacle of the moſt hyghest.
5 God is in the middeſt of her, therfore ſhal ſhe not be remoued: God ſhal helpe her, and that right early.
6 The Heathen make muche a doo, and the kyngdomes are moued: but GOD hath ſhewed his voyce, and the earth ſhal melt away.
7 The Lord of hoaſtes is with vs: the God B
of Jacob is our refuge.
8 O comme hyther, and behold the woorkes of the Lorde: what deſtruction he hath brought vpon the earth.
9 He maketh warres to ceaſſe in all the worlde: he breaketh the bowe, & knappeth the ſpeare in ſunder, and burneth the chariots in the fyre.
10 Be ſtyl then, and knowe that I am god: I wyl be exalted among the Heathen, and I wyl be exalted in the earth.
11 The Lorde of hoſtes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. Pſal.xlvii.

1 O Clap your handes togeather, (al A
ye people:) O ſing vnto god with Euenyng
the voyce of melodie. prayer.
2 For the Lord is hygh, and to be feared: he is the great king vpon al the earth.
3 He ſhal ſubdue the people vnder vs: and the nations vnder our feete.
4 He ſhal chooſe out an heritage for vs: euen the worſhip of Jacob whom he loued.
5 God is gonne vp with a mery noyſe: and the Lorde with the ſounde of the trumpe.
6 O ſing praiſes, ſing praiſes vnto (our) god: O ſing prayſes, ſing prayſes vnto our kyng.

B 7 For God is the king of al the earth: sing ye prayses with vnderstanding.
8 God raigneth ouer the Heathen: God sitteth vpon his holy seate.
9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (whiche is very high exalted) doeth defend the earth, as it were with a sheelde.

Magnus dominus. Psal. xlviii.

A 1 GReat is the Lorde, and highly to be praysed: in the citie of our God, euen vpon his holy hyl.
2 The hyl of Sion is a fayre place, and the ioy of the whole earth: vpon the North side lyeth the citie of the great king, God is wel knowen in her palaces, as a sure refuge.
3 For lo, the kynges of the earth: are gathered and gonne by together.
4 They marueyled to see suche thinges: they were astonyed & sodaynly cast downe.
5 Feare came there vpon them, and sorowe: as vpon a woman in her trauayle.
6 Thou shalt breake the shyppes of the sea: through the east winde.
B 7 Lyke as we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: GOD vpholdeth the same for euer.
8 We wayte for thy louing kindnesse (O God:) in the middes of thy temple.
9 O God, according to thy name, so is thy praise vnto the worldes end: thy right hand is ful of righteousnesse.
10 Let the mount Sion reioyce, & the daughters of Juda be glad: because of thy iudgementes.
11 Walke about Sion, and go round about her: and tel the towres thereof.
12 Marke wel her bulwarkes, set vp her houses: that ye may tel thē that come after.
13 For this God is our GOD for euer and euer: he shalbe our guyde vnto death.

Audite hec omnes. Psal. xlix.

A 1 OHeare ye this all ye people: ponder it with your eares, al ye that dwel in the worlde.
2 High and lowe, riche and poore: one with another.
3 My mouth shal speake of wisedome: and my hart shal muse of vnderstandyng.
4 I wyl encline myne eare to the parable: and shewe my darke speache vpon the Harpe.
5 Wherfore shoulde I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me rounde about:
6 There be somme that put their trust in their goodes: and boast them selues in the multitude of their riches.
7 But no man may deliuer his brother: nor B make agreement vnto God for hym.
8 For it cost more to redeeme their soules: so that he must let that alone for euer.
9 Yea, though he lyue long: and see not the graue.
10 For he seeth that wyse menne also dye, & perish togeather: as wel as the ignorant and foolish, and leaue their riches for other.
11 And yet they thinke that their houses shal continue for euer: and that their dwellyng places shal endure from one generation to another, and cal the lands after their owne names.
12 Neuertheless, man wyl not abyde in honour: seeyng he may be compared vnto the beastes that perish, this is the way of them.
13 This is their foolishnesse: and their posteritie prayse their sayeing. C
14 They lye in the hel lyke sheepe, death gnaweth vpon them, & the righteous shal haue domination of them in the morning: their beauty shal consume in the sepulchre, out of their dwellyng.
15 But God shal deliuer my soule from the place of hel: for he shal receiue me.
16 Be not thou afraide though one be made riche: or if the glory of his house be encreased.
17 For he shal cary nothing away with him when he dyeth: neyther shal his pompe folowe hym.
18 For whyle he lyued, he counted hym selfe an happy man: and so long as thou doest wel vnto thee selfe, menne wyl speake good of thee.
19 He shal folowe the generations of his fathers: and shal neuer see lyght.
20 Man beyng in honour, hath no vnderstandyng: but is compared vnto the beastes that perishe.

Deus deorum. Psal. L.

1 THE Lorde, euen the most myghtie God, hath spoken: and called the worlde, from the rising vp of the sunne, vnto the goyng downe thereof. A Mornyng prayer.
2 Out of Sion hath God appeared: in perfect beautie.
3 Our God shal comme, and shal not keepe silence: there shal goe before hym a consumyng fyre, and a myghtie tempest shalbe stirred vp rounde about hym.
4 He shal cal the Heathen from aboue: and the earth, that he may iudge his people.

5 Geather

5 Geather my saintes togeather vnto me: those that haue made a couenant with me, with sacrifyce.

6 And the heauens shal declare his ryghteousnesse: for God is iudge him selfe.

7 Heare, O my people, and I wyl speake: I mee selfe wil testifye agaynst thee, O Israel, for I am God, euen thy God.

8 I wyl not reproue thee, because of thy sacrifyces, or for thy burnt offeringes: because they were not alway before me.

9 I wyl take no bullocke out of thy house: nor bee Goates out of thy foldes.

10 For all the beastes of the Forrest are mine: and so are the cattels vppon a thousande hilles.

11 I knowe all the foules vppon the mountaynes: and the wylde beastes of the feeld are in my syght.

12 If I be hungry, I wyl not tell thee: for the whole worlde is myne, and al that is therein.

13 Thinkest thou that I wyll eate Bulles fleashe: and drinke the blood of Goates?

14 Offer vnto God thankesgeuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so wyl I heare thee, and thou shalt prayse me.

16 But vnto the vngodly sayd God, why doest thou preache my lawes: and takest my couenaunt in thy mouth?

17 Whereas thou hatest to be refourmed: and hast cast my woordes behynde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast benne partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set foorth deceipt.

20 Thou sattest and spakest agaynst thy brother: yea and hast slaundered thyne owne mothers sonne.

21 These thinges hast thou donne, and I helde my tongue, and thou thoughtest wickedly, that I am euen suche a one as thee selfe: but I wyl reproue thee, and set before thee the thinges that thou hast done.

22 O consyder this, ye that forgeat God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation ryght, wyll I shewe the saluation of God.

Miserere mei deus. psalm. li.

1 HAue mercie vpon me (O God) after thy great goodnesse: according vnto the multitude of thy mercies, doo away myne offences.

2 Washe me throughly from my wickednesse: and cleanse me from my synne.

3 For I knowledge my faultes: and my synne is euer before me.

4 Agaynst thee only haue I synned, and donne this euyll in thy syght: that thou mightest be iustifyed in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: & in sinne hath my mother conceyued me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wysedome secretely.

7 Thou shalt purge me with hysope, and I shalbe cleane: thou shalt washe me, and I shalbe whiter then snowe.

8 Thou shalt make me heare of ioy & gladnesse: that the bones whiche thou hast broken may reioyce.

9 Turne thy face from my synnes: and put out al my misdeedes.

10 Make me a cleane hart (O God:) and renue a right spirite within me.

11 Cast me not away from thy presence: and take not thy holy spirite from me.

12 O geue me the comfort of thy helpe againe: and stablishe me with thy free spirite.

13 Then shall I teache thy wayes vnto the wicked: and synners shalbe conuerted vnto thee.

14 Deliuer me from blood giltinesse, O God, thou that art the God of my health: and my tongue shal syng of thy righteousnesse.

15 Thou shalt open my lippes, O Lord: and my mouth shall shewe thy prayse.

16 For thou desyrest no sacrifyce, els would I geue it thee: but thou delightest not in burnt offeringes.

17 The sacrifyce of God is a troubled spirite: a broken and a contrite hart, O God, shalt thou not despise.

18 O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifyce of righteousnesse, with the burnt offeringes and oblations: then shall they offer young bullockes vpon thyne aulter.

Quid gloriaris. psalm. lii.

1 WHy boastest thou thee selfe, thou tyrant: that thou canst doo mischeefe?

2 Whereas the goodnesse of GOD: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasor.

4 Thou hast loued vngratiousnesse more

then goodneſſe: and to talke of lyes more then ryghteouſneſſe.

5 Thou haſt loued to ſpeake all wordes that may do hurt: O thou falſe tongue.

6 Therfore ſhal God deſtroy thee for euer: he ſhal take thee and plucke thee out of thy dwellyng, and roote thee out of the lande of the liuing.

B 7 The righteous alſo ſhal ſee this, & feare: and ſhal laugh him to ſcorne.

8 Loe, this is the man that tooke not God for his ſtrength: but truſted vnto the multitude of his richeſſe, and ſtrengthed hym ſelfe in his wickedneſſe.

9 As for me, I am lyke a greene Oliue tree in the houſe of God: my truſt is in the tender mercie of God for euer and euer.

10 I wyl alwayes gene thankes vnto thee for that thou haſt donne: and I wyll hope in thy name, for thy ſaintes like it wel.

Dixit inſipiens. pſalm.liii.

A 1 THE fooliſhe body hath ſayde in his hart: there is no God.

Euenyng prayer. 2 Corrupt are they, and become abominable in their wickedneſſe: there is none that dooth good.

3 God looked downe from heauen vpon the chyldren of men: to ſee yf there were any that woulde vnderſtande and ſeeke after God.

4 But they are al gone out of the way, they are altogeather become abominable: there is alſo none that dooth good, no not one.

5 Are not they without vnderſtanding that worke wickedneſſe: eating vp my people, as yf they woulde eate bread, they haue not called vpon God.

6 They were afrayde where no feare was: for God hath broken the bones of him that beſeeched thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

B 7 Oh that the ſaluation were geuen vnto Iſrael out of Sion: oh that the lord would deliuer his people out of captiuitie.

8 Then ſhoulde Jacob reioyce: and Iſrael ſhoulde be ryght glad.

Deus in nomine tuo. pſalm.liiii.

A 1 SAue me, O God, for thy names ſake: and auenge me in thy ſtrength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For ſtraungers are ryſen vp againſt me: and tyrantes (whiche haue not God before their eyes) ſeeke after my ſoule.

4 Beholde, God is my helper: the Lorde is with them that vpholde my ſoule.

5 He ſhall reward euyll vnto myne enimies: deſtroy thou them in thy trueth.

6 An offering of a free hart wyll I geue thee, and prayſe thy name (O Lorde:) becauſe it is ſo comfortable.

7 For he hath deliuered me out of all my trouble: and myne eye hath ſeene his deſyre vpon myne enimies. B

Exaudi deus. pſalm.lv.

1 HEare my prayer, O God: and hyde not thee ſelfe from my petition. A

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enimie cryeth ſo, and the vngodlye commeth on ſo faſt: for they are mynded to doo me ſome miſcheefe, ſo malitiouſlye are they ſet againſt me.

4 My hart is diſquieted within me: and the feare of death is fallen vpon me.

5 Fearefulneſſe and tremblyng are comme vpon me: and an horrible dread hath ouerwhelmed me.

6 And I ſayde, O that I had winges like a Doue: for then woulde I flee away, and be at reſt.

7 Lo, then woulde I geat me away farre of: and remayne in the wylderneſſe. B

8 I would make haſte to eſcape: becauſe of the ſtormy winde and tempeſt.

9 Deſtroy their tongues (O Lord) and diuide them: for I haue ſpyed vnryghteouſneſſe and ſtrife in the citie.

10 Day and nyght they goe about within the walles thereof: miſcheefe alſo and ſorowe are in the middes of it.

11 Wickedneſſe is therein: deceipt & guyle goe not out of their ſtreetes.

12 For it is not an open enimie that hath done me this diſhonour: for then I coulde haue borne it.

13 Neither was it myne aduerſarie that dyd magnifye him ſelfe againſt me: for then (peraduenture) I woulde haue hyd mee ſelfe from him.

14 But it was euen thou my companyon: my guyde, and myne owne familyer C
freende.

15 We tooke ſweete counſel togeather: and walked in the houſe of God as freendes.

16 Let death comme haſtyly vpon them, and let them goe downe quicke into hell: for wickedneſſe is in their dwellynges, and among them.

17 As for me, I wyll call vpon God: and the Lorde ſhal ſaue me.

18 In the euenyng & morning, and at noone day wyl I pray, and that inſtantly: and he

ſhall

ſhal heare my voyce.

19 It is he that hath delyuered my ſoule in peace, from the batayle that was agaynſt me: for there were many with me.

20 Yea, euen God that endureth for euer ſhal heare me, and bryng them downe: for they wyl not turne, nor feare God.

D 21 He layde his handes vpon ſuche as be at peace with him: and he brake his couenant.

22 The woordes of his mouth were ſofter then butter, hauing warre in his hart: his woordes were ſmoother then oyle, and yet be they very ſwoordes.

23 Caſte thy burden vpon the Lorde, and he ſhal nouriſhe thee: and ſhal not ſuffer the ryghteous to fal for euer.

24 And as for them: thou, O God, ſhalt bring them into the pyt of deſtruction.

25 The blood thirſtie and deceitful menne ſhal not lyue out halfe theyr dayes: neuertheleſſe, my truſte ſhalbe in thee, O Lorde.

Miſerere mei Deus. Pſalm. lvi.

A 1 BE mercyful vnto me, O God, for man goeth about to deuoure me: he is dayly fyghting and troubling me.

Mornyng prayer.

2 Myne enimies are dayly in hande to ſwallowe me vp: for they be many that fight againſt me, O thou moſt higheſt.

3 Neuertheleſſe, though I am ſometyme afrayde: yet put I my truſt in thee.

4 I wyl prayſe God becauſe of his woorde: I haue put my truſte in God, and wyl not feare what fleſhe can doo vnto me.

5 They dayly miſtake my woordes: al that they imagine, is to doo me euyl.

6 They holde altogeather, and keepe them ſelues cloſe: and marke my ſteppes, when they lay in wayte for my ſoule.

B 7 Shal they eſcape for theyr wickednes: thou (O God) in thy diſpleaſure ſhalt caſt them downe.

8 Thou telleſt my flittinges, put my teares into thy bottel: are not theſe thynges noted in thy booke?

9 When ſo euer I cal vppon thee, then ſhal mine enimies be put to flight: this I know, for God is on my ſide.

10 In Gods woorde wyl I reioyce: in the Lordes woorde wyl I comfort me.

11 Yea, in God haue I put my truſt: I wyl not be afrayde what man can doo vnto me.

12 Vnto thee, (O God) wyl I paye my vowes: vnto thee wyl I geue thankes.

13 For thou haſt delyuered my ſoule from death, and my feete from fallyng: that I may walke before God in the lyght of the lyuyng.

Miſerere mei Deus. Pſalm. lvii.

1 BE mercyful vnto me, O God, be mercyful vnto me, for my ſoule truſteth in thee: and vnder the ſhadow of thy wynges ſhalbe my refuge, vntil this tyranny be ouerpaſt. A

2 I wyl cal vnto the moſte hygh God: euen vnto the God that ſhal perfourme the cauſe whiche I haue in hande.

3 He ſhal ſende from heauen: and ſaue me from the reproofe of hym that woulde eate me vp.

4 God ſhal ſende forth his mercy and trueth: my ſoule is among Lyons.

5 And I lye euen among the chyldren of menne (that are ſet on fyre:) whoſe teeth are ſpeares and arrowes, and their tongue a ſharpe ſwoorde.

6 Set vp thee ſelfe, O God, aboue the heauens: and thy glory aboue al the earth.

7 They haue layde a net for my feete, and preſſed downe my ſoule: they haue dygged a pytte before me, and are fallen into the middes of it them ſelues. B

8 My hart is fixed, O God, my hart is fixed: I wyl ſing and geue prayſe.

9 Awake vp my glory, awake Lute & Harp: I my ſelfe wyl awake right early.

10 I wyl geue thankes vnto thee, O Lord, among the people: and I wyl ſing vnto thee among the nations.

11 For the greatneſſe of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thee ſelfe, O God, abone the heauens: and thy glory aboue al the earth.

Si vere vtique. Pſalm. lviii.

1 ARE your myndes ſet vpon ryghteouſneſſe, O ye congregation: and doo ye iudge the thyng that is right, O ye ſonnes of menne? A

2 Yea, ye imagine miſchefe in your harte vpon the earth: and your hands deale with wickednes.

3 The vngodlye are frowarde euen from their mothers wombe: as ſoone as they be borne, they goe aſtray, and ſpeake lyes.

4 They are as venemous as the poyſon of a ſerpent: euen lyke the deafe adder that ſtoppeth her eares.

5 Whiche refuſeth to heare the voyce of the charmer: charme he neuer ſo wyſely.

6 Breake their teeth (O GOD) in theyr mouthes, ſmyte the chawe bones of the Lyons, O Lorde: let them fal away like water that runneth a pace, and when they ſhoote their arrowes, let the be rooted out.

7 Let them conſume away like a ſnayle, and C

be

be like the vntymely fruit of a woman: and let them not see the sunne.

8 Or euer your pottes be made whot with thornes: so let indignation vexe hym, euen as a thyng that is rawe.

9 The righteous shal reioyce when he seeth the vengeance: he shal washe his footsteps in the blood of the vngodly.

10 So that a man shal say, verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me Deus. Psalm.lix.

A Euenyng prayer.

1 DEliuer me from mine enimies (O God:) defend me from them that ryse vp agaynst me.

2 O delyuer me from the wicked doers: and saue me from the blood thirstie menne.

3 For lo, they lye waytyng for my soule: the mighty menne are geathered agaynst me, without any offence or fault of me, O lord.

4 They runne & prepare them selues without my fault: arise thou therefore to healpe, and beholde.

5 Stande vp (O Lord God of hostes) thou God of Israel, to visite al the heathen: and be not mercyful vnto them that offende of malitious wickednesse.

6 They goe to and fro in the euenyng: they grinne lyke a dog, and runne about through the citie.

B 7 Beholde, they speake with their mouth, and swoordes are in their lyppes: for who dooth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh al the heathen to scorne.

9 My strength wyl I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shal let me see my desire vpon myne enimies.

11 Slaye them not, least my people forget it: but scatter them abroad among thy people, and put them downe, O Lord, our defence.

12 For the synne of their mouth, and for the woordes of their lyppes, they shalbe taken in their pryde: and why? their preaching is of cursyng and lyes.

13 Consume them in thy wrath, consume them that they may perish: & knowe that it is God whiche ruleth in Iacob, and vnto the endes of the worlde.

C 14 And in the euenyng they wyl returne: and grin lyke a dog, and wyl goe about the citie.

15 They wyl runne here & there for meate: and grudge yf they be not satisfied.

16 As for me, I wyl sing of thy power, and wyl prayse thy mercye betymes in the morning: for thou hast ben my defence, and refuge in the day of my trouble.

17 Vnto thee (O my strength) wyl I sing: for thou, O God, art my refuge, and my mercyful God.

Deus repulisti nos. Psalm.lx.

A 1 O God, thou hast cast vs out, and scattered vs abroade: thou hast also ben displeased, O turne thee vnto vs agayne.

2 Thou hast mooued the lande, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie thinges: thou hast geuen vs a drynke of deadly wyne.

4 Thou hast geuen a token for suche as feare thee: that they may tryumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, & heare me.

6 God hath spoken in his holinesse, I wyl reioyce and diuide Sichem: and meate out the valley of Sucoth.

7 Gilead is myne, and Manasses is myne: B Ephraim also is the strength of my head, Iuda is my lawe geuer.

8 Moab is my washpot, ouer Edom wyl I cast out my shoe: Philistia be thou glad of me.

9 Who wyl leade me into the strong citie? who wyl bryng me into Edom?

10 Hast thou not cast vs out, O God: wylt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vayne is the helpe of man.

12 Through God we shal doo great acres: for it is he that shal treade downe our enimies.

Exaudi Deus. Psalm.lxi.

A 1 HEare my cryeing, O God: geue eare vnto my prayer.

2 From the endes of the earth wyl I cal vnto thee: when my hart is in heauinesse.

3 Oh set me vp vpon the rocke that is higher then I: for thou hast ben my hope, and a strong towre for me agaynst the enimie.

4 I wyl dwel in thy tabernacle for euer: and my trust shalbe vnder the couerynge of thy wynges.

5 For thou, O Lord, hast heard my desires: and hast geuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the king a long lyfe: that

that his yeeres may endure thorowout all generations.

7 He ſhal dwel before God for euer: O prepare thy louing mercy and faithfulneſſe, that they may preſerue hym.

8 So wyl I alway ſing prayſe vnto thy name: that I may dayly perfourme my vowes.

Nonne deo. Pſal.lxii.

A 1 MY ſoule truely wayteth ſtyl vpon God: for of hym commeth my ſaluation.

Mornyng prayer.

2 He verily is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not greatly fal.

3 Howe long wyl ye imagine miſcheefe againſt euery man, ye ſhalbe ſlayne all the ſort of you: yea as a tottering wal ſhal ye be, and lyke a broken hedge.

4 Their deuice is only how to put him out whom god wil exalt: their delite is in lies, they geue good wordes with their mouth, but curſe with theyr hart.

5 Neuertheleſſe, my ſoule wayte thou ſtill vpon God: for my hope is in him.

6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not fal.

B 7 In God is my health and my glorie: the rocke of my might, and in GOD is my truſt.

8 O put your truſt in him alway (ye people:) powre out your hartes before hym, for God is our hope.

9 As for the children of men, they are but vayne: the children of men are deceiptful vpon the weightes, they are altogether lighter then vanitie it ſelfe.

10 O truſt not in wrong and robberie, geue not your ſelues vnto vanitie: if riches encreaſe, ſet not your hart vpon them.

11 God ſpake once and twiſe: I haue alſo hearde the ſame, that power belongeth vnto God.

12 And that thou Lorde art merciful: for thou rewardeſt euery man according to his worke.

Deus deus meus. Pſal.lxiii.

A 1 O God, thou art my God: early wil I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſhe alſo longeth after thee: in a barren and drye lande, where no water is.

B 3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lippes ſhal prayſe thee.

5 As long as I line wil I magnifie thee on this manner: and lift vp my handes in thy name.

6 My ſoule ſhalbe ſatiſfied euen as it were with marow and fatneſſe: when my mouth prayſeth thee with ioyful lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking? B

8 Becauſe thou haſt ben my helper: therfore vnder the ſhadowe of thy winges wil I reioyce.

9 My ſoule hangeth vpon thee: thy right hande hath vpholden me.

10 Thoſe alſo that ſeeke the hurt of my ſoule: they ſhal goe vnder the earth.

11 Let them fal vpon the edge of the ſworde that they may be a portion for Foxes.

12 But the kyng ſhal reioyce in God, al they alſo that ſweare by him, ſhalbe commended: for the mouth of them that ſpeake lies, ſhalbe ſtopped.

Exaudi deus. Pſal.lxiiii.

1 HEare my voyce, O God, in my prayer: preſerue my life from feare of the enimie. A

2 Hide me from the geathering togeather of the frowarde: and from the inſurrection of wicked doers.

3 Whiche haue whet their tongue like a ſworde: and ſhoote out their arrowes, euen bitter wordes.

4 That they may priuily ſhoote at hym whiche is perfect: ſodaynely do they hitte him, and feare not.

5 They courage them ſelues in miſcheefe: and commune among them ſelues howe they may lay ſnares, and ſay that no man ſhal ſee them.

6 They imagine wickedneſſe, and practiſe it: that they kepe ſecret among them ſelues euery man in the deepe of his hart.

7 But God ſhal ſodaynely ſhoote at them with a ſwift arrow: that they ſhalbe wounded. B

8 Yea their owne tongues ſhall make them fal: inſomuche that who ſo ſeeth them, ſhal laugh them to ſcorne.

9 And al men that ſee it, ſhal ſay, this hath God done: for they ſhal perceiue that it is his worke.

10 The righteous ſhal reioyce in the Lord, and put his truſt in him: and al they that are true of hart ſhalbe glad.

Te decet

Te decet hymnus. Pſal.lxv.

A 1 THou, O God, art prayſed in Sion: and vnto thee ſhal the vow be performed in Hieruſalem.
Euenyng prayer.
2 Thou that heareſt the prayer: vnto thee ſhall all fleſhe come.
3 My miſdeedes preuayle agaynſt me: oh be thou mercyfull vnto our ſinnes.
4 Bleſſed is the man whom thou choſeſt and receiueſt vnto thee: he ſhal dwell in thy court, and ſhalbe ſatiſfied with the pleaſures of thy houſe, euen of thy holy temple.
5 Thou ſhalt ſhewe vs wonderful thynges in thy rightcouſneſſe, O God of our ſaluation: thou that art the hope of al the endes of the earth, and of them that remayne in the broade ſea.
6 Whiche in his ſtrength ſetteth faſt the mountaynes: and is gyrded about with power.
B 7 Whiche ſtylleth the ragyng of the ſea, and the noyſe of his waues: and the madneſſe of his people.
8 They alſo that dwell in the vttermoſt partes of the earth, ſhalbe afrayde at thy tokens: thou that makeſt the outgoynges of the morning and euening to prayſe thee.
9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.
10 The riuer of God is full of water: thou prepareſt theyr corne, for ſo thou prouideſt for the earth.
11 Thou watereſt her forowes, thou ſendeſt rayne into the litle valleys thereof: thou makeſt it ſoft with the drops of rayne, and bleſſeſt the increaſe of it.
12 Thou crowneſt the yeere with thy goodneſſe: and thy cloudes drop fatneſſe.
13 They ſhal drop vpon the dwellynges of the wilderneſſe: and the litle hilles ſhal reioyce on euery ſyde.
14 The foldes ſhalbe ful of ſheepe: the valleyes alſo ſhall ſtande ſo thycke with corne, that they ſhall laugh and ſyng.

Iubilate deo. Pſal.lxvi.

A 1 O Be ioyfull in God, al ye landes: ſyng prayſes vnto the honour of his name, make his prayſe to be glorious.
2 Say vnto god, O how wonderful art thou in thy workes: through the greatneſſe of thy power ſhall thyne enimies be founde lyers vnto thee.
3 For al the worlde ſhal worſhyp thee: ſyng of thee, and prayſe thy name.
4 O come hither, and behold the workes of God: howe wonderfull he is in his doyng, towarde the chyldren of men.
5 He turned the ſea into drye lande: ſo that they went thorow the water on foote, there did we reioyce thereof.
6 He ruleth with his power for euer, his eyes beholde the people: and ſuche as wyl not beleue, ſhall not be able to exalt themſelues.
7 O prayſe our God (ye people:) and make B the voyce of his prayſe to be hearde.
8 Whiche holdeth our ſoule in lyfe: and ſuffereth not our feete to ſlyppe.
9 For thou (O God) haſt proued vs: thou alſo haſt tryed vs, lyke as ſyluer is tryed.
10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.
11 Thou ſuffereſt men to ryde ouer our heades: we went through fyre and water, and thou broughteſt vs out into a wealthie place.
12 I wyl goe into thy houſe with burnt offeringes: and wil pay thee my vowes whiche I promiſed with my lyppes, and ſpake with my mouth when I was in trouble.
13 I wyl offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I wil offer bullockes and goates.
14 O come hyther and hearken, al ye that C feare God: and I wil tel you what he hath done for my ſoule.
15 I called vnto hym with my mouth: and gaue hym prayſes with my tongue.
16 If I encline vnto wickednеſſe with my heart: the Lorde wyl not heare me.
17 But God hath heарde me: and conſydered the voyce of my prayer.
18 Prayſed be God, whiche hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal.lxvii.

A 1 GOD be mercifull vnto vs, and bleſſe vs: and ſhewe vs the light of his countenance, and be merciful vnto vs.
2 That thy way may be knowen vpon earth: thy ſauing health among al nations.
3 Let the people prayſe thee, O God: yea let al the people prayſe thee.
4 O let the nations reioyce and be glad, for thou ſhalt iudge the folke rightcouſly: and gouerne the nations vpon earth.
5 Let the people prayſe thee, O God: let al the people prayſe thee.
6 Then ſhall the earth bring forth her encreaſe: and God, euen our owne God, ſhal geue vs his bleſſyng.
7 God ſhal bleſſe vs, and all the endes of the worlde ſhal feare hym.

Exurgat

Exurgat Deus. Pſalm.lxviii.

A 1 LEt God aryſe, & let his enimies be
Mornyng prayer. ſcattered: let them alſo that hate
hym, flee before hym.
2 Lyke as the ſmoke vaniſheth, ſo
ſhalt thou dryue them away: and
lyke as waxe melteth at the fire, ſo let the
vngodly periſhe at the preſence of God.
3 But let the righteous be glad and reioyce
before God: let them alſo be mery & ioyful.
4 O ſing vnto God, and ſing prayſes vnto
his name: magnifie him that rydeth vpon
the heauens, as it were vpon an horſe, prayſe
him in his name, yea, & reioyce before hym.
5 He is a father of the fatherleſſe, and de-
fendeth the cauſe of the wyddowes: euen
God in his holy habitation.
6 He is the God that maketh menne to be
of one mynde in an houſe, and bryngeth the
priſoners out of captiuitie: but letteth the
runagates continue in ſcarſeneſſe.
B 7 O God, when thou wenteſt forth before
the people: when thou wenteſt through the
wylderneſſe.
8 The earth ſhooke, and the heauens dropped
at the preſence of God: euen as Sinai
alſo was mooued at the preſence of God,
whiche is the God of Iſrael.
9 Thou, O God, ſendeſt a gratious rayne
vpon thyne inheritance: and refreaſhedſt it
when it was weery.
10 Thy congregation ſhal dwel therin: for
thou, O God, haſt of thy goodneſſe prepa-
red for the poore.
11 The Lorde gaue the woorde: great was
the company of the preachers.
12 Kynges with their armies did flee, and
were diſcomfited: and they of the houſhold
diuided the ſpoyle.
13 Though ye haue lyen among the pottes,
yet ſhal ye be as the winges of a Doue: that
is couered with ſiluer winges, and her fea-
thers lyke gelde.
C 14 When the almyghty ſcattered kynges
for theyr ſake: then were they as whyte as
ſnowe in Salmon.
15 As the hyl of Baſan, ſo is Gods hyl: euen
an high hil, as the hil of Baſan.
16 Why hoppe ye ſo, ye high hilles, this is
Gods hyl, in the whiche it pleaſeth hym to
dwel: yea, the Lord wil abide in it for euer.
17 The Charets of God, are.xx.M. euen
thouſandes of angels: and the Lorde is a-
mong them as in the holy place of Sinai.
18 Thou art gone vp on hygh, thou haſt led
captiuitie captiue, and receyued gyftes for
menne: yea, euen for thine enimies, that the
Lorde God myght dwel among them.
19 Praiſed be the Lord daily: euen the God
whiche healpeth vs, and powreth his bene-
fitss vpon vs.
20 He is our God, euen the God of whom
commeth ſaluation: God is the Lorde, by
whom we eſcape death.
21 God ſhal wound the head of his enimies:
and the heary ſcalpe of ſuche a one as goeth D
on ſtyl in his wickedneſſe.
22 The Lord hath ſayde, I wyl bryng my
people agayne, as I dyd from Baſan: mine
owne wyl I bryng agayne, as I dyd ſome-
tyme from the deepe of the ſea.
23 That thy foote maye be dypped in the
blood of thine enimies: and that the tongue
of thy dogges may be red through the ſame.
24 It is wel ſeene, O God, howe thou go-
eſt: howe thou my God and kyng goeſt in
the ſanctuarie.
25 The ſyngers goe before, the minſtrelles
folowe after: in the myddeſt are the damo-
ſelles playing with the timbrelles.
26 Geue thankes, O Iſrael, vnto God the
lord in the congregations: from the ground
of the hart.
27 There is lyttle Beniamin their ruler,
and the princes of Iuda their counſaile: the
princes of Zabulon, and the princes of
Nepthali.
28 Thy God hath ſent forth ſtrength for E
thee: ſtabliſhe the thyng, O God, that thou
haſt wrought in vs.
29 For thy temples ſake at Hieruſalem: ſo
ſhal kynges bryng preſentes vnto thee.
30 When the company of the ſpearemen, &
multitude of the myghty, are ſcattered a-
broade among the beaſtes of the people (ſo
that they humbly bryng peeces of ſiluer:)
and when he hath ſcattered the people that
delight in warre.
31 Then ſhal the princes comme out of E-
gypt: the Morians lande ſhal ſoone ſtreatch
out her handes vnto God.
32 Sing vnto God, O ye kyngdomes of
the earth: O ſyng prayſes vnto the Lorde.
33 Whiche ſytteth in the heauens ouer all
from the begynnyng: loe, he dooth ſend out
his voyce, yea, and that a myghty voyce. F
34 Aſcribe ye the power to God ouer Iſra-
el: his worſhyp & ſtrength is in the cloudes.
35 O God, wonderful art thou in thy holye
places: euen the God of Iſrael, he wyl geue
ſtrength and power vnto his people, bleſſed
be God.

Saluum me fac Deus. Pſalm.lxix.

1 SAue me, O GOD: for the waters A
are comme in, euen vnto my ſoule. Euenyng
I ſticke faſt in the depe mire, where prayer.
2 no grounde is: I am come into depe
waters,

waters, so that the fluddes ranne ouer me.
3 I am weery of my cryeing, my throte is dry: my sight faileth me for waiting so long vpon my God.
4 They that hate me without a cause, are moe then the heares of my head: they that are myne enimies, and would destroy me gyltlesse, are myghty.
5 I payde them the thynges that I neuer tooke: God, thou knowest my simplenesse, and my faultes are not hyd from thee.
6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lorde God of Israel.
B 7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.
8 I am becomme a straunger vnto my brethren: euen an aleant vnto my mothers chyldren.
9 For the zeale of thyne house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.
10 I weapt, and chastened mee selfe with fasting: and that was turned to my reproofe.
11 I put on a sackcloth also: and they iested vpon me.
12 They that sit in the gate, speake agaynst me: and the drunkardes make songues vpon me.
13 But Lord, I make my prayer vnto thee: in an acceptable tyme.
C 14 Heare me, O God, in the multitude of thy mercie, euen in the trueth of thy saluation.
15 Take me out of the myre, that I synke not: oh let me be delyuered from them that hate me, and out of the deepe waters.
16 Let not the water fludde drowne me, neyther let the deepe swallowe me vp: and let not the pyt shut her mouth vpon me.
17 Heare me, O Lorde, for thy louing kindnesse is comfortable: turne thee vnto me, accordyng to the multitude of thy mercies.
18 And hyde not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.
19 Drawe nygh vnto my soule, and saue it: oh deliuer me, because of mine enimies.
20 Thou hast knowen my reproofe, my shame, and my dishonour: myne aduersaries are al in thy sight.
21 Thy rebuke hath broken my hart, I am
D ful of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.
22 They gaue me gal to eate: and when I was thirstie, they gaue me vineger to drynke.
23 Let their table be made a snare to take them selues withal: and let the thynges (that shoulde haue ben for their wealth) be vnto them an occasion of fallyng.
24 Let their eyes be blynded, that they see not: & euer bowe thou downe their backes.
25 Powre out thine indignation vpon them: and let thy wrathful displeasure take holde of them.
26 Let their habitation be voyde: and no man to dwel in their tentes.
27 For they persecute hym whom thou hast smytten: and they talke how they may vexe them whom thou hast wounded.
28 Let them fal from one wickednesse to an E other: and not comme into thy ryghteousnesse.
29 Let them be wyped out of the booke of the lyuyng: and not be wrytten among the ryghteous.
30 As for me, when I am poore, and in heauynesse: thy healpe (O God) shal lyfte me vp.
31 I wyl prayse the name of God with a songue: and magnifie it with thankes geuyng.
32 This also shal please the Lorde: better then a Bullocke that hath hornes and hooues.
33 The humble shal consyder this, and be glad: seeke ye after God, and your soule shal lyue.
34 For the Lord heareth the poore: and dis- F piseth not his prisoners.
35 Let heauen and earth prayse hym: the sea and al that moueth therein.
34 For God wyl saue Sion, and buylde the cities of Iuda: that menne may dwel there, and haue it in possession.
37 The posteritie also of his seruantes shal inherite it: and they that loue his name, shal dwel therein.

Deus in adiutorium. Psalm. lxx.

1 HAste thee, O God, to delyuer me: A make haste to helpe me, O Lorde.
2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward, and put to confusion, that wishe me euyl.
3 Let them (for their rewarde) be soone brought to shame: that crye ouer me, there, there.
4 But let al those that seeke thee, be ioyful and glad in thee: and let al suche as delight in thy saluation, say alway, the Lorde be praysed.
5 As for me, I am poore, and in miserie: haste thee vnto me (O God.)

6 Thou

6 Thou art my helper and my redeemer: O Lorde, make no long tarying.

In te domine. Pſal.lxxi.

A 1 IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but ryd me, and deliuer me in thy righteouſneſſe, encline thine eare vnto me, and ſaue me.

Morning prayer.

2 Be thou my ſtrong holde (whereunto I may alway reſort:) thou haſt promyſed to helpe me, for thou art my houſe of defence, and my caſtle.

3 Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I ben holden vp euer ſence I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhal alway be of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

B 7 O let my mouth be filled with thy prayſe: (that I may ſing of thy glory) and honour al the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength fayleth me.

9 For myne enimies ſpeake againſt me, and they that lay wayte for my ſoule, take their counſayle togeather, ſaying: God hath forſaken hym, perſecute hym, and take hym, for there is none to deliuer hym.

10 Goe not farre fro me, O God: my God, haſte thee to helpe me.

11 Let them be confounded and peryſhe that are againſt my ſoule: let them be couered with ſhame and diſhonour that ſeeke to do me euyl.

12 As for me, I wil patiently abide alway: and wyl prayſe thee more and more.

13 My mouth ſhal dayly ſpeake of thy righteouſneſſe and ſaluation: for I knowe no ende thereof.

C 14 I wyll goe forth in the ſtrength of the Lorde God: and wyl make mention of thy righteouſneſſe only.

15 Thou, O God, haſt taught me from my youth vp vntil nowe: therefore wil I tel of thy wonderous workes.

16 Forſake me not, O God, in my olde age, when I am gray headed: vntyll I haue ſhewed thy ſtrength vnto this generation, and thy power to al them that are yet for to come.

17 Thy righteouſneſſe, O God, is very high: and great thinges are they that thou haſt done, O God, who is like vnto thee?

18 O what great troubles and aduerſities haſt thou ſhewed me, and yet diddeſt thou turne and refreſhe me: yea, and broughteſt me from the deepe of the earth agayne.

19 Thou haſt brought me to great honour: and comforted me on euery ſyde.

20 Therefore will I prayſe thee and thy faythfulneſſe (O God) playing vpon an inſtrument of muſicke: vnto thee wyll I ſyng vpon the harpe, O thou holy one of Iſrael.

21 My lippes wil be faine when I ſyng vnto thee: and ſo will my ſoule whom thou haſt deliuered.

22 My tongue alſo ſhal talke of thy righteouſneſſe al the day long: for they are confounded & brought vnto ſhame, that ſeeke to do me euyl.

Deus iuditium. Pſal.lxxii.

1 GEue the kyng thy iudgementes (O God:) and thy righteouſneſſe vnto the kynges ſonne. A

2 Then ſhal he iudge the people accordyng vnto right: and defende the poore.

3 The mountaynes alſo ſhal bring peace: & the litle hilles righteouſnes vnto ỹ people.

4 He ſhal keepe the ſimple folke by theyr right: defende the children of the poore, and puniſhe the wrong doer.

5 They ſhal feare thee as long as the ſunne and moone endureth: from one generation to another.

6 He ſhal come downe like the rayne into a fleece of wooll: euen as the droppes that water the earth.

7 In his time ſhall the righteous floryſhe: B yea and abundance of peace ſo long as the moone endureth.

8 His dominion alſo ſhalbe from the one ſea to the other: and from the flud vnto the worldes ende.

9 They that dwel in the wylderneſſe ſhall kneele before him: his enimies ſhal lycke the duſt.

10 The kinges of Tharſis, and of the Iles, ſhal gene preſentes: the kynges of Arabia, and Saba, ſhal bring gifftes.

11 Al kinges ſhal fal downe before hym: al nations ſhal do him ſeruice.

12 For he ſhal deliuer the poore when he cryeth: the needy alſo, and hym that hath no helper.

13 He ſhalbe fauourable to the ſymple and needy: and ſhal preſerue the ſoules of the poore.

14 He ſhal deliuer theyr ſoules from falſe- C hood & wrong: and deare ſhal theyr blood be

be in his ſyght.

15 He ſhall lyue, and vnto him ſhalbe geuen of the golde of Arabia: prayer ſhalbe made euer vnto him, & dayly ſhall he be prayſed.

16 There ſhalbe an heape of corne in the earth high vpon the hilles: his fruite ſhal ſhake lyke Libanus, and ſhalbe greene in the citie, lyke graſſe vpon the earth.

17 His name ſhal endure for euer, his name ſhal remayne vnder the ſonne among the poſterities: whiche ſhalbe bleſſed through hym, and al the heathen ſhal prayſe hym.

18 Bleſſed be the Lorde God, euen the God of Iſrael: whiche only doth wonderous thinges.

19 And bleſſed be the name of his maieſtie for euer: and al the earth ſhalbe filled with his maieſtie. Amen. Amen.

Quam bonus Iſrael. Pſal. lxxiii.

A 1 Euenyng prayer. TRuely God is louing vnto Iſrael: euen vnto ſuche as are of a cleane hart.

2 Neuertheleſſe, my feete were almoſt gone: my treadings had welnigh ſlypt.

3 And why? I was greeued at the wicked: I do alſo ſee the vngodly in ſuch proſperitie.

4 For they are in no peryl of death: but are luſtie and ſtrong.

5 They come in no miſfortune lyke other folke: neyther are they plagued lyke other men.

6 And this is the cauſe that they be ſo holden with pryde: and ouerwhelmed with

B crueltie.

7 Theyr eyes ſwell with fatneſſe: and they do euen what they luſt.

8 They corrupt other, and ſpeake of wicked blaſphemie: theyr talkyng is againſt the moſt hyghest.

9 For they ſtretche fourth theyr mouth vnto the heauen: and theyr tongue goeth thorowe the worlde.

10 Therfore fall the people vnto them: and thereout lucke they no ſmall aduauntage.

11 Tuſhe (ſay they) howe ſhoulde God perceiue it: is there knowledge in the moſte higheſt?

12 Loe, theſe are the vngodly, theſe proſper in the world, and theſe haue richeſſe in poſſeſſion: and I ſayde, then haue I cleanſed my hart in vayne, and waſhed my handes in innocencie.

13 All the day long haue I ben puniſhed: and chaſtened euery morneyng.

C 14 Yea and I had almoſt ſaid euen as they: but loe, then ſhould I haue condemned the generation of thy childzen.

15 Then thought I to vnderſtande thys: but it was to harde for me.

16 Untyll I went into the ſanctuarie of God: then vnderſtoode I the ende of theſe men.

17 Namely how thou doeſt ſet them in ſlypperie places: and caſteſt them downe, and deſtroyeſt them.

18 Oh howe ſodaynly do they conſume: periſhe, and come to a fearefull ende.

19 Yea, euen lyke as a dreame when one awaketh: ſo ſhalt thou make theyr image to vaniſhe out of the citie.

20 Thus my hart was greeued: and it went euen through my reynes.

21 So fooliſhe was I and ignorant: euen D as it were a beaſt before thee.

22 Neuertheleſſe, I am alway by thee: for thou haſt holden me by my right hande.

23 Thou ſhalt guide me with thy counſell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I deſyre in comparyſon of thee.

25 My fleſhe and my hart fayleth: but God is the ſtrength of my hart, and my portion for euer.

26 For loe, they that forſake thee, ſhall periſhe: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to holde me faſt by God, to put my truſt in the Lord God: and to ſpeake of al thy workes (in the gates of the daughter of Sion.)

Vt quid deus. Pſal. lxxiiii.

1 O God, wherefore art thou abſent from A vs ſo long: why is thy wrath ſo hot againſt the ſheepe of thy paſture?

2 O thynke vpon thy congregation: whom thou haſt purchaſed and redeemed of olde.

3 Thinke vpon the tribe of thyne inheritaunce: and mount Sion, wherin thou haſt dwelt.

4 Lyft vp thy feete, that thou mayeſt vtterly deſtroy euery enimie: whiche hath done euyl in thy ſanctuarie.

5 Thyne aduerſaries roare in the myddes of thy congregations: and ſet vp theyr banners for tokens.

6 He that hewed tymber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But nowe they breake downe al the car- B ued worke therof: with axes & hammers.

8 They haue ſet fyre vpon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the grounde.

9 Yea, they ſayde in theyr hearte, let vs

make

make hauocke of them altogeather: thus haue they burnt vp al the houses of God in the lande.

10 We see not our tokens, there is not one prophete more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shal the aduersarie do this dishonour: howe long shal the enimie blaspheme thy name for euer?

12 Why withdrawest thou thy hande: why pluckest not thou thy right hande out of thy bosome to consume the enimie?

13 For God is my king of old: the helpe that is donne vpon earth, he dooth it him selfe.

C 14 Thou diddest diuide the sea thorow thy power: thou brakest the heades of the dragons in the waters.

15 Thou smotest the heades of Leuiathan in peeces: and gauest him to be meate for the people in the wyldernesse.

16 Thou broughtest out fountaynes and waters out of the hard rockes: thou dryedst vp mightie waters.

17 The day is thyne, and the night is thyne: thou hast prepared the light and the sunne.

18 Thou hast set al the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lorde, how the enimie hath rebuked: and howe the foolishe people haue blasphemed thy name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enimies: and forgeat not the congregation of the poore for euer.

D 21 Looke vpon the couenant: for al the earth is ful of darknesse, and cruel habitations.

22 Oh let not the simple go away ashamed: but let the poore and needy geue prayse vnto thy name.

23 Arise, O God, mainteyne thyne owne cause: remember howe the foolishe man blaspheme thee dayly.

24 Forgeat not the voyce of thyne enimies: the presumption of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. Psal lxxv.

A 1 Morning prayer. VNTO thee (O God) doo we geue thankes: yea vnto thee do we geue thankes.

2 Thy name also is so nygh: and that doo thy wonderous woorkes declare.

3 When I receiue the congregation: I shal iudge according vnto right.

4 The earth is weake, and al the inhabiters thereof: I beare vp the pyllers of it.

5 I sayd vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

6 Set not vp your horne on hygh: & speake not with a stiffe necke.

7 For promotion commeth neyther from B the East nor from the Weast: nor yet from the South.

8 And why? God is the iudge: he putteth downe one, and setteth vp another.

9 For in the hande of the Lorde there is a cuppe, and the wine is red: it is ful mixt, and he powreth out of the same.

10 As for the dregges therof: al the vngodly of the earth shal drinke them, and sucke them out.

11 But I wyl talke of the God of Jacob: and prayse him for euer.

12 Al the hornes of the vngodly also wyl I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal.lxxvi.

1 IN Jurie is GOD knowen: his name is A great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the sheelde, the swoorde, and the battayle.

4 Thou art of more honour and might: then the hylles of the robbers.

5 The proude are robbed, they haue sleape their sleepe: and al the men (whose handes were mightie) haue founde nothyng.

6 At thy rebuke (O God of Jacob:) both the charet and horse is fallen.

7 Thou, euen thou art to be feared: and B who may stande in thy syght when thou art angry?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was styl.

9 When God arose to iudgement: and to helpe al the meeke vpon earth.

10 The fiercenesse of man shal turne to thy prayse: & the fiercenesse of them shalt thou refrayne.

11 Promise vnto the Lorde your God, and kepe it, al ye that be roūd about him: bring presentes vnto him that ought to be feared.

12 He shal refrayne the spirite of princes: and is wonderful among the kinges of the earth.

Voce mea ad dominum. Psal.lxxvii.

1 I Wil cry vnto God with my voyce: euen A vnto God wil I cry with my voyce, and he shal hearken vnto me.

2 In the tyme of trouble I sought the Lorde my sore ranne and ceassed not, in the nyght season my soule refused comfort.

3 When I am in heauyneſſe I wyl thynke vpon God: when my hart is vexed, I wyll complayne.
4 Thou holdeſt myne eyes wakyng: I am ſo feeble that I can not ſpeake.
5 I haue conſydered the dayes of olde: and the yeeres that are paſt.
6 I call to remembrance my ſong: and in the nyght I cõmune with mine owne hart, and ſearche out my ſpirites.
B 7 Wyl the Lorde abſent hym ſelfe for euer: and wyl he be no more entreated?
8 Is his mercie cleane gonne for euer: and is his promiſe comme vtterly to an ende for euermore?
9 Hath God forgotten to be gratious: and wyl he ſhut vp his louyng kyndneſſe in diſpleaſure?
10 And I ſayd, it is mine owne infirmitie: but I wil remember the yeeres of the right hande of the moſt hyghest.
11 I wyl remember the workes of the Lord: & cal to mynde thy woonders of olde tyme.
12 I wyl thinke alſo of al thy workes: and my talkyng ſhalbe of thy dooyng.
13 Thy way, O God, is holy: who is ſo great a God, as our God?
C 14 Thou art the God that dooth wonders: and haſt declared thy power among peeple.
15 Thou haſt mightily delinered thy people: euen the ſonnes of Jacob, and Joſeph.
16 The waters ſawe thee, O God, the waters ſawe thee, and were afrayde: the deapthes alſo were troubled.
17 The cloudes powred out water, the ayre thundred: & thyne arrowes went abroade.
18 The voyce of thy thunder was heard rounde about: the lyghtnynges ſhone vpon the ground, the earth was moued, and ſhoke withal.
19 Thy way is in the ſea, and thy pathes in the great waters: and thy foote ſteppes are not knowen.
20 Thou leddeſt thy people lyke ſheepe: by the hande of Moſes and Aaron.

Attendite populc. Pſal. lxxviii.

A 1 Euenyng prayer. HEare my lawe, O my people: enclyne your eares vnto the wordes of my mouth.
2 I wil open my mouth in a parable: I wil declare harde ſentences of olde.
3 Whiche we haue heard and knowen: and ſuche as our fathers haue tolde vs.
4 That we ſhoulde not hyde them from the chyldren of the generations to comme: but to ſhewe the honour of the Lorde, his mighty and woonderful workes that he hath donne.
5 He made a couenant with Jacob, & gaue Iſrael a lawe: which he commaunded our forefathers to teache their chyldren.
6 That their poſteritie myght know it: and the chyldren whiche were yet vnborne.
7 To thentent that when they came vp: B they myght ſhewe their chyldren the ſame.
8 That they myght put their truſt in God: and not to forgeat the workes of God, but to keepe his commaundementes.
9 And not to be as their forefathers, a faythleſſe and ſtubburne generation: a generation that ſet not their hart aryght, and whoſe ſpirite cleaueth not ſtedfaſtly vnto God.
10 Like as the chyldren of Ephraim: which being harneſſed and carying bowes, turned them ſelues backe in the day of battayle.
11 They keapt not the couenant of god: and woulde not walke in his lawe.
12 But forgate what he had donne: and the woonderful worke that he had ſhewed for them.
13 Marueylous thynges dyd he in the ſight of our forefathers in the lande of Egypt: euen in the feelde of Zoan.
14 He diuided the ſea, & let them go through: C he made the waters to ſtande on a heape.
15 In the day tyme alſo he led them with a cloude: and al the nyght thorowe with a lyght of fyre.
16 He claue the harde rockes in the wylderneſſe: and gaue them drynke thereof, as it had benne out of the great deapth.
17 He brought waters out of the ſtony rocke: ſo that it guſhed out lyke the ryuers.
18 Yet for al this, they ſinned more agaynſt hym: and prouoked the moſt hyghest in the wylderneſſe.
19 They tempted God in their hartes: and required meate for their luſt.
20 They ſpake agaynſt God alſo, ſayeing: ſhal god prepare a table in the wylderneſſe?
21 He ſmote the ſtony rocke in deede that the water guſhed out, and the ſtreames flowed withal: but can he geue bread alſo, or prouide fleaſhe for his people? D
22 When the lord heard this, he was wroth: ſo the fyre was kindled in Jacob, and there came vp heauy diſpleaſure agaynſt Iſrael.
23 Becauſe they beleeued not in God: and put not their truſt in his helpe.
24 So he commaunded the cloudes aboue: and opened the doores of heauen.
25 He rayned downe Manna alſo vpon them for to eate: and gaue them foode from heauen.
26 So man dyd eate angels foode: for he ſent them meate yenough.

27 He

27 He caused the East winde to blowe vnder heauen: and through his power he brought in the Southweast winde.
28 He rayned fleashe vpon them as thicke as
E dust: and feathered fowles like as the sand of the sea.
29 He let it fall among their tentes: euen rounde about their habitation.
30 So they did eate & were wel fylled: for he gaue them their owne desyre, they were not disapoynted of their lust.
31 But whyle the meate was yet in their mouthes, the heauy wrath of god came vpon them, and slue the welthyest of them: yea and smote downe the chosen men that were in Israel.
32 But for all this, they sinned yet more: and beleeued not his woonderous woorkes.
33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.
34 When he slue them, they sought him: and turned them early, and enquired after god.
35 And they remembred that God was their strength: and that the high God was their redeemer.
36 Neuertheless, they dyd but flatter hym with their mouth: and dissembled with him in their tongue.
F 37 For their hart was not whole with hym: neither continued they stedfast in his couenaunt.
38 But he was so mercyful: that he forgaue their misdeedes, and destroyed them not.
39 Yea, many a time turned he his wrath away: and wouldo not suffer his whole displeasure to aryse.
40 For he consydered that they were but fleashe: and that they were euen a winde that passeth away, & commeth not agayne.
41 Many a time did they prouoke him in the wylderneese: and greeued him in the desart.
42 They turned backe and tempted God: and moued the holy one in Israel.
43 They thought not of his hande: and of the day when he deliuered them from the hande of the enimie.
44 Howe he had wrought his myracles in Egypt: and his woonders in the feelde of Zoan.
45 He turned their waters into blood: so that they might not drinke of the riuers.
G 46 He sent lyce among them, and deuoured them vp: and frogges to destroy them.
47 He gaue their fruites vnto the Caterpiller: and their labour vnto the Grassehopper.
48 He destroyed their vines with haylestones: and their Mulbery trees with the froste.
49 He smote their catayle also with haylestones: and their flockes with hot thunder boltes.
50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.
51 He made away to his indignation, and spared not their soule from death: but gaue their lyfe ouer to the pestilence.
52 And smote al the fyrst borne in Egypt: the most principal and mightyest in the dwellynges of Ham.
53 But as for his owne people, he led them forth like sheepe: and caryed them in the wylderneese lyke a flocke.
54 He brought them out safely, that they shoulde not feare: and ouerwhelmed their enimies with the sea.
55 And brought them within the borders of his sanctuarie: euen to his mountayne whiche he purchased with his right hande.
56 He cast out the heathen also before them: caused their lande to be diuided among them for an heritage, and made the tribes of Israel to dwel in their tentes.
57 So they tempted and displeased the most hygh God: and keapt not his testimonies.
58 But turned their backes, and fell away lyke their forefathers: starting asyde lyke a broken bowe.
59 For they greeued him with their hill aulters: and prouoked him to displeasure with their images.
60 When God hearde this, he was wroth: and tooke soare displeasure at Israel.
61 So that he forsooke the tabernacle in Silo: euen the tent that he hadde pitched among them.
62 He deliuered their power into captiuitie: & their beautie into the enimies hand,
63 He gaue his people ouer also vnto the swoorde: and was wroth with his inheritance.
64 The fyre consumed their young men: & their maidens were not geuen to mariage.
65 Their priestes were slaine with ỹ swoord: and there were no wydowes to make lamentation.
66 So the lord awaked as one out of sleepe: and lyke a Giaunt refreashed with wine.
67 He smote his enimies in the hinder parts: and put them to a perpetual shame.
68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.
69 But chose the tribe of Juda: euen the hil of Sion whiche he loued.
70 And there he buylded his temple on high: and laid the fundation of it, like the ground whiche he hath made continually.
71 He chose Dauid also his seruaunt: and

tooke him away from the sheepe folde.

72 As he was folowing the Ewes great with young ones, he tooke him: that he might feede Jacob his people, and Iſrael his inheritance.

73 So he fed them with a faithful and true hart: and ruled them prudently with all his power.

Deus venerunt. pſalm.lxxix.

A 1 O God, the heathen are comme into thyne inheritaunce: thy holye temple haue they defyled, and made Hieruſalem an heape of stones.

Mornyng prayer.

2 The dead bodyes of thy seruauntes haue they geuen to be meate vnto fowles of the ayre: and the fleash of thy saintes vnto the beastes of the lande.

3 Their blood haue they shed like water on euery syde of Hieruſalem: and there was no man to bury them.

4 We are become an open shame to our enimies: a very scorne and derision vnto them that are rounde about vs.

5 Lorde how long wylt thou be angry: shal thy gelousie burne lyke fyre for euer.

6 Powre out thine indignation vppon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

B 7 For they haue deuoured Jacob: and layd wast his dwellyng place.

8 O remember not our olde synnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God, of our saluation, for the glory of thy name: O deliuer vs, & be merciful vnto our sinnes for thy names sake.

10 Wherefore doo the heathen say: where is nowe their God?

11 O let the vengeance of thy seruants blood that is shedde: be openly shewed vpon the heathen in our syght.

12 O let the sorowfull syghing of the prisoners come before thee: accordyng to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lorde, seuen folde into their bosome.

C 14 So we that be thy people and sheepe of thy pasture, shall geue thee thankes for euer: and wil alway be shewyng forth thy prayse from generation to generation.

Qui regis Iſrael. pſalm.lxxx.

A 1 HEare, O thou shepheard of Iſrael, thou that leadest Joseph like a sheepe: shewe thee selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, & Manasses: stirre vp thy strength, and comme and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenaunce, and we shalbe whole.

4 O Lorde God of hoſtes: howe long wylt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and geuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neyghbours: and our enimies laugh vs to scorne.

B 7 Turne vs agayne, thou God of hoſtes: shewe thy lyght of thy countenaunce, and we shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen & planted it.

9 Thou madest roome for it: and when it had taken roote, it fylled the lande.

10 The hilles were couered with the shadow of it: and the boughes therof were like the goodly Cedar trees.

11 She stretched out her braunches vnto the sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that al they whiche goe by plucke of her grapes.

13 The wylde Bore out of the wood dooth roote it vp: and the wylde beastes of the feelde deuoure it.

C 14 Turne thee agayne thou God of hoaſtes, looke downe from heauen: beholde, and visite this vine.

15 And the place of the vineyarde that thy right hande hath planted: and the branche that thou madest so strong for thee selfe.

16 It is burnt with fyre, and cut downe: and they shal perishe at the rebuke of thy countenaunce.

17 Let thy hand be vpon the man of thy right hande: and vpon the sonne of man whom thou madest so strong for thyne owne selfe.

18 And so wyl not we go backe from thee: O let vs liue, and we shal cal vpon thy name.

19 Turne vs agayne, O Lorde GOD of hoſtes: shew the lyght of thy countenance, and we shalbe whole.

Exultate deo. pſalm.lxxxi.

A 1 SIng we merily vnto God our strength: make a chearefull noyse vnto the God of Jacob.

2 Take the Pſalme, bryng hyther the Tabret: the mery harpe, with the Lute.

3 Blow vp the trumpet in the new moone: euen in the time appointed, and vpon our solemne

ſolemne feaſt day.

4 For this was made a ſtatute for Iſrael: and a lawe of the God of Jacob.

5 This he ordeined in Joſeph for a teſtimonie: when he came out of the lande of Egypt, and had hearde a ſtrang language.

6 I eaſed his ſhoulder from the burden: and his handes were deliuered from makyng the pottes.

ℬ 7 Thou calledſt vpon me in troubles, and I delyuered thee: and hearde thee what tyme the ſtorme fel vpon thee.

8 I proued thee alſo: at the waters of ſtrife.

9 Heare, O my people, & I wyl aſſure thee, O Iſrael: yf thou wylt hearken vnto me.

10 There ſhal no ſtrange God be in thee: neither ſhalt thou worſhip any other God.

11 I am the Lorde thy God, which brought thee out of the lande of Egypt: open thy mouth wyde, and I ſhal fyl it.

12 But my people woulde not heare my voyce: and Iſrael woulde not obey me.

13 So I gaue them vp vnto their owne hartes luſt: and let them folow their owne imaginations.

℃ 14 O that my people woulde haue hearkened vnto me: for if Iſrael had walked in my wayes.

15 I ſhoulde ſoone haue put downe their enimies: and turned my hand agaynſt their aduerſaries.

16 The haters of the Lorde ſhoulde haue benne founde lyers: but their tyme ſhoulde haue endured for euer.

17 He ſhould haue fedde them alſo with the fineſt wheat flowre, and with hony out of the ſtony rocke ſhould I haue ſatiſfied thee.

Deus ſterit in. Pſal.lxxxii.

א 1 GOD ſtandeth in the congregation of princes: he is a iudge among Gods.

Enemyes prayer.

2 How long wyl ye geue wrong iugement: and accept the perſons of the vngodly?

3 Defende the poore and fatherleſſe: ſee that ſuche as be in neede & neceſſitie haue right.

4 Delyuer the outcaſt and poore: ſaue them from the hande of the vngodly.

5 They wil not be learned, nor vnderſtand, but walke on ſtyl in darkneſſe: al the fundations of the earth be out of courſe.

6 I haue ſayde, ye are Gods: and ye al are chyldren of the moſt hygheſt.

ℬ 7 But ye ſhal dye lyke menne: and fal lyke one of the princes.

8 Aryſe, O God, and iudge thou the earth: for thou ſhalt take al Heathen to thyne inheritance.

Deus quis ſimilis. Pſal.lxxxiii.

א 1 HOlde not thy tongue, O God, keepe not ſtyl ſilence: refrayne not thee ſelfe, O God.

2 For loe, thyne enimies make a murmuryng: and they that hate thee, haue lyft vp their head.

3 They haue imagined craftily agaynſt thy people: and taken counſayle agaynſt thy ſecrete ones.

4 They haue ſayde, Come, and let vs roote them out that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they haue caſt their heades together with one conſent: and are confederate agaynſt thee.

6 The tabernacles of the Edomites & the Iſmaelites: the Moabites, & Hagarenes.

7 Gebal and Ammon, and Amelech: the ℬ Philiſtines, with them that dwel at Tyre.

8 Aſſur alſo is ioyned vnto them: and haue holpen the chyldren of Lot.

9 But doo thou to them as vnto the Madianites: vnto Ciſera, and vnto Jabin at the brooke of Riſon.

10 Whiche periſhed at Endor: & became as the dunge of the earth.

11 Make them and their princes lyke Oreb and Zeb: yea, make al their princes lyke as Zeba and Salmana.

12 Whiche ſay, let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my God, make thē lyke vnto a wheele: and as the ſtubble before the wynde.

14 Lyke as the fyre that burneth vp the ℭ wood: and as the flame that conſumeth the mountaynes.

15 Perſecute them euen ſo with thy tempeſt: and make them afrayde with thy ſtorme.

16 Make their faces aſhamed, O Lorde: that they may ſeeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to ſhame and periſhe.

18 And they ſhal knowe, that thou (whoſe name is Iehouah:) art onely the moſt hygheſt ouer al the earth.

Quam dilecta. Pſal.lxxxiiii.

א 1 O Howe amiable are thy dwellynges: thou Lorde of hoſtes?

2 My ſoule hath a deſire and longing to enter into the courtes of the Lorde: my hart and my fleſhe reioyce in the lyuyng God.

3 Yea the ſparowe hath found her an houſe, and the ſwalowe a nest, where ſhe may lay

her young: euen thy aulters, O Lorde of hostes, my king and my God.
4 Blessed are they that dwel in thy house: they wylbe alway praysing thee.
5 Blessed is the man whose strength is in thee: in whose hart are thy wayes.
6 Whiche goyng through the vale of miserie, vse it for a wel: and the pooles are fylled with water.
B 7 They wyl goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.
8 O Lorde God of hostes heare my prayer: hearken O God of Jacob.
9 Beholde, O God, our defender: and looke vpon the face of thyne annoynted.
10 For one day in thy courtes: is better then a thousande.
11 I had rather be a doore keeper in the house of my God: then to dwel in the tentes of vngodlynesse.
12 For the Lord God is a light and defence: the Lorde wyl geue grace and worship, and no good thyng shal he witholde from them that lyue a godly lyfe.
13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psal. lxxxv.

A 1 LOrde thou art become gracious vnto thy lande: thou hast turned away the captiuitie of Jacob.
2 Thou hast forgeuen the offence of thy people: and couered al their sinnes.
3 Thou hast taken away al thy displeasure: and turned thee selfe from thy wrathful indignation.
4 Turne vs then, O God our sauiour: and let thyne anger ceasse from vs.
5 Wylt thou be displeased at vs for euer: and wylt thou stretche out thy wrath from one generation to another?
6 Wylt thou not turne agayne and quicken vs: that thy people may reioyce in thee?
B 7 Shewe vs thy mercy, O Lord: and grant vs thy saluation.
8 I wyl hearken what the Lorde God wyl say concerning me: for he shal speake peace vnto his people, and to his saints, that they turne not agayne.
9 For his saluation is nygh them that feare him: that glory may dwel in our lande.
10 Mercy & trueth are met togeather: righteousnesse and peace haue kissed eche other.
11 Trueth shal florishe out of the earth: and ryghteousnesse hath looked downe from heauen.
12 Yea, the Lord shal shew louing kindnesse: and our lande shal geue her increase.
13 Ryghteousnesse shal goe before him: and he shal direct his goyng in the way.

Inclina domine. Psal. lxxxvi.

A Mornyng prayer.
1 BOwe downe thyne eare, O Lorde, and heare me: for I am poore and in miserie.
2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.
3 Be mercyful vnto me, O Lorde: for I wyl cal dayly vpon thee.
4 Comfort the soule of thy seruant: for vnto thee (O Lorde) doo I lyft vp my soule.
5 For thou Lorde art good and gratious: and of great mercy vnto al them that cal vpon thee.
6 Geue eare Lord vnto my prayer: and ponder the voyce of myne humble desyres.
7 In the time of my trouble I wil cal vpon thee: for thou hearest me. B
8 Among the goddes there is none lyke vnto thee (O Lorde:) there is not one that can doo as thou doest.
9 Al nations whom thou hast made, shal comme and worship thee, O Lorde: and shal glorifie thy name.
10 For thou art great, and doest wonderous thynges: thou art God alone.
11 Teache me thy way (O Lord) and I wil walke in thy trueth: O knit my hart vnto thee, that I may feare thy name.
12 I wyl thanke thee, O Lorde my GOD, with al my hart: and wyl prayse thy name for euermore.
13 For great is thy mercy towarde me: and thou hast deliuered my soule from the nethermost hel.
14 O God, the proude are ryssen agaynst me: C and the congregations of naughtie menne haue sought after my soule, and haue not set thee before their eyes.
15 But thou (O Lorde God) art ful of compassion and mercy: long sufferyng, plenteous in goodnesse and trueth.
16 O turne thee then vnto me, and haue mercy vpon me: geue thy strength vnto thy seruant, and helpe the sonne of thyne handmayde.
17 Shewe somme good token vpon me for good, that they whiche hate me may see it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. Psal. lxxxvii.

1 HEr fundations are vpon the holy hyls: A the Lorde loueth the gates of Sion, more then al the dwellinges of Jacob.

2 Very

2 Very excellent thinges are spoken of thee: thou citie of God.
3 I wyl thinke vpon Rahab and Babylon: with them that knowe me.
4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.
5 And of Sion it shal be reported that he was borne in her: and the most high shall stablishe her.
6 The Lorde shal rehearse it when he wryteth vp the people: that he was borne there.
B 7 The syngers also and trumpetters shall he rehearse: al my freshe springes shalbe in thee.

Domine deus. psalm. lxxxviii.

A 1 O Lorde God of my saluation, I haue cryed day and nyght before thee: O let my prayer enter into thy presence, encline thyne eare vnto my callyng.
2 For my soule is full of trouble: and my lyfe draweth nygh vnto hel.
3 I am counted as one of them that goe downe vnto the pit: and I haue ben euen as a man that hath no strength.
4 Free among the dead, like vnto them that be wounded and lye in the graue: whiche be out of remembrance, and are cut away from thy hande.
5 Thou hast layde me in the lowest pit: in a place of darknesse, and in the deepe.
6 Thyne indignation lyeth hard vpon me: & thou hast vexed me with al thy stormes.
B 7 Thou hast put away myne acquaintance farre from me: and made me to be abhorred of them.
8 I am so fast in prison: that I can not geat forth.
9 My syght fayleth for very trouble: Lorde I haue called dayly vppon thee, I haue stretched out my handes vnto thee.
10 Doest thou shewe woonders among the dead: or shall the dead ryse vp agayne and prayse thee.
11 Shall thy louyng kyndnesse be shewed in the graue: or thy faythfulnesse in destruction?
12 Shal thy woonderous workes be knowen in the darke: and thy righteousnesse in the lande where all thinges are forgotten?
13 Unto thee haue I cryed, O Lorde: and early shal my prayer come before thee.
14 Lorde, why abhorrest thou my soule: and hydest thou thy face from me?
C 15 I am in miserie, and lyke vnto him that is at the poynt to dye: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.
16 Thy wrathfull displeasure goeth ouer me: & the feare of thee hath vndone me.
17 They came rounde about me dayly lyke water: and compassed me togeather on euery syde.
18 My louers and freendes hast thou put away from me: and hyd myne acquaintance out of my syght.

Misericordias domini. psalm. lxxxix.

A 1 My song shalbe alway of the louyng kyndnesse of the Lorde: with my mouth wyl I euer be shewing thy trueth, from one generation to another. Euenyng prayer.
2 For I haue sayde, mercie shalbe set vp for euer: thy trueth shalt thou stablishe in the heauens.
3 I haue made a couenaunt with my chosen: I haue sworne vnto Dauid my seruaunt.
4 Thy seede wyl I stablishe for euer: and set vp thy throne from one generation to another.
5 O Lorde, the very heauens shal prayse thy woonderous woorkes: and thy trueth in the congregation of the saintes.
6 For who is he among the cloudes: that shalbe compared vnto the Lorde?
7 And what is he among the goddes: that shalbe like vnto the Lorde?
8 God is very greatly to be feared in the counsayle of the saintes: and to be had in reuerence of all them that are about hym.
B 9 O Lorde God of hoastes, who is like vnto thee: thy trueth (most mighty Lorde) is on euery syde.
10 Thou rulest the raging of the sea: thou stillest the waues thereof when they aryse.
11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thyne enimies abroade with thy mighty arme.
12 The heauens are thyne, and the earth is thyne: thou hast laide the fundation of the rounde worlde, and al that therein is.
13 Thou hast made the North & the South: Tabor & Hermon shal reioyce in thy name.
14 Thou hast a mighty arme: strong is thy hande, and hygh is thy ryght hande.
15 Righteousnesse and equitie is the habitation of thy seate: mercy and trueth shal goe before thy face.
C 16 Blessed is the people (O Lorde) that can reioyce in thee: they shal walke in the light of thy countenance.
17 Their delight shalbe dayly in thy name: and in thy ryghteousnesse shal they make their boast.

18 For thou art the glory of their ſtrength: and in thy louyng kindneſſe thou ſhalt lyft vp our horne.

19 For the Lorde is our defence: the holye one of Iſrael is our king.

20 Thou ſpakeſt ſometime in viſions vnto thy ſaintes, and ſaideſt: I haue laide helpe vpon one that is mighty, I haue exalted one choſen out of the people.

21 I haue founde Dauid my ſeruant: with my holy oyle haue I annoynted him.

22 My hande ſhal holde him faſt: and my arme ſhal ſtrengthen him.

23 The enimie ſhall not be able to doo him violence: the ſonne of wickednes ſhal not hurt him.

D 24 I ſhal ſmite downe his foes before his face: and plague them that hate him.

25 My trueth alſo & my mercy ſhalbe with him: and in my name ſhal his horne be exalted.

26 I wyll ſet his dominion alſo in the ſea: and his right hande in the fluddes.

27 He ſhal call me, thou art my father: my God, and my ſtrong ſaluation.

28 And I wyll make hym my firſt borne: higher then the kynges of the earth.

29 My mercy wyl I keepe for him for euermore: and my couenant ſhall ſtande faſt with him.

30 His ſeede alſo wyll I make to endure for euer: & his throne as the dayes of heauen.

31 But yf his children forſake my lawe: and walke not in my iudgementes.

32 If they breake my ſtatutes, and keepe not

E my commaundementes: I wyl viſite their offences with the rod, and their ſinne with ſcourges.

33 Neuertheleſſe, my louyng kindneſſe wyll I not vtterly take from him: nor ſuffer my trueth to fayle.

34 My couenant wyl I not breake, nor aulter the thing that is gonne out of my lippes: I haue ſworne once by my holyneſſe that I wyl not fayle Dauid.

35 His ſeede ſhall endure for euer: and his ſeate is like as the ſunne before me.

36 He ſhall ſtande faſt for euermore as the moone: & as the faithful witneſſe in heauē.

37 But thou haſt abhorred & forſaken thyne annoynted: and art diſpleaſed at him.

38 Thou haſt broken the couenant of thy ſeruant: and caſt his crowne to the grounde.

39 Thou haſt ouerthrowen all his hedges: and broken downe his ſtrong holdes.

40 All they that goe by, ſpoyle hym: and he

F is become a rebuke to his neighbours.

41 Thou haſt ſet vp ỹ right hand of his enimies: & made al his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſwoorde: and geueſt him not victory in the batayle.

43 Thou haſt put out his glory: and caſt his throne downe to the grounde.

44 The dayes of his youth haſt thou ſhortned: and couered him with diſhonour.

45 Lorde, howe long wylt thou hyde thee ſelfe for euer: and ſhall thy wrath burne lyke fyre?

46 Oh remember howe ſhort my time is: wherefore haſt thou made all menne for nought?

47 What man is he that liueth, and ſhal not ſee death: and ſhall he deliuer his owne ſoule from the hande of hel?

48 Lorde where are thy olde louing kyndneſſes: whiche thou ſwareſt vnto Dauid in thy trueth?

49 Remember (Lorde) the rebuke that thy ſeruantes haue: and howe I doo beare in G my boſome the rebukes of many people.

50 Wherewith thine enimies haue blaſphemed thee, and ſlaundered the footeſteppes of thyne annoynted: prayſed be the Lorde for euermore, Amen, Amen.

Domine refugium. Pſalm.xc.

1 LOrde thou haſt benne our refuge: A from one generation to another.

2 Before the mountaynes were brought forth, or euer the earth and the worlde were made: thou art God from euerlaſtyng, and worlde without ende. Mornyng prayer.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, comme agayne ye children of menne.

4 For a thouſande yeres in thy ſyght, are but as yeſterday: ſeeyng that is paſt as a watch in the nyght.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade awaye ſodaynely lyke the graſſe.

6 In the morning it is greene & groweth vp: but in the euenyng it is cut downe, dryed vp, and wythered.

7 For we conſume away in thy diſpleaſure: & are afrayde at thy wrathful indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſecrete ſynnes in the ſyght of thy B countenaunce.

9 For when thou art angrye, all our dayes are gone: we bring our yeres to an ende, as it were a tale that is tolde.

10 The daies of our age are threeſcore yeres and ten, and though men be ſo ſtrong that they come to foure ſcore yeres: yet is their ſtrength them but labour and ſorowe, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth ỹ power of thy wrathe for

for euen thereafter as a man feareth, ſo is thy diſpleaſure.

12 ℣ teache vs to number our dayes: that we may apply our hartes vnto wyſedome.

13 Turne thee agayne (℣ Lord) at the laſt: and be gratious vnto thy ſeruantes.

℣ 14 ℣ ſatiſfie vs with thy mercie, and that ſoone: ſo ſhal we reioyce and be glad al the dayes of our life.

15 Comfort vs agayne nowe after the time that thou haſt plagued vs: and for the yeres wherein we haue ſuffered aduerſitie.

16 Shewe thy ſeruantes thy woorke: and their children thy glory:

17 And the glorious maieſtie of the Lorde our God be vppon vs: proſper thou the woorke of our handes vpon vs, ℣ proſper thou our handy woorke.

Qui habitat. Pſalm. xci.

℟ 1 WHo ſo dwelleth vnder the defence of the moſte hygh: ſhal abyde vnder the ſhadowe of the almyghty.

2 I wyl ſay vnto the Lorde, thou art my hope, and my ſtrong holde: my God, in him wyl I truſt.

3 For he ſhal delyuer thee from the ſnare of hunter: and from the noyſome peſtilence.

4 He ſhal defende thee vnder his wynges, and thou ſhalt be ſafe vnder his feathers: his faythfulneſſe & trueth ſhalbe thy ſhielde and buckler.

5 Thou ſhalt not be afrayde for any terrour by night: nor for ỳ arow that fleeth by day.

6 For the peſtilence that walketh in the darkneſſe: nor for the ſickneſſe that deſtroyeth in the noone day.

℟ 7 A thouſande ſhal fal beſide thee, and ten thouſand at thy right hande: but it ſhal not come nygh thee.

8 Yea, with thyne eyes ſhalt thou beholde: and ſee the rewarde of the vngodly.

9 For thou Lorde art my hope: thou haſt ſet thyne houſe of defence very hygh.

10 There ſhal no euyl happen vnto thee: neyther ſhal any plague comme nygh thy dwellyng.

11 For he ſhal geue his angels charge ouer thee: to keepe thee in al thy wayes.

12 They ſhal beare thee in their handes: that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt goe vpon the Lyon and Adder: the young Lyon and the Dragon ſhalt thou treade vnder thy feete.

℣ 14 Becauſe he hath ſet his loue vppon me, therfore ſhal I delyuer hym: I ſhal ſet him vp, becauſe he hath knowen my name.

15 He ſhal cal vppon me, and I wyl heare hym: yea, I am with him in trouble, I wyl delyuer hym, and bryng hym to honour.

16 With long lyfe wyl I ſatiſfie hym: and ſhewe hym my ſaluation.

Bonum eſt confiteri. Pſalm. xcii.

℟ 1 IT is a good thyng to geue thankes vnto the Lorde: and to ſing prayſes vnto thy name, ℣ moſt hyghest.

2 To tel of thy louyng kyndeneſſe early in the mornyng: and of thy trueth in the nyght ſeaſon.

3 Vpon an inſtrument of ten ſtrynges, and vpon the Lute: vpon a loude inſtrument, and vpon the Harpe.

4 For thou Lorde haſt made me glad thorowe thy woorkes: and I wyl reioyce in geuyng prayſe for ỳ operations of thy handes.

5 ℣ Lorde, howe glorious are thy woorkes: and thy thoughtes are very deepe.

6 An vnwyſe man dooth not wel conſyder this: and a foole dooth not vnderſtande it.

℣ 7 When the vngodly are greene as ỳ graſſe, and when al the woorkes of wickednelſe do floriſh: then ſhal they be deſtroyed for euer, but thou Lord art the moſt higheſt for euermore.

8 For loe, thyne enimies (℣ Lord) loe thine enimies ſhal periſh: and al the woorkers of wickednelſe ſhalbe deſtroyed.

9 But my horne ſhalbe exalted like the horne of an Vnicorne: for I am annoynted with freſhe oyle.

10 Myne eye alſo ſhal ſee his luſt of myne enimies: and mine eare ſhal heare his deſire of the wicked that ryſe vp againſt me.

11 The ryghteous ſhal floriſh like a Palme tree: and ſhal ſpreade abroad like a Cedar in Libanus.

12 Suche as be planted in the houſe of the Lorde: ſhal floriſhe in the courtes (of the houſe) of our God.

13 They ſhal alſo bryng foorth more fruite in their age: and ſhalbe fat and wel lyking.

14 That they may ſhew howe true the Lord my ſtrength is: and that there is no vnrighteouſneſſe in hym.

Dominus regnauit. Pſalm. xciii.

℟ 1 THe Lorde is kyng, and hath put on glorious apparel: the Lorde hath put on his apparel, and gyrded hym ſelfe with ſtrength. Euenyng prayer.

2 He hath made the round worlde ſo ſure: that it can not be mooued.

3 Euer ſince the worlde began hath thy ſeate ben prepared: thou art from euerlaſting.

4 The fluddes are ryſen (℣ Lorde) the fluddes haue lyfte vp theyr voyce: the fluddes lyft vp the waues.

5 The

5 The waues of the ſea are myghty, & rage horribly: but yet the Lorde that dwelleth on hygh, is myghtyer.
6 Thy teſtimonies, O Lorde, are very ſure: holyneſſe becommeth thyne houſe for euer.

Deus vltionum. Pſalm.xciiii.

A 1 O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, ſhewe thee ſelfe.
2 Aryſe thou iudge of the worlde: and rewarde the proude after their deſeruing.
3 Lorde, howe long ſhal the vngodly: howe long ſhal the vngodly tryumph?
4 Howe long ſhal al wicked doers ſpeake ſo diſdaynefully: and make ſuche proude boaſtyng?
5 They ſmyte downe thy people, O Lord: and trouble thyne heritage.
6 They murder the wydowe and the ſtranger: and put the fatherleſſe to death.
B 7 And yet they ſay, tuſhe, the Lord ſhal not ſee: neyther ſhal the God of Jacob regarde it.
8 Take heede ye vnwyſe among the people: O ye fooles, when wyl ye vnderſtand?
9 He that planted the eare, ſhal he not heare: or he that made the eye, ſhal he not ſee?
10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhal he not pouniſhe?
11 The Lorde knoweth the thoughtes of man: that they are but vayne.
12 Bleſſed is the man whom thou chaſteneſt (O Lorde:) and teacheſt hym in thy lawe.
13 That thou mayeſt geue him patience in tyme of aduerſitie: vntyl the pyt be dygged
C vp for the vngodly.
14 For the Lorde wyl not fayle his people: neither wyl he forſake his inheritance.
15 Untyl ryghteouſneſſe turne agayne vnto iudgement: al ſuche as be true in hart ſhal folowe it.
16 Who wyl ryſe vp with me agaynſt the wicked: or who wyl take my parte agaynſt the euyl doers.
17 If the Lorde had not helped me: it had not fayled but my ſoule had benne put to ſcilence.
18 But when I ſayde, my foote hath ſlypped: thy mercy (O Lorde) helde me vp.
19 In the multitude of the ſorowes that I had in my hart: thy comfortes haue refreſhed my ſoule.
20 Wylt thou haue any thyng to doo with the ſtoole of wickednеſſe: which imagineth miſcheefe as a lawe?
21 They geather them togeather agaynſt D the ſoule of the ryghteous: and condemne the innocent blood.
22 But the Lord is my refuge: and my God is the ſtrength of my confidence.
23 He ſhal recompence them their wickedneſſe: and deſtroy them in their owne malice: yea, the Lorde our God ſhal deſtroy them.

Venite, exultemus. Pſalm.xcv.

1 O Come, let vs ſing vnto the Lord: let vs A hartily reioyce in the ſtrength of our ſaluation.
2 Let vs comme before his preſence with thankeſgeuyng: and ſhewe our ſelues glad B in him with pſalmes.
3 For the Lorde is a great God: and a great kyng aboue al goddes.
4 In his hande are al the corners of the earth: and the ſtrength of the hylles is his alſo.
5 The ſea is his, and he made it: and his handes prepared the drye lande.
6 O come, let vs worſhyp and fal downe: and kneele before the Lord our maker.
7 For he is (the Lorde) our God: and we B are the people of his paſture, and the ſheepe of his handes.
8 To day yf ye wyl heare his voyce, harden not your hartes: as in the prouocation, and as in the day of temptation in the wildernеſſe.
9 When your fathers tempted me: prooued me, and ſawe my workes.
10 Fourtie yeres long was I greeued with this generation, and ſayde: it is a people that doo erre in their hartes, for they haue not knowen my wayes.
11 Unto whom I ſware in my wrath: that they ſhoulde not enter into my reaſt.

Cantate Domino. Pſalm.xcvi.

1 O Syng vnto the Lorde a newe ſongue: A ſing vnto the Lord al the whole earth.
2 Syng vnto the Lord, and prayſe his name: be tellyng of his ſaluation from day to day.
3 Declare his honour vnto the heathen: and his woonders vnto al people.
4 For the Lord is great, and can not worthyly be prayſed: he is more to be feared then al goddes.
5 As for the goddes of the heathen, they be but idolles: but it is the Lorde that made the heauens.
6 Glory and worſhip are before hym: pow-

er and

er and honour are in his ſanctuarie.

ℭ 7 Aſcribe vnto the Lorde (O ye kinredes of the people:) aſcribe vnto the Lord wor-
ſhyp and power.

8 Aſcribe vnto the Lorde the honour due vnto his name: bryng preſentes, and come into his courtes.

9 O worſhip the Lord in the beautie of holy-
neſſe: let the whole earth ſtande in awe of him.

10 Tel it out among the heathen that the Lord is kyng: and that it is he which hath made the rounde worlde ſo faſt that it can not be moued, and howe that he ſhal iudge the people righteouſly.

11 Let the heauens reioyce, and let the earth be glad: let the ſea make a noyſe, and all that therein is.

12 Let the feelde be ioyful, and al that is in it: then ſhal al the trees of the wood reioyce before the Lorde.

13 For he commeth, for he commeth to iudge the earth: and with righteouſneſſe to iudge the worlde, and the people with his trueth.

Dominus regnauit. Pſal.xcvii.

A 1 THe Lorde is king, the earth may be glad therof: yea the multitude of the Iles may be glad therof.

2 Cloudes and darkneſſe are rounde about hym: righteouſneſſe and iudgement are the habitation of his ſeate.

3 There ſhal go a fyre before him: & burne vp his enimies on euery ſyde.

4 His lightninges gaue ſhine vnto ỹ world: the earth ſawe it, and was afraide.

5 The hilles melted like waxe at the preſence of the Lorde: at the preſence of the Lorde of the whole earth.

6 The heauens haue declared his righteouſ-
neſſe: and al the people haue ſeene his glo-
rye.

ℭ 7 Confounded be al they that worſhip carued images: and that delite in vaine gods, worſhip him al ye gods.

8 Sion hearde of it, and reioyced: and the daughters of Iuda were glad, becauſe of thy iudgementes, O Lorde.

9 For thou Lorde art higher then al that are in the earth: thou art exalted farre aboue al goddes.

10 O ye that loue the Lorde, ſee that ye hate the thing whiche is euil: the Lord preſeruеth the ſoules of his ſaintes, he ſhal deliuer them from the hande of the vngod-
ly.

11 There is ſprong vp a light for the righ-
teous: and ioyfull gladneſſe for ſuche as be true harted.

12 Reioyce in the Lorde ye righteous: and geue thankes for a remembraunce of his holyneſſe.

Cantate domino. Pſal.xcviii.

1 O Syng vnto the Lord a new ſong: A Euenyng
for he hath done marueylous prayer.
thynges.

2 With his owne right hande, and with his holy arme: hath he gotten him ſelfe the victorie.

3 The Lorde declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſyght of the heathen.

4 He hath remembred his mercy and trueth towarde the houſe of Iſrael: and all the endes of the worlde haue ſeene the ſaluati-
on of our God.

5 Shewe your ſelues ioyful vnto the Lorde, al ye landes: ſyng, reioyce, and geue thank-
kes.

6 Prayſe the Lorde vpon the harpe: ſyng to the harpe with a pſalme of thankeſge-
uing.

7 With trumpets alſo & ſhaulmes: O ſhew ℭ
your ſelues ioyfull before the Lorde the king.

8 Let the ſea make a noyſe, and all that therein is: the round world, and they that dwel therein.

9 Let the fluddes clap their handes, and let the hilles be ioyful togeather before the Lorde: for he is come to iudge the earth.

10 With righteouſneſſe ſhal he iudge the worlde, and the people with equitie.

Dominus regnauit. Pſal.xcix.

1 THe Lorde is king, be the people neuer A
ſo vnpatient: he ſitteth betweene the Cherubims, be the earth neuer ſo vn-
quiet.

2 The Lorde is great in Sion: and high aboue al people.

3 They ſhal geue thankes vnto thy name: whiche is great, wonderful, and holy.

4 The kinges power loueth iudgement, thou haſt prepared equitie: thou haſt exe-
cuted iudgement and righteouſneſſe in Ia-
cob.

5 O magnifie the Lorde our God: and fal downe before his footeſtoole, for he is ho-
ly.

6 Moſes and Aaron among his prieſtes, and Samuel among ſuch as cal vpon his name: theſe called vpon the Lorde, and he hearde them.

7 He ſpake vnto them out of the cloudie pil- ℭ
ler:

ler: for they kept his testimonies, and the lawe that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, & punishedst their owne inuentions.

9 O magnifie the Lorde our God, and worshyp him vpon his holy hyl: for the Lorde our God is holy.

Iubilate deo. Psal. C.

A 1 O Be ioyful in the Lorde al ye landes: serue the Lorde with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lorde he is God, it is he that hath made vs, & not we our selues: we are his people, and the sheepe of his pasture.

3 O go your way into his gates with thankesgeuing, & into his courtes with praise: be thankful vnto him, and speake good of his name.

4 For the Lorde is gratious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Misericordiam et iuditium. Psal. Ci.

A 1 My song shalbe of mercy and iudgement: vnto thee, O Lord, wil I sing.

2 O let me haue vnderstandyng: in the way of godlynesse.

3 When wylt thou come vnto me? I wyl walke in my house with a perfect hart.

4 I wil take no wicked thing in hande, I hate the sinnes of vnfaythfulnesse: there shal no suche cleaue vnto me.

5 A frowarde hart shal depart from me: I wyl not knowe a wycked person.

6 Whoso priuily slaundereth his neighbour: hym wyl I destroy.

B 7 Whoso hath also a proude looke, and high stomacke: I wil not suffer hym.

8 Mine eyes looke vnto suche as be faythful in ỳ land: that they may dwel with me.

9 Whoso leadeth a godly lyfe: he shalbe my seruaunt.

10 There shall no deceiptfull person dwel in my house: he that telleth lyes shal not tary in my sight.

11 I shal soone destroy al the vngodly that are in the lande: that I may roote out al wycked doers from the citie of the Lord.

Domine exaudi. Psal. Cii.

A 1 HEare my prayer, O Lorde: and let my crying come vnto thee.

Mornyng prayer. 2 Hyde not thy face from me in the tyme of my trouble: encline thine eares vnto me when I cal, O heare me, and that right soone.

3 For my dayes are consumed away lyke smoke: and my bones are brent vp as it were a fyrebrande.

4 My hart is smitten downe, and withered lyke grasse: so that I forgeat to eate my bread.

5 For the voyce of my gronyng: my bones wyl scarse cleaue to my flesh.

6 I am become like a Pellican in the wyldernes: & like an owle that is in the desart.

7 I haue watched, and am euen as it were B a sparow: that sytteth alone vpon the house toppe.

8 Mine enimies reuile me al the day long: and they that are mad vpon me, are sworne togeather agaynst me.

9 For I haue eaten ashes as it were bread: and myngled my drynke with weepyng.

10 And that because of thyne indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadowe: and I am withered lyke grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout al generations.

13 Thou shalt aryse and haue mercy vpon Sion: for it is time that thou haue mercie vpon her, yea the time is come.

14 And why? thy seruauntes thynke vpon C her stones: and it pitieth them to see her in the dust.

15 The heathen shal feare thy name, O Lorde: and all the kynges of the earth thy maiestie.

16 When the Lord shal build vp Sion: and when his glory shal appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desyre.

18 This shalbe written for those that come after: and the people whiche shalbe borne, shal prayse the Lorde.

19 For he hath loked downe from his sanctuary: out of the heauen dyd the Lorde beholde the earth.

20 That he might heare the mournynges of suche as be in captiuitie: and deliuer the chyldren appointed vnto death.

21 That they may declare the name of the D lord in Sion: & his worship at Hierusalem.

22 When the people are geathered togeather: and the kingdomes also to serue the Lorde.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I sayd, O my God, take me not away in the middes of mine age: as for thy yeeres

they

they endure throughout al generations.
25 Thou Lorde in the begynnyng haſt layd the fundation of the earth: and the heauens are the woorke of thy handes.
26 They ſhal perish, but thou ſhalt endure: they al ſhal waxe olde as dooth a garment.
E 27 And as a veſture ſhalt thou change them, and they ſhalbe changed: but thou art the ſame, and thy yeeres ſhal not fayle.
28 The chyldren of thy ſeruantes ſhal continue: and theyr ſeede ſhal ſtand faſt in thy ſight.

Benedic anima mea. Pſalm. Ciii.

A 1 PRaiſe the Lord, O my ſoule: and al that is within me prayſe his holy name.
2 Prayſe the Lorde, O my ſoule: and forgeat not al his benefites.
3 Whiche forgeueth al thy ſinne: and healeth al thyne infirmities.
4 Whiche ſaueth thy life from deſtruction: and crowneth thee with mercy and louing kindneſſe.
5 Whiche ſatisfieth thy mouth with good thynges: makyng thee young and luſtie as an Eagle.
6 The Lorde executeth ryghteouſneſſe and iudgement: for al them that are oppreſſed with wrong.
B 7 He ſhewed his wayes vnto Moſes: his woorkes vnto the chyldren of Iſrael.
8 The Lorde is ful of compaſſion and mercy: long ſufferyng, and of great goodnes.
9 He wyl not alway be chydyng: neyther keepeth he his anger for euer.
10 He hath not dealt with vs after our ſinnes: nor rewarded vs accordyng to our wickedneſſe.
11 For looke howe hygh the heauen is in compariſon of the earth: ſo great is his mercy alſo towarde them that feare hym.
12 Looke howe wyde alſo the Eaſt is from the Weaſt: ſo farre hath he ſet our ſynnes from vs.
13 Yea, lyke as a father pitieth his owne children: euen ſo is the Lorde mercyful vnto them that feare hym.
B 14 For he knoweth whereof we be made: he remembreth that we are but duſt.
15 The dayes of man are but as graſſe: for he flouriſheth as a flowre of the feelde.
16 For as ſoone as the wynde goeth ouer it, it is gone: and the place thereof ſhal knowe it no more.
17 But the mercyful goodneſſe of the Lorde endureth for euer and euer vpon them that feare hym: and his ryghteouſneſſe vppon chyldren chyldren.
18 Euen vpon ſuche as keepe his couenant: and thynke vpon his commaundementes to doo them.
19 The Lorde hath prepared his ſeate in heauen: and his kyngdome ruleth ouer al.
20 O prayſe the Lorde, ye angels of his, ye that excel in ſtrength: ye that fulfyl his commaundement, and hearken vnto the voyce of his woordes.
21 O prayſe the Lorde, al ye his hoſtes: ye ſeruantes of his that doo his pleaſure. D
22 O ſpeake good of the Lorde al ye woorkes of his, in al places of his dominion: prayſe thou the Lorde, O my ſoule.

Benedic anima mea. Pſalm. Ciiii.

1 PRaiſe the Lord, O my ſoule: O Lord my God, thou art become exceedyng glorious, thou art clothed with maieſtie and honour. A Euenyng prayer.
2 Thou deckeſt thee ſelf with light, as it were with a garment: and ſpreadeſt out the heauens lyke a curtayne.
3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his Chariot, and walketh vpon the wynges of the wynde.
4 He maketh his angelles ſpirites: and his miniſters a flamyng fyre.
5 He layde the fundations of the earth: that it ſhoulde neuer moue at any tyme.
6 Thou coueredſt it with the deepe, lyke as with a garment: the waters ſtande in the hylles.
7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde. B
8 They goe vp as hygh as the hylles, and downe to the valleyes beneathe: euen vnto the place whiche thou haſt appoynted for them.
9 Thou haſt ſet them theyr boundes which they ſhal not paſſe: neyther turne agayne to couer the earth.
10 He ſendeth the ſprynges into the ryuers: whiche runne among the hylles.
11 Al beaſtes of the feeld drynke therof: and the wylde Aſſes quenche their thirſt.
12 Beſide them ſhal the foules of the ayre haue their habitation: and ſing among the branches.
13 He watereth the hylles from aboue: the earth is filled with the fruit of thy woorkes.
14 He bryngeth foorth graſſe for the cattel: and greene hearbe for the ſeruice of menne. C
15 That he may bring foode out of ỹ earth, & wyne that maketh glad the hart of man: and oyle to make him a cheareful countenance, and bread to ſtrength mans hart.
16 The trees of the Lorde alſo are ful of ſappe: euen the Cedars of Libanus, which he

he hath planted.
17 Wherin the byrdes make their nestes: & the fyre trees are a dwelling for ỹ Storke.
18 The high hyls are a refuge for the wilde Goates: and so are the stony rockes for the Conyes.
19 He appointed the moone for certaine seasons: & the sunne knoweth his going down.
20 Thou makest darknesse, that it may be nyght: wherein al the beastes of the forrest doo moone.
D 21 The Lions roaryng after their pray: doo seeke their meate at God.
22 The sunne aryseth, and they gat them away togeather: and laye them downe in their dennes.
23 Man goeth forth vnto his worke, and to his labour: vntyl the euenyng.
24 O Lorde, howe manyfolde are thy workes: in wysedome hast thou made them al, the earth is ful of thy riches.
25 So is the great and wyde sea also: wherin are thynges creepyng innumerable, both smal and great beastes.
26 There goe the shippes, and there is that Leuiathan: whom thou hast made to take his pastyme therein.
27 These wayte al vpon thee: that thou mayest geue them meate in due season.
E 28 When thou geuest it them, they geather it: and when thou openest thyne hand, they are filled with good.
29 When thou hydest thy face, they are troubled: when thou takest away their breath, they dye, and are turned agayne to their dust.
30 When thou lettest thy breath goe forth, they shalbe made: and thou shalt renue the face of the earth.
31 The glorious Maiestie of the Lorde shal endure for euer: the Lorde shal reioyce in his workes.
32 The earth shal tremble at the looke of hym: yf he doo but touche the hylles, they shal smoke.
33 I wyl sing vnto the Lorde as long as I lyue: I wyl prayse my God whyle I haue my beyng.
F 34 And so shal my woordes please hym: my ioy shalbe in the Lorde.
35 As for sinners, they shalbe consumed out of the earth, and the vngodly shal come to an ende: prayse thou the Lord, O my soule, prayse the Lorde.

Confitemini Domino. Psalm. Cv.

A 1 O Geue thankes vnto the Lord, and cal vpon his name: tel the people what thynges he hath donne.
Mornyng prayer.
2 O let your songes be of hym, & prayse hym: and let your talking be of al his woonderous woorkes.
3 Reioyce in his holy name: let the hart of them reioyce that seeke the Lorde.
4 Seeke the Lorde and his strength: seeke his face euermore.
5 Remember the marueylous woorkes that he hath done: his woonders, and the iudgementes of his mouth.
6 O ye seede of Abraham his seruant: ye children of Jacob his chosen.
7 He is the Lord our God: his iudgementes B are in al the worlde.
8 He hath ben alway myndeful of his couenant and promise: that he made to a thousande generations.
9 Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.
10 And appoynted the same vnto Jacob for a lawe: and to Israel for an euerlastyng testament.
11 Sayeing, vnto thee wyl I geue the land of Chanaan: the lot of your inheritance.
12 When there was yet but a fewe of them: and they strangers in the lande.
13 What tyme as they went from one nation to another: from one kyngdome to another people.
14 He suffered no man to doo them wrong: C but reprooued euen kinges for their sakes.
15 Touche not myne annoynted: and doo my prophetes no harme.
16 Moreouer, he called for a dearth vpõ the lande: & destroyed al the prouision of bread.
17 But he had sent a man before them: euen Joseph whiche was solde to be a bond seruant.
18 Whose feete they hurt in the stockes: the iron entred into his soule.
19 Untyl the tyme came that his cause was knowen: the worde of the Lord tryed him.
20 The kyng sent and deliuered him: the prince of the people let hym goe free.
21 He made him lord also of his house: and D ruler of al his substance.
22 That he might informe his princes after his wil: & teach his senatours wisdome.
23 Israel also came into Egypt: and Jacob was a stranger in the lande of Ham.
24 And he encreased his people exceedingly: & made them stronger then their inimies.
25 Whose hart turned, so that they hated his people: and dealt vntruely with his seruantes.
26 Then sent he Moses his seruant: and Aaron whom he had chosen.
27 And these shewed his tokens among them: and woonders in the lande of Ham.
28 He sent darknesse, and it was darke: and

they were not obedient vnto his woorde.
29 He turned theyr waters into blood: and ſlue their fiſhe.
30 Their land brought foorth frogges: yea euen in their kinges chambers.
31 He ſpake the woorde, and there came all maner of flyes: & lice in al their quarters.
32 He gaue them hayleſtones for rayne: and flambes of fyre in theyr lande.
33 He ſmote their vines alſo, and figge trees: and deſtroyed the trees that were in theyr coaſtes.
34 He ſpake the word, and the graſhoppers came, and caterpillers innumerable: and did eate vp al the graſſe in their lande, and deuoured the fruite of their grounde.
E 35 He ſmote al the firſt borne in their lande: euen the cheefe of al their ſtrength.
36 He brought them foorth alſo with ſyluer and golde: there was not one feeble perſon among their tribes.
37 Egypt was glad at theyr departing: for they were afraide of them.
38 He ſpread out a cloude to be a couering: and fyre to geue light in the night ſeaſon.
38 At their deſyre he brought Quayles, and he fylled them with the bread of heauen.
40 He opened the rocke of ſtone, and the waters flowed out: ſo that ryuers ran in the dry places.
41 For why? he remembred his holy promiſe: and Abraham his ſeruaunt.
42 And he brought foorth his people with ioy: and his choſen with gladneſſe.
43 And gaue them the landes of the heathen: and they tooke the labours of the people in poſſeſſion.
44 That they might kepe his ſtatutes: and obſerue his lawes.

Confitemini domino. Pſal. lxvi.

A 1 Euenyng prayer. O Geue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer.
2 Who can expreſſe ỹ noble actes of the Lorde: or ſhewe foorth al his prayſe?
3 Bleſſed are they that alway kepe iudgement: and do righteouſneſſe.
4 Remember me, O Lord, according to the fauour that thou beareſt vnto thy people: O viſite me with thy ſaluation.
5 That I may ſee the felicitie of thy choſen: and reioyce in the gladneſſe of thy people, and geue thankes with thyne inheritance.
6 We haue ſinned with our fathers: we haue done amiſſe and dealt wickedly.
B 7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſſe in remembrance: but were diſobedient at the ſea, euen at the red ſea.
8 Neuertheleſſe, he helped them for his names ſake: that he might make his power to be knowen.
9 He rebuked the red ſea alſo, and it was dryed vp: ſo he led them through the deepe, as through a wildernеſſe.
10 And he ſaued them from the aduerſaries hande: and deliuered them from the hande of the enimie.
11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.
12 Then beleeued they his wordes: and ſang prayſe vnto him.
13 But within a while, they forgat his workes: & woulde not abide his counſaile.
14 But luſt came vpon them in the wilderneſſe: and they tempted God in the deſart. C
15 And he gaue them their deſyre: and ſent leanneſſe withal into their ſoule.
16 They angred Moſes alſo in the tentes: and Aaron the ſaint of the Lorde.
17 So the earth opened and ſwalowed vp Dathan, and couered the congregation of Abiram.
18 And the fyre was kindled in theyr company: the flame burnt vp the vngodly.
19 They made a Calfe in Horeb: and worſhipped the moulten image.
20 Thus they turned theyr glory: into the ſimilitude of a Calfe that eateth hay.
21 And they forgat God theyr ſauiour: whiche had done ſo great thinges in Egypt. D
22 Wonderous workes in the land of Ham: and fearefull thynges by the red ſea.
23 So he ſayde he woulde haue deſtroyed them, had not Moſes his choſen ſtande before him in the gappe: to turne away his wrathful indignation, leſt he ſhould deſtroy them.
24 Yea they thought ſcorne of that pleaſant land: and gaue no credence vnto his word.
25 But murmured in theyr tentes: and hearkened not vnto the voyce of the Lord.
26 Then lift he vp his hande againſt them: to ouerthrowe them in the wilderneſſe.
27 To caſt out their ſeede among the nations: and to ſcatter them in the landes.
28 They ioyned them ſelues vnto Baal Peor: and ate the offeringes of the dead. E
29 Thus they prouoked him vnto anger with their owne inuentions: & the plague was great among them.
30 Then ſtoode vp Phinees, and prayed: and ſo the plague ceaſſed.
31 And that was counted vnto him for righteouſnes: amõg al poſteritties for euermore.

32 They

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirite: so that he spake vnaduisedly with his lippes.

34 Neyther destroyed they the heathen: as the Lorde commaunded them.

35 But were mingled among the heathen: and learned their workes.

36 Insomuche that they worshipped theyr idols, whiche turned to theyr owne decay: yea they offred theyr sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of theyr sonnes and of theyr daughters: whom they offered vnto the idols of Chanaan, & the lande was defiled with blood.

38 Thus were they stained with their owne workes: and went a whoryng with theyr owne inuentions.

39 Therefore was the wrath of the Lorde kyndled against his people: insomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hande of the heathen: and they that hated them, were lordes ouer them.

41 Theyr enimies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with theyr owne inuentions, and were brought downe in their wickednesse.

43 Neuertheles, when he sawe their aduersitie: he hearde theyr complaint.

44 He thought vpon his couenant, and pitied them according vnto the multitude of his mercies: yea, he made al those that had led them away captiue to pitie them.

45 Deliuer vs (O Lorde our God) and gather vs from among the heathen, that we may geue thankes vnto thy holy name, and make our boast of thy prayse.

46 Blessed be the Lord God of Israel, from euerlastyng, and worlde without ende: and let al the people say, Amen.

Confitemini domino. Psal. Cvii.

A 1 O Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

Mornyng prayer.

2 Let them geue thankes whom the Lorde hath redeemed: and deliuered from the hande of the enimie.

3 And gathered them out of the landes, from the east, and from the west: from the north, and from the south.

4 They went astray in the wildernesse out of the way: and founde no citie to dwel in.

5 Hungry and thirstie: theyr soule fainted in them.

6 So they cryed vnto the Lorde in theyr trouble: and he deliuered them from theyr distresse.

7 He led them forth by the right way: that they might go to ỹ citie where they dwelt. B

8 O that men would therefore prayse the Lorde for his goodnesse, & declare the wonders that he doth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darknesse & in the shadow of death: being fast bound in misery & iron.

11 Because they rebelled against the wordes of the Lord: and lightly regarded the counsayle of the most high.

12 He also brought downe their hart through heauinesse: they fel downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, C and out of the shadowe of death: and brake their bondes in sunder.

15 O that men would therefore prayse the Lord for his goodnesse: & declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of iron in sunder.

17 Foolishe men are plagued for their offence: and because of their wickednesse.

18 Theyr soule abhorred al maner of meate: and they were euen hard at deathes doore.

19 So when they cryed vnto the Lorde in theyr trouble: he deliuered them out of theyr distresse.

20 He sent his worde and healed them: and they were saued from theyr destruction.

21 O that men would therefore prayse the D Lord for his goodnesse: & declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thankesgeuyng: and tel out his workes with gladnesse.

23 They that go downe to the sea in shippes: and occupy theyr businesse in great waters.

24 These men see the workes of the Lorde: and his wonders in the deepe.

25 For at his worde the stormie winde ariseth: whiche lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: theyr soule melteth away, because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits ende.

28 So when they crye vnto the Lorde in E theyr trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to ceasse: so that

that the waues thereof are styl.

30 Then are they glad, because they be at rest: and so he bryngeth them vnto the hauen where they woulde be.

31 O that menne would therfore prayse the Lorde for his goodnesse: and declare the woonders that he dooth for the chyldren of menne.

32 That they woulde exalt hym also in the congregation of the people: and prayse him in the seate of the elders.

33 Whiche turneth the floodes into a wyldernesse: and dryeth vp the water springes.

34 A fruitful land maketh he barrayne: for the wyckednesse of them that dwel therein.

F 35 Agayne, he maketh the wildernesse a standing water: and water springes of a drye grounde.

36 And there he setteth the hungry: that they may buylde them a citie to dwel in.

37 That they may sow their land, and plant vineyardes: to yeelde them fruites of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And againe, when they are minished and brought lowe: through oppression, through any plague or trouble.

40 Though he suffer them to be euyl entreated through tyrantes: and let them wander out of the way in the wyldernesse.

41 Yet helpeth he the poore out of miserie: and maketh him housholdes lyke a flocke of sheepe.

G 42 The ryghteous wyl consyder this, and reioyce: and the mouth of al wickednesse shalbe stopped.

43 Who so is wyse wil ponder these things: and they shal understande the louing kyndnesse of the Lorde.

Paratum cor meum. Psal. cviii.

A 1 Euenyng prayer. O God, my hart is redy (my hart is redy:) I wyl sing and geue prayse with the best membre that I haue.

2 Awake thou Lute and Harpe: I mee selfe wyl awake right early.

3 I wyl geue thankes vnto thee, O Lorde, among the people: I wyl sing prayses vnto thee among the nations.

4 For thy mercy is greater then the heauēs: and thy trueth reacheth vnto the cloudes.

5 Set vp thee selfe (O God) aboue the heauens: and thy glory aboue al the earth.

6 That thy beloued may be deliuered: let thy right hande saue them, and heare thou me.

7 God hath spoken in his holynesse: I wyll B reioyce therefore and diuide Sichem, and meat out the valley of Sucoth.

8 Gilead is mine, and Manasses is myne: Ephraim also is the strength of my head.

9 Juda is my law geuer, Moab is my washpot: ouer Edom wyl I cast out my shoe, vpon the Philistines wyl I triumph.

10 Who wyl leade me into the strong citie: and who wyl bryng me into Edom?

11 Hast not thou forsaken vs, O GOD: and wylt not thou GOD goe forth with our hostes?

12 O helpe vs agaynst the enimie: for vayne is the helpe of man.

13 Through God we shal do great actes: & it is he that shal treade downe our enimies.

Deus laudem. Psal. cix.

1 HOlde not thy tongue, O God of my A prayse: for the mouth of the vngodly, yea and the mouth of the deceiptful is opened vpon me.

2 And they haue spoken agaynst me with false tongues: they compassed me about also with woordes of hatred, and fought agaynst me without a cause.

3 For the loue that I had vnto them, loe, they take nowe my contrarye part: but I geue mee selfe vnto prayer.

4 Thus haue they rewarded me euyl for good: and hatred for my good wyl.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stande at his right hande.

6 When sentence is geuen vpon hym, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be fewe: and let another B take his office.

8 Let his chyldren be fatherlesse: and his wyfe a wydowe.

9 Let his chyldrē be vagabounds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume al that he hath: and let the strangers spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse chyldren.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the syght of the Lorde: and let not the sinne of his mother be donne away.

14 Let them alway be before the Lorde:

that he may roote out the memorial of them from of the earth.

15 And that because his minde was not to doo good: but persecuted the poore helpelesse man, that he might slea hym that was vexed at the hart.

16 His delyte was in cursing, and it shal happen vnto him: he loued not blessing, therefore shal it be farre from him.

17 He clothed hym selfe with cursing, lyke as with a rayment: and it shal comme into his bowels lyke water, and lyke oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon hym: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lorde vnto myne enimies: and to those that speake euil agaynst my soule.

20 But deale thou with me (O Lorde God) according vnto thy name: for swete is thy mercy.

D 21 O deliuer me, for I am helpelesse and poore: and my hart is wounded within me.

22 I goe hence like the shadow that departeth: I am dryuē away as the grassehopper.

23 My knees are weake through fastyng: my flesshe is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heades.

25 Helpe me: (O Lord my God:) oh saue me according to thy mercy.

26 And they shal knowe howe that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

E 28 Let myne aduersaries be clothed with shame: and let them couer them selues with their owne confusion, as with a cloke.

29 As for me, I wyl gene great thankes vnto the Lorde with my mouth: and prayse him among the multitude.

30 For he shal stande at the ryght hande of the poore: to saue his soule from vnryghteous iudges.

Dixit dominus. Psal. Cx.

Q Mornyng prayer.

1 THE Lorde sayd vnto my Lorde: sit thou on my ryght hande, vntyll I make thyne enimies thy foote stoole.

2 The Lord shal send the rod of thy power out of Sion: be thou ruler euen in the middes among thyne enimies.

3 In the day of thy power shal the people offer thee freewyl offerynges, with an holy worshyp: the deawe of thy byrth is of the wombe of the mornyng.

4 The Lorde sware, and wyl not repent: thou art a preest for euer, after the order of Melchisedech.

5 The Lorde vpon thy ryght hande: shal wound euen kinges in the day of his wrath. B

6 He shal be iudge among the Heathen, he shal fyl the places with the dead bodyes: & smite in sunder the heades ouer diuers countreys.

7 He shal drinke of the broke in the way: therfore shal he lyft vp his head.

Confitebor tibi. Psal. cxi.

1 I WYL gene thankes vnto the Lorde with A my whole hart: secretly amōg the faythful, and in the congregation.

2 The workes of the Lord are great: sought out of al them that haue pleasure therein.

3 His worke is worthy to be praysed, and had in honour: and his ryghteousnesse endureth for euer.

4 The mercyful and gratious Lorde hath so donne his marueylous workes: that they ought to be had in remembrance.

5 He hath geuen meate vnto them that feare him: he shal euer be mindeful of his couenant.

6 He hath shewed his people the power of his workes: that he may gene them the heritage of the Heathen.

7 The workes of his handes are veritie B and iudgement: al his commaundementes are true.

8 They stande fast for euer and euer: and are donne in trueth and equitie.

9 He sent redemption vnto his people: he hath commaunded his couenant for euer, holy and reuerent is his name.

10 The feare of the Lorde is the beginnyng of wisedome: a good vnderstandyng haue al they that doo thereafter, the prayse of it endureth for euer.

Beatus vir. Psal. cxii.

1 BLessed is the man that feareth the lorde: A he hath great delyght in his commaundementes.

2 His seede shalbe myghtie vpon earth: the generation of the faythful shalbe blessed.

3 Riches and plenteousnesse shalbe in his house: and his ryghteousnesse endureth for euer.

4 Vnto the godly there aryseth vp lyght in the darkenesse: he is mercyful, louyng, and ryghteous.

5 A good man is mercyful and lendeth: and wyl guyde his workes with discretion.

6 For he shal neuer be moued: and the righ-

teous

teous ſhalbe had in an euerlaſting remembraunce.

7 He will not be afraide for any euill tydinges: for his hart ſtandeth faſt and beleeueth in the Lorde.

B 8 His hart is ſtabliſhed and will not ſhrinke: vntil he ſee his deſire vpon his enimies.

9 He hath diſpearſed abroade and geuen to the poore: and his righteouſneſſe remayneth for euer, his horne ſhalbe exalted with honour.

10 The vngodly ſhal ſee it, and it ſhal greeue him: he ſhal gnaſh with his teeth, and conſume away, the deſire of the vngodly ſhall periſhe.

Laudate pueri. pſalm.cxiii.

A 1 PRaiſe the Lorde (ye ſeruauntes:) O praiſe the name of the Lorde.

2 Bleſſed be the name of the Lord: from this time forth for euermore.

3 The Lordes name is praiſed: from the ryſing vp of ỹ ſunne, vnto the going downe of the ſame.

4 The Lorde is high aboue al heathen: and his glory aboue the heauens.

5 Who is like vnto the lorde our God, that hath his dwelling ſo high: and yet humbleth him ſelfe to beholde the thinges that are in heauen and earth?

6 He taketh vp the ſimple out of the duſt: and lifteth the poore out of the myre.

7 That he may ſet him with the princes: euen with the princes of his people.

B 8 He maketh the barren woman to keepe houſe: and to be a ioyfull mother of childzen.

In exitu Iſrael. pſalm.cxiiii.

A Euenyng prayer. 1 WHen Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people.

2 Juda was his ſanctuarie: and Iſrael his dominion.

3 The ſea ſawe that, and fledde: Jordane was driuen backe.

4 The mountaines ſkipped like rammes: and the litle hilles like yoūg ſheepe.

5 What ayleth thee, O thou ſea, that thou fleddeſt: and thou Jordan, that thou waſt driuen backe?

6 Ye mountaynes that ye ſkipped lyke rams: and ye litle hilles like young ſheepe?

B 7 Tremble thou earth at the preſence of the lorde: at the preſence of the God of Jacob.

8 Whiche turned the harde rocke into a ſtanding water: and the flint ſtone into a ſpringing wel.

Non nobis domine. pſalm.cxv.

A 1 NOt vnto vs, O Lorde, not vnto vs, but vnto thy name geue the prayſe: for thy louing mercie, and for thy truethes ſake.

2 Wherefore ſhal the heathen ſay: where is nowe their God?

3 As for our God he is in heauen: he hath done what ſo euer pleaſed him.

4 Their idols are ſiluer and golde: euen the woorke of mens handes.

5 They haue mouthes and ſpeake not: eyes haue they, and ſee not.

6 They haue eares, and heare not: noſes haue they, and ſmel not.

7 They haue handes and handle not, feete haue they and walke not: neither ſpeake they through their throte.

8 They that make them, are like vnto them: & ſo are al ſuche as put their truſt in them.

B 9 But thou houſe of Iſrael truſt thou in the Lorde: he is their ſuccour and defence.

10 Ye houſe of Aaron put your truſt in the Lorde: he is their helper and defender.

11 Ye that feare the Lorde, put your truſt in the Lord: he is their helper and defender.

12 The Lorde hath ben mindfull of vs, and he ſhal bleſſe vs: euen he ſhal bleſſe the houſe of Iſrael, he ſhal bleſſe the houſe of Aaron.

13 He ſhal bleſſe them that feare the Lorde: both ſmal and great.

C 14 The Lorde ſhal encreaſe you more & more: you and your childzen.

15 Ye are the bleſſed of the Lorde: whiche made heauen and earth.

16 Al the whole heauens are the Lordes: the earth hath he geuen to the childzen of men.

17 The dead praiſe not thee, O Lorde: neyther al they that go downe into the ſilence.

18 But we wyl praiſe the Lorde: from this time forth for euermore. Praiſe the Lorde.

Dilexi quoniam. pſalm.cxvi.

A Mornyng prayer. 1 I Am well pleaſed: that the Lorde hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore wyl I call vppon him as long as I liue.

3 The ſnares of death compaſſed me round about: and the paynes of hel gate hold vpon me.

4 I ſhal fynde trouble and heauyneſſe, and I ſhal call vpon the name of the Lorde: O Lorde, I beſeeche thee deliuer my ſoule.

5 Gratious is the Lorde and ryghteous: yea our God is mercyful.

6 The Lorde preſerueth the ſimple: I was in miſerie, and he helped me.
7 Turne agayne then vnto thy reſt, O my ſoule: for the Lorde hath rewarded thee.
B 8 And why? thou haſt delinered my ſoule from death: myne eyes from teares, and my feete from falling.
9 I wyl walke before the Lord: in the land of the liuyng.
10 I beleeued, and therefore wyl I ſpeake, but I was ſoare troubled: I ſayde in my haſte all men are lyers.
11 What rewarde ſhal I gene vnto the lord: for al the benefytes that he hath done vnto me?
12 I wyl receiue the cuppe of ſalnation: and call vpon the name of the Lorde.
13 I wyl pay my vowes nowe in the preſence of all his people: ryght deare in the ſight of the Lorde, is the death of his ſaintes.
14 Beholde (O Lorde) howe that I am thy ſeruant: I am thy ſeruant and the ſonne of thine handmayde, thou haſt broken my bones in ſunder.
15 I wyll offer to thee ỹ ſacrifyce of thankeſgeuing: and wyll cal vpon the name of the Lorde.
16 I wyl pay my vowes vnto the Lorde in the ſyght of al his people: in the courtes of the Lordes houſe, euen in the middes of thee, O Hieruſalem. Prayſe the Lorde.

Laudate dominum. Pſalm.cxvii.

A 1 O Prayſe the Lord al ye heathen: praiſe him al ye nations.
2 For his mercyful kindneſſe is euer more and more towarde vs: and the trueth of the Lorde endureth for euer. Prayſe the Lorde.

Confitemini. pſalm.cxviii.

A 1 O Geue thankes vnto the Lorde, for he is gratious: becauſe his mercie endureth for euer.
2 Let Iſrael nowe confeſſe that he is gratious: & that his mercy endureth for euer.
3 Let the houſe of Aaronnow confeſſe: that his mercie endureth for euer.
4 Yea, let them nowe that feare the Lorde confeſſe: that his mercy endureth for euer.
5 I called vpon the Lord in trouble: and the Lorde hearde me at large.
6 The Lord is on my ſyde: I wyl not feare what man dooth vnto me.
7 The Lorde taketh my part with them that helpe me: therefore ſhal I ſee my deſyre vpon myne enimies.
8 It is better to truſt in the Lorde: then to put any confydence in man.
9 It is better to truſt in the Lorde: then to put any confydence in princes.
10 All nations compaſſed me rounde about: but in the name of the Lorde wyl I deſtroy them.
11 They kept me in on euery ſyde, they kept me in (I ſay) on euery ſide: but in the name of the Lorde I wyl deſtroy them.
12 They came about me like Bees, and are extinct euen as the fyre among the thornes: for in the name of the Lorde I wyl deſtroy them.
13 Thou haſt thruſt ſore at me, that I might fall: but the Lorde was my helpe.
14 The Lorde is my ſtrength and my ſong: and is become my ſaluation.
15 The voyce of ioy & health is in the dwellinges of the righteous: the ryght hande of the Lord bryngeth mighty things to paſſe. C
16 The ryght hande of the Lorde hath the preheminence: the right hande of the Lord bringeth mighty thinges to paſſe.
17 I wyl not dye, but liue: and declare the woorkes of the Lorde.
18 The Lord hath chaſtened & corrected me: but he hath not geuen me ouer vnto death.
19 Open me the gates of righteouſneſſe: that I may go into them, and gene thankes vnto the Lorde.
20 This is the gate of the Lorde: the ryghteous ſhal enter into it.
21 I wyl thanke thee, for thou haſt heard me: and art become my ſaluation.
22 The ſame ſtone whiche the builders refuſed: is become ỹ head ſtone of the corner.
23 This is the Lordes doyng: and it is marueylous in our eyes.
24 This is the day whiche the Lorde hath made: we wyl reioyce and be glad in it.
25 Helpe me nowe, O Lorde: O Lorde ſend vs nowe proſperitie.
26 Bleſſed is he that commeth in the name of the Lorde: we haue wiſhed you good lucke, ye that be of the houſe of the Lorde.
27 God is the Lorde whiche hath ſhewed vs lyght: binde the ſacrifyce with cordes, yea euen vnto the hornes of the aulter.
28 Thou art my God, & I wyl thanke thee: thou art my God, and I wyl prayſe thee.
29 O geue thankes vnto the Lorde, for he is gratious: & his mercy endureth for euer. E

Beati immaculati. Pſalm.cxix.

1 BLeſſed are thoſe that are vndefyled in the way: and walke in the lawe of the Lorde. A
2 Bleſſed are they that keepe his teſtimonies: and ſeeke him with their whole hart. Euenyng prayer.
3 For they which do no wickednelle: walke in his wayes.
4 Thou

4 Thou haſt charged: that we ſhal diligently keepe thy commaundementes.
5 O that my wayes were made ſo direct: that I might keepe thy ſtatutes.
B 6 So ſhal I not be cõfounded: whyle I haue reſpecte vnto al thy commaundementes.
7 I wyll thanke thee with an vnfaigned hart: when I ſhal haue learned the iudgementes of thy ryghteouſneſſe.
8 I wyl keepe thy ceremonies: O forſake me not vtterly.

In quo corrigit.

A 1 WHerewithal ſhal a young man cleanſe his way: euen by ruling him ſelfe after thy woorde.
2 With my whole hart haue I ſought thee: O let me not goe wrong out of thy commaundementes.
3 Thy woordes haue I hydde within mine hart: that I ſhoulde not ſinne againſt thee.
4 Bleſſed art thou, O Lorde: O teache me thy ſtatutes.
5 With my lyppes haue I benne tellyng: of al the iudgementes of thy mouth.
B 6 I haue had as great delight in the way of thy teſtimonies: as in al maner of riches.
7 I wyl talke of thy commaundementes: and haue reſpect vnto thy wayes.
8 My delyte ſhalbe in thy ſtatutes: and I wyl not forgeat thy woorde.

Retribue ſeruo tuo.

A 1 O Doo wel vnto thy ſeruant: that I may lyue, and keepe thy woorde.
2 Open thou myne eyes: that I may ſee the woonderous thinges of thy lawe.
3 I am a ſtranger vpon earth: O hyde not thy commaundementes from me.
4 My ſoule breaketh out: for ỳ very feruent deſire that it hath alway vnto thy iudgementes.
5 Thou haſt rebuked the proude: and curſed are they that doo erre from thy commaunmentes.
B 6 O turne from me ſhame and rebuke: for I haue keapt thy teſtimonies.
7 Princes alſo did ſyt & ſpeake againſt me: but thy ſeruant is occupied in thy ſtatutes.
8 For thy teſtimonies are my delyght: and my counſaylers.

Adheſit pauimento.

A 1 MY ſoule cleaueth to the duſt: O quicken thou me accoꝛding to thy woorꝺ.
2 I haue knowledged my wayes, and thou heardeſt me: O teach me thy ſtatutes.
3 Make me to vnderſtande the way of thy commaundementes: and ſo ſhal I talke of thy woonderous worꝛkes.
4 My ſoule melteth away for very heauyneſſe: comfort thou me accoꝛdyng vnto thy woorde.
5 Take from me the way of lying: and cauſe thou me to make muche of thy lawe.
6 I haue choſen the way of trueth: and thy B iudgementes haue I layde before me.
7 I haue ſticken vnto thy teſtimonies: O Lorde confounde me not.
8 I wyl runne the way of thy commaundementes: when thou haſt ſet my hart at libertie.

Legem pone.

A 1 TEache me, O Lorꝺ, the way of thy ſtatutes: and I ſhal keepe it vnto the ende. Mornyng prayer.
2 Geue me vnderſtanding, & I ſhal keepe thy lawe: yea I ſhall keepe it with my whole hart.
3 Make me to goe in the path of thy commaundementes: for therein is my deſyre.
4 Encline my hart vnto thy teſtimonies: and not to couetouſneſſe.
5 O turne away mine eyes, leſt they behold vanitie: and quicken thou me in thy way.
6 O ſtabliſhe thy woorde in thy ſeruant: B that I may feare thee.
7 Take away the rebuke that I am afrayd of: for thy iudgementes are good.
8 Beholde, my delight is in thy commaundementes: O quicken me in thy righteouſneſſe.

Et veniat ſuper me.

A 1 LET thy louing mercy comme alſo vnto me, O Lorꝺ: euen thy ſaluation, accoꝛding vnto thy woorꝺe.
2 So ſhal I make anſweare vnto my blaſphemers: for my truſt is in thy woorꝺe.
3 O take not the woorꝺe of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes.
4 So ſhal I alway keepe thy lawe: yea for euer and euer.
5 And I wyl walke at libertie: for I ſeeke thy commaundementes.
6 I wyl ſpeake of thy teſtimonies alſo euen B before kinges: and wyl not be aſhamed.
7 And my delyght ſhalbe in thy commaundementes: whiche I haue loued.
8 My handes alſo wyl I lyft vp vnto thy commaundementes, whiche I haue loued: and my ſtudy ſhalbe in thy ſtatutes.

Memor eſto verbi tui.

A 1 O Thynke vpon thy ſeruant as concerꝛnyng thy woorꝺe: wherein thou haſt

cauſed me to put my truſt.
2 The ſame is my comfort in my trouble: for thy woorde hath quickened me.
3 The proude haue had me exceedyngly in deriſion: yet haue I not ſhrinked from thy lawe.
4 For I remembred thyne euerlaſtyng iudgementes, O Lorde: and receiued comfort.
B 5 I am horribly afrayde: for the vngodlye that forſake thy lawe.
6 Thy ſtatutes haue benne my ſongues: in the houſe of my pilgrimage.
7 I haue thought vpon thy name, O Lorde, in the night ſeaſon: and haue kept thy law.
8 This I had: becauſe I kept thy commaundementes.

Portio mea domine.

A 1 THou art my portion, O Lorde: I haue promiſed to keepe thy lawe.
2 I made my humble petition in thy preſence with my whole hart: O be mercyful vnto me, accordyng to thy woorde.
3 I called myne owne wayes to remembrance: and turned my feete vnto thy teſtimonies.
4 I made haſt, and prolonged not the time: to keepe thy commaundementes.
5 The congregation of the vngodlye haue robbed me: but I haue not forgotten thy lawe.
B 6 At midnight I wyl ryſe to gene thankes vnto thee: becauſe of thy righteous iudgementes.
7 I am a companion of al them that feare thee: and keepe thy commaundementes.
8 The earth, O Lorde, is ful of thy mercy: O teache me thy ſtatutes.

Bonitatem feciſti.

A 1 O Lorde, thou haſt dealt graciouſly with thy ſeruant: accordyng vnto thy word.
2 O learne me true vnderſtandyng and knowledge: for I haue beleeued thy commaundementes.
3 Before I was troubled I went wrong: but nowe haue I kept thy woorde.
4 Thou art good and gratious: O teache me thy ſtatutes.
B 5 The proude haue imagined a lye againſt me: but I wyl keepe thy commaundementes with my whole hart.
6 Their hart is as fat as brawne: but my delyght hath benne in thy lawe.
7 It is good for me that I haue benne in trouble: that I may learne thy ſtatutes.
8 The law of thy mouth is dearer vnto me: then thouſandes of golde and ſiluer.

Manus tue fecerunt me.

A 1 THY handes haue made me, and faſhioned me: O geue me vnderſtanding, that I may learne thy commaundementes. Euenyng prayer.
2 They that feare thee, wyl be glad when they ſee me: becauſe I haue put my truſt in thy woorde.
3 I knowe (O Lorde) that thy iudgementes are right: and that thou of very faythfulneſſe haſt cauſed me to be troubled.
4 O let thy mercyful kyndneſſe be my comfort: accordyng to thy woorde vnto thy ſeruant.
5 O let thy louyng mercies come vnto me, that I may lyue: for thy law is my delight.
B 6 Let the proude be confounded, for they go wickedly about to deſtroy me: but I wyl be occupied in thy commaundementes.
7 Let ſuche as feare thee, and haue knowen thy teſtimonies: be turned vnto me.
8 O let my hart be ſounde in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

A 1 MY ſoule hath longed for thy ſaluatiõ: & I haue a good hope becauſe of thy woorde.
2 Myne eyes long ſore for thy woorde: ſayeing, O when wylt thou comfort me?
3 For I am become lyke a bottel in the ſmoke: yet doo I not forgeat thy ſtatutes.
4 Howe many are the dayes of thy ſeruant: when wylt thou be auenged of them that perſecute me?
5 The proude haue digged pittes for me: whiche are not after thy lawe.
B 6 Al thy commaundementes are true: they perſecute me falſely, O be thou my helpe.
7 They had almoſt made an end of me vpon earth: but I forſooke not thy commaundementes.
8 O quicken me after thy louing kindneſſe: and ſo ſhal I keepe the teſtimonies of thy mouth.

In æternum domine.

A 1 O Lorde thy woorde: endureth for euer in heauen.
2 Thy trueth alſo remayneth from one generatiõ to another: thou haſt layde the fundation of the earth, and it abydeth.
3 They cõtinue this day accordyng to thine ordinance: for al thinges ſerue thee.
4 If my delight had not benne in thy lawe: I ſhoulde haue periſhed in my trouble.
B 5 I wyl neuer forget thy cõmaundementes: for with them thou haſt quickened me.
6 I am thyne, oh ſaue me: for I haue ſought thy commaundementes.

7 The

7 The vngodly laide waite for me to deſtroy me: but I wyl conſyder thy teſtimonies.
8 I ſee that al thinges comme to an ende: but thy commaundement is exceeding breade.

Quomodo dilexi.

A 1 LOrde, what loue haue I vnto thy law: al the day long is my ſtudy in it.
2 Thou throughe thy commaundementes haſt made me wyſer then myne enimies: for they are euer with me.
3 I haue more vnderſtanding then my teachers: for thy teſtimonies are my ſtudie.
4 I am wyſer then the aged: becauſe I kepe thy commaundementes.
5 I haue refrained my feete from euery euil way: that I may keepe thy woorde.
6 I haue not ſhronke from thy iudgements: for thou teacheſt me.
B 7 O howe ſweete are thy woordes vnto my throate: yea, ſweeter then hony vnto my mouth.
8 Throughe thy commaundementes I geat vnderſtanding: therefore I hate al wicked wayes.

Lucerna pedibus meis.

A 1 THy woorde is a lanterne vnto my feete: and a light vnto my pathes.
Mornyng prayer. 2 I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous iudgementes.
3 I am troubled aboue meaſure: quicken me (O Lorde) according vnto thy woorde.
4 Let the freewyl offeringes of my mouth pleaſe thee, O Lorde: and teache me thy iudgementes.
5 My ſoule is alway in my hande: yet doo I not forgeat thy lawe.
6 The vngodly haue laide a ſnare for me: but yet I ſwarued not from thy commaundementes.
7 Thy teſtimonies haue I claimed as mine heritage for euer: and why, they are the
B very ioy of my hart.
8 I haue applied mine hart to fulfyll thy ſtatutes alway: euen vnto the ende.

Iniquos odio habui.

A 1 I Hate them that imagine euill thinges: but thy lawe doo I loue.
2 Thou art my defence and my ſheelde: and my truſt is in thy woorde.
3 Away from me ye wicked: I wyl keepe the commaundementes of my God.
4 O ſtablyſhe me according vnto thy word, that I may liue: and let me not be diſappointed of my hope.
5 Holde thou me vp, and I ſhalbe ſafe: yea my delight ſhalbe euer in thy ſtatutes.
6 Thou haſt troden downe al them that depart from thy ſtatutes: for they imagine but deceipt.
7 Thou puttеſt away al the vngodly of the B
earth like droſſe: therefore I loue thy teſtimonies.
8 My fleaſhe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Feci iudicium.

1 I Deale with the thing that is lawful and right: O geue me not ouer vnto mine oppreſſours. A
2 Make thou thy ſeruaunt to delite in that whiche is good: that the proude doo me no wrong.
3 Myne eyes are waſted away with looking for thy health: and for the woorde of thy righteouſneſſe.
4 O deale with thy ſeruant according vnto thy louyng mercie: and teache me thy ſtatutes.
5 I am thy ſeruaunt, O graunt me vnderſtanding: that I may knowe thy teſtimonies.
6 It is time for thee Lorde to lay to thyne hande: for they haue deſtroyed thy lawe.
7 For I loue thy commaundementes: aboue golde and precious ſtone. B
8 Therefore holde I ſtraight all thy commaundementes: and al falſe wayes I vterly abhorre.

Mirabilia.

1 THy teſtimonies are woonderful: therefore dooth my ſoule keepe them. A
2 When thy woorde goeth forth: it geueth light and vnderſtanding vnto the ſimple.
3 I opened my mouth & drew in my breath: for my delight was in thy commaundementes.
4 O looke thou vpon me, and be mercyfull vnto me: as thou vſeſt to doo vnto thoſe that loue thy name.
5 Order my ſteppes in thy woorde: and ſo ſhal no wickedneſſe haue dominiõ ouer me.
6 O deliuer me from the wrongfull dealinges of menne: and ſo ſhall I keepe thy commaundementes.
7 Shewe the light of thy countenance vpon thy ſeruaunt: and teache me thy ſta- B
tutes.
8 Myne eyes guſhe out with water: becauſe men keepe not thy lawe.

Iuſtus es domine.

1 RYghteous art thou, O Lord: and true A
is thy iudgement.

2 The teſtimonies that thou haſt commaunded: are exceeding ryghteous and true.
3 My zeale hath euen conſumed me: becauſe myne enimies haue forgotten thy woordes.
4 Thy word is tryed to the vttermoſt: and thy ſeruaunt loueth it.
5 I am ſmal and of no reputation: yet doo not I forgeat thy commaundementes.
6 Thy ryghteouſneſſe is an euerlaſting righteouſneſſe: and thy lawe is the trueth.
ℨ 7 Trouble and heauineſſe hath taken holde vppon me: yet is my delight in thy commaundementes.
8 The righteouſneſſe of thy teſtimonies is euerlaſting: O graunt me vnderſtandyng, and I ſhal liue.

Clamaui in toto corde meo.

א 1 I Call with my whole hart: heare me, O Lorde, I wil keepe thy ſtatutes.
Euenyng prayer. 2 Yea, euen vpon thee doo I call: helpe me, and I ſhal keepe thy teſtimonies.
3 Early in the morning doo I crye vnto thee: for in thy woorde is my truſt.
4 Myne eyes preuent the night watches: that I myght be occupied in thy woordes.
5 Heare my voyce, (O Lorde) according vnto thy louing kindneſſe: quicken me according as thou art woont.
6 They drawe nigh that of malice perſecute me: and are farre from thy lawe.
7 Be thou nigh at hande, O Lorde: for all thy commaundementes are true.
ℨ 8 As concerning thy teſtimonies, I haue knowen long ſence: that thou haſt grounded them for euer.

Vide humilitatem.

א 1 O Conſyder mine aduerſitie, and deliuer me: for I doo not forgeat thy lawe.
2 Auenge thou my cauſe, and deliuer me: quicken me according vnto thy word.
3 Health is farre from the vngodly: for they regarde not thy ſtatutes.
4 Great is thy mercy, O Lord: quicken me as thou art woont.
5 Many there are that trouble me, and perſecute me: yet doo I not ſwarue from thy teſtimonies.
6 It greeueth me when I ſee the tranſgreſſours: becauſe they keepe not thy lawe.
ℨ 7 Conſyder, O lord, howe I loue thy commaundementes: O quicken me according to thy louing kindneſſe.
8 Thy woorde is true from euerlaſtyng: al the iudgementes of thy righteouſneſſe endure for euermore.

Principes perſecuti ſunt.

1 PRinces haue perſecuted me without a cauſe: but my hart ſtandeth in awe of thy woordes.
2 I am as glad of thy woorde: as one that fyndeth great ſpoyles.
3 As for lies I hate and abhorre them: but thy lawe doo I loue.
4 Seuen times a day doo I prayſe thee: becauſe of thy righteous iudgementes.
5 Great is the peace that they haue whiche loue thy lawe: and they are not offended at it.
6 Lord I haue looked for thy ſauing health: and donne after thy commaundementes.
7 My ſoule hath kept thy teſtimonies: and ℨ loued them exceedingly.
8 I haue kept thy commaundementes and teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

1 LEt my complaint come before thee, O א Lorde: geue me vnderſtanding according to thy woorde.
2 O let my ſupplication come before thee: deliuer me according to thy woorde.
3 My lippes ſhal ſpeake of thy prayſe: when thou haſt taught me thy ſtatutes.
4 Yea, my tongue ſhall ſing of thy woorde: for al thy cõmaundementes are righteous.
5 Let thyne hand helpe me: for I haue choſen thy commaundementes.
6 I haue longed for thy ſauing health, O Lorde: and in thy lawe is my delight.
7 Oh let my ſoule liue, and it ſhall prayſe thee: and thy iudgementes ſhal helpe me. ℨ
8 I haue gonne aſtray like a ſheepe that is loſt: oh ſeeke thy ſeruant, for I doo not forgeat thy commaundementes.

Ad dominum. Pſalm. cxx.

1 WHen I was in trouble, I א
2 called vpon the Lorde: and Mornyng prayer. he heard me.
Deliuer my ſoule, O lord, from lying lippes: & from a deceiptful tongue.
3 What reward ſhalbe geuen or done vnto thee thou falſe tongue: euen mighty and ſharpe arrowes, with whot burning coles.
4 Wo is me, that I am conſtrained to dwel with Meſech: and to haue mine habitation among the tentes of Cedar.
5 My ſoule hath long dwelt among them: that be enimies vnto peace.
6 I labour for peace: but when I ſpeake vnto them thereof, they make them redy to batayle.

Leuaui

Leuaui oculos. Pſalm.Cxxi.

A 1 I Wyl lyft vp myne eyes vnto the hylles: from whence commeth my helpe.
2 My helpe cõmeth euen from the Lord: whiche hath made heauen and earth.
3 He wyl not ſuffer thy foote to be moued: and he that keepeth thee wyl not ſleepe.
4 Beholde, he that keepeth Iſrael: ſhal neither ſlumber nor ſleepe.
5 The Lord him ſelf is thy keeper: the Lord is thy defence vpon thy ryght hande.
6 So that the ſunne ſhal not burne thee by day: neither the moone by night.
B 7 The Lord ſhal preſerue thee from al euyl: yea, it is euen he that ſhal keepe thy ſoule.
8 The Lorde ſhal preſerue thy goeyng out, and thy commyng in: from this time foorth for euermore.

Letatus ſum. Pſalm.Cxxii.

A 1 I Was glad when they ſayd vnto me: we wyl goe into the houſe of the Lorde.
2 Our feete ſhal ſtande in thy gates: O Hieruſalem.
3 Hieruſalem is buylded as a citie: that is at vnitie in it ſelfe.
4 For thyther the tribes goe vp, euen the tribes of the Lorde: to teſtifie vnto Iſrael, to geue thankes vnto the name of the Lord.
5 For there is the ſeate of iudgement: euen the ſeate of the houſe of Dauid.
6 O praye for the peace of Hieruſalem: they ſhal proſper that loue the.
B 7 Peace be within thy walles: and plenteouſneſſe within thy palaces.
8 For my brethren and companions ſakes: I wyl wyſhe thee proſperitie.
9 Yea, becauſe of the houſe of the Lorde our God: I wyl ſeeke to doo thee good.

Ad te leuaui. Pſalm.Cxxiii.

A 1 VNTO thee lyfte I vp myne eyes: O thou that dwelleſt in the heauens.
2 Behold, euen as the eyes of ſeruantes looke vnto the hande of their maiſters, and as the eyes of a mayden vnto the hand of her maiſtreſſe: euen ſo our eyes waite vpon the Lorde our God, vntyl he haue mercy vpon vs.
3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we are vtterly deſpiſed.
4 Our ſoule is filled with the ſcorneful reproofe of the wealthy: and with the deſpitefulneſſe of the proude.

Niſi quia. Pſalm.Cxxiiii.

A 1 IF the Lorde hym ſelfe had not ben on our ſide (nowe may Iſrael ſay:) if the Lorde him ſelfe had not ben on our ſide when menne roſe vp againſt vs.
2 They had ſwallowed vs vp quicke: when they were ſo wrathfully diſpleaſed at vs.
3 Yea, the waters had drowned vs: and the ſtreame had gone ouer our ſoule:
4 The depe waters of the proude: had gone euen ouer our ſoule.
5 But prayſed be the Lord: whiche hath not geuen vs ouer for a pray vnto their teeth.
6 Our ſoule is eſcaped, euen as a byrde out of the ſnare of the fowler: the ſnare is broken, and we are deliuered.
B 7 Our helpe ſtandeth in the name of the Lord: which made heauen and earth.

Qui confidunt. Pſalm.Cxxv.

A 1 THey that put their truſt in the Lorde, ſhalbe euen as the mount Sion: which may not be remooued, but ſtandeth faſt for euer.
2 The hylles ſtand about Hieruſalem: euen ſo ſtandeth the Lord rounde about his people, from this time foorth for euermore.
3 For the rod of the vngodly commeth not into the lot of the ryghteous: leaſt the righteous put their hand vnto wickedneſſe.
4 Doo wel, O Lorde: vnto thoſe that be good and true of hart.
5 As for ſuche as turne backe vnto their owne wickedneſſe: the Lord ſhal lead them foorth with the euil doers, but peace ſhalbe vpon Iſrael.

In conuertendo. Pſalm.Cxxvi.

A 1 WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame. Euenyng. prayer.
2 Then was our mouth filled with laughter: and our tongue with ioy.
3 Then ſayde they among the heathen: the Lorde hath done great thynges for them.
4 Yea, the Lorde hath donne great thynges for vs already: whereof we reioyce.
5 Turne our captiuitie, O Lorde: as the ryuers in the South.
6 They that ſowe in teares: ſhal reape in ioy.
7 He that nowe goeth on his way weeping, and beareth foorth good ſeede: ſhal doubtleſſe comme againe with ioy, and bryng his ſheaues with hym.

Niſi

Niſi Dominus. Pſalm.Cxxvii.

A 1 EXcept the Lorde bvylde the houſe: theyr labour is but loſt that buylde it.
2 Except the Lorde keepe the citie: the watchman waketh but in vayne.
3 It is but loſt labour that ye haſte to ryſe vp early, and ſo late take reaſt, and eate the breade of carefulneſſe: for ſo he geueth his beloued ſleepe.
4 Loe chyldren, and the fruit of the wombe: are an heritage and gyfte, that commeth of the Lorde.
5 Lyke as the arrowes in the hande of the gyant: euen ſo are the young chyldren.
6 Happye is the man that hath his quyuer ful of them: they ſhal not be aſhamed when they ſpeake with their enimies in the gate.

Beati omnes. Pſalm.Cxxviii.

A 1 BLeſſed are al they that feare the Lorde: and walke in his wayes.
2 For thou ſhalt eate the labours of thine handes: O wel is thee, and happy ſhalt thou be.
3 Thy wyfe ſhalbe as the fruiteful vine: vpon the walles of thyne houſe.
4 Thy children lyke the Olyue branches: rounde about thy table.
5 Loe, thus ſhal the man be bleſſed: that feareth the Lorde.
6 The Lord from out of Sion ſhal ſo bleſſe thee: that thou ſhalt ſee Hieruſalem in proſperitie al thy lyfe long.
B 7 Yea, that thou ſhalt ſee thy chylders children: and peace vpon Iſrael.

Sepe expugnauerunt. Pſalm.Cxxix.

A 1 MAny a tyme haue they fought agaynſt me from my youth vp: (may Iſrael nowe ſay.)
2 Yea, many a tyme haue they vexed me from my youth vp: but they haue not preuayled agaynſt me.
3 The plowers plowed vppon my backe: and made long forowes.
4 But the ryghteous Lord: hath hewen the ſnares of the vngodly in peeces.
5 Let them be confounded and turned backwarde: as many as haue enyl wyl at Sion.
6 Let them be euen as the graſſe growing vppon the houſe toppes: whiche wythereth afore it be plucked vp.
B 7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheaues, his boſome.
8 So that they whiche goe by, ſay not ſo muche as the Lorde proſper you: we wyſhe you good lucke in the name of the Lorde.

De profundis. Pſalm.Cxxx.

A 1 OUT of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.
2 Oh let thine eares conſyder wel: the voyce of my complaynt.
3 If thou Lorde wylt be extreame to marke what is donne amiſſe: oh Lorde who maye abide it?
4 For there is mercye with thee: therefore ſhalt thou be feared.
5 I looke for the Lord, my ſoule doth waite for him: in his woorde is my truſt.
6 My ſoule fleeth vnto the Lord: before the morning watch, I ſay, before the morning watche.
B 7 O Iſrael truſt in the Lorde, for with the Lord there is mercy: and with hym is plenteous redemption.
8 And he ſhal redeeme Iſrael: from al his ſinnes.

Domine non eſt. Pſalm.Cxxxi.

A 1 LOrde, I am not hygh mynded: I haue no proude lookes.
2 I doo not exercyſe mee ſelfe in great matters: whiche are to hygh for me.
3 But I refrayne my ſoule, and keepe it lowe, lyke as a chylde that is weaned from his mother: yea, my ſoule is euen as a weaned chylde.
4 O Iſrael truſt in the Lorde: from this tyme foorth for euermore.

Memento Domine. Pſalm.Cxxxii.

A 1 LOrde, remember Dauid: and al his trouble. Morning prayer.
2 Howe he ſware vnto the Lorde: and vowed a vow vnto the almighty God of Jacob.
3 I wyl not come within the tabernacle of my houſe: nor clymbe vp into my bed.
4 I wyl not ſuffer myne eyes to ſleepe, nor myne eyelidde to ſlumber: neyther the temples of my head to take any reaſt.
5 Vntyl I fynde out a place for the temple of the Lorde: an habitation for the myghty God of Jacob.
6 Loe, we hearde of the ſame at Ephrata: and founde it in the wood.
7 We wyl goe into his tabernacle: and fal lowe on our knees before his footeſtoole.
B 8 Aryſe, O Lorde, into thy reaſtyng place: thou, and the arke of thy ſtrength.
9 Let thy prieſtes be clothed with ryghteouſneſſe: and let thy ſaintes ſyng with ioyfulneſſe.
10 For thy ſeruant Dauids ſake: turne not awaye

away the preſence of thyne annoynted.
11 The Lord hath made a faythful othe vnto Dauid: and he ſhal not ſhrynke from it.
12 Of the fruite of thy body: ſhal I ſet vpon thy ſeate.
13 If thy children wil kepe my couenaunt & my teſtimonies that I ſhal learne them: their children alſo ſhal ſitte vpon thy ſeate for euermore.
C 14 For the Lorde hath choſen Sion to be an habitation for him ſelfe: he hath longed for her.
15 This ſhalbe my reſt for euer: here wyl I dwel, for I haue a delite therein.
16 I wyl bleſſe her vittayles with encreaſe: and wyl ſatisfie her poore with bread.
17 I wyl decke her prieſtes with health: and her ſaintes ſhal reioyce and ſyng.
18 There ſhal I make the horne of Dauid to flouriſhe: I haue ordeyned a lanterne for myne annoynted.
19 As for his enimies I ſhal clothe them with ſhame: but vpon him ſelfe ſhall his crowne flouriſhe.

Ecce quam bonum. Pſal. Cxxxiii.

A 1 BEholde howe good and ioyful a thyng it is brethren: to dwel togeather in vnitie.
2 It is lyke the pretious oyntment vpon the head, that ran downe vnto the beарde, euen vnto Aarons beard, and went downe to the ſkirtes of his clothyng.
3 Lyke as the deawe of Hermon: whiche fel vpon the hyl of Sion.
4 For there the Lord promiſed his bleſſing: and lyfe for euermore.

Ecce nunc. Pſal. Cxxxiiii.

A 1 BEholde (nowe) prayſe the Lorde: al ye ſeruauntes of the Lorde.
2 Ye that by night ſtande in the houſe of the Lord: euen in the courtes of the houſe of our God.
3 Lyft vp your handes in the ſanctuarie: and prayſe the Lorde.
4 The Lord that made heauen and earth: geue thee bleſſing out of Sion.

Laudate nomen. Pſal. Cxxxv.

A 1 OPrayſe the Lorde, laude ye the name of the Lord: prayſe it, O ye ſeruantes of the Lorde.
2 Ye that ſtande in the houſe of the Lorde: in the courtes of the houſe of our God.
3 O prayſe the lord, for ỹ lord is gratious: O ſing prayſes vnto his name, for it is louely.
4 For why? the Lord hath choſen Jacob vnto him ſelfe: and Iſrael for his owne poſſeſſion.
5 For I know that the Lord is great: and that our Lord is aboue al gods.
6 Whatſoeuer the Lorde pleaſed, that dyd he in heauen and in earth: and in the ſea, and in al deepe places.
7 He bryngeth foorth the cloudes from the B endes of the worlde: and ſendeth foorth lyghtnynges with the rayne, bryngyng the windes out of his treaſures.
8 He ſmote the firſt borne of Egypt: both of man and beaſt.
9 He hath ſent tokens and wonders into the middeſt of thee, O thou lande of Egypt: vpon Pharao and al his ſeruauntes.
10 He ſmote diuers nations: and ſlue myghtie kynges.
11 Sehon kyng of the Amorites, and Og the kyng of Baſan: and al the kyngdomes of Chanaan.
12 And gaue their lande to be an heritage: euen an heritage vnto Iſrael his people.
13 Thy name, O Lord, endureth for euer: ſo doth thy memorial, O Lorde, from one generation to another.
14 For the Lord wil auenge his people: and C be gratious vnto his ſeruauntes.
15 As for the images of the heathen, they are but ſyluer and gold: the worke of mens handes.
16 They haue mouthes and ſpeake not: eyes haue they, but they ſee not.
17 They haue eares, and yet they heare not: neyther is there any breath in their mouthes.
18 They that make them, are like vnto them: & ſo are al they that put their truſt in them.
19 Prayſe the Lord ye houſe of Iſrael: praiſe the Lorde ye houſe of Aaron.
20 Prayſe the Lord ye houſe of Leui: ye that feare the Lorde, prayſe the Lorde.
21 Prayſed be the Lord out of Sion: which dwelleth at Hieruſalem.

Confitemini. Pſal. Cxxxvi.

A 1 OGeue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer. Euenyng prayer.
2 O geue thankes vnto the God of al gods: for his mercy endureth for euer.
3 O thanke the Lorde of al lordes: for his mercy endureth for euer.
4 Whiche only doth great wonders: for his mercy endureth for euer.
5 Which by his excellent wiſdome made the heauens: for his mercy endureth for euer.

6 Whiche

6 Whiche layd out the earth aboue the waters: for his mercy endureth for euer.
B 7 Whiche hath made great lightes: for his mercy endureth for euer.
8 The ſunne to rule the day: for his mercie endureth for euer.
9 The moone and the ſtarres to gouerne the nyght: for his mercy endureth for euer.
10 Whiche ſmote Egypt with theyr fyrſte borne: for his mercy endureth for euer.
11 And brought out Iſrael frō among them: for his mercy endureth for euer.
12 With a mightie hande, and ſtretched out arme: for his mercy endureth for euer.
13 Which diuided the red ſea in two partes: for his mercy endureth for euer.
14 And made Iſrael to go through the middeſt of it: for his mercie endureth for euer.
E 15 But as for Pharao and his hoſt, he ouerthrewe them in the red ſea: for his mercy endureth for euer.
16 Whiche led his people through the wilderneſſe: for his mercy endureth for euer.
17 Which ſmote great kinges: for his mercy endureth for euer.
18 Yea and ſlue mightie kings: for his mercy endureth for euer.
19 Sehon kyng of the Amorites: for his mercy endureth for euer.
20 And Og the king of Baſan: for his mercy endureth for euer.
21 And gaue away theyr lande for an heritage: for his mercy endureth for euer.
D 22 Euen for an heritage vnto Iſrael his ſeruaunt: for his mercy endureth for euer.
23 Which remembred vs when we were in trouble: for his mercy endureth for euer.
24 And hath deliuered vs from our enimies: for his mercy endureth for euer.
25 Whiche geueth foode to al fleſhe: for his mercy endureth for euer.
26 O geue thankes vnto the God of heauen: for his mercy endureth for euer.
27 O geue thankes vnto the Lord of Lordes: for his mercy endureth for euer.

Super flumina. Pſal. Cxxxvii.

Q 1 BY the waters of Babylon we ſate downe and wept: when we remembred (thee) O Sion.
2 As for our harpes we hanged them vp: vpon the trees that are therein.
3 For they that ledde vs away captiue, required of vs then a ſong and melody in our heauineſſe: ſyng vs one of the ſongues of Sion.
4 Howe ſhal we ſyng the Lordes ſongue: in a ſtraunge lande?
5 If I forgeat thee, O Hieruſalem: let my right hande forget her cunning.
6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, yf I preferre not Hieruſalem in my myrth.
7 Remember the children of Edom, O Lord, in the day of Hieruſalem: howe they ſayde, downe with it, downe with it, euen to the grounde. B
8 O daughter of Babylon, waſted with miſerie: yea happy ſhal he be that rewardeth thee, as thou haſt ſerued vs.
9 Bleſſed ſhal he be that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Pſal. Cxxxviii.

1 I Wyl geue thankes vnto thee, O Lorde, A with my whole hart: euen before the Gods wil I ſyng prayſe vnto thee.
2 I wil worſhip towarde thy holy temple, and prayſe thy name, becauſe of thy louyng kyndneſſe and trueth: for thou haſt magnified thy name, and thy worde aboue all thynges.
3 When I called vpon thee, thou heardeſt me: and endueſt my ſoule with muche ſtrength.
4 All the kynges of the earth ſhall prayſe thee, O Lorde: for they haue heard the wordes of thy mouth.
5 Yea they ſhal ſyng in the wayes of the Lorde: that great is the glory of the Lorde.
6 For though the Lorde be high, yet hath he B reſpect vnto the lowly: as for the proude, he beholdeth them a farre of.
7 Though I walke in the middes of trouble, yet ſhalt thou refreſhe me: thou ſhalt ſtretche forth thine hande vpon the furiouſneſſe of mine enimies, and thy right hande ſhal ſaue me.
8 The Lorde ſhal make good his louyng kyndneſſe towarde me: yea, thy mercy, O Lorde, endureth for euer, deſpiſe not then the workes of thyne owne handes.

Domine probaſti. Pſal. Cxxxix.

1 O Lorde, thou haſt ſearched me out A and knowen me: thou knoweſt my downe ſitting and myne vpryſyng, thou vnderſtandeſt my thoughtes long before. Mornyng prayer.
2 Thou art about my path, and about my bedde: and ſpyeſt out al my wayes.
3 For loe, there is not a worde in my tonge: but thou, O Lord, knoweſt it altogeather.
4 Thou haſt faſhioned me behinde and before: and layde thine hande vpon me.
5 Suche knowledge is to wonderfull and excellent for me: I can not attayne vnto it.

6 Whyther

6 Whyther shal I go then from thy spirite:
B or whither shal I go then from thy presence?
7 If I climbe vp into heauē, thou art there:
if I goe downe to hel, thou art there also.
8 If I take the wynges of the morwyng:
and remayne in the vttermost partes of the
sea.
9 Euen there also shal thy hande leade me:
and thy ryght hande shal holde me.
10 If I say, peraduenture the darknes shal
couer me: then shal my nyght be turned to
day.
11 Yea, the darknesse is no darknesse with
thee, but the night is as cleare as the day:
the darknes & light (to thee) are both alike.
12 For my reynes are thyne: thou hast cou-
red me in my mothers wombe.
13 I wyl geue thankes vnto thee, for I am
fearefully and wonderfully made: mar-
uellous are thy woorkes, and that my soule
knoweth ryght wel.
E 14 My bones are not hyd from thee: though
I be made secretly, and fashioned beneath
in the earth.
15 Thyne eyes dyd see my substance, yet be-
ing vnperfect: and in thy booke were al my
members wrytten.
16 Which day by day were fashioned: whē
as yet there was none of them.
17 Howe deare are thy counsayles vnto me,
O God: O how great is y summe of them?
18 If I telle them, they are moe in number
then the sande: when I wake vp, I am pre-
sent with thee.
19 Wilt thou not slay the wicked, O God:
depart from me ye blood thirstie menne.
20 For they speake vngratfoully agaynst
thee: and thyne enimies take thy name in
vayne.
D 21 Doo not I hate them, O Lord, that hate
thee: and am not I greeued with those that
ryse vp agaynst thee?
22 Yea, I hate them ryght sore: euen as
though they were myne enimies.
23 Trye me, O God, & seeke the grounde of
my hart: proue me, & examine my thoughts.
24 Loke wel if there be any way of wicked-
nesse in me: and leade me in the way euer la-
sting.

Eripe me Domine. Psalm. Cxl.

A 1 DEliuer me, O Lorde, from the euyl
man: and preserue me from the wic-
ked man.
2 Whiche imagine mischeefe in their har-
tes: and stirre vp strife al the day long.
3 They haue sharpened their tongues lyke
a serpent: adders poyson is vnder theyr
lyppes.
4 Keepe me, O Lorde, from the handes of
the vngodly: preserue me from the wicked
menne whiche are purposed to ouerthrowe
my goynges.
5 The proude haue layd a snare for me, and
spread a net abroade with cordes: yea, and
set trappes in my way.
6 I sayde vnto the Lord, thou art my God:
heare the voyce of my prayers, O Lorde.
7 O Lorde God, the strength of my health: B
thou hast couered my head in the day of ba-
tayle.
8 Let not the vngodly haue his desyre, O
Lorde: let not his mischeeuous imaginati-
on prosper, least they be to proude.
9 Let the mischeefe of their owne lippes fal
vpon the head of them: that compasse me a-
bout.
10 Let whot burning coales fal vpon them:
let them be caste into the fyre, and into the
pyt, that they neuer ryse vp agayne.
11 A man ful of woordes, shal not prosper
vppon the earth: euyl shal hunt the wicked
person to ouerthrowe hym.
12 Sure I am that the Lorde wyl auenge
the poore: and mainteyne the cause of the
helpelesse.
13 The ryghteous also shal geue thankes
vnto thy name: and the iust shal continue in
thy syght.

Domine clamaui. Psalm. Cxli.

A 1 LOrd I cal vpon thee, haste thes to help
me: and consyder my voyce when I
crye vnto thee.
2 Let my prayer be set foorth in thy sight,
as the incense: and let the lyftyng vp of my
handes be an euenyng sacrifice.
3 Set a watch (O Lord) before my mouth:
and keepe the doore of my lyppes.
4 O let not my harte be enclyned to anye
euyl thyng: let me not be occupyed in vn-
godly woorkes, with the menne that woorke
wickednesse, least I eate of such thinges as
pleaseth them.
5 Let the righteous rather smyte me frend-
ly: and reproome me.
6 But let not theyr pretious balmes breake
mine head: yea I wyl pray yet agaynst their
wickednesse.
B 7 Let their iudges be ouerthrowen in stony
places: that they may heare thy woordes, for
they are sweete.
8 Our bones lye scattered before the pyt:
lyke as when one breaketh and heweth
wood vpon the earth.
9 But myne eyes looke vnto thee, O Lord
God: in thee is my trust, O cast not out my
soule.

10 Keepe

10 Kepe me from the snare which they haue layd for me: and from the trappes of the wicked doers.

11 Let the vngodly fal into their owne nets togeather: and let me euer escape them.

Voce mea ad Dominum. Psalm.Cxlii.

A Euenyng prayer.

1 I Cried vnto the Lorde with my voyce: yea, euen vnto the Lorde dyd I make my supplication.

2 I powred out my complaynte before hym: & shewed him of my trouble.

3 When my spirite was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily layde a snare for me.

4 I looked also vppon my right hande: and see, there was no man þ would knowe me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: thou art my hope and my portion in the lande of the lyuyng.

B 7 Consyder my cõplaint: for I am brought very lowe.

8 O delyuer me from my persecutours: for they are to strong for me.

9 Bryng my soule out of prison, that I may geue thankes vnto thy name: whiche thyng yf thou wylt graunt me, then shal the righteous resort vnto my company.

Domine exaudi. Psalm.Cxliii.

A 1 HEare my prayer, O Lord, and consyder my desire: hearken vnto me for thy trueth and righteousnesse sake.

2 And enter not in to iudgement with thy seruant: for in thy sight shal no man lyuyng be iustified.

3 For the enimie hath persecuted my soule, he hath smitten my life downe to þ ground: he hath layde me in the darknesse, as the men that haue ben long dead.

4 Therfore is my spirite vexed within me: and my hart within me is desolate.

5 Yet do I remember the time past, I muse vpon al thy woorkes: yea, I exercise my self in the woorkes of thy handes.

6 I stretch forth my handes vnto thee: my soule gaspeth vnto thee as a thirstie lande.

B 7 Heare me, O Lord, and that soone, for my spirit waxeth faynt: hyde not thy face from me, lest I be like vnto them that go downe into the pyt.

8 O let me heare thy louing kindenesse betymes in the mornyng, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from myne enimies: for I flee vnto thee to hyde me.

10 Teache me to doo the thyng that pleaseth thee, for thou art my God: let thy louing spirite leade me foorth into the lande of righteousnesse.

11 Quicken me, O Lorde, for thy names sake: and for thy ryghteousnesse sake bryng my soule out of trouble.

12 And of thy goodnesse slea myne enimies, and destroy al them that vexe my soule: for I am thy seruant.

Benedictus Dominus. Psalm.Cxliiii.

A Mornyng prayer.

1 BLessed be the Lord my strength: whiche teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

3 Lorde, what is man that thou hast suche respect vnto hym: or the sonne of man that thou so regardest hym.

4 Man is lyke a thyng of nought: his tyme passeth away lyke a shadowe.

5 Bowe thy heauens, O Lorde, and comme downe: touche the mountaynes, and they shal smoke.

6 Cast forth the lightning and teare them: shoote out thyne arrowes, & consume them.

7 Sende downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hande of strange children. B

8 Whose mouth talketh of vanitie: & their ryght hand is a right hand of wickednesse.

9 I wyl sing a newe songue vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou that geuest victorie vnto kings: & hast deliuered Dauid thy seruant from the peril of the swoorde.

11 Saue me and deliuer me from the hande of strange children: whose mouth talketh of vanitie, and their right hande is a right hande of iniquitie.

12 That our sonnes maye growe vp as the young plantes: & that our daughters may be as the pullished corners of the temple.

13 That our garners may be ful and plenteous with al maner of store: that our sheepe may bring foorth thousandes, and ten thousandes in our streetes.

14 That our Oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes. B

15 Happy are the people that be in suche a case: yea, blessed are the people which haue the Lorde for their God.

Exaltabo

Exaltabo te deus. Psal.cxlv.

A 1 I Wyl magnifie thee, O God, my kyng: and I wyl prayse thy name for euer and euer.
2 Euery day wyl I gene thankes vnto thee: and prayse thy name for euer & euer.
3 Great is the Lorde, and marueilous worthy to be prayled: there is no ende of his greatnesse.
4 One generation shal prayse thy workes vnto another: and declare thy power.
5 As for me, I wil be talking of thy worship: thy glory, thy prayse, & wonderous workes.
6 So that men shal speake of the might of thy marueilous actes: and I wil also tel of thy greatnesse.
B 7 The memorial of thyne abundant kindnesse shalbe shewed: and men shal syng of thy righteousnesse.
8 The Lord is gracious and mercyful: long suffering, and of great goodnesse.
9 The Lord is louing vnto euery man: and his mercy is ouer al his workes.
10 Al thy workes prayse thee, O Lord: and thy saintes geue thankes vnto thee.
11 They shewe the glory of thy kyngdome: and talke of thy power.
12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.
13 Thy kingdome is an euerlasting kyngdome: and thy dominion endureth throughout al ages.
C 14 The Lorde vpholdeth al suche as fal: and lyfteth vp al those that be downe.
15 The eyes of al waite vpon thee, O Lord: and thou geuest them their meate in due season.
16 Thou openest thine hande: and fyllest al thynges liuing with plenteousnesse.
17 The Lord is righteous in al his wayes: and holy in al his workes.
18 The Lorde is nigh vnto al them that cal vpon hym: yea all suche as cal vpon hym faythfully.
19 He wil fulfill the desyre of them that feare hym: he also wil heare their crye, and wyl helpe them.
20 The Lorde preserueth al them that loue him: but scattereth abroade al the vngodly.
21 My mouth shal speake the prayse of the Lorde: and let al flesh geue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal.cxlvi.

A 1 PRayse the Lorde, O my soule, whyle I liue wil I prayse the Lord: yea as long as I haue any being, I wyl syng prayses vnto my God.
2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.
3 For when the breath of man goeth forth, he shal turne agayne to his earth: and then al his thoughtes perishe.
4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the lord his God.
5 Whiche made heauen and earth, the sea, and al that therein is: whiche kepeth his promise for euer.
B 6 Whiche helpeth them to right that suffer wrong: whiche feedeth the hungry.
7 The Lorde looseth men out of prison: the Lorde geueth syght to the blynde.
8 The Lorde helpeth them that are fallen: the Lorde careth for the righteous.
9 The Lorde careth for the straungers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpsyde downe.
10 The Lorde thy God, O Sion, shalbe kyng for euermore: and throughout al generations.

Laudate dominum. Psal.cxlvii.

A 1 O Prayse the Lord, for it is a good thyng to syng prayses vnto our God: yea a ioyfull and pleasant thing is it to be thankful. Euenyng prayer.
2 The Lorde doth builde vp Hierusalem: and geather togeather the outcastes of Israel.
3 He healeth those that are broken in hart: & geueth medicine to heale their sicknesse.
4 He telleth the number of the starres: and calleth them al by their names.
5 Great is our Lorde, and great is his power: yea and his wisdome is infinite.
6 The Lorde setteth vp the meeke: and bringeth the vngodly downe to the ground.
B 7 O syng vnto the Lorde with thankesgeuyng: syng prayse vpon the harpe vnto our God.
8 Which couereth the heauen with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vpon the mountaynes, and herbe for the vse of men.
9 Which geueth fodder vnto the cattel: and feedeth ỹ yong Rauens that cal vpon him.
10 He hath no pleasure in the strength of an horse: neyther delighteth he in any mans legges.
11 But the Lordes delight is in them that feare him: and put their trust in his mercy.
12 Prayse the Lorde, O Hierusalem: praise thy God, O Sion.
13 For he hath made fast the barres of thy gates:

gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and fylleth thee with the flowre of wheate.

15 He ſendeth forth his commaundement vpon earth: and his worde runneth very ſwiftly.

16 He geueth ſnowe like wool: and ſcattereth the whote froſt like aſhes.

17 He caſteth forth his yce like morſelles: who is able to abyde his froſt?

18 He ſendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

19 He ſheweth his worde vnto Jacob: his ſtatutes and ordinaunces vnto Iſrael.

20 He hath not dealt ſo with any nation: neither haue the heathen knowledge of his lawes.

Laudate dominum. Pſal. Cxlviii.

1 O Prayſe the Lorde of heauen: prayſe him in the heigth.

2 Prayſe him al ye angels of his: prayſe him al his hoſt.

3 Prayſe him Sunne and Moone: prayſe hym al ye ſtarres and lyght.

4 Prayſe hym al ye heauens: and ye waters that be aboue the heauens.

5 Let them prayſe the name of the Lord: for he ſpake the worde, and they were made, he commaunded, and they were created.

6 He hath made them faſt for euer & euer: he hath geuen them a lawe, which ſhal not be broken.

7 Prayſe the Lorde vpon earth: ye dragons, and al deepes.

8 Fyre and hayle, ſnowe & vapours: winde and ſtorme, fulfylling his worde.

9 Mountaynes, and al hilles: fruiteful trees, and al Cedars.

10 Beaſtes and al cattel: wormes and feathered foules.

11 Kinges of the earth, and al people: princes, and al iudges of the worlde.

12 Young men and maydens, olde men and children, prayſe the name of the Lorde: for his name only is excellent, and his prayſe aboue heauen and earth.

13 He ſhal exalt the horne of his people, all his ſaintes ſhal prayſe hym: euen the chyldren of Iſrael, euen the people that ſerueth hym.

Cantate domino. Pſal. Cxlix.

1 O Sing vnto the Lorde a newe ſong: let the congregation of ſaints prayſe him.

2 Let Iſrael reioyce in him that made him: and let the children of Sion be ioyful in their kyng.

3 Let them prayſe his name in the daunce: let them ſyng prayſes vnto hym with Tabret and Harpe.

4 For the Lord hath pleaſure in his people: and helpeth the meeke harted.

5 Let the ſaintes be ioyful with glory: let them reioyce in theyr beddes.

6 Let the prayſes of God be in their mouth: and a two edged ſworde in theyr handes.

7 To be auenged of the heathen: and to rebuke the people.

8 To bynde theyr kynges in chaynes: and theyr nobles with lynkes of iron.

9 That they may be auenged of them, as it is written: ſuch honour haue al his ſaintes.

Laudate dominum. Pſal. Cl.

1 O Prayſe God in his holyneſſe: prayſe hym in the firmament of his power.

2 Prayſe him in his noble actes: prayſe him accordyng to his excellent greatneſſe.

3 Prayſe hym in the ſounde of the trumpet: prayſe hym vpon the Lute and Harpe.

4 Prayſe hym in the Cymbales and daunces: prayſe him vpon the ſtringes and pipe.

5 Prayſe him vpon the wel tuned Cymbales: prayſe him vpon the loude Cymbales.

6 Let euery thing that hath breath: prayſe the Lorde.

¶ Here endeth the Pſalmes of Dauid.

Numerus ſecundum *Hebreos.*

120	Ad dominum cum.	110	Dixit dominus domino.	146	Lauda anima mea.
25	Ad te domine leuaui.	14	Dixit inſipiens. i.	147	Lauda Hieruſalem.
28	Ad te domine clamaui.	53	Dixit inſipiens. ii.	113	Laudate pueri.
123	Ad te leuaui.	39	Dixi cuſtodiam.	117	Laudate dominum.
29	Afferte domino.	36	Dixit iniuſtus.	121	Leuaui oculos.
78	Attendite populc.	3	Domine quid.	122	Lætatus ſum.
49	Audite hec omnes.	6	Domine ne in furore. i.	135	Laudate nomen.
		38	Domine ne in furore. ii.	147	Laudate dominum.
1	Beatus vir.	7	Domine deus meus.	148	Laudate dominum de.
32	Beati quorum.	8	Domine dominus noſt.	150	Laudate dominum.
41	Beatus qui intel.	15	Domine quis habitabit		
111	Beatus vir qui.	21	Domine in virtute.	48	Magnus dominus.
119	Beati immaculati.	88	Domine deus ſalutis.	51	Miſerere mei deus. i.
128	Beati omnes qui.	90	Domine refugium.	56	Miſerere mei deus. ii.
38	Benedicam dominum.	102	Domine exaudi.	57	Miſerere mei deus. iii.
85	Benedixiſti.	131	Domine non eſt exal.	89	Miſericordias.
103	Benedicite omnia. 1.	139	Domine probaſti.	101	Miſericordiam et iudi.
104	Benedicite omnia. 2.	141	Domine clamaui.	131	Memento domine.
144	Benedictus dominus.	143	Domine exaudi.		
92	Bonum eſt confiteri.	23	Dominus regit me.	37	Noli æmulari.
		24	Domini eſt terra.	62	Nonne deo ſubiecta.
96	Cantate domino. 1.	27	Dominus illuminatio.	76	Notus in Iudea.
98	Cantate domino. 2.	93	Dominus regnauit de.	113	Non nobis domine.
149	Cantate domino. 3.	117	Dominus regnauit exul.	124	Niſi quia dominus.
19	Cœli enarrant.	119	Dominus regnauit, iraſ.	127	Niſi dominus ædifica.
9	Confitebor. 1.				
111	Confitebor. 2.	133	Ecce quam bonum.	47	Omnes gentes.
138	Confitebor. 3.	134	Ecce nunc benedicite.		
75	Confitebimur.	59	Eripe me de inimicis.	108	Paratum cor.
105	Confitemini domino. 1.	140	Eripe me domine.		
106	Confitemini domino. 2.	45	Eructauit cor.	2	Quare fremuerunt.
107	Confitemini domino. 3.	145	Exaltabo te deus.	42	Quemadmodum.
108	Confitemini domin. 4.	30	Exaltabo te domine.	52	Quid gloriaris.
136	Confitemini domo. 5.	55	Exaudi deus oratio.	73	Quam bonus Iſrael.
16	Conſerua me.	61	Exaudi deus depreca.	80	Qui regis Iſrael.
116	Credidi propter	64	Exaudi deus orationē.	84	Quam dilecta.
4	Cum inuocarem.	17	Exaudi domine iuſti.	91	Qui habitat in adiu.
		20	Exaudiat te dominus.	125	Qui confidunt.
130	De profundis.	40	Expectans expectaui.		
22	Deus deus meus.	81	Exultate deo.	12	Saluum me fac domine.
44	Deus auribus.	33	Exultate iuſti.	58	Si vere vtique.
46	Deus noſter refugium.	68	Exurgat deus.	69	Saluum me fac deus.
50	Deus deorum.			129	Sepe expugnauerunt.
54	Deus in nomine.	87	Fundamenta eius.	137	Super flumina.
60	Deus repuliſti.				
63	Deus deus meus ad te.	86	Inclina domine.	65	Te decet hymnus.
67	Deus miſereatur.	126	In conuertendo.		
70	Deus in adiutorium.	11	In domino confido.	5	Verba mea.
72	Deus iudicium.	114	In exitu Iſrael.	10	Vt quid domine.
79	Deus venerunt.	31	In te domine ſperaui.	13	Vſquequo domine.
82	Deus ſtetit.	66	Iubilate deo.	74	Vt quid deus.
83	Deus quis ſimilis.	100	Iubilate domino.	77	Voce mea ad dominum.
94	Deus vltionum.	35	Iudica domine.	95	Venite exultemus.
109	Deus laudem.	43	Iudica me deus.	142	Voce mea ad dom. clam.
115	Dilexi quoniam.	26	Iudica me domine.		
18	Diligam te.	71	In te domine ſperaui.		

The prouerbes of Solomon.

The fyrſt Chapter.

I. The power and vſe of the woorde of God. 7. Of the feare of God and knowledge of his woorde. 10. We may not conſent to the intiſinges of ſinners. 20. Wyſdome complayneth that ſhe is contemned. 24. The puniſhment of them that contemne her.

¶ 1 THE prouerbes of Solomon the ſonne of Dauid kyng of Iſrael:

2 To lerne wyſdome & inſtruction, & to perceyue ỹ woordes of vnderſtandyng,

3 To receiue the inſtruction of wyſedome, iuſtice, iudgement, and equitie:

4 To geue wit vnto the ſimple, and that the yong menne myght haue knowledge and vnderſtanding.

5 The wyſe man wyl geue eare, and wyl comme by more wyſedome, and he that is endued with vnderſtanding, ſhal attayne vnto (wyſe) counſayles.

6 To vnderſtande a parable, and the interpretation thereof, the woordes of the wyſe, and their darke ſpeaches.

B 7 The feare of the Lorde is the begynnyng of knowledge: but fooles deſpiſe wiſdome and inſtruction.

Iob.28.b Eccle.1.c Pſal.116.b Prou.9.c.

8 My ſonne, heare thy fathers doctrine, and forſake not the " lawe of thy mother:

" or, inſtruction.

9 For they ſhalbe an increaſe of grace vnto thy head, and (as) a chaine about thy necke.

" or, leade thee out of the way.

10 My ſonne, if ſinners " entice thee, conſent not vnto them.

11 If they ſay, Comme with vs, let vs lay wayte for blood, and lurke priuily for the innocent without a cauſe,

Pſal.24.a

12 Let vs ſwalowe them vp lyke the graue quicke and whole, as thoſe that goe downe into the pit:

13 So ſhal we fynde al manner of coſtly riches, and fyl our houſes with ſpoyles:

C 14 Caſt in thy lot among vs, and let vs al haue one purſe.

15 My ſonne, walke not thou with them, refrayne thy foote from their wayes.

Pſal.14.a

16 For their feete runne to euyl, and are haſtie to ſhed blood.

17 But (as) in vayne the net is layde foorth before the birdes eyes:

18 So theſe lay wayte for the blood of them, and lye priuily for their lyues:

19 Such (are) the wayes of euery one that is greedy of gayne, who taketh away the lyfe of the owner thereof.

20 Wyſdome cryeth without, and putteth foorth her voyce in the ſtreetes: Prou.8.a

21 She calleth before the congregation in the open gates, and sheweth her woordes through the citie, ſayeing, D

22 O ye chyldren, howe long wyl ye loue chyldiſhneſſe? howe long wyl the ſcorners delyte in ſcornyng, and the vnwyſe hate knowledge?

23 O turne you at my correction: loe, I wyl expreſſe my mynde vnto you, and make you vnderſtande my woordes.

24 Becauſe I haue called, and ye refuſed, I haue ſtretched out my hand, and no man regarded. Eſai.65.b Ierc.7.a

25 But al my counſayles haue ye deſpiſed, and ſet my correction at nought:

26 Therefore wyl I alſo laugh at your deſtruction, and mocke you, when the thyng that ye feare commeth vpon you,

27 Euen when the thing that ye be afrayde of falleth in ſodaynely lyke a ſtorme, and your miſerie like a tempeſt, yea when trouble and heauyneſſe commeth vpon you.

28 Then ſhal they cal vpon me, but I wyl not anſweare: they ſhal ſeeke me early, but they ſhal not fynde me: E

29 And that becauſe they hated knowledge, and dyd not chooſe the feare of the Lorde,

30 They woulde none of my counſayle, but deſpiſed al my correction.

31 Therefore ſhal they eate of the fruite of their owne way, and be fylled with their owne inuentions.

32 For the turnyng away of the vnwyſe ſhal ſlay them, and the proſperitie of fooles ſhal deſtroy them.

33 But who ſo hearkeneth vnto me, ſhal dwel ſafely, and be ſure from any feare of euyl. Prou.3.a

The.ii. Chapter.

I. Wyſdome exhorteth to obey her. 5. She teacheth the feare of God. 6. She is geuen of God. 10. She preſerueth from wickedneſſe.

1 My

A 1 My sonne, yf thou wilt receiue my wordes, and lay vp my commaundementes within thee,
2 That thou wilt encline thine eares vnto wysedome, apply thine hart then to vnderstanding.
3 For if thou cryest after wysedome, and cryest for knowledge:
4 If thou seekest for her as for siluer, and searchest for her as for treasures:
5 Then shalt thou vnderstande the feare of the Lorde, and fynde the knowledge of God.
Iacob.1.a. 6 For the Lorde geueth wysedome, out of
Eccle.1.a. his mouth commeth knowledge and vn-
and.7.c. derstanding.
1.king.3.b. 7 He stirreth vp health for the righteous:
and.4.d. and defendeth them that walke vprightly,
B 8 That they may keepe the right path: and he preserueth the way of suche as doo serue him with godlinesse.
9 Then shalt thou vnderstande righteousnesse, and iudgement, and equitie, yea and euery good path.
10 When wysedome entreth into thine hart, and thy soule delighteth in knowledge:
11 Then shal counsel preserue thee, and vnderstanding shal keepe thee,
12 That thou mayest be deliuered from the euyl way, and from the man that speaketh frowarde thinges:
13 From suche as leaue the wayes of ryghteousnesse, to walke in the wayes of darkenesse:
C 14 Whiche reioyce in dooing nought, and delight in the wickednesse of the euil:
15 Whose wayes are crooked, and they frowarde in their pathes.
16 That thou mayest be deliuered also from
Prou.5.a. the strange woman, and from her that is
and.7.a. not thyne owne, whiche geueth sweete woordes,
17 Forsaketh the husbande of her youth, and forgetteth the couenant of her God.
18 For her house is enclined vnto death, and her pathes vnto hel.
19 All they that goe in vnto her, comme not againe, neither take they holde of the way of life.
20 Therfore walke thou in the way of such as be vertuous, and keepe the pathes of the righteous.
D 21 For the iust shal dwel in the lande, and they that be perfect, shal remayne in it.
22 But the vngodly shalbe cut of from the earth: and the wicked doers shalbe rooted out of it.

The.iii.Chapter.

1. The woord of God geueth lyfe. 5. Trust in God. 7. Feare hym. 9. Honour hym. 11. Suffer his correction. 22. To them that folowe the woorde of God, al thinges shal succeede well.

1 My sonne, forgeat not thou my lawe, but see that thyne harte keepe my commaundementes. A Deut.11.a.
2 For they shal prolong the dayes & yeeres of thy lyfe, and bryng thee peace.
3 Let mercie and faythfulnesse neuer goe from thee: bynde them about thy necke, and write them in the tables of thine hart:
4 So shalt thou fynde fauour and good vnderstanding in the sight of God and men.
5 Put thy trust in God with al thyne hart: and leane not vnto thyne owne wit.
6 In al thy wayes acknowleadge hym, and he shal order thy goinges.
7 Be not wyse in thyne owne conceipt: but B Esai.5.c.
feare the Lorde, and depart from euil: Rom.12.c.
8 So shal thy (a) nauil be whole, and thy bones strong. (a) That is, the whole body.
9 Honour the Lord with thy substance, and Tobi.4.b.
with the fyrstlinges of al thine encrease: Deut.26.a.
10 So shal thy barnes be fylled with plente- Mala.4.b.
ousnesse, and thy presses shall flowe ouer Exod.23.c.
with sweete wine. Exod.34.c.
11 My sonne, refuse not the chastening of the Lorde, neither faint when thou art corrected of him.
12 For whom the Lorde loueth, him he chas- Hebre.12.b.
teneth, and yet delighteth in him, euen as Apoc.3.b.
a father in his owne sonne.
13 Well is him that fyndeth wysedome, and getteth vnderstanding:
14 For the marchandise of it, is better then the marchandise of siluer, and the gayne C
thereof (is better) then golde.
15 She is more woorth then pretious stones: Prou.8.a.
and al the thinges that thou canst desyre, are not to be compared vnto her.
16 In her ryght hande is long lyfe, and in her leaft hande riches and honour.
17 Her wayes are pleasant wayes, and al her pathes are peaceable.
18 She is a tree of lyfe to them that lay hold Gene.2.b.
vpon her: and blessed is he that keepeth her fast.
19 With wysedome hath the Lorde layd the fundation of the earth, and through vnderstanding hath he stablished the heauens.
20 Through his knowledge the deapthes are broken vp, & the cloudes droppe downe the deawe.
21 My sonne, let not these thinges depart from thyne eyes, but keepe wysedome and vnderstanding:
22 So they shal be lyfe vnto thy soule, and grace vnto thy mouth. D
23 Then shalt thou walke safely in thy way,

and thy foote shal not stumble.

Prou.1.b. 24 If thou sleepest, thou shalt not be afraid: but shalt take rest, and sleepe sweetely.

25 Thou shalt not be afraide of any sodaine feare, neither for the violent rushing in of the vngodly when it commeth.

26 For the Lord shal stande by thy syde, and keepe thy foote that thou be not taken.

C 27 Withdrawe no good thing from them that haue neede, so long as thyne hande is able to doo it.

28 Say not vnto thy neighbour, Goe thy way and comme againe, and to morowe wyl I geue thee: where as thou hast nowe to geue him.

29 Intende no hurt against thy neighbour, seeing he hopeth to dwel in rest by thee.

30 Strine not with any man without a cause, where as he hath donne thee no harme.

Prou.1.a. 31 Folowe not a wicked man, and choose none of his wayes:

32 For the Lorde abhorreth the frowarde: but his * counsel is among the righteous.

* or, secrete.

33 The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellings of the righteous.

34 As for the scornefull, doth he not laugh them to scorne? but he geueth grace vnto the lowly.

35 The wyse shall haue honour in possession: but shame is the promotion that fooles shal haue.

The.iiii.Chapter.

1. Wysedome and her fruites ought to be searched. 14. The way of the wicked must be refused. 20. By the woorde of God, the hart, eyes, and course of lyfe must be guyded.

A 1 HEare ye children a fatherly instruction, and take good heede, that ye may learne vnderstanding.

2 For I haue geuen you a good doctrine, forsake not ye my lawe.

3 For when I mee selfe was my fathers deare sonne, and tenderly beloued of my mother:

4 He taught me also, and saide vnto me, Let thyne hart receiue my woordes, keepe my commaundementes, and thou shalt liue.

Deut.6.b. 11.c.32.g. 5 Geat thee wysedome, geat thee vnderstanding: forgeat not the woordes of my mouth, and shrinke not from them.

6 Forsake her not, & she shal preserue thee, loue her, and she shal keepe thee.

7 The cheefe point of wysedome, is to possesse wysedome: and before al thy goodes to geat thee vnderstandyng.

8 Make muche of her, and she shal promote thee, yea yf thou embrace her, she shal bring thee vnto honour: B Deut.26.d.

9 She shal beautifie thy head with manyfolde graces, and garnishe thee with a crowne of glory.

10 Heare my sonne, and receiue my woordes, and the yeeres of thy life shalbe many.

11 I haue shewed thee the way of wysdome, and led thee into the right pathes.

12 So that yf thou goest in them, there shall no straightnesse hynder thee: & when thou runnest, thou shalt not fall.

13 Take fast holde of doctrine, and let her not goe: keepe her, for she is thy lyfe.

14 Comme not in the pathe of the vngodly, and walke not in the way of the wicked. C Psalm.1.a. and.27.a.

15 Abhorre it, and goe not therein, depart aside, and passe ouer by it.

16 For they sleepe not except they haue done mischeefe: and sleepe is taken from them, vntil they haue donne harme.

17 For they eate the bread of wickednesse, and drinke the wine of robberie.

18 The path of the righteous shineth, as the lyght that is euer brighter and brighter vnto the perfect day.

19 But the way of the vngodly is as the darknesse, they knowe not where they fal.

20 My sonne marke my woordes, and encline thyne eare vnto my sayeinges: Deut.6.b. and.11.c.

21 Let them not depart from thyne eyes, but keepe them euen in the middest of thyne hart:

22 For they are lyfe vnto those that fynde them, and health vnto al their bodyes. D

23 Keepe thyne hart with al diligence, for out of it issueth lyfe.

24 Put away from thee a frowarde mouth, and let the lips of slaunder be farre from thee.

25 Let thyne eyes beholde that thing that is ryght, & let thyne eye liddes looke straight before thee.

26 Ponder the path of thy feete, and let all thy wayes be ordered aryght.

27 Turne not aside neither to the right hande nor to the leaft: but withholde thy foote from euyl. Deut.5.b. and.27.b.

The.v.Chapter.

3. Whordome forbidden, 9. and prodigalitie. 15. He willeth a man to liue on his labour, and to helpe others. 18 To loue his wyfe. 22. The wicked taken in their owne wickednesse.

1 MY sonne geue heede vnto my wysedome, and bowe thyne eare vnto my * prudence: A * or, knowledge.

2 That

2 That thou mayest regarde good counsel, and that thy lippes may keepe knowledge.

Prou. 2.b and. 6.a. 3 For the lyppes of a strange woman are a droppyng hony combe, and her throte is more glistering then oyle:

4 But at the last she is as bitter as wormewood, and as sharpe as a two edged sword.

5 Her feete goe downe vnto death, and her steppes pearce through vnto hel.

6 Perchance thou wylt ponder the path of her lyfe: so vnstedfast are her wayes that thou canst not knowe them.

B 7 Heare me nowe therfore, O ye children, and depart not from the woordes of my mouth.

8 Keepe thy way farre from her, and come not nygh the doores of her house.

9 That thou geue not thy honour vnto other, and thy yeeres to the cruel:

10 That other menne be not fylled with thy vertues, and that thy labours comme not in a strange house.

11 Yea that thou mourne not at the last, when thou hast spent thy bodye and lustie youth, and then say,

12 Alas, why hated I nurture? why dyd my hart despise correction?

13 Wherefore was I not obedient vnto the voyce of my teachers, and hearkened not vnto them that enfourmed me?

C 14 I was comme almost into al misfortune, in the middest of the multitude and congregation.

(a) Content thee selfe with thine owne wife, and desyre not other.

15 (a) Drinke of the water of thyne owne wel, and of the riuers that runne out of thyne owne spring.

16 Let thy welles flowe out abroade, that there may be riuers of waters in ỹ streetes:

17 But let them be onely thyne owne, and not strangers with thee.

18 Let thy wel be blessed, and be glad with the wyfe of thy youth.

19 Let her be as the louing Hinde and pleasant Roe: let her breastes alway satisfie thee, and holde thee euer content with her loue.

20 Why wylt thou my sonne haue pleasure in a strange woman, and embrace the bosome of a stranger?

D 21 For euery mans wayes are open in the syght of the Lord, and he pondereth al their goynges.

Iob. 31.a. and. 34.c

22 The wickednesse of the vngodlye shal catche hym selfe, and with the snares of his owne sinne shal he be trapped.

* or, instruction.

23 He shal dye without * amendment, and for his great foolishnesse he shall goe astray.

The. vi. Chapter.

1. Instruction for sureties. 6. The slouthful and slugglishe is stirred to woorke. 12. He describeth the nature of the wicked. 16. The thinges that God hateth. 20. To obserue the woorde of God. 24. To flee adulterie.

A 1 My sonne if thou be suretie for thy neyghbour, and hast fastened thyne hande for another man.

Prou. 16.c and. 20.c.

2 Thou art * bounde with thyne owne woordes, & taken with thine owne speache.

* or, snared

3 Therefore my sonne doo this, & thou shalt be discharged: When thou art comme into thy neyghbours danger, go thy wayes then soone, humble thee selfe, & with thy frendes intreate ((thy * creditour.)

* or, neyghbour.

4 Let not thyne eyes sleepe, nor thyne eye lyddes slumber.

5 Saue thee selfe as a Doe from the hande of the (hunter) and as a birde from the hand of the fouler.

6 Goe to the emmet thou sluggarde, consyder her wayes, and learne to be wyse:

7 She hath no guide, nor ouerseer, nor ruler,

B

8 Yet in ỹ sommer she prouideth her meate, and geathereth her foode togeather in the haruest.

9 Howe long wylt thou sleepe thou sluggishe man? When wylt thou aryse out of thy sleepe?

Prou. 13.b

Prou. 24.

10 Yea sleepe on styl a litle, slumber a litle, fold thine handes togeather yet a litle, that thou mayest sleepe:

11 So shal pouertie comme vnto thee as one that trauayleth by the way, and necessitie lyke a weaponed man.

12 An vngodly person, a wicked man, goeth with a frowarde mouth.

13 He winketh with his eyes, he tokeneth with his feete, he teacheth with his fyngers.

14 He is euer imaginyng mischeefe and frowardnesse in his hart, and causeth discorde.

C

15 Therefore shal his destruction comme hastyly vpon hym, sodaynly shal he be al to broken, and not to be healed.

16 These sixe thynges doth the Lord hate, and the seuenth he vtterly abhorreth:

Prou. 12.c

17 A proude looke, a lying tongue, handes that shedde innocent blood,

18 An hart that goeth about wicked imaginations, feete that be swift in runnyng to mischeefe,

Psal. 14.a. Prou. 1.a.

19 A falce witnesse that bryngeth vp lyes, and hym that soweth discorde among brethren.

20 My sonne, kepe thy fathers commaunde-

ment, & forsake not the lawe of thy mother:
D 21 Tye them continually in thine hart, and bynde them about thy necke.
22 That shal leade thee when thou goest, preserue thee when thou art a sleepe, and when thou awakest talke with thee.
Psal.119.d. 23 For the commaundement is a lanterne, and the lawe a lyght, yea chastenyng and nurture is the way of lyfe:
Prou.5.a and.7.a. 24 That they may keepe thee from the euil woman, and from the flattering tongue of the strange woman.
25 Lust not after her beautie in thyne hart, lest thou be taken with her fayre lookes.
26 By an harlot (a man is brought) to begge his bread, and a woman wyl hunt for the pretious lyfe of man.
27 May a man take fyre in his bosome, and his clothes not be brent?
E 28 Or can one goe vpon hot coales, and his feete not be brent?
29 Euen so, whosoeuer goeth in to his neighbours wife and toucheth her, can not be vngyltie.
Sapi.22.a. 30 Menne doo not vtterly despise a theefe that stealeth to satisfie his soule when he is hungry:
31 But if he may be gotten, he restoreth agayne seuen tymes as muche, or els he maketh recompence with al the good of his house.
32 But who so committeth adultrie with a woman, lacketh vnderstandyng: and he that dooth it, destroyeth his owne soule.
33 He getteth hym selfe a plague and dishonour, & his reproche shal neuer be put out:
34 For the iealousie and wrath of the man wyl not be entreated,
35 No though thou wouldest offer him great gyftes to make amendes, he wyl not receiue them.

The.vii.Chapter.

I. An exhortation to wisdome, and to the word of God. 5. Which wyl preserue vs from the harlot. 6. Whose manners are described.

A 1 My sonne keepe my woordes, and lay vp my commaundementes by thee.
Deut.6.b and.11.a. 2 Keepe my commaundementes and my law, euen as the apple of thyne eye, and thou shalt lyue.
3 Bynde them vpon thy fingers, and write them in the table of thyne hart.
4 Say vnto wisedome, Thou art my sister: and cal vnderstandyng thy kynswoman:
Prou.2.b. and.11.a. 5 That they may keepe thee frō the strange woman, & from the forraine woman, which geueth swecte woordes.
6 For at the wyndowe of my house I loked through the wyndowe,
7 And beheld among the simple people and B among the chyldren a young man voyde of wit,
8 Goeyng ouer the streete by the corner in the way towarde her house,
9 In the twylyght of the euenyng, when it began nowe to be nyght and darke:
10 And beholde, there met him a woman Eccle.9.c with open tokēs of an harlot, only her hart was hyd:
11 She was ful of loude woordes and redy to dally, whose feete coulde not abyde in the house:
12 Now is she without, now in the streetes, and lyeth in wayte at euery corner.
13 She caught hym, and kyssed hym, and was not ashamed, sayeing,
14 I had a vowe of peace offeringes to pay, C and this day I perfourme it:
15 Therefore came I forth to meete thee, that I myght seeke thy face, and so haue I founde thee.
16 I haue decked my bed with coueringes of tapessarie, and clothes of Egypt.
17 My bed haue I made to smel of Myrre, Aloes, and Cinamon.
18 Comme, let vs take our fyl of loue vntyl the morneng, and let vs solace our selues with the pleasures of loue.
19 For the good man is not at home, he is gonne farre of.
20 He hath taken the bagge of money with hym, and wyl returne at the appoynted solemne feast.
21 Thus with many sweete woordes she D ouercame hym, and with her flattering lippes she entised hym.
22 Sodaynly he folowed her, as it were an oxe led to the slaughter, and lyke as it were a foole (that laugheth) when he goeth to the stockes to be pounished,
23 So long tyl she had wounded his lyuer with her dart: lyke as if a birde hasted to the snare, not knowing that the peryl of his lyfe lyeth therevpon.
24 Heare me nowe therefore, O my childe, and marke the woordes of my mouth:
25 Let not thine hart wander in her wayes, and be not thou deceiued in her pathes.
26 For many one hath she wounded and cast downe, yea many a strong man hath benne slayne by the meanes of her.
27 Her house is the way vnto hel, and lying menne downe into the chambers of death.

The.viii.Chapter.

I. Wisdome declareth her excellencie. 11. Riches. 15. Power. 22. Eternitie. 32. She exhorteth al to loue and folowe her.

A 1 DOth not wysedome crie? doth not vnderstanding put foorth her voyce?
Prou.1.c. 2 She standeth in the toppe of high places by the way, in the place of ỹ pathes:
3 She cryeth at the gates of the citie, at the entrye of the dooꝛes:
4 Vnto you O ye men (sayth she) whom I call, vnto the childꝛen of men do I lyft vp my voyce.
5 Take heede vnto knowledge, O ye ignoraunt, be ye wise in hart, O ye fooles.
6 Geue eare, foꝛ I wil speake of great matters, and open my lippes to tel things that be right:
B 7 Foꝛ my mouth shalbe talking of ỹ trueth, and my lippes abhoꝛre vngodlinesse.
8 All the wooꝛdes of my mouth are ryghteous, there is no frowardnesse noꝛ falshood in them.
9 They are al plaine to such as wyl vnderstande, and right to them that fynde knowledge.
10 Receaue my doctrine and not siluer, and knowlsdge rather then fyne golde:
Prou.3.d. 11 Foꝛ wysedome is moꝛe wooꝛth then pꝛetious stones, yea all thinges that thou canst desyꝛe may not be compared vnto it.
12 I wysedome dwel with counsel, and find out knowledge and vnderstanding.
13 The feare of the Loꝛd abhoꝛreth wickednesse, pꝛide, disdayne, and the euyl way, and a mouth that speaketh wicked thinges I vtterly abhoꝛre.
C 14 Counsel is myne, and direction, I am vnderstanding, and I haue strength.
15 Thꝛough me kinges raigne, and pꝛinces
Deut.18.d. make iust lawes.
Sapi.6.a. 16 By me pꝛinces beare rule, and noble men doo iudge the earth.
Luke.11.b. 17 I am louing vnto those that loue me: and they that seeke me early, shal fynde me.
18 Riches and honour are with me, yea durable riches and righteousnesse.
19 My fruite is better then golde and pꝛetious stones, and myne encꝛease moꝛe wooꝛth then fyne siluer.
20 I wyl guide thee in the way of ryghteousnesse, and in the middest of the pathes of iudgement:
21 That I may stablishe the inheritaunce of them that loue me, and encꝛease their treasure.
D
Sapi.9.b. 22 The Loꝛde him selfe had me in possession in the beginnyng of his wayes, oꝛ euer he beganne his wooꝛkes afoꝛetime.
Eccle.24.b 23 I haue benne oꝛdeyned from euerlasting, and from the beginning oꝛ euer the earth was made.
24 When I was boꝛne there were neyther deapthes noꝛ spꝛinges of water.
25 Before the fundations of the mountaines were laide, yea before all hilles was I boꝛne:
26 The earth, and al that is vpon the earth was not yet made, no not the dust it selfe.
27 Foꝛ when he made the heauens, I was Sapi.9.b.
pꝛesent, when he compassed the deapthes about:
28 When he hanged the cloudes aboue, when he fastened the spꝛinges of the deepe:
E
29 When he shut the sea within certayne Gene.1.d.
bondes, that the waters shoulde not goe Iob.26.a.
ouer their markes that he commaunded: and.37.a.
when he layde the fundations of the earth, Psal.140.b
30 I was with him * oꝛdering al thinges, delighting dayly and reioycing alway before him. * oꝛ, as a nourisher.
31 As foꝛ the rounde compasse of this woꝛlde I make it ioyfull: foꝛ my delite is to be among the childꝛen of men.
32 Therefoꝛe hearken vnto me: O ye childꝛen, blessed are they that keepe my wayes.
33 O geue eare vnto nurture, be wyse, and refuse it not: Blessed is the man that heareth me, watching dayly at my gates, and geuing attendance at the postes of my dooꝛes.
34 Foꝛ who so fyndeth me, fyndeth life, and shal obtayne fauour of the Loꝛde.
35 But who so offendeth agaynst me, hurteth his owne soule: and they that hate me, are the louers of death.

The.ix.Chapter.

2. Wysedome calleth al to her feast, 7. The scoꝛner wyl not be corrected. 10. The feare of God, 13. The conditions of an harlot.

A 1 WYsedome hath builded her house, and hewen out seuen pillers:
2 She hath killed her victualles, powꝛed out her wine, and pꝛepared her table.
3 She hath sent foꝛth her maydens to crie vpon the highest place of the citie,
4 Who so is without knowledge, let him come hyther: And to the vnwyse she saide,
5 O come on your way, eate my bꝛead, and dꝛinke my wine (whiche) I haue powꝛed out foꝛ you.
6 Foꝛsake foolishnesse, and ye shal liue: and see that ye goe in the way of vnderstanding.
7 Who so repꝛoueth a scoꝛnefull person, B
getteth him selfe dishonour: and he that rebuketh the vngodly, stayneth him selfe.
8 Repꝛoue not a scoꝛner, lest he owe thee euyll wyl: but rebuke a wyse man, and he wyl loue thee.
9 Geue a discrete man but an occasyon, and

he wyl be the wyser: teache a righteous man, and he wil encrease in knowledge.

Iob.28.b. Pſal.111.b. Prou.1.a. Eccle.1.c.

10 The feare of the Lorde is the beginning of wysedome: and the knowledge of holy thinges, is vnderstanding.

11 For thrugh me thy dayes shalbe prolonged, and the yeeres of thy life shalbe many.

12 If thou be wyse, thy wysedome shal doo thee selfe good: but yf thou thinkest scorne thereof, it shalbe thine owne harme.

13 A foolishe retchlesse woman ful of words, and suche a one as hath no knowledge,

14 Sitteth at the dooze of her house, and in the high places of the citie,

C

15 To cal suche as goe by, and that walke straight in her wayes.

16 Who so is ignorannt (sayth she) let hym come hyther: and to the vnwyse she saith,

17 Stolen waters are sweete, and the bread that is priuily eaten hath a good taste.

18 And he dooth not consyder that they are but dead whiche be there, and that her ghestes are in the deepe of hel.

The.x.Chapter.

In this chapter, and al that folowe vnto the thirtieth, the wyse man exhorteth by diuers sentences, which he calleth parables, to folowe vertue and flee vice, and sheweth also what profite commeth of wysedome, and what hynderance procedeth of foolishnesse.

A 1 A Wyse sonne maketh a gladde father: but an vndiscrete sonne is an heauynesse vnto his mother.

Prou.15.c.

Prou.11.a. Eccle.5.b. 2 Treasures that are wickedly gotten, profyte nothing: but righteousnesse deliuereth from death.

Pſal.34.b. 3 The Lorde wyl not let the soule of the righteous suffer hunger: but he taketh away the riches of the vngodly.

4 An idle hande maketh poore: but a quicke labouring hande maketh riche.

5 Who so gathereth in sommer is wyse: but he that is sluggishe in harnest, bringeth him selfe to confusion.

6 Blessinges are vpon the head of the righteous: and the mouth of the vngodly keepeth mischeefe in secrete.

7 The memorial of the iust shal haue a good report: but the name of the vngodly shall stincke.

Pſal.112.a.

B

8 A wyse man wyl receiue * warning: but a prating foole shalbe pounished.

* or, commaundementes.

Pſal.23.a. Eccle.27.d.

9 He that walketh vprighely, walketh surely: but who so goeth a wrong way, shalbe knowen.

10 He that wynketh with his eye, wyl cause sorowe: but he that hath a foolishe mouth, shalbe beaten.

11 The mouth of a righteous man is a well of lyfe: but the mouth of the vngodly keepeth mischeefe in secrete.

12 Hatred stirreth vp strifes: but loue couereth the multitude of sinnes.

1.Pet.4.d.

13 In the lippes of him that hath vnderstandyng a man shal fynde wysedome: but the rodde belongeth to the backe of the foolishe.

1.Cor.13.b.

14 Wyse men lay vp knowledge: but the mouth of the foolishe is nygh destruction.

C

15 The riche mans goodes are his strong holde: but the neede of the poore is theyr pouertie.

16 The labour of the righteous (renderh) to lyfe: but the fruites of the vngodlye to sinne.

17 Nurture keepeth the way of lyfe: but he that refuseth to be nurtured, deceaueth him selfe.

18 He that hydeth hatred with lying lippes, and he that speaketh slaunder, is a foole.

Prou.11.b.

19 Where muche babling is, there must needes be offence: and he that refrayneth his lippes, is wyse.

20 * The tongue of the iust man is as tryed siluer: but the hart of the vngodly is a thyng of nought.

* or, an innocent tongue is a noble treasure.

21 The lippes of the righteous feede a whole multitude: but fooles shall dye in their owne follie.

D

22 The blessing of the Lorde maketh riche: and bringeth no sorowe of hart with it.

Pſal.27.a. Eccle.11.b.

23 A foole dooth wickedly, and maketh but a spoyt of it: but wysedome ruleth the man that hath vnderstandyng.

24 The thing that the vngodly is afraide of, shal comme vpon him: but the ryghteous shal haue their desyre.

25 As the tempest, so passeth away the vngodly, and is not: but the righteous remaineth sure for euer.

26 As vineger is to the teeth, and as smoke is vnto the eyes: euen so is a sluggishe person to them that sendeth him foorth.

27 The feare of the Lorde maketh a long lyfe: but the yeeres of the vngodly shalbe shortened.

E

28 The patient abydyng of the ryghteous shalbe turned to gladnesse: but the hope of the vngodly shal perishe.

29 The way of the Lorde geueth courage vnto the godly: but it is a feare for wicked doers.

30 The ryghteous shal neuer be ouerthrowen: but the vngodly shal not remayne in the lande.

Pſal. 125.a Pſal.37.c.

31 The mouth of the iust wyl be talkyng of wysedome: but the tongue of the froward shal * be cut out.

* or, perish.

31 The

32 The lyppes of the ryghteous vtter that whiche is acceptable: but the mouth of the vngodly (speaketh) froward thynges.

The.xi.Chapter.

A Pro.16.b. 1 A False ballance is an abomination vnto the Lorde: but a true wayght pleaseth hym.

2 Where pride is, there is shame also and confusion: but whereas is lowlinesse, there is wysedome.

3 The innocent dealyng of ỹ iust shal leade them: but the wickednesse of the offendours shalbe theyr owne destruction.

Pro.10.a. Eccles.5.b 4 Riches helpe not in the day of vengeance: but ryghteousnesse delyuereth from death.

5 The ryghteousnesse of the innocent ordereth his way: but the vngodly shal fal in his owne wickednesse.

6 The righteousnesse of the iust shal deliuer them: but the wicked shalbe taken in their owne vngodlynesse.

Sapi.5.b. * or, of wicked menne. 7 When an vngodly man dyeth, his hope is gonne: the confidence * of riches shal perishe.

8 The ryghteous shalbe delyuered out of trouble: and the vngodly shal comme in his steade.

9 The dissembler with his mouth hurteth his neighbour: but thrugh knowledge shal the iust be deliuered.

Pro.14.d. 10 When it goeth wel with the ryghteous, the citie is mery: and when the vngodly perishe, there is gladnesse.

11 In the blessyng of the ryghteous, the citie is exalted: but it is ouerthrowen by the mouth of the wicked.

12 A foole slandereth his neyghbour: but a wyse man holdeth his peace.

Pro.10.c. 13 A dissemblyng person wyl discouer priuy thynges: but he that is of a faythful hart, wyl keepe counsayle.

E 14 Where no counsayle is, there the people * decaye: but whereas many are that can gene counsayle, there is wealth.

2.Sa.12.a. * or, fal. Pro.6.a. 15 He that is suretie for a stranger, shal smart for it: and he that hateth suretishyp, is sure.

16 A gratious woman getteth honour: but the (a) stronge menne atteyne riches.

(a) That is, suche as be of a stoute courage, and can abyde labour.

17 He that is mercyful, dooth hym selfe a benefite: but who so hurteth his neighbour, is a tyrant.

18 The vngodly woorketh deceitful woorkes: but he that soweth ryghteousnesse, shal receyue a sure rewarde.

19 Lyke as ryghteousnesse bryngeth lyfe: euen so to cleaue vnto euyl, bringeth death.

20 The Lorde abhorreth them that be of a corrupt hart: but he hath pleasure in them that are of an vndefiled conuersation.

21 (b) Though hande be ioyned in hande, yet the wicked shal not escape: but the seede of the ryghteous shalbe preserued.

D (b) Although they agree and lyue in felowshyp togeather to withstande punishmēt, yet they shal not escape.

22 A fayre woman without discreete manners, is lyke a ryng of golde in a swynes snowte.

23 The desyre of the ryghteous is * acceptable: but the hope of the vngodly is indignation.

* or, is altogeather good.

24 Some man geueth out his goodes, and is the richer, but the nigarde hauyng yenough, wyl departe from nothyng, and yet is euer in pouertie.

25 He that is liberal in geuyng, shal haue plenty: and he that watereth, (c) shalbe watered also hym selfe.

(c) He that dealeth charitably, shal be charitably dealt with.

26 Who so hoordeth vp his corne, shalbe cursed among the people: but blessyng shal lyght vpon his head * that geueth foode.

* or, selleth it.

27 He that searcheth for good thynges, fyndeth fauour: but who so seeketh after mischeefe, it shal happen vnto hym.

28 He that trusteth in his riches, shal haue a fal: but the ryghteous shal florishe as the greene leafe. Psalm.1.a. Iere.17.b.

29 Who so maketh disquyetnesse in his owne house, he shal haue (d) wynde for his heritage: and the foole shalbe seruant to the wyse.

(d) He shal be poore and needye.

30 The fruite of the righteous is a tree of life: & he that winneth mens soules is wise.

31 If the righteous * be recompenced vpon earth: howe muche more then the vngodly and the sinner? 1.Pet.4.d.

* or, be punished.

The.xii.Chapter.

A 1 Who so loueth correction, loueth knowledge: but he that hateth to be reproued, is a foole.

2 A good man is acceptable vnto the Lord: but ỹ wicked imaginer wyl be condemne.

3 A man can not endure in vngodlynesse: but the roote of the ryghteous shal not be moued.

4 * A huswyfely woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is as corruption in his bones.

* or, vertuous.

5 The thoughts of the righteous are right: but the * imaginations of the vngodlye, are deceiteful.

* or, counseyles.

6 The talking of the vngodly is, how they may lay wayte for blood: but the mouth of the ryghteous wyl delyuer them.

7 God ouerturneth the (estate of the) wicked, and they stande not: but the house of the ryghteous shal stande.

B Psalm.37.a

8 A man

8 A man shalbe commended for his wysedome: but a foole shalbe despised.

Eccle.10.d. 9 He that is despised, and is yet his owne man, is (a) better then the gloryous that lacketh bread.

(a) So behaue thee, that other menne may rather prayse thee, then thou thee selfe.

10 A ryghteous man regardeth the lyfe of his cattel: but the vngodlye haue cruell hartes.

11 He that tylleth his lande, shal haue plenteousnesse of bread: but he that followeth * idlenesse, is a very foole.

* or, vaine thinges.

12 The desyre of the vngodlye is a nette of euylles: but the roote of the righteous bringeth foorth fruite.

13 The wicked falleth into ỹ snare through the malice of his owne mouth: but the iust shal escape out of al peryl.

C 14 Man shalbe satisfied with good thynges by the fruite of his mouth: and after the workes of his handes shal he be rewarded.

15 The way of a foole is strayght in his owne eyes: but he that hearkeneth vnto counsayle, is wyse.

16 A foole vttereth his wrath in al the haste: but a discrete man couereth his owne shame.

17 A iust man wyl tel the trueth, and shew the thyng that is right: but a false witnesse deceyueth.

18 A slaunderous person pricketh lyke a swoorde: but a wyse mans tongue is wholsome.

19 The lyppe of trueth shalbe stable for euer: but a dissemblyng tongue is soone changed.

20 Deceite is in the hart of them that imagine euyl: but to the counsaylours of peace shalbe ioy.

D 21 There shal no aduersitie happen vnto the iust: but the vngodly shalbe filled with miserie.

Pro.9.b. 22 The Lorde abhorreth lying lyppes: but they that deale truely, please hym.

23 A discreete man dooth hyde knowledge: but the hart of fooles blabbeth out foolishnesse.

24 A diligent hande shal beare rule: but the idle shalbe vnder tribute.

Pro.15.b. Eccle.30.c. 25 Heauines discourageth the hart of man: but a good woorde maketh it glad againe.

26 The righteous excelleth his neighbour: but the way of the vngodly wyl deceiue them selues.

1.Tim.6.b. Heb.13.a. 27 The deceiteful man shal not roste that he tooke in huntyng: but the riches of the iust man is of great value.

28 In the way of ryghteousnesse there is life: and in the same way there is no death.

The.xiii.Chapter.

1 A Wyse sonne (wyl hearken) to his fathers warnyng: but he that is scorneful, wil not heare when he is reproued. A

2 Of the fruite of a wyse mans mouth shal eache man eate good thynges: but the wicked shall eate of the fruite of the transgressours.

3 He that keepeth his mouth, keepeth his lyfe: but who so rashly openeth his lippes, destroyeth hym selfe.

4 The sluggarde woulde fayne haue, and can not get (his desire:) but the soule of the diligent shal haue plenty.

5 A ryghteous man abhorreth lyes: but the vngodly shameth hym selfe, and is put to scilence.

6 Ryghteousnesse keepeth the innocent in the way: but vngodlinesse doth ouerthrow the sinner.

7 Somme menne make them selues riche though they haue nothing: agayne, somme make thē selues poore, hauing great riches. B Psal.37.b. Pro.11.c.

8 (a) With goodes a man redeemeth his life: and the poore wyl not be reproued. (a) They that are riche, haue many commodities in this world As in warre, pestilence, & in time of dearth they haue wherewithall to helpe them selues,

9 The lyght of the ryghteous maketh ioyful: but the candls of the vngodly shalbe put out.

10 Among the proud there is euer strife: but with the wel aduised is wysedome.

11 Vaynely gotten goodes are soone spent: but they that be geathered togeather with the hande, shal encrease.

12 Hope deferred, greeueth the hart: but when the desire commeth, it is a tree of life.

13 Who so despiseth the woorde, shal perish for the same: but he that feareth the commaundement, shal haue the rewarde.

14 The lawe of the wyse is a wel of lyfe, to auoyde from the snares of death. C

15 Good vnderstandyng geueth fauour: but harde is the way of the despisers.

16 A wyse man dooth all thynges with discretion: but a foole wyl declare his follie.

17 An vngodly messenger falleth into mischeefe: but a faythful ambassadour is as health.

18 He that thinketh scorne to be reformed, commeth to powertie and shame: but who so regardeth correction, shal comme to honour.

19 When a desire is brought to passe, it delyghteth the soule: but fooles count it abomination to departe from euyl.

20 He that goeth in the companie of wyse menne, shalbe wyse: but who so is a companion of fooles, shalbe afflicted.

21 Mischefe followeth vpon sinners: but the righteous shal haue a good rewarde. D

22 He ỹ is vertuous, leaueth an inheritance Iob.27.b.

vnto

vnto his children children, and the ryches of the sinner is layde vp for the iust.

23 There is plenteousnesse of foode in the feeldes of the (b) poore: but the feelde not wel ordered, is without fruite.

(b) Because they haue litle ground, and bestowe labour to til it wel.

24 He that spareth the rod, hateth his sonne: but who so loueth hym, chasteneth hym betymes.

Eccle. 30.a

25 The righteous eateth and is satisfied: but the belly of the vngodly hath neuer ynough.

The.xiiii. Chapter.

A 1 WYse women vpholde theyr house: but a foolishe wife plucketh it downe.

2 He that walketh vprightly, feareth the Lorde: but he that turneth hym selfe from his wayes, despiseth hym.

(a) He beateth and woundeth al men with his slaunderous tongue, sparing neither freende nor kinsmã.

3 In the mouth of the foolishe is the (a) rod of pryde: but the lippes of the wyse wyl preserue them.

4 Where no oxen are, there the crib is emptie: but muche encrease commeth by the toyle of the oxe.

5 A faithful witnesse wil not dissemble: but a false recorde wyl make a lye.

Prou. 8.a.

6 A scorneful body seeketh wisdome, and fyndeth it not: but knowledge is easie vnto hym that wyl vnderstande.

B 7 Get thee from a foolishe man, when thou perceiuest not in him the lippes of knowledge.

8 The wisdome of the circumspect man, is to vnderstande his way: but the foolishnesse of the vnwise deceiueth.

* or, mocke

9 Fooles make but a * spoyt of sinne: but there is a fauourable loue among the ryghteous.

10 The hart knoweth his owne soules bitternesse: and the stranger shal not be partaker of his ioy.

11 The house of the vngodly shalbe ouerthrowen: but the tabernacle of the ryghteous shal florishe.

Pro. 16. d. Deut. 12. a. Esai. 55. b.

12 There is a way which seemeth right vnto a man: but the ende thereof are the wayes of death.

13 The hart is sorowful, euen in laughter, and the ende of myrth is heauinesse.

C 14 A backe slydyng hart shalbe fylled with his owne wayes: but a good man shal depart from hym.

15 An ignorant body beleeueth euery word: but who so hath vnderstandyng, looketh wel to his goynges.

16 A wise man feareth, and departeth from euyl: but the foole is angry, and counteth hym selfe sure.

17 An vnpatient man dealeth foolishly: but he that is wel aduised, is hated (of the foole.)

18 The ignorant haue foolishnesse in possession: but the wise are crowned with knowledge.

19 The euyl shal bowe them selues before the good: and the vngodly shal wayte at the gates of the righteous.

20 The poore is hated, euen of his owne neighbours: but ỹ rich hath many frendes.

21 Who so despiseth his neighbour, sinneth: but blessed is he that hath pitie of the poore. D Psal. 12. a.

22 Without doubt they erre that worke wickednes: but they that muse vpon good thinges, vnto such shal happen mercy & trueth.

23 In euery labour there is some profite: but vayne wordes bryng foorth only penurie.

24 Riches are as a crowne vnto the wyse: but the ignorance of fooles is very foolishnesse.

25 A faythful witnesse deliuereth soules: but a deceiptful witnesse bringeth foorth lyes.

26 In the feare of the Lorde is an assured strength: and his chyldren are vnder a sure defence.

27 The feare of the Lorde is a well of lyfe, to auoyde the snares of death.

28 In the multitude of people is the kynges honour: but the decay of the people is the confusion of the prynce. E

29 He that is patient hath much vnderstandyng: but he that is soone displeased, exalteth foolishnesse.

30 A mery hart is the lyfe of the body: but enuie consumeth away the bones.

31 He that doth a poore man wrong, blasphemeth his maker: but who so honoureth him, hath pitie on the poore. Pro. 17. b. Mat. 25. d.

32 The vngodly is cast away for his iniquitie: but the righteous hath a good hope euen in death.

33 Wisdome resteth in the hart of him that hath vnderstandyng, and it shalbe knowen among them that are * vnlearned. * or, fooles.

34 Ryghteousnesse setteth vp the people: but * the sacrifice of the heathen is sinneful. * or, sinne is a shame to the nations.

35 A discrete seruaunt is a pleasure vnto the kyng: but his wrath is agaynst hym that doth * dishonour hym. * or, doth him shame.

The.xv. Chapter.

1 A Soft answeare appeaseth wrath: but rough wordes stirre vp anger. A

2 The tongue of such as be wise vseth knowledge a right: as for a foolishe mouth it babbleth out nothing but foolishnesse.

3 The eyes of the Lorde in euery place beholdeth both the good and the bad.

4 A wholsome tongue is a tree of lyfe: but the

the frowardneſſe therof doth make ſad the ſpirite.

5 A foole deſpiſeth his fathers correction: but he that taketh heede when he is reproued, ſhal haue the more vnderſtandyng.

* or, reuenues. * or, decay.

6 The houſe of the righteous is ful of riches: but in the * fruites of the vngodly there is * trouble.

B

Pro. 21.d.

7 The lips of the wiſe do ſowe knowledge: but the hart of the fooliſhe do not ſo.

Eccle. 34.c. Eſai. 66.a. Eccle. 30.c.

8 The Lorde abhorreth the ſacrifice of the vngodly: but the prayer of the ryghteous is acceptable vnto hym.

9 The way of the vngodly is an abomination vnto the Lorde: but who ſo folowerh righteouſneſſe, him he loueth.

10 Correction is greeuous vnto hym that forſaketh the way: and who ſo hateth correction ſhal dye.

* or, are knowen to the Lorde. Sapi. 2.c.

11 Hel and deſtruction * are before the lord: how much more then the hartes of the children of men?

12 A ſcorneful body loueth not one that rebuketh hym: neyther wyl he come vnto the wyſe.

Pro. 12.b.

13 A mery hart maketh a cheareful countenance: but by the ſorowe of the hart the minde is heauie.

C

14 The hart of him that hath vnderſtanding doth ſeeke knowledge: but the mouth of fooles is fed with fooliſhneſſe.

* or, euyl. * or, mery. Pſal. 37.b. 1. Tim. 6.b

15 Al the dayes of the poore are * miſerable: but a * quiet hart is a continual feaſt.

16 Better is a litle with the feare of the lord: then great treaſure, and trouble therwith.

17 Better is a dinner of herbes with loue, then a fat oxe with euil wyl.

Pro. 15.a * or, appeaſeth,

18 An angry man ſtyrreth vp ſtrife: but he that is patient * ſtylleth diſcorde.

19 The way of the ſlouthful man is an hedge of thornes: but the way of the righteous is playne.

20 A wiſe ſonne maketh a glad father: but a fooliſhe man deſpiſeth his mother.

D

21 Fooliſhneſſe is ioy to hym that is deſtitute of knowledge: but a man of vnderſtandyng walketh vpryghtly.

22 Thoughtes without counſaile ſhal come to nought: but where as men are that can geue good counſayle, there is ſtedfaſtneſſe.

* or, ioy is to a man in the anſwere of his mouth * or, leadeth vnto heauen.

23 * A ioyful thyng it is to a man when his counſayle is folowed: and howe good is a worde ſpoken in ſeaſon?

24 The way of life * is on high to the wyſe, that a man ſhoulde beware of hel beneath.

25 The Lorde wyl breake downe the houſe of the proude: but he ſhal make faſt the borders of the widowe.

26 The Lorde abhorreth the imaginations of the wicked: but the wordes of the pure are pleaſant.

27 The greedie couetous man rooteth vp his owne houſe: but who ſo hateth rewardes ſhal liue.

28 The hart of the righteous ſtudyeth his anſweare afore: but the wicked mans mouth ſpueth out miſchefe. E

29 The Lord is farre from the vngodly: but he heareth the prayer of the righteous.

30 The clearenеſſe of the eye (a) reioyceth the hart: and a good name feedeth the bones.

(a) The chearefulnes of the coũtenance gladdeth other men.

31 The eare that hearkeneth to the refourmation of life, ſhal dwel among the wyſe.

32 He that refuſeth to be refourmed, deſpiſeth his owne ſoule: but he that ſubmitteth him ſelfe to correction, is wiſe.

33 The feare of the Lorde is the right ſcience of wiſdome: and lowlineſſe goeth before honour.

The .xvi. Chapter.

1 A Man may wel purpoſe a thyng in his hart: but the anſweare of the tongue commeth of the Lorde. Q

Pro. 21.a. Pſal. 33.b.

2 A man thinketh al his wayes to be cleane, but it is the lord that * iudgeth ỹ mindes.

* or, weigheth.

3 Commit thy workes vnto the Lorde and what thou deuiſeſt it ſhal proſper.

Pſal. 37.a.

4 The Lorde hath made al thynges for his owne ſake: yea the vngodly for the day of wrath.

5 The Lorde abhorreth al ſuche as be of a proude hart: and though hand be ioyned in hande, yet they ſhal not be vnpourniſhed.

6 With mercy and faythfulneſſe ſinnes be forgeuen: and by the feare of the Lord euil is eſchewed.

7 When a mans wayes pleaſe the Lorde, he maketh his very enimies to be his frendes. B

8 Better it is to haue a litle with righteouſneſſe, then great reuues wrongfully gotten. Pro. 19.c.

9 A man deuiſeth a way in his hart: but it is the Lorde that ordereth his goynges.

10 When the prophecie is in the lippes of the kyng, his mouth ſhal not go wrong in iudgement.

11 A true weight and ballaunce are the Lordes iudgement: al the weightes of the bagge are his worke. Pro. 11.a.

12 * Wicked dedes are an abomination to the kyng, for a kynges ſeate ſhoulde be holden vp with ryghteouſneſſe. * or, it is an abomination when kinges are wicked.

13 Ryghteous lyppes are pleaſaunt vnto kings, and them that ſpeaketh * the truth ſhal be ſaue. * or, ryght thynges.

14 The kinges diſpleaſure is a meſſenger of death: but a wiſe man wil pacifie it. C

15 The

15 The cheareful countenance of the king, is lyfe: and his louing fauour is as a cloude of the latter rayne.

Pro.8.a. 16 To haue wisdome in possession, is better then to haue golde: and to geat vnderstanding, is rather to be chosen then to haue syluer.

17 The path of the ryghteous is to eschewe euyl, and who so looketh wel to his wayes, keepeth his owne soule.

18 Pryde goeth before destruction, and an hygh mynde before the fal.

19 Better it is to be of humble mynde with the lowly, then to diuide the spoyles with the proude.

Psalm.2.b. 20 He that handeleth a matter wysely, obteyneth good: and blessed is he that putteth his trust in the Lorde.

D 21 Who so is wyse in hart, shalbe called prudent: and the sweetenesse of his lippes encreaseth learnyng.

22 Understanding is a wel of life vnto him that hath it: as for the chastenyng of fooles, it is but foolishnesse.

23 A wyse hart ordereth his mouth wysely, and ministreth learnyng vnto his lyppes.

24 Fayre woordes are an hony combe, a refreashyng of the mynde, and health of the bones.

Pro.14.d. Deut.12.a. Esai.55.b. 25 There is a way that menne thynke to be right: but the ende therof leadeth vnto death.

* or, the labouryng soule trauaileth for it selfe: for his mouth constrayneth him vnto it. 26 * A troublous soule disquieteth her self, for her owne mouth hath brought her therto.

27 An vngodly person stirreth vp euyl, and in his lippes he is an hot burnyng fyre.

28 A frowarde body causeth stryfe: and he that is a blabbe of his tongue, maketh diuision among princes.

E 29 A wicked man beguileth his neighbour, and leadeth him into the way that is not good:

30 He shutteth his eyes to deuise mischeefe, and mooueth his lyppes to bryng euyl to passe.

31 Age is a crowne of woorshyppe, yf it be founde in the way of ryghteousnesse.

32 A patient man is better then one strong: & he that can rule him selfe, is more woorthy then he that wynneth a citie.

33 The lottes are cast into the lappe: but the ordering therof standeth al in the Lord.

The.xvii.Chapter.

A 1 BEtter is a drye morsel with quietnesse, then a house ful of satte offeryng with stryfe.

Eccle.10.d. 2 A discreete seruant shal haue rule ouer a lewde sonne, and * shal haue heritage with the brethren.

* or, and shal diuide the heritage among the brethren.

3 As syluer is tryed in the fire, and golde in the furnace: so dooth the Lorde proue the hartes.

Sapie.3.a. 1.Pet.1.b. 4 A wicked body geueth heede to false lyppes: and a lyer geueth care to a deceiteful tongue.

Pro.14.d. Job.31.c. 5 Who so scorneth the poore, blasphemeth his maker: and he that is glad at (another mans) hurt, shal not be vnpunished.

6 Chylders chyldren are a crowne of the aged: and the fathers are the honour of the chyldren.

7 Speache of aucthoritie becommeth not a foole: muche lesse a lyeing mouth then beseemeth a prince.

8 A gift is as a precious stone vnto him that hath it: but vnto whom so euer it (a) turneth, it maketh hym vnwyse.

(a) Giftes blindeth the eyes of the wise, and peruerteth the words of the righteous.

9 Who so coureth a fault, procureth loue: but he that discloseth it, diuideth very freendes.

10 One reproofe more feareth a wyse man, then an hundred strypes dooth a foole.

Deut.16.d. 1.Sa.12.c. 11 A seditious person seeketh mischeefe, and a cruel messenger shalbe sent agaynst hym.

12 It were better to meete a shee beare, robbed of her whelpes, then a foole (rustyng) in his foolishnesse.

Roma.12.b 1.Thes.5.b. 13 Who so rewardeth euyl for good, euyl shal not departe from his house.

C 14 The beginning of strife is as whē a man maketh an issue for water: therefore leaue of before the contention be medled with.

15 The Lorde hateth as wel him that iustifieth the vngodly, as hym that condemneth the innocent.

16 Whereto hath a foole treasure in his hande to buye wysedome, seeyng he hath no mynde thereto?

17 He is a freend that alway loueth, and in aduersitie a man shal knowe who is his brother.

Pro.11.a. 18 Who so promiseth by the hande, and is suretie for his neighbour, he is a foole.

19 He that delighteth in sinne, loueth strife: and who so setteth his doore to hygh, seeketh destruction.

20 Who so hath a froward hart, obteineth no good: and he that hath a double tongue, shal fal into mischeefe.

21 He that begetteth a foole, begetteth his sorowe: and the father of a foole can haue no ioy.

Pro.12.d. 22 A mery hart * maketh a lusty age: but a sorowful mynd dryeth vp the bones.

* or, causeth good health.

23 The vngodly taketh gyftes (b) out of the bosome, to wrest the wayes of iudgement.

(b) That is, priuily.

24 Wisedome

Eccleſi.2.c. 24 Wyſedome (ſhyneth) in the face of hym that hath vnderſtandyng: but the eyes of fooles wander thꝛoughout al landes.

Pꝛo.19.b. 25 An vndiſcreete ſonne is a greefe vnto his father, and * an heauineſſe vnto his mother.

* oꝛ, a bytterneſſe to her that bare hym.

26 Certaynely to condemne the iuſt, is not good: noꝛ to ſtryke the gouernours whiche iudge ryghtly.

Iob.1.d. 27 A wyſe man vſeth fewe wooꝛdes, and a man of vnderſtanding is of a * patient ſpirite.

* oꝛ, colde. Iob.13.a. 28 Yea, a very foole when he holdeth his tongue, is counted wyſe: and he that ſtoppeth his lyppes, is eſteemed pꝛudent.

The.xviii.Chapter.

A 1 WHo ſo hath an earneſt deſyꝛe (to wyſedome) he wyl ſequeſter hym ſelfe to ſeeke it, and occupie him ſelfe in al ſtedfaſtneſſe and ſounde doctrine.

2 A foole hath no delyght in vnderſtanding: but onely to vtter the fancies of his owne hart.

3 When the vngodly commeth, then commeth alſo diſdayne: and with the diſhoneſt perſon commeth ſhame and diſhonour.

4 The wooꝛdes of a (wyſe) mans mouth, are like deepe waters: and the wel of wyſedome is a ful ſtreame.

Pꝛo.23.c. 5 It is not good to regarde the perſon of the vngodly, to ouerthꝛowe the ryghteous in iudgement.

6 A fooles lyppes comme with bꝛawlyng, and his mouth pꝛouoketh vnto ſtrypes.

B 7 A fooles mouth is his owne deſtruction, and his lyppes are the ſnare foꝛ his owne ſoule.

* oꝛ, of a tale bearer. 8 The wooꝛdes * of a ſlanderer are very woundes, and goe thꝛough the innermoſte partes of the body.

9 Who ſo is ſlouthful in his labour, is the bꝛother of hym that is a waſter.

10 The name of the Loꝛd is a ſtrong caſtle, the ryghteous runneth vnto it, and is in ſafegarde.

11 The riche mans goodes are his ſtrong citie, and as an hygh wal in his owne conceite.

12 Before deſtruction, the hart of a man is pꝛoude: and before honour goeth humilitie.

Eccleſi.11.b 13 He that geueth ſentence in a matter, before he heare it, the ſame to him is follie and ſhame.

C 14 A good ſtomacke beareth out ſickneſſe: but the mind being ſicke, who ſhal heale it?

15 A wyſe hart poſſeſſeth knowledge, and a pꝛudent eare ſeeketh vnderſtandyng.

16 A mans gyfte maketh an open way to bꝛyng hym before great menne.

17 The righteous declareth his owne cauſe fyꝛſt hym ſelf, and his neyghbour commeth and tryeth hym.

18 The lot cauſeth variance to ceaſſe, and parteth the myghty aſunder.

19 Bꝛethꝛen beyng at variance, are harder to be wonne then a ſtrong citie, and thꝛyr contentions are lyke the barre of a caſtle.

20 A mans belly ſhal be ſatiſfied with the fruite of his owne mouth, and with the encreaſe of his lyppes ſhal he be filled.

21 Death & lyfe are in the * inſtrument of the tongue, and they that loue it, ſhal eate the fruite thereof. D

* oꝛ, power

22 Who ſo fyndeth a wyfe, fyndeth a good thyng: and receiueth fauour of the Loꝛde. Pꝛo.24.c.

23 The pooꝛe pꝛayeth meekly: but the riche geueth a rough anſwere.

24 A man that wyl haue freendes, muſt ſhewe hym ſelf freendly: and there is a freend whiche is nearer then a bꝛother.

The.xix.Chapter.

1 BEtter is the pooꝛe that lyueth godly, then he that abuſeth his lyppes, and is a foole. A Pꝛo.28.a.

2 The deſyꝛe without diſcretiō is not good: but (as) a man whieh haſteth with his feete offendeth.

3 The fooliſhneſſe of man peruerteth his way: and his harte fretteth agaynſt the Loꝛde.

4 Riches maketh many freendes: but the pooꝛe is ſeparated from his neyghbour.

5 A falſe witneſſe ſhal not be vnpouniſhed: and he that ſpeaketh lyes ſhal not eſcape.

6 * The multitude hangeth vppon great menne: and euery man fauoureth him that geueth rewardes. Deut.19.a. * oꝛ, liberal menne ſhal wante no freendes. B

7 Al the bꝛethꝛen of the pooꝛe doo hate him, yea, his owne freendes withdꝛawe themſelues from hym: and he that geueth credence to wooꝛdes, getteth nothyng.

8 He that is wyſe, loueth his owne ſoule, and keepeth vnderſtandyng, that he may pꝛoſper.

9 A falſe witneſſe ſhal not be vnpouniſhed: and he that ſpeaketh lyes ſhal periſhe.

10 Pleaſure is not ſeemely foꝛ a foole: much leſſe foꝛ a bondman to haue rule of pꝛinces.

11 A wyſe man can put of diſpleaſure, and it is his honour to let ſome faultes paſſe.

12 The kynges diſpleaſure is lyke the roaryng of a Lyon, but his fauour is lyke the deawe vpon the graſſe. Pꝛo.28.b. Pſal.133.a. Pꝛo.17.b.

13 An vndiſcreete ſonne is the heauineſſe of his father, and a bꝛawlyng wyfe is like the toppe of an houſe, wherethꝛough it is euer Pꝛo.17.b.

dꝛopping.

droppyng.

C 14 House and riches may a man haue by the
Pro.18.d. heritage of his elders: but a discrete woman is the gyft of the Lorde.

15 Slouthfulnesse bryngeth sleepe, and a soule accustomed with craft, shall suffer hunger.

16 Who so keepeth the commaundement, keepeth his owne soule: but he that regardeth not his wayes, shal dye.

17 He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, * it shalbe payde hym agayne.

* or, he wyl pay hym agayne. 18 Chasten thy sonne whyle there is hope: and let not thy soule spare for his crying.

19 A man of great wrath shal suffer punishment: and though thou (once) deliuer him, thou must do it agayne.

20 O geue eare vnto good counsayle, & be content to be refourmed, that thou mayest be wise in thy latter dayes.

D 21 There are many deuises in a mans hart:
Pro.16.b. nenertheless, the counsayle of the Lorde shal stande.

22 It is a mans worshipp to do good: and a poore man is better then a lyer.

23 The feare of the Lorde (bringeth a man) to lyse: and he shal rest the whole nyght in plenteousnesse without visitation of any
* or, euyl. * plague.

Pro.26.b. 24 A slouthful man shutteth his hande into his bosome, and wyl not take payne to put it to his mouth.

Pro. 21.a. 25 If thou smitest a scorneful person, the ignorant shal take better herde: and if thou reprouest one that hath vnderstanding, he wyl be the wyser.

* or, robbeth. 26 He that * hurteth his father, or shutteth out his mother, is a shameful and an vnworthie sonne.

27 My sonne, heare no more the doctrine that leadeth thee vnto errours from the wordes of vnderstandyng.

* or, conueyeth. 28 A wicked witnesse mocketh iudgement: and the mouth of the vngodly * deuoureth wickednesse.

29 Judgements are ordeyned for the scornful, and stripes for fooles backes.

The .xx. Chapeer.

A 1 WIne maketh a man to be scornefull, and strong drinke causeth a man to be vnquiet: * who so delyteth therein, shal not be wise.

* or, who so is deceiued by it.

2 The feare of the king is as the roaring of a Lion, who so prouoketh him to anger, * offendeth agayn̄st his owne soule.

* or, sinneth.

3 It is a mans honour to kepe him selfe from stryfe: but euery foole wil be medlyng.

4 A slouthful body wil not go to plowe for colde of the winter: therefore shal he begge in sommer, and haue nothyng.

5 Counsell in the hart of man is lyke deepe water: but a man of vnderstandyng wyl drawe it out.

6 Many there be that would be called good doers: but where shal one fynde a faythful man?

7 The children of the iust man which walketh vprightly, shalbe blessed after hym. B Psal. 157.f.

8 A king that sitteth in the throne of iudgement, chaseth away all euyll with his looke.

9 Who can say, I haue made my hart cleane, I am pure from (my) sinne? 1.Kin.8.c.

10 Two manner of weightes, or two manner of measures, both these are abomination vnto the Lorde.

11 A childe is knowen by his conuersation, whether his workes be pure and ryght.

12 The eare to heare, the eye to see, the Lord hath made them both.

13 Loue not sleepe, lest thou come vnto pouertie: but open thyne eyes, that thou mayest haue bread yenough.

14 It is nought, it is nought (sayth he that buyeth) but when he commeth to his owne C
house, then he boasteth (of his penyworth.)

15 There is golde, and a multitude of pre- Pro.9.a.
cious stones: but the lippes of knowledge and.27.b.
are a precious iewel.

16 Take his garment that is suretie for a straunger: and take a pledge of him for the vnknowen sake.

17 A man lyketh the bread that is gotten with deceipt: but at the last his mouth shalbe fylled with grauel.

18 Through counsel the thynges that men deuise are strong: and with good aduise take warre in hande.

19 The craftie deceiptful bewrayeth secrete counsayle: therfore meddle not with them that flattereth with his lyppes.

20 Who so curseth his father and mother, Exod. 21.c.
his lyght shalbe put out in the deapth of Leuit. 20.b
darkenesse.

21 The heritage that commeth hastily at D
the first, shal not be blessed at the ende. Deut.37.c

22 Say not thou, I wyl recompence euyl: 2.Sa. 15.a.
but put thy trust in the Lorde, and he shal Mat.5.e.
deliuer thee. Rom.12.e.

23 Diuers weightes are an abomination Pro.24.d.
vnto the Lorde, and a false ballaunce is not Iere.10.d.
good.

24 The Lorde ordereth euery mans goynges: howe can a man then vnderstande his owne way?

25 It is a snare for a man to deuoure that whiche is holy, and after the vow to make 1.Sam.15.c
inquirie.

26 A wise

26 A wise king dispearseth the vngodly, and bryngeth the wheele ouer them.
27 The lanterne of the Lorde is the breath of man, searchyng al the inwarde partes of the body.
Pro.19.b. 28 Mercie and trueth preserueth the kyng, and with louing kyndnesse his seate is holden vp.
29 The strength of young men is their worshyp, and a gray head is an honour vnto the aged.
30 Blewe woundes driue away euyl, and stripes in the inwarde partes of the body.

The xxi. Chapter.

A 1 The kinges hart is in the hande of the Lorde lyke as the riuers of water, he may turne it whithersoeuer he wyl.
2.Reg.1.c.
2 Euery mans way seemeth ryght in his owne eyes: but the Lorde pondereth the hart.
Wiche.6.b. 3 To do righteousnesse and iudgement, is more acceptable to the Lord then sacrifice.
4 An high looke, a proude hart, * and the plowing of the vngodly, is sinne.
* or, and the lyght of the wicked, or, the workes of the vngodlye.
5 The deuises of one that is diligent, bring plenteousnesse: but he that is vnadused, commeth vnto pouertie.
6 To hoorde vp richesse with a deceiptful tongue, is vanitie tossed to and fro of them that seeke death.
B 7 The robberies of the vngodly shalbe their owne destruction: for they wyl not do the thing that is right.
8 The way of the vngodly is frowarde and straunge: but of the pure man his worke is right.
Pro.25.d. 9 It is better to dwel in a corner on the house toppe, then with a brawlyng woman in a wide house.
10 The soule of the vngodly wisheth euyl, and his neighbour findeth no fauour in his eyes.
Pro.19.d. 11 When the scorneful is punished, the ignoraunt take the better heede: and when the wise is instructed, he wyl receiue vnderstanding.
12 The righteous man wisely considereth the house of the wicked, & for their wickednesse (God) ouerthroweth the vngodly.
Mat.18.d. 13 Whoso stoppeth his eares at the crying of the poore, he shal crye him selfe, and not be hearde.
C 14 A priuie rewarde pacifieth displeasure: and a gyft in the bosome (stilleth) furiousnesse.
15 The iust deliteth in doyng the thing that is ryght: but destruction shalbe to the workers of wickednesse.
16 The man that wandreth out of the way of wisdome, shal remayne in the congregation of the dead.
17 * He that hath pleasure in bankets shalbe a poore man: & whoso deliteth in wine and * delicates, shal not be riche.
* or, a man that loueth pleasure shalbe poore
* or, oyle. Eccle.25.c.
18 The vngodly shalbe a raunsome for the righteous: and the wycked for the iust.
19 It is better to dwel in the wildernesse, then with a chiding and an angry woman.
20 In a wise mans house there is great treasure and oyle: but a foolishe body spendeth vp al.
21 Who so followeth righteousnesse and mercie, findeth both life, righteousnesse, and honour. D
22 A wise man scaleth the citie of the mightie, and ouerthroweth the strength wherein they trusted.
23 Who so kepeth his mouth & his tongue, the same kepeth his soule from troubles. Pro.12.b.
24 He that is proude and arrogant, is called a scorner, whiche in his wrath worketh presumptuously.
25 The desyre of the slouthful killeth hym: for his handes wyl not labour.
26 He coueteth greedily al day long: but the righteous geueth and spareth not.
27 The sacrifice of the vngodly is abomination: * howe muche more when they offer the thing that is gotten with wickednesse?
* or, howe much more when it is offred with an euyll mynde. Pro.19.a. and. 46.b. Psal.33.c.
28 A false witnesse shal perishe: but (a good) man speaketh constantly that he hath heard.
29 An vngodly man hardeneth his face: but the iust reformeth his owne way.
30 There is no wisdome, there is no vnderstandyng, there is no counsell agaynst the Lorde.
31 The horse is prepared agaynst the day of battayle: * but the Lorde geueth victorie.
* or, safetie is of the Lorde.

The. xxii. Chapter.

1 A Good name is more to be desyred then great riches: and louing fauour (is better) then syluer and golde. A Eccle.43.b Eccle.7.a.
2 The riche and poore meete togeather: the Lorde is the maker of them all.
3 A wyse man seeth the plague, and hydeth him selfe: but the foolishe go on styl, and are pounished.
4 By humilitie and the feare of the Lord, (commeth) riches, honour and lyfe.
5 Thornes and snares are in the way of the frowarde: but he that doth kepe his soule, wyl flee farre from them.
6 Teache a childe what way he should go: for he shal not leaue it when he is olde.
7 The riche ruleth the poore, and the borower is seruaunt to the lender. B

8 He that loweth wickednesse, shal reape wickednesse: and the rod of his anger shal fayle.
9 He that hath a bountiful eye, shalbe blessed: for he geueth of his bread to the poore. Eccle.31.d.
10 Cast out the scorneful man, and so shal strife goe out with him: yea variance and slander shal cease.
11 Who so loueth cleannesse of hart, for the grace of his lyppes the kyng shalbe his freende.
12 The eyes of the Lorde preserue knowledge: and he ouerthroweth the woordes of the transgressour.
Pro.23.c 13 The slothful body sayth there is a Lion without, I myght be slayne in the streete.
C 14 The mouth of strange women is a deepe pit: wherein he falleth that the Lorde is angry withal.
15 Foolishnesse is bounde in the hart of the chylde: and the rod of correction shal driue it away.
16 Who so doth a poore man wrong, to increase his owne (ryches) & geueth vnto the ryche, at the last commeth to pouertie hym selfe.
17 Bowe downe thyne eare, and heare the woordes of the wyse, apply thy minde vnto my doctrine:
18 For it is a pleasant thyng yf thou keepe them in thyne hart, and order them in thy lyppes:
19 That thou mayest put thy trust in the Lorde, I haue shewed thee this day * the thyng that thou knowest.
* or, thou therefore take heede.
20 Haue not I warned thee * very oft with counsayle and learnyng,
* or, thee tymes.
21 That I myght make thee knowe the trueth, that thou with the veritie myghtest answeare them that sende vnto thee?
D
22 Robbe not the poore, because he is poore: and oppresse not the simple in iudgement:
23 For the Lord him self wyl defende their cause, and do violence vnto them that haue vsed violence.
24 Make no freendship with an angry wylful man, and walke not with the furious:
Pro.6.a and.11.b. 25 Lest thou learne his wayes, and receiue hurt to thy soule.
26 Be not thou one of them that binde their hande vpon promise, and are suretie for * wayghtie causes:
* or, dettes
* or, why causest thou him to take. 27 For if thou hast nothyng to pay, * they shal take away thy bed from vnder thee.
28 Thou shalt not remoue the antient land marke, whiche thy fore elders haue set.
Pro.23.a Deut.27.c 29 Seest thou not that they whiche be diligent in their businesse stand before kinges, and not among the simple people?

The .xxiii. Chapter.

1 WHEN thou sittest to eate with a noble man, consyder diligently what is set before thee. A
2 Measure thyne appetite if it be greedyly set. Iere.17.b Eccle.27.a
3 Be not desyrous of his dayntie meates, for meate beguileth and deceiueth.
4 Take not ouer great trauaile to be riche, beware of suche a purpose.
5 Wylt thou set thyne eyes vpon the thyng whiche * sodaynly vanisheth away: For (ryches) make them selues wynges lyke an Egle, and fleeth into the ayre. 1.Tim.6. * or, is nothyng.
6 Eate thou not the bread of him that hath an (a) euyl eye: neyther desyre thou his dayntie meate. (a) Meaning, the enuious & couetous menne.
7 For as though he thought it in his hart, he saith, eate and drynke: where as his hart is not with thee. B
8 The morsels that thou hast eaten shalt thou parbreake, and loose those sweete woordes.
9 Tel nothyng into the eares of a foole: for he wyl despise the wisdome of thy woordes. Pro.12.b Deut.27.c
10 Remoue not the olde lande marke, and comme not within the feelde of the fatherlesse.
11 For their redeemer is mightie, euen he shal defende their cause agaynst thee. Pro.13.b Eccle.30.
12 Apply thyne hart vnto correction, and thyne eares to the woordes of knowledge.
13 Withhold not correction from the child: for if thou beatest hym with the rodde, he shal not dye therof:
14 If thou smite him with the rodde, thou shalt deliuer his soule from (b) hel. C (b) From destruction.
15 My sonne yf thyne hart receiue wysdome, my hart also shal reioyce:
16 Yea my raynes shalbe very glad, yf thy lippes speake the thing that is ryght. Pro.24.a
17 Let not thyne hart be ielous to folowe sinners, but keepe thee styl in the feare of the Lorde all the day long:
18 For verely there is an * ende, and thy pacient abydyng shal not be cut of. * or, a rewarde.
19 My sonne geue eare and be wyse, and set strayght thyne hart in the way (of the Lorde.)
20 Keepe not company with wine bibbers, and riotous eaters of fleashe: Pro.21.c
21 For suche as be drunkardes and riotours shal comme to pouertie: and he that is geuen to much sleepe, shal goe with a ragged coate. D
22 Geue care vnto thy father that begate thee, and despise not thy mother when she is olde.
23 Purchase trueth, wysedome, nurture, and vnderstandyng, and sel them not.

24 The father of the righteous shal greatly reioyce: and he that begetteth a wyse chylde, shal haue ioy of hym.
25 (Doo so that) thy father and mother may be glad of thee, and that she that bare thee may reioyce.
26 My sonne geue me thyne hart, and let thyne eyes haue pleasure in my wayes:
Prou.22.b. 27 For an whoore is a deepe graue, and a strange woman is a narowe pit.
℣ 28 She lyeth in wayte as for a pray, and increaseth the transgressours amongst men.
29 Who hath wo? who hath sorowe? who hath strife? who hath * brawling? and who hath woundes without a cause?
* or, murmuring.
30 Who hath red eyes? euen they that be euer at the wine, and seeke excesse.
31 Looke not thou vpon the wyne howe red it is, and what a colour it geueth in the glasse:
32 It goeth downe sweetely, but at the last it byteth lyke a serpent, and stingeth lyke an adder.
* Somme reade, strãge visions. 33 Thyne eyes shal beholde * strange women, & thyne hart shal vtter lewde thinges:
34 Yea thou shalt be as though thou layest in the middest of the sea, or sleepest vpõ the top of the mast of a ship.
35 They haue beaten me (shalt thou say) and I was not sicke, they haue stricken me, and I felt it not, when I am wel wakened, I wyl goe to the drinke agayne.

The.xxiiii. Chapter.

Prou.23.b. ℵ 1 BE not thou enuious to folowe wicked menne, and desyre not to be among them:
2 For their hart imagineth to do hurt, and their lyppes talke mischeefe.
* or, stablished. 3 Through wysedome is an house buylded, and with vnderstandyng is it * set vp:
4 Through discretion shal the chambers be fylled with al costlye and pleasant ryches.
5 A wyse man is (euer) strong: yea a man of vnderstandyng increaseth strength:
6 For with discretion must warres be taken in hande: and where as are many that can geue counsel, there is health.
ℶ 7 Wysedome is to hygh a thyng for a foole: for he dare not open his mouth in the gate.
8 He that imagineth mischeefe, may wel be called an vngracious person.
9 The wicked thought of the foolishe is sinne: and the scorneful is an abomination vnto menne.
(a) Aduersitie doth trye a man what he is. 10 (a) If thou be faynt in the day of aduersitie, thy strength is smal.
11 Deliuer thẽ that are drawen vnto death, and cease not to preserue them that are led to be slayne:
12 If thou wylt say, beholde I knewe not of it: dooth not he that pondereth the hart consyder it? And he that keepeth thy soule, knoweth he it not? Shal not he also recompence euerye man accordyng to his woorkes?
13 My sonne eate thou hony, because it is good, and the hony combe, for it is sweete vnto thy mouth:
14 So (sweete) shal the knowledge of wisedome be vnto thy soule when thou hast founde it: and there shalbe hope, and thy hope shal not be cut of. ℭ
15 Lay no priuie wayte (O wicked man) agaynst the house of the righteous, & spoyle not his resting place.
16 For a iust man falleth seuen tymes, and ryseth vp agayne: but the vngodly fal into mischeefe. Psal.37.a
17 Reioyce not thou at the fal of thyne enimie, and let not thyne hart be glad when he stumbleth: Prou.17.a
18 Lest the Lord when he seeth it be angry, and turne his wrath from hym (vnto thee.)
19 Fret not thee selfe because of the malitious, neyther be enuious at the wicked:
20 For there shalbe no ende (of plagues) to the wicked (man,) and the * candle of the vngodly shalbe put out. * or, reward. Iob.21.b
21 My sonne feare thou the Lorde and the kyng, and keepe no company with them that slyde backe (from his feare:) Prou.20.a ℧
22 For their destruction shal ryse sodaynly: and who knoweth the aduersitie that may comme * from them both? * or, of them both.

These are also the sayeinges of the wyse. Prou.18.

23 It is not good to haue respect of any person in iudgement.
24 He that sayth to the vngodly, Thou art ryghteous: hym shal the people curse, yea the comminaltie shal abhorre him.
25 But they that rebuke (the vngodly) in them doth God delite, and a riche blessing shal comme vpon them.
26 Euery man shal kisse his lippes that geueth a good answeare.
27 Make redy thy woorke that is without, and looke wel vnto that whiche thou hast in the feelde: and then buylde thyne house.
28 Be not a false witnesse against thy neighbour, and speake no falsehood with thy lyppes. ℭ
29 Say not, I wyl handle hym euen as he hath dealt with me: and wyl rewarde * euery man accordyng to his deedes. * or, the man.
30 I went by the feelde of the slouthful, and

and by the vineyarde of the foolishe man:
31 And lo, it was al couered with nettles, and stoode ful of thornes, and the stone wal was broken downe.
Prou. 12.b. 32 This I sawe, and considered it wel: I looked vpon it, and tooke it for a warnyng.
Prou. 6.a. 33 Yea sleepe on still (I say) a litle, slumber a litle, folde thy handes togeather yet a litle:
34 So shal pouertie comme vnto thee as one that trauaileth by the way, and necessitie like a weaponed man.

The .xxv. Chapter.

These are also parables of Solomon, whiche the men of Hezekia king of Iuda copied out.

A 1 IT is the glory of God to keepe a thing secrete: but the kings honour is to search out a thing:
2 The heauen is high, the earth is deepe: and the kinges hart is vnsearcheable.
3 Take the drosse from the siluer, and there shalbe a vessel for the fyner.
4 Take away the vngodly from the kyng: and his seate shalbe stablished with ryghteousnesse.
* or, stande not in. 5 Put not forth thee selfe in the presence of the king, and * preasse not into the place of great men:
Luke. 14.b. 6 For better is it that it be saide vnto thee, Comme vp hyther: then thou to be put lower in the presence of the prince whom thou seest with thyne eyes.
Eccle. 8.b. Matth. 5.c. 7 Be not * hastie to goe to lawe: lest haply thou knowest not what to doo when thy neighbour hath confounded thee.
* or, be not hastie to strine. 8 Handle thy matter with thy neighbour him selfe, and discouer not thy secrete to another:
B 9 Lest he that heareth it put thee to shame, and thy infamie doo not ceasse.
10 A worde spoken in due season, is like apples of golde in a grauen worke of siluer.
11 Who so reprooueth a wyse man that hath an obedient eare, is as a golden earing, and an ornament of fyne gold.
12 As the colde of snowe in the time of harueste: so is a faithful messenger to them that sende him, for he refreasheth his maisters minde.
13 Who so maketh great boastes * and geueth nothing, is like cloudes and wynde without raine.
* or, of falsse liberalitie. 14 With patience is a prince pacifyed, and with a soft tongue is * rigorousnesse broken.
C 15 If thou fyndest hony, eate so muche as is sufficient for thee: lest thou be ouer ful, and barbreake it out againe.
* or, bones are. Prou. 15.a. Gene. 32.a. 1.Sa. 25.c. 16 Withdrawe thy foote from thy neyghbours house: lest he be weery of thee, and so hate thee.
17 Who so beareth falsse witnesse agaynst his neighbour, he is * a very club, a sworde, and a sharpe arrowe.
* or, a maule. 18 The confydence that is put in an vnfaithful man in time of trouble, is like a broken tooth, and a slyding foote.
* or, salte-peter, or sope, or nitre. 19 Who so taketh away a mans garment in the colde weather, is * lyke vineger vpon lime, or like him that syngeth songes to an heauy hart.
20 If thyne enimie hunger, feede him, yf he thyrste, geue him drinke:
21 For so shalt thou heape coles of fyre vpon his head, and the Lorde shal rewarde thee.
D 22 The northwinde driueth away the raine: euen so doth an angry countenance a backbyters tongue.
Prou. 21.b. 23 It is better to syt in a corner vppon the house toppe, then with a brawling woman in a wyde house.
24 Good newes from a strange countrey, are as colde water to a thirstie soule.
25 A righteous man falling downe before the vngodly, is like a troubled well, and a spring that is corrupted.
26 As it is not good to eate to much honie, so curiously to searche the glory of heauenly thinges, is not commendable.
27 He that can not rule * him selfe, is lyke a citie whiche is broken downe and hath no walles.
* or, his spirite.

The .xxvi. Chapter.

A 1 LYke as smoke is (not meete) in somer and raine in haruest: euen so is worshyp vnseemely for a foole.
2 As the birde and the swalowe take theyr flyght to flee here and there: so the curse that is geuen in vayne, shal not lyght vpon a man.
Psal. 32.b. 3 Vnto the horse belongeth a whip, to the asse a bridle: and a rod to the fooles backe.
4 Geue not the foole an answeare after his foolishnesse, lest thou becomme lyke vnto hym.
5 But make the foole an answeare to his foolishnesse, lest he be wyse in his owne conceipt.
6 (As he that) cutteth of (his messengers) feete endamageth him selfe: so doth he that committeth a message to a foole.
7 Like as in a lame man his legges are not equall: euen so is a parable in a fooles mouth.
8 He that setteth a foole in high dignitie, that is euen as yf a man would bynde a * stone in a slyng.
* or, would hyde a precious stone in an heape so of stones.
9 As is a thorne in the hand of a dronkard:

so is a parable in a fooles mouth.

10 The mighty that fourmed al thinges, rewardeth the fooles and transgressours.

11 Like as the dogge turneth agayne to his owne vomite: euen so a foole beginneth his foolishnesse agayne afreshe.

1.Pet.3.d.

12 If thou seest a man that is wyse in his owne conceipt: there is more hope in a foole then in him.

Prou.22.d.

13 The slouthful sayth, There is a Lion in the way, and a Lion in the middest of the stretes.

C

14 Like as the dooze turneth about vpon the hynges: euen so doth the slouthful walter him selfe in his bedde.

Prou.19.c.

15 The slouthful body * thrusteth his hande into his bosome, and it greeueth him to put it agayne to his mouth.

* or, hydeth

16 The sluggarde thinketh him selfe wyser then seuen men * that sitte and teache.

* or, that can render a reason.

17 Who so goeth by and medleth with other mens strife: he is like one that taketh a dogge by the eares.

18 As he that sayneth him selfe mad, casteth fyrebrandes, deadly arrowes and dartes:

19 So doth a dissembler with his neighbour, and sayth, Am not I in spoꝛt?

20 Where no wood is, there the fyre goeth out: euen so where the talebearer is taken away, there the strife ceasseth.

Eccle.23.b

21 As coles kindle heate, and wood the fyre: euen so doth * a brawlyng felowe stirre vp variaunce.

D

* or, a contentious.

22 A talebearers woꝛds are like * men that strike with hammers, and they pearse the inwarde partes of the body.

* or, as flat-tringes.

23 Burnyng lippes and a wicked hart, are like a potsharde couered with siluer dꝛosse.

24 An enimie wil dissemble with his lippes, and layeth vp deceipt in his hart.

25 But when he speaketh fayze, beleeue him not: foꝛ there are * seuen abominations in his hart.

* or, many.

26 Hatred may be couered by deceipt: but the malice thereof shalbe shewed befoꝛe the whole congregation.

Eccle.10.b. Eccle.28.b.

27 Who so diggeth vp a pit, shal fal therein: and he that rolleth vp a stone, it wyll returne vpon him.

28 A lying tongue hateth the afflicted: and a flattering mouth woꝛketh mischeefe.

The.xxvii.Chapter.

a

Luke.12.c. Ezech.18.a. Iames.4.b.

1 MAke not thy boast of to moꝛowe: foꝛ thou knowest not what a day may bꝛyng fooꝛth.

2 Let another man pꝛaise thee, and not thine owne mouth, yea other folkes, and not thyne owne lippes.

3 The stone is heauy, and the sand waighty: but a fooles wꝛath is heauier then them both.

4 Wꝛath is a cruel thing, and furiousnesse is a very tempest: but who is able to abide enuie?

5 Open rebuke is better then secrete loue.

6 Faythful are the woundes of a louer: but the kisses of an enimie are * cruel.

* or, deceiptful.

B

7 He that is ful abhoꝛreth an hony combe: but vnto him that is hungry, euery * sowꝛ thyng is sweete.

* or, bitter.

8 He that oft times flitteth, is like a bꝛyde that foꝛsaketh her nest.

9 Baulme & sweete incense make the harte meery: so sweete is that freende that geueth counsel from the hart.

10 Thyne owne freende and thy fathers freende see thou foꝛsake not, and goe not into thy bꝛothers house in time of thy tꝛouble: foꝛ better is a * freende at hande, then a bꝛother farre of.

* or, neighbour.

11 My sonne be wyse, and make me a glad hart, that I may make answeare vnto my rebukers.

12 A wyse man seeing the plague, wyl hyde hym selfe: as foꝛ fooles they goe on stil and suffer harme.

Prou.22.

13 Take his garment that is suretie foꝛ a stranger, and take a pledge of him foꝛ the vnknowen sake.

Prou.10.c.

14 * He that is to hasty to pꝛayse his neyghbour aboue measure, shalbe taken as one that geueth him an euyl repoꝛt.

C

* or, he that prayseth his freend with a loude voyce rysyng early in the moꝛnyng: it shalbe counted to him as a dispꝛayse.

15 A bꝛawling woman and the roofe of the house dꝛopping in a raynie day, may wel be compared togeather.

16 He that stilleth her, stilleth the wind, and stoppeth the smell of the oyntment in his hande.

17 Lyke as one iron whetteth another, so doth one man * comfoꝛt another.

* or, sharpe the countenaunce of another.

18 Who so keepeth his fygge tree, shall eate the fruites thereof: so he that wayteth vpon his maister, shal comme to honour.

Eccle.1.a. Eccle.14.a. and.17.c.

19 Like as in one water there appeare diuers faces: euen so diuers men haue diuers hartes.

20 Hel and destruction are neuer full: euen so the eyes of men can neuer be satisfyed.

21 As is the fyning pot foꝛ the siluer, and the furnace foꝛ golde: so is a man tryed by the mouth of him that pꝛayseth him.

22 Though thou shouldest bꝛay a foole with a pestel in a moꝛter like firmentie corner yet wyl not his foolishnesse goe from him.

D

23 Be thou diligent to knowe the state of thy catayle thee selfe, and looke well to thy flockes.

24 Foꝛ riches abydeth not alway, and the crowne

crowne endureth not for euer.
25 The hay groweth, the grasse commeth vp, and hearbes are geathered in the mountaynes.
26 The lambes shal clothe thee, and for the goates thou shalt haue money to thy husbandrie.
27 Thou shalt haue goates milke ynough to feede thee, to vpholde thy housholde, and to sustayne thy maydens.

The .xxviii. Chapter.

Q 1 THE vngodly fleeth when no man pursueth hym: but the righteous are bold as a Lion. Leuit.26.c
2 For the wickednes of the land, the prince is oft changed: but through " a man of vnderstanding and wysedome, a realme endureth long. " or, menne
3 One poore man oppressing another by violence, is like a razing raine that destroyeth the " fruite. " or, foode.
4 They that forsake the lawe, prayse the vngodly: but suche as keepe the lawe, are greeued at them.
1.Cor.2.d 5 Wicked men vnderstand not iudgement: but they that seeke the Lorde vnderstande al thynges.
Prou.19.a 6 Better is the poore that walketh in his vprightnesse: then he that peruerteth his wayes, and is rythe.
B 7 Who so keepeth the lawe, is a chylde of vnderstanding: but he that is a companion of riotous menne, shameth his father. " or, feedeth glutto̅s Prou.1.b
8 He that by vsurie and vniust gaynes geathereth riches: he shal lay them in store for a man that wyl pitie the poore.
9 He that turneth away his eare from hearing ỳ lawe, his prayer shalbe abominable.
10 Who so causeth the righteous to goe astray by an euyl way, shal fal into his owne pit: but the iust shal haue good thinges in possession.
11 The ryche man thinketh him selfe to be wyse: but the poore that hath vnderstandyng " can perceiue hym wel ynough. " or, can trye hym. Eccle.10.a.
12 When ryghteous men doo reioyce, there is great glory: but when the wicked come vp, the man is tryed.
Iob.13.c Psal.32.c 1.Iohn.1.b. 13 He that hideth his sinnes shal not prosper: but who so knowledgeth them & forsaketh them, shal haue mercy.
C 14 Wel is him that standeth alway in awe: as for him that hardeneth his hart, he shal fal into mischeefe.
15 As a roaring Lion and an hungry Beare, so is an vngodly prince ouer the poore people.
16 Where the prince is without vnderstandyng, there is great oppression and wrong: but yf he hateth couetousnesse, he shal long raigne.
17 He that by violence sheddeth any mans blood, shalbe a runagate vnto his graue, and no man shalbe able to succour hym. Gen.4.b.
18 Who so leadeth an innocent lyfe, shalbe saued: but he that goeth frowarde wayes, shal once haue a fal. Prou.10.b.
19 He that tylleth his lande shal haue plenteousnesse of bread: but he that followeth idle persons, shal haue penurtie ynough. Prou.12.b Eccle.20.b
20 A faythful man shalbe fylled with blessinges: and he that maketh hast to be rych, shal not be vngiltie. 1.Tim.6.b Prou.23.a
21 To haue respect of persons (in iudgement) is not good, for that man wyl doo wrong, yea euen for a peece of bread. D
22 He that wyl be rych al to soone, hath an euyl eye: and consydereth not that pouertie shal comme vpon hym.
23 He that folowyng my precептes rebuketh a man, shal fynde more fauour at the last then he that flattereth him.
24 Who so robbeth his father and mother, and sayth it is no sinne: the same is the companion of a " destroyer. Mat.15.a. " or, of a murderer.
25 He that is of a proude stomacke stirreth vp strife: but he that putteth his trust in the Lorde, shalbe wel fedde.
26 He that trusteth in his owne hart is a foole: but he that dealeth wysely shalbe safe.
27 He that geueth vnto the poore shal not lacke: but he that hydeth his eyes from them, shal haue many a curse. 2.Cor.9.b
28 When the vngodly are comme vp, men are fayne to hyde them selues: but when they perishe, the righteous encrease. Prou.28.b

The .xxix. Chapter.

A 1 HE that is stifnecked and wyl not be refourmed, shal sodaynly be destroyed " without any helpe. " or, ỳ not be cured.
2 When the ryghteous are in authoritie the people doo reioyce: but when the wicked beare rule, the people mourne.
3 Whoso loueth wysedome, maketh his father a glad man: but he that keepeth companie with harlots, spendeth away " that he hath. Prou.5.a Luk.15.c " or, his substance.
4 With (true) iudgement the kyng stablisheth the lande: but if he be a man that oppresse the people with geatherings, he turneth it vpside downe.
5 Who so flattereth his neyghbour, layeth a net for his feete.
6 The sinne of ỳ wicked is his owne snare: but the righteous dooth sing and reioyce.
7 The ryghteous consydereth the cause of B the

the poore: but the vngodly regardeth no vnderstandyng.

8 Scorneful men bryng a citie into a snare: but wyse menne turne away wrath.

9 If a wyse man contendeth with a foole: whether he be angry or laugh, there is no rest.

10 The bloodthirstie hate the righteous: but the iust (a) seeke his soule.

(a) That is, deliuer his soule: or saue his lyfe.

11 A foole vttereth al his minde at once: but a wyse man keepeth it in tyl afterwarde.

12 If a prince delyght in lyes, al his seruantes are vngodly.

" or, vsurer

13 The poore and the " lender meete togeather, and the Lorde lyghteneth both their eyes.

C

" or, truely.

14 The seate of the kyng that " faythfully iudgeth the poore, shal cõtinue sure for euermore.

15 The rod & correction geueth wysedome: but a chylde left to his owne wyl, bringeth his mother to shame.

16 When the vngodly are multiplied, wickednesse encreaseth: but the ryghteous shal see their fal.

17 Nurture thy sonne with correction, and thou shalt be at rest: yea he shal doo thee good at thyne hart.

18 When the word of God is not preached, the people perishe: but wel is him that keepeth the lawe.

19 A (stubbourne) seruant wyl not be the better for woordes: for though he vnderstande, yet wyl he not regarde them.

20 Seest thou a man that is hasty to speake vnaduisedly? there is more hope in a foole then in hym.

D

" or, his sonne.

21 He that delicately bringeth vp his seruant from a chylde, shal make him " his maister at length.

22 An angry man stirreth vp strife, and he that beareth euyl wyl in his minde dooth muche euyl.

" or, a mans pryde shal bryng hym lowe.

23 " After pryde commeth a fal: but a lowly spirite bryngeth great worshyp.

" or, cursing.

24 Who so is partner with a theefe, hateth his owne soule: he heareth " blasphemie, and telleth it not foorth.

" or, shalbe exalted.

25 He that feareth menne shal haue a fal: but who so putteth his trust in the Lorde, " is without danger.

26 Many there be that seeke the princes fauour: but euery mans iudgement commeth from the Lorde.

27 The ryghteous abhorreth the vngodly: and the wicked hateth hym that is in the ryght way.

The .xxx. Chapter.

The pureneſſe of the woorde of God, and what we ought to require of God, with certayne woonderful thynges that are in this worlde.

THE woordes of Agur, the sonne of Iake:

A

1 And the prophecie that the same man spake vnto Ithiel, euen vnto Ithiel and Uchal.

2 SUrely I am more foolish then any man, and haue no mans vnderstanding.

3 I neuer learned wysedome, nor had knowledge of holy thinges.

4 Who hath clymed vp into heauen, and comme downe from thence? who hath holden the wynde fast in his hande? who hath geathered togeather the waters in a garment? who hath established al the endes of the worlde? what is his name, and what is his sonnes name, yf thou canst tel?

5 Euery woorde of God is pure: he is a sheelde vnto al them that put their trust in hym. Psal. 19. c

6 Put thou nothyng vnto his woordes, lest he reproue thee, and thou be founde a lyer. Deut. 13. a

7 Two thynges haue I required of thee, B denie me them not before I dye:

8 Remoue farre fro me vanitie and lyes, geue me neyther pouertie nor riches, " only graunt me a necessarie lyuyng:

" or, feede me with foode conuenient for me.

9 Lest peraduenture I beyng ful, shoulde deny thee, and say, Who is the Lord? or beyng oppressed with pouertie fal to stealing, and forsweare the name of my God. Exod. 5. a

10 Accuse not a seruant vnto his maister, lest he speake euil of thee, and thou be hurt.

11 There is a generation that curseth their father, and dooth not blesse their mother.

12 There is a generation that thinke them selues cleane, and yet is not cleansed from their filthynesse.

13 There is a generation " that hath a proude looke, and dooth cast vp their eye lyddes.

" or, whose eyes are hautie.

14 There is a generation whose teeth are as swoordes, and their chawes as knyues, to deuoure the poore from of the earth, and the needy from among menne. C

15 The horse leache hath two daughters, crying, Bring hyther, bryng hyther. There be three thynges that are neuer satisfyed, yea foure thinges sayth neuer hoe:

16 The graue, the barren wombe, and the earth that hath neuer water enough: as for fyre, it sayth neuer hoe.

17 Who so laugheth his father to scorne, and setteth his mothers commaundement at nought, the rauens of " the valley picke out his eyes: and deuoured be he of the young Egles. Exod. 20. b Deut. 27. c

" or, of the brooke.

18 There be three thinges whiche are wonderful to me, yea foure which passe my vnderstanding:
19 The way of an Eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, and the way of a man with a young woman:
20 Such is the way also of a wyfe that breaketh wedlocke, whiche wypeth her mouth (like as) when she hath eaten, and sayth, as for me I haue donne no wickednesse.
D 21 For three thinges the earth is disquieted, and the fourth may it not abide:
22 A seruant that beareth rule, a foole that is full fedde,
23 A spiteful woman when she is maryed, and an handmayd that is heire to her maistresse.
24 There be foure thinges in the earth the whiche are very litle, but in wysedome they exceede the wyse:
25 The Emmets are (but) a weake people, Pyon. 6. a. which yet gather their meate in ỹ sommer:
26 The Conies are but a feeble folke, yet make their * bozoughes among the rockes:
* oz, houses
27 The Grashoppers haue not a * guide, yet goe they foorth togeather by heapes: * oz, a king.
28 The Spider laboureth with her handes,
E and is in kinges palaces.
29 There be three thinges that goe wel, yea foure are comely in going.
30 A Lion whiche is strongest among beastes, and shunneth not at the syght of any:
31 A Greyhound strong in the hinder parts, a ramme also, and a king agaynst whom no man aryseth vp.
32 If thou hast donne foolishly when thou wast in high estate, oz yf thou hast taken euyl counsel, then lay thyne hand vpon thy mouth.
33 Who so chirneth mylke bringeth foorth butter, and he that rubbeth his nose, maketh it bleede: euen so he that forceth wrath, bringeth foorth strife.

The. xxxi. Chapter.

2. He exhorteth to chastitie and iustice, 10. and sheweth the conditions of a wyse and woorthy woman.

(a) Lamuel signifieth god with him, or with them. For when Solomon builded the temple to god, & promoted his honour, god was with him and the Israelites: Neither is it any strange thyng in the scriptures, one man to haue many names.

1 THE woordes of kyng (a) Lamuel, and the lesson that his mother taught kym.
2 What my sonne? what the sonne of my body? and what O my deare beloued sonne?
3 Geue not ouer thy strength and wayes vnto women, whiche are the destruction euen of kinges.
4 O Lamuel, it is not for kinges, it is not (I say) for kinges to drinke wine, nor princes strong drinke.
5 Lest they by drinking forgeat the * lawe, and peruert the iudgement of al * poore mens childzen. * oz, ordinaunce.
6 Geue strong drinke vnto suche as are redy to perishe, & wine vnto those that mourne: * oz, of al the afflicted chyldren.
7 That they may drinke it, and forgeat their miserie and aduersitie.
B 8 Be thou an aduocate for the dumbe, (to speake) in the cause of al suche as be succourlesse in this transitory worlde.
9 Open thy mouth, defende the thing that is lawful and ryght, and the cause of the poore and helpelesse.
10 Who so fyndeth an honest faythfull woman, she is much more worth then pearles.
11 The hart of her husbande may safely trust in her, so that he shall fall into no * pouertie. * oz, he shall haue no neede of spoyles: that is, he shal not neede to get his lyuyng vnlawfully.
12 She wyl doo him good, and not euyl, all the dayes of her lyfe.
13 She occupieth woolle and flaxe, and laboureth gladly with her handes.
14 She is like a marchantes ship that bryngeth her * vitayles from a farre. * oz, bread.
15 She is vp in the nyght season, to prouide meate for her household, and foode for her maydens.
C 16 She consydereth lande, and byeth it: and with the fruite of her handes she planteth a vineyarde:
17 She girdeth her loynes with strength, and fortifyeth her armes.
18 And yf she perceaue that her huswyferie dooth good, her candel goeth not out by nyght.
19 She layeth her fyngers to the spindle, and her hande taketh holde of the distaffe.
20 She openeth her hande to the poore, yea she streatcheth foorth her handes to suche as haue neede.
21 She feareth not that the colde of winter shal hurt her household, for al her household folkes are clothed with scarlet.
22 She maketh her selfe fayre ornamentes, her clothyng is white sylke and purple.
D 23 Her husband is much * set by in ỹ gates, when he sytteth among the rulers of the lande. * oz knowen.
24 She maketh cloth of sylke, and selleth it: and deliuereth girdles vnto the marchant.
25 Strength and honour is her clothyng, and in the latter dayes she shal reioyce.
26 She openeth her mouth with wysedome, and in her tongue is the lawe of grace.
27 She looketh well to the wayes of her household: and eateth not her bread with idlenesse.

28 Her children arise vp and call her blessed: and her husbande shall * make muche of her.

* or, prayse her.

29 Many daughters (there be that) geather richesse togeather: but thou goest aboue them all.

30 As for fauour it is deceiptfull, and beautie is a vaine thing: but a woman that feareth the Lorde, shalbe praised.

31 Geue her of the fruite of her handes: and let her owne workes praise her in the gates.

The ende of the prouerbes of Solomon.

The booke of the preacher, otherwyse called Ecclesiastes, which is Solomon the king.

For Solomon is called in scripture by three sundry names. The one, Solomon, that is, the maker of peace. The seconde Idida, that is, beloued of God. The thirde Ecclesiastes, that is a preacher, teaching that true and eternal felicitie consysteth not in any worldly wysedome or abundance of riches, or in carnal pleasure, whiche all be but vayne and transitory: but he prooueth that true felicitie consysteth in a whole ioynyng our selues to God by pure religion, that is, with a sincere fayth and the feare of God, obseruyng his commaundementes.

The fyrst Chapter.

2. All thynges in this worlde are full of vanitie and of none indurance.
13. All mens wysedome is but follie and greefe.

A 1 The wordes of ỹ preacher ỹ son of Dauid kyng of Hierusalem.

2 (a) All is but moste vaine vanitie saith the preacher, and all is most vaine (I say) and but plaine vanitie.

(a) He doth not condemne the creatures and gyftes of god as euyl: but the carefull seeking of them, and the pride and trust that man hath in worldly thinges.

3 For what els hath a man of all the labour that he taketh vnder the sunne?

4 One generation passeth away, another commeth: but the earth abydeth styl.

5 The sunne ariseth, the sonne goeth downe, and returneth to his place, that he may there rise vp againe.

6 The winde goeth toward the south, and turneth vnto the north, fetcheth his compasse, whirleth about, and goeth forth, and returneth agayne to his circuites from whence he did come.

7 All fluddes runne into the sea, and yet is the sea it selfe not fylled: for loke vnto what place the waters runne, thence they comme to flowe againe.

8 All thinges are so hard to be knowen, that no man can expresse them: the eye is not satisfyed with syght, the eare is not filled with hearing.

9 The thing that hath benne, commeth to passe agayne, and the thing that hath benne donne, shalbe donne againe: there is no newe thing vnder the sunne.

10 Is there any thing wherof it may be said, Loe this is newe? for it was long agoe in the times that haue benne before vs.

11 The thing that is past is out of remembraunce: euen so the thinges that are for to comme, shal no more be thought vpon among them that comme after.

12 I mee selfe the preacher was king of Israel at Hierusalem,

13 And did applie my minde to seeke out and searche for the knowledge of all things that are done vnder heauen: (Suche trauayle and labour hath God geuen vnto the children of men, to exercise them selues therein.)

(b) Man is not able of his owne power to reformme that is amisse, and to ryse vp from sinne, nor to know his imperfection and weakenesse, to doo any thyng that is good, without the grace of God.

14 Thus haue I considered all these thinges that comme to passe vnder the sunne: and loe, they are al but vanitie and vexation of minde.

15 (b) The crooked can not be made straight, nor the imperfection of thinges can be numbred.

16 I communed with myne owne hart, saying, Loe, I am comme to great estate, and haue gotten more wysedome then all they that haue benne before me in Hierusalem.

17 Yea my harte hadde great experience of wysedome and knowledge: for therunto I applyed

applyed my mynde, that I myght knowe what were wysedome and vnderstandyng, what were errour and foolishnesse: and I perceyued that this was also but a vexation of minde.

18 For where muche wysedome is, there is also great trauayle and disquietnesse: and the more knowledge a man hath, the more is his care.

The .ii. Chapte.

I. Pleasures, sumptuous buyldynges, riches, and possessions are but vanitie, 14. The wyse and the foole hath both one ende touching the bodily death.

1 THen sayd I thus in my hart, Now goe to, (a) I wyl take myne ease, and haue good daies: but loe, that is vanitie also.

2 Insomuch that (b) I sayd vnto the man geuen to laughter, Thou art mad: and to myrth, What doest thou?

3 (c) So I thought in my hart to geue my fleashe vnto wyne, and agayne to apply my mynde vnto wisedome, and to comprehend foolishnesse: vntyl the tyme that among al the thynges whiche are vnder the sunne, I myght see what were best for menne to doo so long as they lyue vnder heauen.

4 (d) I made gorgeous fayre workes: I buylded my houses, & planted vineyardes.

5 I made me Orchardes and Gardens of pleasure, planted trees in them of al maner of fruites.

6 I made pooles of water, to water the greene and fruiteful trees withal.

7 I bought seruants and maydens, and had a great housholde: as for cattel and sheepe, I had more substance of them, then al they that were before me in Hierusalem.

8 I geathered togeather siluer and golde, & the cheefe treasures of kynges and landes: I haue prouided me men singers and women singers, and the delightes of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was greater and in more worship then al my predecessours in Hierusalem, for wysedome remayned with me.

10 And looke what so euer myne eyes desyred, I let them haue it: and wherin so euer my hart delyghted or had any pleasure, I withheld it not from it: Thus my hart reioyced in al that I dyd, and this was my portion of al my trauayle.

11 But when I consydered al the workes that my handes had wrought, and al the labour that I had taken therein: loe, al was but vanitie and vexation of mynde, and nothing of any value vnder the sunne.

12 (e) Then turned I me to consyder wisedome, errour, and foolishnesse, (for what is he among menne that myght be compared to me the king in suche workes?)

13 And I sawe that wysedome excelleth foolishnesse, as farre as lyght dooth darkenesse.

14 For a wise man hath his eyes in his head, but the foole goeth in darkenesse: I perceiued also that they both (f) had one ende.

15 Then thought I in my mynde, yf it happen vnto the foole as it doth vnto me, what nedeth me then to labour any more for wisdome? So I confessed within my hart that this also was but vanitie.

16 For the wyse are euer as litle in remembrance as the foolishe: for the dayes shal comme (g) when al shalbe forgotten: yea, the wyse man dyeth as wel as the foole.

17 Thus began I to be weery of my lyfe, in so muche that I could away with nothing that is done vnder the sunne: for al was but vanitie and vexation of mynde.

18 (h) Yea, I was weery of my labour whiche I had taken vnder the sunne, because I shoulde be fayne to leaue them vnto another man that commeth after me:

19 (i) And who knoweth whether he shalbe a wyse man or a foole? and yet shall he be lorde of al my labours, whiche I with such wysedome haue taken vnder the sunne: This is also a vayne thyng.

20 So I turned me to refrayne my mynde from al suche trauaile as I tooke vnder the sunne,

21 For as muche as a man shoulde weery hym selfe with wysedome, with vnderstandyng, and opportunitie, and yet be fayne to leaue his labours vnto another that neuer sweat for them: This is also a vaine thing, and great miserie.

22 For what getteth a man of al the labour and trauayle of his mynde, that he taketh vnder the sunne?

23 But heauinesse, sorow, and disquietnesse al the dayes of his lyfe: insomuche that his hart can not reast in the nyght: This is also a vayne thyng.

24 Is it not better then for a man to eate and drynke, and his soule to be mery in his labour? yea, I saw that this also was a gift of God.

25 For who wyl eate or goe more lustyly to his worke, then I?

26 And why? God geueth to the man that is good before hym, wysedome, vnderstandyng, and gladnesse: but vnto the sinner he geueth weerinesse, that he may geather and heape togeather the thyng that afterwarde shalbe geuen vnto hym whom it pleaseth God:

The proue wherby foure reasons, that true felicitie cõsisteth not in any worldly pleasure.

(a) 1 Ther is no long contentation in any case or pleasure in this lyfe.

(b) 2 The mother of vayne pleasure and much laughter, is foolishnesse.

(c) 3 He that applieth him selfe to the study of godly wysdome, maynot haue to much pleasure in drynkyng of wyne.

(d) 4 The more plenty of gorgeous buyldyng, apparel, rychesse, or worldly pleasure, the more vexation of minde: and al are but vanitie in comparison of godly felicitie, as Solomon affirmeth of his owne experience.

(e) God hath appoynted that man shoulde be obedient to godly reasõ, as to his king: and not to be led with carnal affection.

(f) They both suffer like aduersitie in this worlde: or as touching the corruption of the body, they dye both alike.

(g) Meanyng in this worlde.

(h) That he might seeke the true felicitie whiche is in God.

(i) He rebuketh menne that maketh careful prouidence to enrich their heires by vnlawfull meanes, to their owne damnation, not knowing who or what they shalbe, eyther good or euyl.

God: This is nowe a vayne thyng, yea, a very disquietnesse and vexation of mynde.

The.iii.Chapter.

1. Al thinges haue theyr tyme. 14. The woorkes of God are perfect, and cause vs to feare hym. 17. God shal iudge both the iust and vniust.

1 EVery (a) thyng hath a tyme, yea, al that is vnder the heauen hath his conuenient season.

2 There is a tyme to be borne, and a tyme to dye: there is a tyme to plant, and a tyme to plucke vp the thyng that is planted.

3 A tyme to slay, and a time to make whole: a tyme to breake downe, and a tyme to buylde vp.

4 A tyme to weepe, and a tyme to laugh: a tyme to mourne, and a tyme to daunce.

5 A tyme to cast away stones, and a tyme to geather stones togeather: a tyme to imbrace, and a tyme to refrayne from imbracyng.

6 A tyme to wynne, and a tyme to loose: a tyme to spare, and a tyme to spende.

7 A time to cut in peeces, and a time to sow togeather: a tyme to keepe scilence, and a tyme to speake.

8 A tyme to lone, and a tyme to hate: a time of warre, and a tyme of peace.

9 What hath a man els that doth any thing, but weerynesse and labour?

10 (b) For as touchyng the trauayle & carefulnesse whiche God hath geuen vnto men, I see that he hath geuen it them to be exercised in it.

11 Al thynges hath he made beautifull in theyr tyme, yea, further then this, he hath planted the world in their harts, that man may not comprehend the woorke that God maketh from the begynnyng to the ende.

12 So I perceyued that in those thinges there is nothing better for a man, then to be mery, & to do wel as long as he lyueth.

13 For al that a man eateth and drynketh, yea, what so euer a man enioyeth of al his labour: that same is a gyft of God.

14 I consydered also, that what so euer God dooth, it continueth for euer: and that nothyng can be put vnto it, nor taken from it, and that God dooth it, to the intent that menne shoulde feare hym.

15 The thyng that hath ben, is nowe: and the thyng that is for to comme, hath ben afore time: for God restoreth againe the thing that was past.

16 Moreouer, I sawe vnder the sunne vngodlynesse in the steede of iudgement, and iniquitie in the steede of ryghteousnesse.

17 Then thought I in my mynde, God shal separate the ryghteous from the vngodly: and then shalbe the tyme and iudgement of al counselles and woorkes.

18 I communed with myne owne hart also concernyng the chyldren of menne, howe God hath chosen them, & yet letteth them appeare as though they were beastes.

19 (c) For it happeneth vnto menne as it doth vnto beastes, euen one condition vnto them both: as the one dyeth, so dyeth the other: yea, they haue both one manner of breath: so that in this, a man hath no preeminence aboue a beast, but are al subdued vnto vanitie.

20 They goe al vnto one place: for as they be al of dust, so shal they al turne vnto dust agayne.

21 (d) Who knoweth the spirite of * man that goeth vpwarde, and the breath of the beast that goeth downe to the earth?

22 Wherefore I perceyue that there is nothyng better for a man, then to be ioyful in his labour, for that is his portion: but who wyl bryng hym to see the thyng that shal comme after hym?

The.iiii.Chapter.

1. The innocent are oppressed. 4. Mens labours are ful of abuse and vanitie. 9 Mans societie is necessarie. 13. A young man poore and wyse, is to be preferred before an olde kyng that is a foole.

1 SO I turned me, and consydered al the violent wrong that is vnder the sunne: & beholde the teares of suche as were oppressed, and there was no man to comforte them, or that would deliuer and defende them from the violence of theyr oppressours.

2 Wherefore I * iudged those that are dead, to be more happy then those that be alyue:

3 (a) Yea, hym that is yet vnborne, to be better at ease then they both: because he seeth not the miserable woorkes that are done vnder the sunne.

4 (b) Agayne, I sawe that al trauaile and diligence of labour that euerye man taketh in hande, was done of enuie agaynst his neyghbour: This is also a vaine thing, and a vexation of mynde.

5 (c) The foole foldeth his handes togeather, and eateth vp his owne fleashe.

6 One handful (sayth he) is better with reast, then both the handes ful with labour and trauayle of mynde.

7 Moreouer, I turned me, and beholde yet another

(a) Although true felicitie is not to be put in anye worldelye thing: yet God hath appoynted al necessary thynges to be donne in due time, order, and measure.

(b) God hath appoynted that euerye man shoulde diligentlye trauayle and take paynes in his vocation, to the ende he woulde haue him humble & feare God

(c) There is no difference betwixt a man and a beast, as touchyng the body, which of them both dyeth: but the soule of man lyueth immortally, and the body of man ryseth vp agayne by the mighty power of the spirite of God.

(d) The immortalitie of the soule, is not knowen by carnal reason or sense: but by the woorde and spirite of God.

* or, of the chyldren of menne.

* or, praised

(a) He speaketh here according to the iudgmẽt of the flesh, whiche can not welabide persecution and trouble.

(b) The more perfect that the worke is, the more it is enuied of the wicked.

(c) For idlenes destroyeth him self.

another vanitie vnder the sunne:

8 There is one man, no mo but hym selfe alone, hauing neither childe nor brother, yet is there no ende of his careful trauayle, his eyes can not be satisfied with riches: (yet sayth he not) for whom do I take such trauayle? for whose pleasure do I thus consume away my lyfe? This is also a vayne and miserable thing.

(d) Mutual societie is both comfortable and necessarie for a mans lyfe.

9 (d) Therefore two are better then one, for they may wel enioy the profite of their labour: for yf one of them fal, his companion helpeth hym vp agayne.

or, and wyl not receiue admonition.

10 But woe is hym that is alone: for yf he fal, he hath not another to helpe hym vp.

11 Agayne, when two sleepe together, they are warme: but how can a body be warme alone?

12 One may be ouercome, but two may make resistaunce: a threefolde gable is not lyghtly broken.

(e) Men seke rather to please & to come into fauour with him that shal succede into the place of honour, then with hym that doth occupie the present estate.

13 A poore childe beyng wise, is better then an olde king that doteth, and can not beware in time to come.

14 Some one commeth out of prison, and is made a king: and another which is borne in the kingdome, commeth vnto pouertie.

(f) The people wyl not be long pleased with him that occupyeth the place of honour.

15 And I perceiued that al men liuing vnder ỹ sunne (e) go with the second childe that shall stande vp in the steade of the other.

16 As for the people that haue ben before him, & that come after him, they are innumerable, and they that come after (f) hym shal not reioyce of him: This is also a vayne thing, and vexation of mynde.

(g) We must direct our faith, prayer, and workes by the word of god: and not by a blynde or wicked intent,

17 When thou commest into the house of God, kepe thy foote and drawe nigh, that God which is at hand may heare, that thou geue not the (g) offerynges of fooles: for they knowe nought but to do euyl.

The v. Chapter.

1. Not to speake lightly, cheefely in Gods matters. 6. The couetous can neuer haue ynough.

(a) Be not rashe in speaking of the maiestie of god: or in vowyng and praying to God.

A 1 BE (a) not hastie with thy mouth, and let not thyne hart speake any thyng rashly before God, for God is in heauen, and thou vpon earth: therefore let thy wordes be fewe.

2 For where muche carefulnesse is, there are many dreames: & where many wordes are, there men may heare fooles.

3 If thou make a vowe vnto God, be not slacke to performe it: as for foolish vowes he hath no pleasure in them: yf thou promise any thing, pay it.

4 (b) For better is it that thou make no vowe, then that thou shouldest promise, and not pay.

(b) We ought to vow those thinges the whiche tendeth to the glory of god, & which are in our power to performe.

5 Suffer not thy mouth to cause thy flesshe for to (c) sinne, neyther say thou before the angel, that it is thy ignorance: for then God wyl be angry at thy voyce, and destroy all the worke of thine handes.

(c) In promising that which thou art not able to perourm. Or by intemperate eating & drinkyng, or by saying that you sinned not voluntarily, but of necessitie: making God the authour of sinne.

6 (d) And why? where as are many dreames and many woordes, there are also diuers vanities: but loke that thou feare God.

(d) Dreames are not to be credited: but god is to be feared.

7 If thou seest the poore to be oppressed, and wrongfully dealt withal, so that equitie & ryght of the lawe is wrested in the lande, marueyle not thou at suche a thing: for he that is (e) hygher then the highest regardeth, and there be higher then they.

(e) Meanyng that god wil redresse these thinges, and therefore we must depend vpon him.

8 (f) The increase of the earth vpholdeth al thing: yea the king him selfe is mayntayned by husbandrie.

(f) The decay of husbandry is the decay of the prince.

9 He that loueth money, wyl neuer be satisfied with money: and he that loueth ryches, shalbe without the fruite thereof: This is also a vayne thyng.

10 Where as muche riches is, there are many also that spende them away: and what pleasure more hath he that possesseth them, sauyng that he may looke vpon them with his eyes?

11 A labouring man sleepeth sweetely, whether it be litle or muche that he eateth: but the abundance of the riche wil not suffer him to sleepe.

(g) A plague of the couetous man.

12 (g) Yet is there a sore plague which I haue seene vnder the sunne (namely) riches kept to the hurt of him that hath them in possession:

13 For oft times they perishe with his great miserie and trouble: and if he haue a child, it geatteth nothyng.

14 Lyke as he came naked out of his mothers wombe, so goeth he thither agayne, and caryeth nothyng away with hym of al his labour.

15 This is a miserable plague, that he shal go euen as he came away: What helpeth it him then that he hath laboured in the winde?

16 (h) Al the dayes of his lyfe also he dyd eate in the darke with great carefulnesse, sickenesse, and sorowe.

(h) That is, in vayne, and without profite.

17 Therefore me thinke it a better and a fayrer thyng a man to eate and drynke, and to be refreshed of al his labour that he taketh vnder the sunne, al the dayes of his lyfe whiche God geueth hym: for this is his portion.

18 For vnto whomsoeuer God geueth riches, goodes, and power, he geueth it hym to enioy it, to take it for his portion, and to

be

be refreshed of his labour: this is the gift of God.

19 For he thynketh not much howe long he shal liue, forasmuche as God fylleth his hart with gladnesse.

The.vi.Chapter.

The miserable estate of him to whom God hath geuen richesse, and not the grace to vse them.

1 THere is yet a plague vnder the sunne, and it is a general thing among men: when God geueth a man ryches, goodes, and honour, so that he wanteth nothing of al that his hart can desyre, and yet God geueth him not leaue to enioy ỹ same, but another man spendeth them: This is a vayne thing, and a miserable plague.

2 If a man begeat a hundred children, and liue many yeeres, so that his dayes are many in number, and yet can not enioy his good, (a) neither be buried, as for hym I say, that vntimely byrth is better then he.

3 For he commeth to nought, and spendeth his time in darkenesse, and his name is forgotten.

4 Moreouer, he seeth not the sunne, and knoweth not of it: and yet hath he more rest then the other.

5 Yea though he liued two thousand yeres, yet hath he no good lyfe: Come not all to one place?

6 (b) Al the labour that a man taketh, is for him * selfe, and yet his desyre is neuer fylled after his mynde.

7 For what hath the wyse more then the foole? what helpeth it the poore that (c) he knoweth to walke with fooles before the liuing?

8 (d) The cleare syght of the eye, is better then that the soule should walke after desyres of the lust: Howbeit, this is also a vayne thing, and a disquietnesse of minde.

9 The thing that hath ben, is named already, and knowen that it is euen man hym selfe: neyther may he go to lawe with him (e) that is mightier then he.

10 Many thynges there be that encrease vanitie, and what hath a man els?

11 For who knoweth what is good for man liuing in the dayes of his vayne lyfe, which is but a shadowe? Or who wyl tel a man what shall happen after hym vnder the sunne?

The.vii.Chapter.

Diuers preceptes to folowe that whiche is good, and to auoyde the contrary.

1 A * Good name is more worth then pretious oyntment: and (a) the day of death, is better then the day of byrth.

2 (b) It is better to go into an house of mournyng, then into a banketting house: For there is the ende of all men, and he that is liuing taketh it to hart.

3 (c) Grauitie is better then to laugh: for when the countenaunce is heauie, the hart is reformed.

4 The hart of the wise is in the mournyng house: but the hart of the foolishe is in the house of myrth.

5 It is better to geue eare to the chastening of a wyse man, then to heare the songue of fooles:

6 For the laughing of fooles is like the (d) crackyng of thornes vnder a pot: and that is but a vayne thyng.

7 The wise man hateth wrong dealing, and abhorreth the hart that coueteth rewardes.

8 Better is it to consyder the end of a thing then the beginning: the patient of spirite, is better then the high minded.

9 Be not hastily angry in thy mynde: for wrath resteth in the bosome of fooles.

10 (e) Say not thou, What is the cause that the dayes of the olde tyme were better then they that be nowe? for that were no wyse question.

11 Wisdome with inheritaunce is good, yet better is it with them that without care may beholde the sunne:

12 For wisdome defendeth aswel as money, and the excellent knowledge and wisdome geueth life vnto him that hath it in possession.

13 Consyder the worke of God, howe that no man can make the thing straight, which he maketh crooked.

14 Vse wel the tyme of prosperitie, and remember the time of misfortune: for God doth so temper the one and the other, that a man (f) can fynde nothing els.

15 Al thynges haue I consydered in the time of my vanitie: that the (g) iust man perisheth for his righteousnes sake, and the vngodly liueth in his wickednesse.

16 Therefore be thou neyther to righteous nor ouer wise, that thou perishe not.

17 Be neither to vnrighteous also, nor to foolishe, lest thou dye before thy tyme.

18 It is good for thee to (h) take holde of this, and not to let that go out of thy hand: For he that feareth God, commeth forth with them all.

19 Wisdome geueth more courage vnto the wise, then ten mightie men of the citie.

20 For there is not one iust vpon earth that doth

(a) The wicked couetous mā by many kinde of offences wanteth the honour of a christiā mans burial, either by murdering hym selfe, or by suche other kinde of offence.

(b) That is, to death, meaning that he is nothing better then the vntimely fruite.

* Or, for his mouth.

(c) That is, that he knoweth how to vse his riches well in the iudgement of the wise.

(d) It is better to be content with that God hath geuen, then to folowe his desyre that neuer wil be satisfied.

(e) That is, with God, who wyl teache hym that he is mortal.

A Pro.22.1.

(a) Because that this corporal death is the entring in to lyfe euerlasting.

(b) The house of mournyng put vs in minde of death, and so to examine and amende our liues.

(c) The hart of a sinner is sooner reformed by an angrye countenance, then by a smiling.

(d) Thornes in the fyre crackleth for a whyle, but they are soone gone out.

(e) Good dayes are not to be esteemed by prosperitie, but by vertue and true religion, as the dayes of Christe are better then the former dayes of Moses.

C

(f) That no man can find faulte with gods doinge.

(g) Meaning that the cruel tyrantes put the innocent to death, and spare the wycked.

(h) Take heede of these admonitions.

dooth good, and synneth not.

D 21 Take no heede vnto euerye wooꝛde that is spoken, least thou heare thy seruant curse thee: foꝛ thine owne hart knoweth that thou thee selfe also hast oft tymes spoken euyl by other menne.

Pro.20.d. 1.Ioh.1.d.

Iob.18.c.

22 All these thynges haue I proued in wisedome, foꝛ I thought to be wyse, but she went farther from me then she was beforꝛe: yea, and so deepe, that I myght not reache vnto her.

23 I applyed my mynde also vnto knowledge, and to seeke and searche out science, wysedome, and vnderstandyng, to knowe the foolishnesse of the vngodly, and the erroꝛ of dotyng fooles.

Pro.7.d.

24 And I founde that a woman is bitterer then death, the whiche hath cast abꝛoad her hart as a net that menne fishe with, and her handes are chaynes. (i) Who so pleaseth God, shal escape from her, but the synner wyl be taken with her.

(i) A shrewd woman is escaped onely by the grace of God.

25 Beholde (sayth the preacher) this haue I diligently searched out and proued: One thyng must be considered with another, that a man may come by knowledge, which * as yet I seeke, and finde it not.

* oꝛ, my soule seeketh.

(k) Solomon hauyng a thousande wiues, found not one that was perfectly good,

26 Among a thousand menne I haue found one: but (k) not one woman among al.

27 Loe, this onely haue I founde, that God made man iust and ryght: (l) but they sought many inuentions.

(l) And so are cause of their owne destruction.

The. viii. Chapter.

2. To obey princes & magistrates. 27. The woorkes of God passe mans knowledge.

A 1 WHo is wyse? who hath knowledge to make an answere? A (a) mans wysedome maketh his face to shyne: but * vnshamefastnesse putteth it out of fauour.

(a) That is, getteth him fauour.

* oꝛ, strength.

2 Kepe the kinges commaundement, namely, foꝛ the othe that thou hast made vnto God foꝛ the same.

(b) Withdraw not thy selfe lyghtly from the kinges obedience.

3 (b) Be not hastie to goe out of his sight, & see thou continue in no euil thing: foꝛ whatsoeuer it pleaseth hym, that dooth he.

4 Lyke as when a king geueth a charge, his commaundement is myghty: Euen so, who may say vnto hym, What dooest thou?

5 Who so keepeth the commaundement, shal feele no harme: but a wyse mans harte discerneth the tyme and iudgement.

6 Foꝛ euery thyng wyl haue opꝛoꝛtunitie and iudgement: and this is the thyng that maketh men ful of carefulnesse and soꝛow.

B 7 And why? a man knoweth not what is foꝛ to comme: foꝛ who can tel hym when it shalbe?

8 Neyther is there any man that hath pow-

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meddle with.

9 All these thyng
applyed my minde
is vnder the sunne, how
shyppe vppon another t
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10 Foꝛ I haue seene often the
bꝛought to theyꝛ graues, (d) and yet t
haue returned into the citie againe: and (e) came from the place of holy menne, whiche in the citie were growen out of memoꝛie, as were those also that lyued wel: This is also a vayne thyng.

(d) That is, the vngodly hath benne praysed after their burial.

(e) That is, the holy mē after theyr burial growe out of memoꝛie.

11 (f) Because nowe that euyl woꝛkes are not hastily pounished, the harte of man geueth hym selfe ouer vnto wickednesse.

(f) Where iustice is delayed, there sinne raigneth.

12 Because an euil person offendeth an hundꝛed times, and God deferreth, geuing him long lyfe: therefoꝛe am I sure that it shall goe wel with them that feare God, whiche haue him befoꝛe theyꝛ eyes.

13 Agayne, as foꝛ the vngodlye, it shal not be wel with hym, neither shal he pꝛolongue his dayes, but euen as a shadowe: so shal he be that feareth not God.

14 Yet is there a vanitie vpon earth: There be iust menne vnto whom it happeneth as though they had the woꝛkes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the woꝛkes of the ryghteous: This haue I called also a vayne thyng. C

15 Therefoꝛe I commende gladnesse, because a man hath no better thyng vnder the sunne, then to eate and dꝛynke, and to be merry: (g) foꝛ that shal he haue of his labour al the dayes of his lyfe, whiche God geueth hym vnder the sunne.

(g) This he speaketh in the portion a carnal man.

16 And so I applyed my mynde to learne wysedome, and to knowe the trauayle that is in the woꝛlde, and that of such a fashion, that I suffered not myne eyes to sleepe neyther day noꝛ nyght.

17 I vnderstoode of al the woꝛkes of God, but it is not possible foꝛ a man to atteyne vnto the woꝛkes that are donne vnder the sunne: and though he bestowe his labour to seeke them out, yet can he not reach vnto them: yea, though a wyse man woulde vndertake to know them, yet shal he not finde them.

The. ix. Chapter.

1. By no outward thyng can man know whom God loueth or hateth. 11. No man knoweth his ende. 19. Wysedome excelleth strength.

I Foꝛ

1 I in my
,ghteous and
,ntes also are
,d there is no
,one or hate, but
,em.
, one as vnto another,
,e ryghteous, as with the
, with the good and cleane, as
,ncleane: with hym that offereth,
,d him that offereth not: like as it go-
eth with the vertuous, so goeth it also with
the sinner: as it happeneth vnto the pariu-
red, so happeneth it also to hym that is a-
frayde to be forswo̅e.

,e com-
meth in this
lyfe, as wel
to the godly,
as to the
wicked.

3 Among al thynges that come to passe vn-
der the sunne, this is a miserie, that it hap-
peneth vnto al alyke: This is the cause al-
so, that the hartes of menne are ful of wic-
kednesse, and madde foolishnesse is in their
hartes as long as they lyue, vntyl they
dye.

(c) This pro-
uerbe is the
saying of the
Epicures, the
whiche bele-
ueth not the
immortalitie
of the soule.

4 And why? as long as a man lyueth, he
hath an hope: for a (c) quicke dog (say they)
is better then a dead lyon.

5 For they that be lyuyng, knowe that they
shal dye: but they (d) that be dead, knowe
nothyng, neyther deserue they anye more,
for their memorial is forgotten.

(d) Repen-
tance after
this lyfe, is
to late and
vnprofitable

6 Also their loue and their hatred, & their
enuie is nowe perished, neyther haue they
anye more parte in the worlde in al that is
donne vnder the sunne.

(e) The wic-
ked flatter
them selues
to be in gods
fauour what
so euer they
doo, for that
they doo a-
bounde in
prosperitie.

7 (e) Goe thou thy way then, eate thy bread
with ioy, and drynke thy wyne with a glad
hart, for thy workes please God: Let thy
garmentes be alwayes whyte, and let thy
head lacke no ointment.

8 Use thee selfe to lyue ioyfully with thy
wyfe whom thou louest all the dayes of thy
lyfe, whiche is but vayne, that God geueth
thee vnder the sunne al the dayes of thy va-
nitie: for that is thy portion in this lyfe of
al thy labour and trauayle that thou takest
vnder the sunne.

(f) There is
no tyme of
workyng, or
repentance
after this life

9 What so euer thou takest in hande to doo,
that do with al thy power: for in the graue
that thou goest (f) vnto, there is neyther
worke, counsaile, knowledge, nor wisedome.

(g) Thus the
wicked world
lynges are
deceiued, at-
tributing to
fortune, that
which is or-
dered by the
secretet pro-
uidence of
God, for that
the reward
accordyng to
mens doings
is not in this
lyfe, but
cheefely in
the lyfe to
comme.

10 So I turned me vnto other thinges vnder
the sunne, and I sawe that in runnyng it
helpeth not to be swyfte, in batayle it hel-
peth not to be strong, to feedyng, it helpeth
not to be wyse, to riches, it helpeth not to
be a man of muche vnderstandyng, to be
had in fauour, it helpeth not to be cunning:
(g) but that al lyeth in tyme and fortune.

11 For a man knoweth not his tyme: but
lyke as the fyshes are taken with the angle,
and as the byrdes are taught with the
snare: euen so are menne taken in the peril-
lous time, when it commeth sodaynly vpon
them.

12 (h) This wysedome haue I seene also vn-
der the sunne, and me thought it a great
thyng.

(h) A prayse
of wyse men

13 There was a litle citie, and a few menne
within it: so there came a great king and
besieged it, and made great bulwarkes a-
gaynst it.

14 And in the citie there was founde a poore
man, but he was wyse, whiche with his
wysedome delyuered the citie, yet was
there no body that had any respect to suche
a simple man.

15 Then sayd I, Wysedome is better then
strength: neuertheless, a simple mans wys-
dome is despised, and his woordes are not
heard.

16 A wyse mans counsayle that is * folow-
ed in scilence, is farre aboue the crying of a
captayne among fooles.

* or, heard.
Sapi.6.a.
1.Sa.17.c.
2.Sa.22.c.

17 For wysedome is better then harnesse:
but one sinner alone destroyeth much good-
nesse.

The.x.Chapter.

1. The difference of foolishnesse and wysedome. 10. A slanderer is lyke a serpene that can not be charmed. 15. Of foolish kynges and ryotous princes. 16. And of good kinges and princes.

1 A Dead flye dooth corrupt sweete oynt-
ment, and maketh it to stinke: Euen so
oft tymes, he that hath ben had in estí-
mation for wisedome and honour, is abhor-
red because of a litle foolishnesse.

2 (a) A wyse mans hart is vpon his ryght
hande, but a fooles harte vppon his
leaft.

(a) A wyse
man dooth
things aptly,
and with
good consy-
deration, but
a foole doth
contrary.

3 A foole wyl shewe hym selfe when he go-
eth by the way, * yet thynketh he that eue-
ry man dooth as foolishly as hym selfe.

* or, and be-
ing a foole
him selfe,
esteemeth al
other menne
as fooles.

4 If a principal spirite be geuen thee to
beare rule, be not negligent then in thyne
office: for he that can take cure of him selfe,
auoydeth great offences.

5 Another plague is there whiche I haue
seene vnder the sunne, namely, the igno-
rance that is commonly among princes: in
that a foole sitteth in great dignitie, and
the (b) riche are set downe beneath.

(b) Riche in
wysedome
and vertue.

6 I haue seene seruantes ryde vpon horses,
and princes goyng vpon * their feete as it
were seruantes.

* or, the
earth.
Pro.26.d.
Eccle.27.d

7 But he that dyggeth vp a pyt, shall fall
therein hym selfe: & who so breaketh downe
the

the hedge, a serpent shal byte hym.

8 Who so remoueth stones, shal haue trauayle withal: and he that heweth wood, shalbe hurt therewith.

(a) Art helpeth nature.

9 When an iron is blunt, and the poynt not sharpened, (c) it must be whet agayne, and that with might: euen so doth wisedome folowe diligence.

10 A backbyter is no better then a serpent that stingeth without hissyng.

11 The wordes out of a wise mans mouth are gratious: but the lyppes of a foole wyl destroy him selfe.

12 The beginning of his talking is foolishnesse: and the last worde of his mouth is starke madnesse.

13 A foole is ful of wordes, and a man can not tel what shal come to passe: who wyl then warne him of it that shal folowe after hym?

℣ 14 The labour of the (d) foolishe is greeuous vnto them, whyle they knowe not howe to go into the citie.

(d) The foolishe wil discusse hygh matters, and knowe not his owne duetie.

15 Wo be vnto thee, O thou lande, whose king (e) is but a childe, and whose princes are early at theyr bankettes.

16 But wel is thee, O thou lande, whose kyng is come of nobles, and whose princes eate in due season for necessitie, and not for lust.

(e) A chylde in affection, and maners, and voyde of graue counsel.

17 Through slouthfulnesse the balkes fal downe, and through idle handes it rayneth in at the house.

Psal. 104. b 18 Meate maketh men to laugh, and wine maketh them merie: but vnto money are al thynges obedient.

(f) Treason can not be wrought so secretely, but it wil be knowen.

19 (f) Wishe the king no euil in thy thought, and speake no hurt of the rich in thy priuie chamber: for a byrde of the ayre shal betray thy voyce, and with her fethers shal she bewray thy wordes.

The. xi. Chapter.

1. To be liberal to the poore. 4. Not to doubt of Gods prouidence. 8. Al worldly prosperitie is but vanitie. 9. God wil iudge al.

(a) Be liberal to the poore, though it seeme to be cast into the sea, yet it shal profite thee at the last.

1 LAy (a) thy bread vpon wette faces, and so shalt thou find it after many dayes.

2 (b) Geue part seuen dayes, and also vpon the eight: for thou knowest not what miseri shal come vpon earth.

(b) Distribute thy almes to any that haue neede, without respect of person.

3 When the cloudes are ful, they powre out raine vpon the earth. (c) And when the tree falleth, whether it be toward the south or north, in what place so euer it fal, there

(c) In what state man dyeth, in that shal he be iudged at the latter day of indgement.

it lyeth.

4 He that regardeth the winde, shal not sowe: and he that hath respect vnto the cloudes, shal not reape.

5 Nowe lyke as thou knowest not the way of the spirite, nor howe the bones do growe in the wombe of her that is with chylde: euen so thou knowest not the workes of god, whiche is the workemaister of al.

6 Ceasse not thou therfore with thy handes to sowe thy seede, whether it be in the morning or in the euenyng: for thou knowest not whether this or that shal prosper, and yf they both take, it is the better.

B

7 The light is sweete, and a pleasant thing is it for the eyes to looke vpon the sunne.

8 If a man liue many yeeres, and be glad in them al, let hym remember the dayes of darkenesse which shalbe many, and that foloweth: Al thynges shalbe but vanitie.

(d) So behaue thee selfe in al worldly affayres, that thou remember alwayes the accompt that thou must make to God for the same at the day of iudgement.

9 Be glad then (O thou young man) in thy youth, and let thy hart be mery in thy yong dayes, folowe the wayes of thyne owne hart, and the lust of thyne eyes, (d) but be thou sure that God shal bryng thee into iudgement for al these thynges.

The. xii. Chapter.

1. To thinke on God in youth, and not to deferre tyll age. 7. The soule returneth to God. 12. Wisdome is the gift of God, and consisteth in fearing him, and keping his commaundementes.

1 PUt away displeasure out of thine hart, and remoue euyl from thy body: for chyldhood and youth is but vanitie.

A

2 Remember thy maker the sooner in thy youth, or euer the dayes of aduersitie come, and or the yeeres drawe nygh when thou shalt say, I haue no pleasure in them.

(a) The handes. (b) The thighes. (c) The teeth (d) The eyes. (e) The mouth. (f) The chawes. (g) At the crowyng of cocke. (h) The eares (i) When he shalbe afraid to climbe. (k) Of stumbling. (l) The white head. (m) When he shalbe able to beare no burden.

3 Before the sunne, the lyght, the moone, and starres be darkened, and or the cloudes turne agayne after the rayne:

4 (a) When the keepers of the house shal tremble, and when the (b) strong men shal bowe them selues, when the (c) mylners stand stil because they be so fewe, and when the (d) syght of the wyndowes shal waxe dymme:

5 When the (e) doores in the streetes shal be shut, and when the (f) voyce of the mylner shalbe layde downe, when men shal rise vp at the voyce of (g) the byrde, and when all the (h) daughters of musicke shalbe brought lowe:

6 When men shalfeare (i) in high places, and be afrayde (k) in the strettes, when the (l) Almonde tree shal florysshe and be laden with the (m) grashopper, and when al lust

(n) His graue
(o) Lamenting the dead
(p) The marowe in the backe bone.
(q) The yelowe skinne that coue-reth the brayne.
(r) The two great vaynes
(s) The liuer
(t) The head.
(v) The hart.

lust shal passe: because man goeth to his (n) long home, and the mourners go about the (o) streetes.

7 (p) Or euer the siluer lace be taken away, and or the (q) golden wel be broken: Or the (r) pot be broken at the (s) wel, and the (r) wheele broken vpon the (v) cesterne.

8 Then shal the dust be turned againe vnto earth from whence it came, and the spirite shal returne vnto God who gaue it.

9 Al is but vanitie (sayth the preacher) al is but playne vanitie.

10 The preacher was yet more wyse, and taught the people knowledge, he gaue good heede, sought out the grounde, and set forth many parables: His diligence was to finde out acceptable wordes, ryght scripture, and the wordes of trueth.

11 For the words of the wise are like prickes and nayles that goe thorowe, of the (x) auc-thours of geatherynges (whiche) are geuen of one shephearde. Hebr. 4.e. (x) Auctours of geatherynges he calleth wise men, because they geather the sayinges of the wiser sort of men in their booke.

21 Therefore beware my sonne of that doctrine that is beside this: for to make many bookes, it is an endelesse worke: & to much studie weerieth the body.

13 Let vs heare the conclusion of al thinges, Feare God, and kepe his commaundementes: for that toucheth al men. For God shal iudge al workes and secrete thinges, whether they be good or euyl.

The ende of the booke of the preacher, otherwyse called Ecclesiastes.

The Ballet of Ballets of Solomon, called in Latine, Canticum Canticorum.

The first Chapter.

1. The familier talke and mystical communication of the spiritual loue betweene Iesus Christe and his churche. 6. The domestical enimies that persecute the churche.

1 (a) The church desyreth the peace of Christe.

That (a) he would kysse me with the kysses of his mouth: for thy loue is more pleasant then wine, and that because of ỹ good and pleasaunt sauour of thy most precious baulmes.

(b) Christes mercy is set foorth by preaching.
(c) The maydens, that is, they that are pure in hart.
(d) Blacke, thorowe the sportes of sinne & persecution.
(e) Fayre, thorow faith in the blood of Christe.

2 (b) Thy name is a sweete smellyng oyntment when it is shed foorth, therefore do the (c) maydens loue thee.

3 Drawe thou me (vnto thee) we wyl runne after thee. The kyng hath brought me into his priuie chambers: We wyl be glad and reioyce in thee, we thinke more of thy loue then of wine: they that be ryghteous loue thee.

4 (d) I am blacke (O ye daughters of Hierusalem) but yet (e) fayre and wel fauoured, like as the tentes of the Cedarenes, and as the hangynges of Solomon.

5 Maruelle not at me that I am so blacke, for why? the sunne hath shyned vpon me: my mothers children haue euyl wil at me, they made me the keper of the vineyardes, but mine owne vineyard haue I not kept.

6 Tel me, O thou whom my soule loueth, where thou feedest the sheepe, where thou makest them rest at the noone day: for why shal I be like him that goeth wrong about the flockes of thy companions?

7 If thou know not thee self, (O thou fayrest among women) then go thy way foorth after the (f) footesteppes of the sheepe, and feede thy goates beside the sheepeheardes tentes. B (f) After the doctrine of the apostles. Exod. 14.c.

8 Unto the host of Pharaos charrets haue I compared thee, O my loue.

9 Thy cheekes and thy necke is beautifull as the turtles, & hanged with spanges and goodly iewelles, a neckbande of golde wil we make thee, with spiuet buttons.

10 (g) When the kyng sytteth at the table, he shall smell my Nardus: a bundell of Myrrhe is my loue vnto me, he wyl lye betwixt my brestes: a cluster of Camphire in the vineyardes of Engaddi is my loue vnto me. (g) So long as the churche foloweth Christe, she shal not erre frō the true fayth of saluation.

11 Oh how fayre art thou my loue, Oh how fayre art thou? thou hast doues eyes. O howe fayre art thou my beloued, howe wel fauoured Cant. 4.a.

fauoured art thou?

12 Our bed is deckt with flowres, the ceelynges of our house are of Cedar tree, and our crosse ioyntes of Cypresse.

The.ii.Chapter.

3. The churche desireth to rest vnder the shadowe of Christe. 8. She heareth his voyce. 14. She is compared to the doue. 15. And the enimies to the foxes.

A 1 I Am the rose of the feelde, and lilie of the valleys,

(a) Christe among his enimies. (b) The loue of the churche towarde Christe. (c) His fruit, that is, his woorde.

2 (a) As the lilie among the thornes: so is my loue among the daughters.

3 (b) Like as the apple tree among the trees of the wood: so is my beloued among the sonnes.

4 My delyght is to syt vnder his shadowe, for (c) his fruite is sweete vnto my throte.

5 He bryngeth me into his wyne seller, his banner spread ouer me, whiche is his loue.

6 Set about me cuppes of wine, comfort me with apples, for I am sicke of loue.

B 7 His left hande lyeth vnder my head, and his right hande shal imbrace me.

Cant.8.a

(d) Christe chargeth the rulers of the Church as it were by an othe, that they trouble not the quietnes therof.

8 (d) I charge you (O ye daughters of Hierusalem) by the roes & hindes of the feelde, that ye wake not vp my loue, nor touche her, tyl she be content her selfe.

9 Me thinke I heare the voyce of my beloued: loe, there commeth he hopping vpon the mountaynes, and leaping ouer the litle hylles.

10 My beloued is like a roe or a young hart: beholde he standeth behinde (e) our wal, he looketh in (f) at the wyndowe, and peepeth thorowe the grate.

(e) His diuinitie was hid den vnder our fleashe. (f) We can not knowe hym in this lyfe perfectly

11 My beloued answeared and sayde vnto me, O stand vp my loue, my beautiful, and goe to thyne owne: (g) for loe the winter is nowe past, the raine is away and gonne.

(g) That is, sinne and infidelitie is put away by Christe.

12 (h) The flowres are comme vp in the feelde, the tyme of the byrdes singing is comme, and the (i) voyce of the turtle doue is heard in our lande.

(h) Good woorkes. (i) The voyce of the holy ghost.

13 The figge tree bringeth forth her figges, and the vines beare blossomes, and haue a good smel.

C 14 O stande vp then and comme my loue my beautiful, (and comme I say) O my doue, out of the caues of ỹ rockes, out of the holes of the wal, O let me see thy countenance & heare thy voyce: for sweete is thy voyce, and fayre is thy face.

(k) Suppresse the heretikes at the beginnyng, when they preache false doctrine

15 Gear vs (k) the foxes, yea the litle foxes that hurt the vines: for our vines beare blossomes.

16 My loue is myne, and I am his, whiche feedeth among the lilies vntyll the daye breake, and tyl the shadowes be gonne:

(l) The churche prayeth Christe to be a present helpe alwayes in tyme of nede

17 (l) Comme agayne, O my beloued, and be lyke as a roe or a young hart vpon the wyde mountaynes.

The.iii.Chapter.

1. The churche desireth to be ioyned inseparably to Christe her husbande. 6. Her deliuerance out of the wyldernes.

1 BY (a) nyght in my bedde I sought hym whom my soule loueth: yea diligently sought I hym, but I founde hym not.

A (a) Christe is not founde by carnal reason, but by the scripture.

2 I wyl geat vp (thought I) (b) and goe about the citie, in the waies in al the streetes wyl I seeke hym whom my soule loueth: but when I sought him I founde him not.

(b) We must continue in prayer, though we feele no comfort at the first.

3 The watchmen also that goe about the citie founde me (to whom I sayde) Sawe ye not him whom my soule loueth?

4 So when I was a litle past them, I founde hym whom my soule loueth, I haue gotten holde vpon hym, and wyl not let hym goe, vntyl I bryng hym into my mothers house, and into her chamber that bare me.

5 I charge you, O ye daughters of Hierusalem, by the roes and hyndes of the feelde, that ye wake not vp my loue, nor touch her, tyl she be content her selfe.

Cant.2.b

6 Who is this that commeth vp out (c) of the wildernesse lyke vapours of smoke, as it were a smel of myrre, frankincence, and al maner spices of the Apotecaries?

(c) By this is vnderstanded the children of Israel, whiche in the wyldernesse dyd folowe Christ.

7 Beholde, about (d) Solomons bedsteede there stande threescore valiant, of the most mightie in Israel: they holde swoordes euery one, and are expert in warre.

(d) By Solomons bedsteede, is vnderstanded the temple of Solomon, the which is defended by the swoorde, that is, by the woorde.

8 Euery man also hath his swoorde vpon his thigh, because of feare in the nyght.

9 Kyng Solomon had made hym selfe a palace of the wood of Libanus, the pylers are of syluer, the couerynge of golde, the seate of purple, the grounde is pleasantly paued with loue for the daughters of Hierusalem.

* Somme reade, the pauement of golde, the couerynge of purple.

10 Goe forth (O ye daughters of Sion) and beholde kyng Solomon in the crowne wherwith his mother crowned hym in the day of his mariage, and in the day of the gladnesse of his hart.

The.iiii.Chapter.

1. The prayses of the churche. 7. She is without blemish in his syght. 9. The loue of Christe towardes her.

A 1 O howe (a) fayre art thou my loue, how fayre art thou? thou hast (b) doues eyes, beside that whiche lyeth hyd within: (c) thy hearte lockes are lyke the wool of a flocke of goates that be shorne vpon mount Gilead.

(a) Christe prayseth his Churche, wherein he hath great delyght.

(b) A simple fayth and sincere.

(c) The fruites of a true fayth.

2 (d) Thy teeth are lyke a flocke (of sheepe) of the same bignesse whiche went vp from the washing place, where euery one beareth two twins, and not one vnfruitful among them.

(d) By the teeth is signified fayth, by the which we are al made the sonnes of God equally

3 Thy lippes are lyke a rose coloured ribande, thy wordes are louely, thy cheekes are lyke a peece of a pomegranate within thyne heares.

4 Thy (e) necke is lyke the towre of Dauid buylded with costlye stones lyeing out on the sydes, wherevpon there hange a thousande sheeldes, yea al the weapons of the giantes.

(e) By the necke is signified the preachers.

5 (f) Thy two breastes are lyke two twins of young roes, whiche feede among roses.

(f) The two breastes signifie the two testamentes.

6 O that I myght goe to the mountayne of myrre, and to the hyl of frankencense, tyl the day breake, & tyl the shadowes be past away.

B 7 Thou art all fayre (O my loue) and no spot is there in thee.

8 Come to me frō Libanus (O my spouse) comme to me from Libanus: loke from the top of Amana, from the top of Sanir and Hermon, from the Lions dennes, and from the mountaynes of the Leopardes.

9 Thou hast (with loue) bewitched my hart, O my sister, my spouse, thou hast bewitched my hart with one of thyne eyes, and with one chayne of thy necke.

10 O howe fayre are thy breastes, my sister, my spouse? Thy breastes are more pleasant then wine, & the smel of thyne oyntmentes passeth al spices.

(g) The preaching of the Gospel bringeth foorth much consolation and profite.

11 (g) Thy lyppes, O my spouse, droppe as the hony combe, yea mylke and hony is vnder thy tongue, & the smel of thy garments is lyke the smel of Libanus.

(h) The churche is defended by Christe.

12 (h) A garden wel locked is my sister, my spouse: a garden wel locked, and a sealed wel.

13 The fruites that are planted in thee, are lyke a very paradise of pomegranates with sweete fruites, as Camphire, Nardus, and Saffron, Calamus, Cinamom, with al sweete smellyng trees, Myrre, Aloes, and al the best spices, a wel of gardens, a wel of lyuing waters whiche runne downe from Libanus.

(i) He prayeth for the grace of the holy ghost towarde the Churche, without the whiche nothyng can prosper in it.

14 (i) Vp thou north winde, comme thou south winde and blowe vpon my garden, that the smel thereof may be caryed on euery side: yea that my beloued may comme into his garden, and eate of the sweete fruites (that growe therein.)

The .v. Chapter.

I. Christe calleth his church to the participation of al his treasures. 2. She heareth his voyce. 6. She confesseth her nakednesse. 10. She prayseth Christe her husbande.

A 1 I Am (a) comme into my garden, O my sister, my spouse, I haue geathered my Myrre with my spice: I haue eaten hony with my hony combe, I haue dronken my wine with my milke: Eate, O ye freendes, drinke and be mery, O ye beloued.

(a) The garden signifieth the Churche of God, in the whiche Christe bestoweth his singuler benefites.

2 I am a sleepe, but my hart is waking: I heare the voyce of my beloued when he knocketh, saying, Open to me, O my sister, my loue, my doue, my darling: for my head is ful of deawe, and the lockes of my heare are ful of the night droppes.

3 I haue put of my coate, how can I doo it on agayne? I haue washed my feete, howe shal I fyle them againe?

4 My loue put in his hande at the hole, and my hart was moued within me.

5 I stoode vp to open vnto my beloued, and my handes dropped with Myrre, and the Myrre ranne downe my fingers vpon the locke.

6 I opened vnto my beloued, but he was departed and gonne his way: Nowe when he spake, my hart was gonne: (b) I sought hym, but I coulde not finde him: I cryed vpon him, neuertheless he gaue me no answeare.

B

(b) Christe dooth leaue his for a time, for that he woulde stirre vp in them a greater desire of hym.

7 So the watchmen that went about the citie found me, smote me, and wounded me: yea they that keapt the walles tooke away my kerchaffe from me.

8 I charge you therefore, O ye daughters of Hierusalem, if ye finde my beloued, that ye tel him howe that I am sicke for loue.

9 What manner of man is thy loue aboue other louers, O thou fayrest among wome? Or what can thy loue doo more then other louers, that thou chargest vs so straightly?

10 As for my loue, he (c) is whyte and red coloured, a goodly person among ten thousande.

(c) The Church setteth foorth Christe to be of most perfection and comlynesse.

11 His head is as the most fine golde, the lockes of his heare are bushed, and blacke as a crowe.

12 His eyes are as the eyes of doues by the water brookes, as though they were washed with milke, and are set lyke pearles in golde.

Somme reade, and remayne by the ful vessels.

13 His cheekes are like a garden bed, wherin the Apotecaries plante al manner of sweete

sweete thinges.

14 His lippes are like lilies that drop sweete smelling Myrre: his handes are like gold ringes, hauing inclosed the pretious stone of Tharsis.

15 His body is as the pure iuorie, decked ouer with Saphires: his legges are as the pillers of Marble set vpon sockettes of gold.

16 His face is as Libanus: and as the beautie of the Cedar trees.

17 The wordes of his mouth are sweete: yea he is altogeather louely: Suche a one is my loue, O ye daughters of Hierusalem, suche a one is my loue.

The.vi.Chapter.

2. The Churche assureth her selfe of the loue of Christe. 3. The prayse of the Churche. 8. She is but one and vndefiled.

A 1 WHyther is thy loue gonne then, O thou fairest among women? whyther is thy loue departed, and we wyl seeke him with thee?

(a) Christe is conuersaunt in his Churche, which is directed by his scriptures.

2 (a) My loue is gonne downe into his garden vnto the sweete smelling beddes, that he may refreashe him selfe in the garden, and geather Lilies.

3 My loue is myne, and I am his, whiche feedeth among the Lilies.

4 Thou art beautiful, O my loue, as is (the place) Thirza, thou art fayre as Hierusalem, feareful as an armie of men with their banners.

5 Turne away thyne eyes from me, for they * haue set me on fyre: thy heary lockes are like a flocke of Goates shorne vpon the mount of Gilead.

* or, ouercome me.

6 Thy teethe are like a flocke of shorne sheepe whiche goe out of the washing place, where euery one beareth twinnes, and not one vnfruitefull among them.

B (b) There be many in the Churche of God, and diuers orders and degrees therein.

7 Thy cheekes are like a peece of a pomegranate within thy lockes of heare.

8 (b) There are threescore queenes, foure score wines, and damsels without number.

(c) Diuers particuler Churches dispearsed, maketh out one catholike Church.

9 (c) One is my doue, one is my darlyng: she is the only beloued of her mother, and deare vnto her that bare her: When the daughters sawe her, they sayd she was blessed, yea the queenes and wyues praysed her.

(d) Christe looketh vpon his Churche subiect to affliction, what fruite it bringeth.

10 What is she this that looketh foorth as the mornyng, fayre as the moone, cleare as the sunne, and feareful as an armie of men with their banners?

11 (d) I went downe into the nut garden to see what grew by the brookes, and to looke yf the vineyarde flourished, or yf the pomegranates were not fourth.

12 I knewe not that my soule had made me the charlot of the people that be vnder tribute.

13 Turne agayne, turne agayne, O thou perfect one, turne againe, turne againe, and we wyl looke vpon thee: What wyl ye see in the (e) Sulamite? She is like menne of warre singing in a company.

(e) Salumite, that is, Hierusalem, the whiche was Shalem, that signifieth peace.

The.vii.Chapter.

1. The beautie of the Churche in al her members. 10. She is assured of Christes loue towardes her.

1 O Howe pleasaunt are thy treadinges with thy shoes thou princes daughter? the ioyntes of thy thighes are like a fayre iewel, whiche is wrought by a cunnyng workmaister.

(a) Thy nauel is replenished with the riche knowledge of gods woorde and heauenly desyres.

2 Thy (a) nauel is like a rounde goblet, whiche is neuer without drinke.

(b) The Churche is ful of spiritual treasures.

3 Thy (b) wombe is like a heape of wheate that is set about with Lilies.

4 (c) Thy two brestes are like two twins of young Roes.

(c) The two testamentes commeth from God, and they be of equal authoritie.

5 (d) Thy necke is as it were a towre of iuorie: thyne (e) eyes also are like the water pooles that are in Hesebon, beside the port of Bathrabbim, thy (f) nose is lyke the towre of Libanus, whiche looketh towarde Damascus.

(d) The preachers ought to be pure.

(e) The magistrates must be wel instructed in the worde of God.

6 That head that standeth vppon thee is like Carmel: and the heare of thy head is lyke purple, and like a king dwelling among many water conduites.

(f) The iudges of good and euyl.

7 O howe faire & louely art thou my darling in pleasures?

8 Thy stature is like a (g) Paulme tree, and thy brestes like the grapes.

(g) The Church doth encrease the more it is pressed and persecuted.

9 I said, I wyl climbe vp into the Paulme tree, and take holde of his high branches.

10 Thy brestes also shalbe as the wine clusters, the smel of thy nosethrilles like as the smel of apples.

(h) Christe wyl cal them that professe his worde, to accompt what fruite they doo bryng.

11 And thy rooffe of thy mouth like the best wine, whiche is meete for my best beloued, pleasant for his lippes, and for his teethe to chawe.

12 I am my beloueds, and he shal turne him vnto me.

13 O comme on my loue, we wyl goe foorth into the feelde, and take our lodging in the villages.

14 (h) In the morning wyl we goe see the vineyarde, we wyl see yf the vine be sprong foorth, yf the grapes be growen, and yf the pomegranates be shut out.

(i) God geueth his graces to the faythful the whiche beinge his Church.

15 (i) There wyl I geue thee my brestes: the Mandragoras geue their sweete smel, and

beſyde our dooꝛes are al maner of pleaſant fruites both newe and olde, whiche I haue kept foꝛ thee, O my beloued.

The. viii. Chapter.

2. The Churche wyl be taught by Chriſte. 3. She is vpholden by hym. 6. The vehement loue wherewith Chriſte loueth her. 11. She is the vine that bryngeth foorth fruite to the ſpiritual Solomon, whiche is Ieſus Chriſte.

A 1 O That (a) I might fynde thee without, & kiſſe thee, whom I loue as my bꝛother whiche ſuckt my mothers bꝛeſtes, and that thou ſhalt not be deſpiſed,
2 I wyl leade thee, and bꝛing thee into my mothers houſe, that thou mighteſt teache me, and that I myght gene thee dꝛinke of the ſpiced wine, and of the ſweete ſappe of my pomegranates.
3 His (b) leaft hand ſhalbe vnder my head, and his right hande ſhal imbꝛace me.
4 I charge you O ye daughters of Hieruſalem, that ye wake nat vp my loue, noꝛ touche her, til ſhe be content her ſelfe.
5 (What is ſhe this that commeth vp from the wyldernelſe, & leaneth vpon her loue?) I wake thee vp among the apple trees where thy mother conceaued thee, where thy mother (I ſay) bꝛought thee into the woꝛlde.
6 (c) O ſet me as a ſeale vpon thyne hart, and as a ſeale vpon thine arme: foꝛ loue is mighty as the death, and gelouſie as the hell.
7 Her coales are coales of fyꝛe, and a very vehement flame (of the Lorde:) ſo that many waters are not hable to quenche loue, neyther may the ſtreames dꝛowne it: yea yf a man woulde geue al the good of his houſe foꝛ loue, he ſhoulde count it nothyng.
8 (d) Our ſiſter is but young, and hath no bꝛeſtes: what ſhal we doo foꝛ our ſyſter when ſhe ſhalbe ſpoken foꝛ?
9 (e) If ſhe be a wall, we ſhal builde a ſyluer bulwarke therevpon: yf ſhe be a dooꝛe, we ſhal faſten her with booꝛdes of Cedar trees.
10 I am a wall, and my bꝛeſtes like towꝛes, then was I as one that hath founde fauour in his ſyght.
11 Solomon hath a vineyarde at Baalhamon, and this vineyarde deliuered he vnto the keepers, that euery one foꝛ the fruite thereof ſhould gene him a thouſand peeces of ſyluer.
12 My vineyarde whiche is myne, is in my ſyght: thou (O Solomon) muſt haue a (f) thouſande, and the keepers two hundꝛed, whiche keepe the fruite.
13 Thou that dwelleſt in the gardens, O let me heare thy voyce, that my companyons may hearken to the ſame.
14 O geat thee away my loue, and be as a Roe oꝛ a young Hart vppon the ſweete ſmelling mountaines.

(a) The fathers of the elde teſtament deſyꝛeth to ſee the incarnation of Chriſte.
(b) His gratious fauour ſhal reſerue me from deſperation in aduerſitie, and from preſumption in proſperitie.
(c) The Churche deſyꝛeth to be ioyned vnto Chriſt by the ſeale of the holy ghoſt.
(d) The Iewes Churche ſpeaketh this of the Churche of the gentiles, the whiche wanted both teſtameates.
(e) The apoſtles preacheth to them that are called inwardly of god to ſaluation.
(f) By this thouſande is ſignified the greateſt profite, which is lyfe euerlaſting, whiche is obteyned by the grace of God, and not by our merites.

¶ The ende of the ballet of ballettes of Solomon, called in Latine Canticum Canticorum.

The end of the [illegible]

The booke of the prophete Esai.

The fyrst Chapter.

2. The prophete accuseth the sinnes of the people, namely of ingratefulnesse, stubbernesse, 11. faythlesse service of God, 24. and sheweth Gods terrible iudgement agaynst them vnlesse they repent.

1 THE (a) vision of Esai the sonne of Amos, which he saw vpon Juda and Hierusalem, in ỳ dayes of Uzia and Joathan, Ahaz and * Ezekiah, kynges of Juda.

(a) A reuelation or prophecie.

* or, Jehezekiah.

2 Heare O heauens, and hearken O earth: for the Lord hath spoken, I haue nourished and brought vp children, and they haue donne vnfaythfully agaynst me.

3 The ore hath knowen his owner, and the asse his maisters cribbe: (but) Israel hath not knowen, my people hath geuen no heede.

4 Ah sinful nation, a people laden with iniquitie, a seede of the wycked, corrupt children: they haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger, they are gonne backwarde.

5 Why shoulde ye be stricken any more? (for) ye are euer fallyng away: euery head is diseased, and euery hart heauie:

6 From the sole of the foote vnto the head there is nothing sound in it: (but) woũdes, blaynes, and putrifiyng sore: they haue not benne salued, neyther wrapped vp, neyther molified with the oyntment.

7 Your land is wasted, your cities are burnt vp, strangers deuoure your lande before your face, & it is made desolate, as it were the destruction of enimies (in the tyme of warre.)

8 And the daughter of Sion shalbe left as a cotage in a vineyarde, like a lodge in a garden of Cucumbers, lyke a besieged citie.

9 Except the Lorde of hostes had left vs a smal remnant, we shoulde haue benne as Sodoma, and lyke vnto Gomorra.

10 Heare the worde of the Lorde ye lordes of Sodoma, and hearken vnto the lawe of our God thou people of Gomorra.

11 Why offer ye so many sacrifices vnto me wyl the Lorde say? I am ful of the burnt offeringes of weathers, and of the fatnesse of fedde beastes, (b) I haue no pleasure in the blood of bullockes, lambes, and goates.

(b) God hateth al maner of seruice and woorkes, seeme they neuer so good and holy, when thei be done without fayth and pureneſse of mynde. C

12 When ye comme to appeare before me treadyng in my courtes, who hath required this at your handes?

13 Offer me no mo oblations, for it is but lost labour: incense is an abominable thing vnto me, I may not away with your newe moones, your sabbothes, and solemne meetynges, your solemne assemblies are wicked.

14 I hate your newe moones and appoynted feastes euen from my very hart, they make me weery, I can not abyde them.

15 When ye holde out your handes, I wyl turne myne eyes from you: and though ye make many prayers, yet I wyl heare nothyng at al, seeyng your handes are ful of blood.

16 Washe you, make you cleane, put away your euyl thoughtes out of my syght: ceasse from deyng of euyll,

17 Learne to doo wel, apply your selues to equitie, deliuer the oppressed, helpe the fatherlesse to his ryght, let the wyddowes complaint comme before you:

18 And then goe to, sayth the Lorde, let vs talke togeather: though your sinnes be as redde as scarlet, they shalbe as whyte as snowe: and though they were lyke purple, they shalbe as whyte as wool.

19 If ye be wyllyng and obedient, ye shal eate the good of the lande:

20 But if ye be obstinate and rebellious, ye shalbe deuoured with the swoorde: for the mouth of the Lorde hath spoken (or.)

21 Howe happeneth it then that the faythful citie whiche was ful of equitie, is become (vnfaythful) as a whoore? Ryghteousnesse dwelt in it, but nowe murderers. D

22 Thy syluer is turned to drosse, and thy wine mixt with water.

23 Thy princes are wicked and companions of theeues: they loue gyftes altogether, and gape for rewardes: As for the fatherlesse they helpe hym not to his ryght, neyther wyl they let the wyddowes cause

cemme before them.

24 Therfore ſayth the Lord God of hoſtes, the mightie one of Iſrael: Ah I muſt eaſe me of myne enimies, & auenge me of myne aduerſaries:

25 And I ſhal lay my hande vpon thee, and purely purge away thy droſſe, & take away al thy tinne:

26 And ſet thy iudges agayne as they were ſometyme, and thy ſenatours as they were from the beginning: and then thou ſhalt be called the righteous citie, the faythful citie.

27 Sion ſhalbe redeemed with equitie, and her conuertes with ryghteouſneſſe.

C 28 But the tranſgreſſours, and the vngodly, and ſuche as forſake the Lorde, ſhal altogeather be vtterly deſtroyed.

29 For ye ſhalbe confounded for the trees whiche ye haue deſired: and ye ſhalbe aſhamed of the gardens that ye haue choſen.

30 For ye ſhalbe as a tree whoſe leaues are fallen away, and as a garden that hath no moyſtneſſe.

31 And the very ſtrong one (of your idols) ſhalbe as towe, and the maker of it as a ſparke (of fire) and they ſhal both burne togeather, and no man quenche them.

The.ii. Chapter.

1. A prophecie of Chriſte and his kyngdome. 12. Pryde, couetouſnes, ſuperſtition, and idolatry are reproued. 17. Gods terrible iudgement agaynſt theſe.

A 1 THe ſelfe ſame woorde that Eſai the ſonne of Amos ſawe vpon Iuda and Hieruſalem.

2 And (this) ſhal comme to paſſe in the latter dayes, The (a) hil of the Lordes houſe ſhalbe prepared in the heigth of ỹ mountaynes, and ſhalbe hygher then the hylles, and al nations ſhal preaſſe vnto hym.

(a) Chriſte his Churche & his words.

3 And a multitude of people ſhal goe, ſpeakyng (thus one to another) Comme, let vs aſcende to the hyl of the Lorde, to the houſe of the God of Jacob, and he wyl inſtruct vs of his wayes, and we wyl walke in his pathes: for out of Sion ſhal comme a law, and the woorde of the Lorde from Hieruſalem:

4 And ſhal geue ſentence among the heathen, and ſhal reforme the multitude of people: they ſhal breake their ſwoordes alſo into mattockes, and their ſpeares to make ſithes: And one people ſhal not lyft vp a weapon agaynſt another, neyther ſhal they learne to fyght from thencefoorth.

5 Comme ye, O houſe of Jacob, and let vs walke in the lyght of the Lorde:

6 For thou haſt forſaken thy people the houſe of Jacob, (b) becauſe they be replenished (with euyls) from the eaſt, and with ſorcerers lyke the Philiſtines, and in ſtrange chyldren they thinke them ſelues to haue ynough.

(b) The cauſes why God forſaketh his people is, idolatrie, heatheniſhe ſuperſtition, couetouſneſſe, & truſt in other thinges then in God alone B

7 Their lande is ful of ſyluer and golde, neyther is there any ende of their treaſure: their lande is alſo ful of horſes, and no ende is there of their charrettes.

8 Their lande alſo is ful of vayne goddes, and before the woorke of their owne hands they haue bowed them ſelues, yea euen before the thing that their owne fingers haue made.

9 There kneeleth the man, there falleth the man downe (before them:) therfore forgeue them not.

10 Get thee into the rocke, and hyde thee in the grounde for feare of the Lord, and for the glorie of his maieſtie.

11 The high lookes of man ſhalbe brought lowe, and the hautineſſe of menne ſhalbe bowed downe: and the Lorde alone ſhalbe exalted in that day.

12 For the day of the Lorde of hoſtes (ſhalbe) vpon al the proude, loftie, and vpon al that is exalted, and he ſhalbe brought lowe.

13 And vpon al high and ſtout Cedar trees of Libanus, and vpon al the okes of Baſan,

14 And vpon al the hygh mountaynes, and C vpon al the high hylles,

15 And vpon euery hygh towre, and vpon euery fenced wal,

16 And vpon al the ſhippes of Tharſis, and vpon al pictures of pleaſure.

17 And the pryde of man ſhalbe brought downe, and the loftineſſe of menne ſhalbe made lowe, and the Lorde alone ſhalbe exalted in that day.

18 As for the idolles he ſhal vtterlye aboliſhe:

19 And they ſhal creepe into holes of ſtone, and into caues of the earth for feare of the Lorde, and for the glorie of his maieſtie, when he aryſeth to deſtroy (the wicked ones of) the earth.

20 In the ſelfe ſame day ſhal man caſt away his goddes of ſyluer, and his goddes of golde into the holes of Mowles and Backes, whiche he neuertheleſſe had made to hym ſelfe to honour them.

21 And they ſhal creepe into the cliftes of D the rockes, and into the toppes of the harde ſtones for feare of the Lorde, and for the glorie of his maieſtie, when he aryſeth

to

to destroy (the wicked ones of) the earth.
22 Ceasse therfore from man, in whose nose thrilles there is breath: for wherein is he to be accompted of?

The. iii. Chapter.

I. The mischeefes that god sendeth on common weales for the contempt of his word. 14. The couetousnesse of rulers reproued. 16. The proude niceneſſe of women pounished to their shame.

Q 1 FOr loe, the Lorde God of hoastes dooth take away from Hierusalem and Juda al manner of stay, all stay of meate and drinke.
2 The captayne and the souldier, the iudge and the prophete, the (a) prudent and the aged man,
3 The captaine of fiftie and the honorable, the senatour, the cunning artificer, and the eloquent oratour.
4 And I shal geue children to be their princes, and babes shal rule ouer them.
5 And the people shal eche one of them violently oppresse another, and euery one agaynst his neighbour: The boy shall presume agaynst the elder, and the person of lowe degree agaynst the honourable.
6 Yea one shall take a freende of his owne kinrede by the bosome, and say, Thou hast clothyng, thou shalt be our head, and stay this ruine with thy hande.
B 7 Then shal he sweare and say, I can not helpe you: there is neyther meate nor cloathing in my house, make me no ruler of the people.
8 For Hierusalem and Juda must decay: because that both their woordes and counsailes are against the Lorde, to prouoke the presence of his maiestie to anger.
9 Their verye countenaunce bewrayeth them, yea they declare their owne sinnes (them selues) as Sodome, they hide it not: Wo be to their owne soules, for they haue rewarded euyl vnto them selues.
10 Say to the righteous that it shal goe well with them: for they shall eate the fruite of their owne studies.
11 (But) wo be vnto the wicked, for it shalbe euyl with him: for he shalbe rewarded after his owne woorkes.
12 Children are extortioners of my people, and women rule ouer them: O my people, thy leaders deceaue thee, and corrupt the way of thy footesteppes.
13 The Lord is here to commune of the matter, and standeth to iudge the people.
C 14 The lord shal enter into iudgement with the elders and princes of his people, (and shal say to them,) It is ye that haue burnt vp my vineyarde, the spoyle of the poore is in your houses.
15 What meane ye that ye bray (as in a morter) my people, and grinde the faces of the poore, sayth the Lorde God of hoastes?
16 Moreouer, the Lorde hath saide, Seeing the daughters of Sion are waxen proude, and walke with stretched foorth neckes, and wanton lookes, going and tripping nicely, and tinckling with their feete:
17 Therefore shal the Lorde shaue the heads of the daughters of Sion, and shall discouer their fylthynesse.
18 In that day shal the Lorde take away the gorgiousnesse of ỹ attyre about their feete, and the cawles, and the rounde tyres (after the fashion of the Moone,)
19 The sweete perfumes, and the bracelets, and the mufflers,
20 The bonnettes, and the sloppes, and the head bandes, and the tablets, and the earinges,
21 And rynges, and nose iewels,
22 The costly apparel, and the vayles, and D the wympples, and the crisping pinnes,
23 And the glasses, and the fyne linnen, and the hoodes, and the lawnes.
24 And in steede of good smel, there shalbe stincke, and in steede of their girdle a rent, and for well set heare there shalbe baldnesse, in steade of a stomacher, a sackcloth, and (sunne) burnyng for beautie.
25 Thy men shal perishe with the swoorde, and thy valiant souldiers in the batayle (O Hierusalem.)
26 And her gates shal mourne and bewayle: and she beyng desolate, shal syt vppon the grounde.

The. iiii. Chapter.

I. The miserie of the stubburne. 3. A promise of Gods fauour to the residue.

1 IN that day seuen women shall take holde A of one man, sayeing, We wyl fynde our selues meate and apparel: only let vs be called by thy name, to take our shamefull reproofe (from vs.)
2 (a) In that day shal the budde of the lord be beautiful and glorious, and the fruite of the earth shalbe excellent and pleasant for them that are escaped of Israel.
3 Then shal the remnaunt in Sion, and the remnaunt at Hierusalem be called holy: (namely) al suche as are written among the liuyng in Hierusalem.
4 (b) After that the Lord hath washt away the fylthynesse of the daughters of Sion, and hath purged the blood out from Hierusalem

(a) The prudent, that is, suche as can foresee by their prudencie thinges to comme.

(a) The incarnation of Christe, is the ioy of the faithful.
(b) They are saued whose sinnes are remitted and washt away with the blood of Christe.

ſalem in the ſpirite of iudgement, and in the ſpirite of fyre.

5 And vpon al the dwellinges of the hilles of Sion, and vpon her congregations, the Lorde ſhall create a cloude and ſmoke by day, and the ſhining of a flaming fyre by nyght: for al the (c) glory ſhalbe preſerued.

(c) Chriſte wyl preſerue and defende the glory, that is, the faithful in al troubles and temptations.

6 And there ſhalbe a tabernacle for a ſhadowe in the day time from the heate, and a ſafe place and refuge from weather and rayne.

The. v. Chapter.

1. Of Chriſte and his vineyarde, 8. with an execration of couetouſneſſe, 11. drunkenneſſe, 19. and contempt of gods word.

1 NOw wyl I ſyng my beloued freend, a ſong of my freende touching his vineyard. My beloued freend hath a vineyarde in a verye fruiteful plenteous grounde.

A

2 This he hedged, and geathered out the ſtones from it, & planted it with the choyſeſt vine: In the middeſt of it buylded he a towre, alſo made a wine preſſe therein: (a) and he looked that it ſhould bring him grapes, and it brought footh wild grapes.

(a) God looketh to receiue of his people the thankful fruites of fayth, & not the vnpleaſant woorkes of faythleſſe ingratitude.

3 Now O citezin of Hieruſalem, and man of Juda, iudge, I pray thee, betwixt me and my vineyarde.

4 What more coulde haue benne donne for it, that I haue not donne? Wherefore then hath it geuen wylde grapes, where I looked to haue hadde grapes of it?

5 Wel, now I ſhal tel you how I wyl doo with my vineyarde: I wyl take the hedge from it that it may periſhe, & breake downe the wall thereof, that it may be troden vnder foote.

6 I wyl lay it waſte, it ſhal neither be digged nor cut, but beare thornes and bryers: I wyl alſo forbid the cloudes that they ſhal not rayne vpon it.

B 7 As for the vineyard of the lord of hoaſtes, it is the houſe of Iſrael: and the man of Juda, the plant of his pleaſure: Of theſe he looked for equitie, but ſee there is oppreſſion for ryghteouſneſſe, and loe it is a crying.

8 Wo vnto them that ioyne one houſe to another, and bryng one lande ſo nygh vnto another, that there is no more place: Wyl ye be placed alone in the middeſt of the earth?

9 Theſe thinges are in the eares of the lord of hoaſtes: of a trueth great and fayre houſes ſhalbe without any dweller in them.

10 And tenne acres of vines ſhall geue but a quart, and thirtie buſſhelles of ſeede ſhal geue but an Epha.

11 Wo be vnto them that ryſe vp early to folowe drunkenneſſe, continuing vntil night, til they be ſet on fyre with wine.

12 In their feaſtes are harpes and lutes, tabretes and pipes, and wine: but they regarde not the woorke of the Lord, and conſyder not the operation of his handes.

13 Therefore commeth my folke into captiuitie, becauſe they haue no vnderſtandyng: (b) Their glory is famiſhed with hunger, and their multitude dryed vp with thirſte.

(b) Their glory, their noble & honorable perſonages.

14 Therefore gapeth hell and openeth her mouth marueylous wyde, that their glory, multitude, and wealth, with ſuche as reioyce in her, may deſcende into it.

15 Thus hath man a fall & is brought lowe, C and the high looke of the proude ſhalbe laid downe.

16 But the Lorde of hoaſtes ſhalbe exalted in iudgement, and god that is holy is ſanctifyed in righteouſneſſe.

17 Then ſhall the ſheepe eate as they were wont, and the riche mens waſtes ſhall (c) ſtraungers deuoure.

(c) Gods children, as though they were ſtraungers, miſerably dealt withal by thoppreſſion of the couetous, ſhal after a time repoſſeſſe & enioy the landes and goods, which the couetous oppreſſours ſhalbe conſtrayned to forſake and leaue as waſte.

18 Wo be vnto them that drawe wickedneſſe with cordes of vanitie, and ſinne as it were with a cart rope.

19 Whiche vſe to ſpeake on this manner, Let him make ſpeede & haſten his woorke, that we may ſee it: let the counſayle of the holy one of Iſrael comme and drawe nigh, that we may knowe it.

20 Wo be vnto them that call euyl good, and good euyl, whiche make darkeneſſe lyght, and light darkneſſe, that make ſowre ſweete, and ſweete ſowre.

21 Wo be vnto them that are wyſe in theyr owne ſyght, and thinke them ſelues to haue vnderſtandyng.

22 Wo be vnto them that are ſtrong to ſuppe out wine, and expert menne to ſet vp drunkenneſſe.

23 Wo be vnto them that geue ſentence with the vngodlye for rewardes, but condempne the iuſt cauſe of the ryghteous. D

24 Therefore lyke as fyre licketh vp the ſtrawe, and as the flame conſumeth the ſtubble: euen ſo their roote ſhalbe as corruption, and their bloſſome ſhal vaniſhe away like duſt: for they haue caſt away the lawe of the Lorde of hoaſtes, and deſpiſed the woorde of the holye one of Iſrael.

25 Therefore is the wrath of the Lorde kyndled agaynſt his people, and hath ſtretched foorth his hande vppon them, yea he hath ſmytten them: and the hilles dyd tremble, and their carkaſes did lye ſtyne in the open ſtreetes: and in al this the wrath

of

of God hath not ceassed, but his hand stretched out styl.

26 And he shal geue a token to a people of a farre countrey, and shal hysse vnto them from the ende of the earth: and behold, they shal comme hastyly with speede.

27 There shal not be one faynt nor feeble among them, no not a sluggishe nor sleepie person: there shal not one of them put of his gyrdle from his loynes, nor lose the latchet of his shoe.

28 His arowes are sharpe, and al his bowes bent: his horse hookes are as flynt, and his carte wheeles lyke a whyrle wynde.

29 His crye is as it were of a lyon, and he roareth lyke lyons whelpes: they shal roare and haue the vp the pray, and no man shal recouer it, nor geat it from them.

30 In that day he shalbe so fierce vpon him, as the ragyng of the sea: then one shal beholde the (d) lande, and loe, darknesse and sorow, and the lyght is darkned in the heauens thereof.

(d) The land of Iuda shalbe ouerwhelmed with miserable affliction.

The. vi. Chapter.

Esai sawe the glory of the Lorde. 9. And was sent to prophesie the desolation of Iurie.

A 1 IN the yere that kyng Oziah dyed, I sawe also the Lorde sytting vpon an hygh and glorious seate, and his trayne filled the temple.

2 And about him stoode Seraphims, whereof one had syxe wynges, with twayne each couered his face, with twaine his feete, and with twayne dyd he flee.

3 They cryed also eache one to another on this manner: Holy, holy, holy is the Lorde of hostes, the whole earth is ful of his glory.

4 And the lyntels of the dooze cheekes moued at his crying, and the house was ful of smoke.

5 Then sayde I, Woe is me, for I am lost, in as muche as I am a man of vncleane lyppes, and dwel among people that hath vncleane lyppes also: for myne eyes haue seene the kyng the Lorde of hostes.

6 Then flewe one of the Seraphims vnto me, hauyng a hot cole in his hande, whiche he hadde taken from the aulter with the tongues,

(a) Gods sacramentes are not bare signes: but with the signe and the woorde, the matter signified, is exhibited to the faythful.

7 And layde it vppon my mouth, and sayde, Loe, (this) hath touched thy (a) lyppes, and thyne vnryghteousnesse shalbe taken away, and thy sinne forgeuen.

8 Also I hearde the voyce of the Lorde on this manner, Whom shal I sende, and who wyl be our messenger? Then I sayd, Here am I, sende me.

9 And he sayde, Goe and telle this people: Heare in deede, yet vnderstande not: see playnely, and yet perceyue not.

10 Harden the hart of this people, stop their eares, and shut their eyes: lest they see with their eyes, heare with their eares, and vnderstande with their hartes, and conuert, and be healed.

11 Then spake I, Lorde, howe long? He answered, Until ỹ cities be vtterly wasted without inhabitantes, & the houses without men, & til the land be also vtterly desolate.

12 For the Lorde shal put the menne farre away, and (there shalbe) great waste in the myddest of the lande.

13 Yet in it shal succeede ten kynges, and it shal returne, and be afterwarde wasted: (But) as the Teyle tree, and the Oke in the fall of theyr leaues, haue yet the sappe remaynyng in them, (euen so,) the holye seede shalbe the stay thereof.

(b) Christe dwellyng by fayth in his electe, who seme as dead in the stormy tymes of this worlde, is to them life & stay that thei perishe not.

The. vii. Chapter.

The Syrians moue batayle agaynst Hierusalem. 14. A virgin shal beare a chylde.

A 1 IT happened in the tyme of Ahaz the sonne of Iotham, whiche was the sonne of Uziah kyng of Iuda, that Razin the kyng of Syria, and Pechah the sonne of Romeliah kyng of Israel, went vp toward Hierusalem to besiege it: but (Razin) was not able to wynne it.

(a) Dauids house, that is, Ahaz.

2 Now when the (a) house of Dauid heard woorde thereof, that Syria and Ephraim was confederate togeather, his hart quaked, yea, and the hartes also of his people, lyke as when the trees of the wood are moued with the wynde.

3 Then sayde God vnto Esai, Goe meete Ahaz, thou, and thy sonne Sear Iasub, at the head of the ouer poole, in the foote path by the Fullers grounde.

4 And say vnto hym, Take heede to thee selfe, and be styl, feare not, neyther be faynt harted: for these two tailes, that is, for these two smokyng fyrebrandes, the wrath and furiousnesse of Razin the Syrian, and Romelies sonne:

5 Because that the Syrian, Ephraim, and Romelies sonne, haue wickedly conspired agaynst thee,

6 Sayeing, We wyl goe vp agaynst Iuda, vexe them, and bryng them vnder vs, and set a kyng there, euen the sonne of Tabel:

7 Thus sayth the Lorde God thereto, It B shal not so goe foorth, neyther so comme to passe.

8 For the head citie of the Syrians is Damascus,

maſcus, but the head of Damaſcus is Razin: and after three ſcore and fiue yeres, ſhal Ephraim be no more a people.

9 And the head of Ephraim is Samaria, but ẏ head of Samaria is Romelies ſonne: yf ye beleeue not, ſurely ye ſhal not be eſtabliſhed.

The Epiſtle on the anunciation of Marie.

10 Moreouer, God ſpake againe vnto Ahaz, ſayeing,

11 Require to thee ſelfe a token of the Lorde thy God, whether it be towarde the depth beneath, or towarde the heygth aboue.

12 Then ſayde Ahaz, I wyl require none, neyther wyl I tempt the Lorde.

13 The prophete anſwered, Then heare ye of the houſe of Dauid: Is it not yenough for you that ye be greeuous vnto men, but ye muſt greeue my God alſo?

℣ 14 Therefore the Lorde hym ſelfe ſhal geue you a token: Beholde, a virgin ſhal conceyue and beare a ſonne, and ſhal cal his name Emmanuel.

15 Butter and hony ſhal he eate, vntyl he knowe to refuſe the euyl, and chooſe the good.

16 For or euer the chylde comme to knowledge to eſchewe the euyl and chooſe the good, the lande that thou ſo abhorreſt, ſhalbe deſolate of both her kynges.

17 The Lorde alſo ſhal ſende a tyme vppon thee, vpon thy people, and vpon thy fathers houſe, ſuche as neuer came ſince the tyme that Ephraim departed from Juda, namely, through the kyng of the Aſſyrians.

18 For at the ſame tyme ſhal the Lord hyſſe for the flyes that are about the water of Egypte, and for the bees in the Aſſyrians lande.

19 Theſe ſhal comme, and ſhal lyght al in the deſolate valleyes, in the holes of ſtones, and vpon al thornie and buſhie places.

(b) The heare of the head, & the beard, the princes, and menne of authoritie, the feete, the common ſorte of people.

20 At the ſame time ſhal the Lord ſhaue the (b) heare of the head, and the feete, and the bearde cleane of, with the raſour that he hyre beyond the waters: namely, with the kyng of the Aſſyrians.

21 At the ſame tyme ſhal a man nourihe a young cowe, and two ſheepe.

22 Then becauſe of the abundance of milke that they geue, he ſhal eate butter: ſo that euery one whiche remayneth in the lande, ſhal eate butter and hony.

23 At the ſame tyme al vineyardes wherin there ſhalbe a thouſande vynes, worth a thouſande ſiluerlynges, ſhalbe turned to bryers and thornes.

24 They ſhal comme into the lande with arrowes and bowes, becauſe al the lande ſhal become bryers and thornes.

25 As for al hylles that ſhalbe dygged with the mattocke, there ſhal not comme vppon them any feare of bryers and thornes: but the cattel ſhalbe dryuen thyther, and the ſheepe ſhal feede there.

The. viii. Chapter.

The delyuerance of the lande by Emmanuel. 14. The ſtone of offence, at which many ſhal ſtumble.

1 MOreouer, the Lorde ſayde vnto me, Take thee a great roule, and wryte in it as men dooth with a pen, Make haſtie ſpeede to rob, and haſte to the ſpoyle. A

2 And I called vnto me faythful witneſſes to recorde, Uriah the prieſte, and Zachariah the ſonne of Barachiah.

3 After that, went I vnto the prophetiſſe, & ſhe conceiued, and bare a ſonne: Then ſayd the Lorde to me, Geue hym his name, A ſpeedy robber, An haſtie ſpoyler.

4 For why? or euer the chylde ſhal haue knowledge to crye my father and mother, ſhal the riches of Damaſcus and the ſpoyle of Samaria be taken away before the king of the Aſſyrians.

5 The Lorde ſpake alſo vnto me agayne, ſayeing,

6 For ſo muche as this people refuſeth the ſtyl runnyng water of Silo, and put theyr delyght in Razin and Romelies ſonne:

7 Beholde, the Lord ſhal bring myghty and great fluddes of water vppon them, namely, the kyng of the Aſſyrians with al his power, whiche ſhal clymbe vp vppon al his fluddes, and runne ouer al his bankes, B

8 And ſhal breake in vppon Juda, he ſhal flowe and paſſe through, til he comme vp to the necke therof: he ſhal fil alſo the wyldernesſe of thy land with his wynges, O Emmanuel.

(a) Mans policie and deuice without God, preuaileth not.

9 Breake downe, O ye people, (a) and ye ſhalbe broken downe, hearken to, al ye of farre countreys, muſter you, and you ſhalbe broken downe, prepare you, and you ſhalbe torne in peeces.

10 Take your counſayle togeather, yet ſhal your counſayle come to nought: determine the matter, yet ſhal it not proſper: for God is with vs.

(b) Affiance is to be put in God, and not in mans policie or helpe.

11 For the Lord ſpake thus to me in a mighty prophelie, (b) and warned me that I ſhoulde not walke in the way of this people, ſayeing,

12 Ye ſhal not ſpeake (woordes) of conſpiracie in al thyngs when this people ſhal ſay conſpiracie: feare them not, neyther be afrayde of them.

13 But ſanctifie the Lorde of hoſtes, let hym

hym be your feare and dread.

14 For he shalbe the holy place to flee to, and stone to stumble at, the rocke to fal vpon, a snare and net to both the houses of Israel, and the inhabitours of Hierusalem:

15 And many among them shal stumble, and fal, and be broken, yea they shalbe snared and taken.

(c) The wordes of Christ

16 (c) Bynde vp the testimonie, seale the lawe in my disciples.

17 And I wyl wayte vpon the Lorde that hydeth his face from the house of Jacob, and I wyl looke for him.

18 But lo, as for me and the children which the Lorde hath geuen me, we are to be a token and a wonder in Israel from the Lord of hostes whiche dwelleth vpon the hyl of Sion.

19 And yf they say vnto you, Aske counsel at the Soothsayers, Witches, Charmers, and Conjurers: (then make them this answeare,) Is there a people any where that asketh not counsayle at his God? shoulde men runne vnto the dead for the liuing?

(d) We must seke in gods worde what to folow, for in meanes without gods worde there is no lyght.

20 Geat thee to the (d) lawe, the testimony: and if they speake not after this word, there is no lyght in them.

21 And they shal wander through this lande hardly bestead and hungry, and when they suffer hunger, they wyl be out of patience, and curse their kyng and their God, and shal looke vpwarde and downewarde to the earth.

22 And behold, there is trouble and darkenesse, dymnesse is rounde about hym, and he shalbe driuen into darkenesse.

23 Neuertheless, the darkenesse shal not be suche as was in her vexation, when at the first he lightly afflicted the lande of Zabulon, and the lande of Nephthali, and afterwarde dyd more greeuously afflict her by the way of the sea beyonde Jordane in Galilee of the heathen.

The .ix. Chapter.

5. He prophecieth of Christes nativitie and dominion.

1 THe people that walked in darkenesse haue seene a great lyght: As for them that dwel in the lande of the shadowe of death, vpon them hath the lyght shyned.

2 Thou hast multiplied the people, and not increased their ioy: they reioyce before thee, euen as men make mery in harvest, and they be ioyful, as men that do diuide the spoyle (after the victorie.)

3 For thou hast broken the yoke of his burden, the staffe of his shoulder, and the rod of his oppressour, as in the day of Madian.

4 And truely euery battayle that the warrier maketh is done with confused noyse, and defyling their garmentes with blood, (but this battayle) shalbe with burnyng and consuming of fyre.

5 For vnto vs a (a) chylde is borne, and vnto vs a sonne is geuen, vpon his shoulder doth the rule lye, " and he is called with his owne name, Wonderful, the geuer of counsel, the myghtie God, the euerlastyng father, the prince of peace.

(a) Christe his kyngdome and his names. Or, and his name shalbe called. Or, and (the holye ghost) shal cal his name.

6 He shal make no ende to encrease the rule and peace, & shal syt vpon the seate of Dauid, and in his kyngdome, to order the same, and to stablishe it with equitie and ryghteousnesse from hencefoorth for euermore: This shal the zeale of the Lorde of hostes bryng to passe.

7 The Lorde sent a worde into Jacob, the same is come into Israel. B

8 And al the people of Ephraim shal know, and they that dwel in Samaria that say with pryde and hygh stomackes (on this maner,)

9 The tyle worke is fallen downe, but we wyl builde it vp with squared stones: the Mulberie tymber is broken, but we wyl set it vp agayne with Cedar.

10 But the Lorde shal strengthen the enimies of Razin, and ioyne his aduersaries together agaynst hym.

11 The Syrians before, and the Philistines behynde, and shal deuour Israel with open mouth: After al this, is not the wrath of the Lorde ceassed, but yet his hand is stretched out styl.

12 For the people turneth not vnto hym that chastiseth them, neyther do they seeke the Lorde of hostes.

13 Therfore hath the Lord rooted out of Israel both head and tayle, bough and reede, in one day.

14 By the head is vnderstand the senatour and honourable man, and by the tayle, the prophete that preached lyes. C

15 For the guides of this people are deceiuers, and those that be gouerned are vtterly lost.

16 Therefore shal the Lorde haue no pleasure in their young men, neyther haue pitie of their fatherlesse and widowes: for they are altogeather hypocrites and wycked, and all their mouthes speake follye: After al this, is not the Lordes wrath ceassed, but yet his hande is stretched out styl.

17 For vngodlynesse burneth as a fyre, and shal

shal it deuoure bryers and thornes, and it shal burne as in the thycket of wood, and (the wicked) aduaunce them selues, as the smoke is caryed vp.

18 Through the wrath of the Lord of hostes is the lande ful of darkenesse, and the people be consumed as it were with fyre: no man doth spare his brother.

19 But he robbeth on the ryght hande, and doth famyshe, he eateth on the left hande, and he shal not haue ynough: euery man shal eate the flesshe of his owne arme.

20 Manasses (shal eate) Ephraim, and Ephraim Manasses, and they both togeather shal eate Iuda: After al this is not the Lordes wrath ceassed, but yet his hande is stretched out styl.

The .x. Chapter.

1. He threatneth the oppressours of the poore. 12. And prophecieth agaynst Sennacherib.

1 WO be vnto them that make vnryghteous lawes, and that causeth theyr actuaries to wryte greeuousnesse,

2 Wherthrough the poore are put from their right, and my seelie people robbed of iudgement, that wydowes may be theyr pray, and that they may rob the fatherlesse.

3 What wyl ye do in the time of visitation, and whē destruction shal come from farre? to whom wil ye runne for helpe? and where wyl you leaue your glorie?

4 That when I withdrawe my hande ye come not among the prysoners, nor lye among the dead? After al this doth not the wrath of the Lorde ceasse, but yet is his hande stretched out styl.

5 O Assur which art the staffe of my wrath, in whose hande is the rodde of mine indignation,

6 I wyl sende him among those hypocritishe people: among the people that haue deserued my displeasure wyl I sende hym: that he vtterly rob them, spoyle them, and treade them downe lyke the myre in the streete.

7 Howbeit, his meanyng is not so, neyther thynketh his hart on this fashion: but he imagineth howe he may roote out and destroy muche people.

8 For he sayth, Are not my princes al kynges?

9 Is not Chalno as easie to wynne, as Charchamis? Is it harder to conquer Hamath then Arphad? or is it lighter to ouercome Damascus, then Samaria?

10 (As who say) I were able to winne the kingdomes of the idolaters and their gods, but not Hierusalem and Samaria.

11 Shal I not do vnto Hierusalem and her images, as I did vnto Samaria and her idols?

12 Wherefore it shal come to passe, that as soone as the Lorde hath perfourmed his whole worke vpon the hyl of Sion and Hierusalem, then wyl I visite the fruite of the stoute hart of the kyng of Syria, with his proude lookes.

13 For he standeth thus in his owne conceipt, This do I through my wisdome: for I am wise, I am he that remoue the landes of the people, I rob theyr treasure, & haue pulled downe the inhabitantes like a valiant man.

14 My hande hath founde out the strength of the people as it were a neast: and lyke as egges that were layde here and there are geathered togeather, so do I geather al countreys, and there was none (so bolde) as to moue the wyng, that dare open his mouth, or once whisper.

15 Shal the axe boast it selfe agaynst hym that heweth therewith? or shal the sawe make any braggyng agaynst hym that ruleth it? That were euen lyke as yf the rod did exalt it selfe agaynst hym that beareth it, or as though the staffe should magnifie it selfe (as who say) it were no wood.

16 Therefore shal the Lorde the GOD of hostes send among his fatlings leanesse, & burne vp his glory as it were with a fyre.

17 And the light of Israel shalbe that fyre, and his holy one shalbe the flambe: and it shal kyndle and burne vp as thornes and bryers in one day.

18 Yea al the glory of his woodes and feeldes shalbe consumed with body and soule, and they shalbe as an host of men, whose standarde bearer fayleth.

19 The trees also of his wood whiche remaine, shalbe of such a number, that a child may tel them.

20 After that day, shal the remnant of Israel, and suche as are escaped out of the house of Jacob, seeke no more comfort at hym that smote them: but vnfaignedly shal they trust vnto the Lorde, the holy one of Israel.

21 The remnaunt, euen the posteritie of Jacob, shal conuert vnto God the myghtie one.

22 For though thy people, O Israel, be as the sande of the sea, yet shal the remnaunt of them conuert vnto him: the decreed consumption ouerflowerth with righteousnesse.

23 And therefore the Lord of hostes shal perfectly fulfyl the thyng that he hath determined

mined in the myddest of the whole worlde.
24 Therefore thus sayth the Lorde God of hostes, Thou my people that dwellest in Sion, be not afrayde for the kyng of the Assyrians, he shal smyte thee with a rodde, and shal lyfte vp his staffe agaynst thee, as the Egyptians dyd sometyme.
25 But very soone after shal my wrath and indignation be fulfilled in the destruction of them:
26 Moreouer, the Lord of hostes shal stirre vp a scourge for hym, lyke as was ỹ slaughter of Madian vppon the rocke Oreb, and as the destruction of the Egyptians, when he lyfted vp his rodde vpon the sea.
27 Then shal his burden be taken from thy shoulders, and his yoke from thy necke, yea the same yoke shalbe destroyed because of the vnction.
E 28 He shal come to Aiath, and goe through towarde Migron, at Michmas shal he lay vp his harnesse.
29 They shal goe ouer the foorde, Geba shalbe theyr reastyng place, Rhama shalbe afrayde, Gibea Saul shal flee away.
30 Lyft vp thy voyce, O daughter Gallim, geue eare to Laisa, thou poore Anathoth.
31 Madmena shal tremble for feare, but the citizins of Gabim are manly.
32 Yet shal he remaine at Nob that day: after that, shal he lyfte vp his hande agaynst the mount of the daughter Sion, the hyl of Hierusalem.
33 But see, the Lorde God of hostes shall breake downe the bough with feare, he shal hewe downe the proude, and fel the hygh mynded.
F 34 The thickets also of the wood shal be roote out with iron, and Libanus shal haue a fal through the myghty.

The. xi. Chapter.

1. He prophesieth of the nativitie of Christe, and of his people. 6. Of the remnant of Israel. 10. And of the fayth of the heathen or Gentiles.

A 1 AND there shal comme a spryng forth of the (a) stemme of * Jesse, & a young shoute shal growe out of his roote.
(a) Christe shalbe borne of the seede of Isai.
* or, Isai.
2 The spirite of the Lorde shal reast vppon hym, the spirite of wysedome and vnderstandyng, the spirit of counsayle & strength, the spirite of knowledge, and of the feare of the Lorde,
3 And shal make hym of deepe iudgemente in the feare of God: for he shal not geue sentence after the thyng that shalbe brought before his eyes, neyther reproue after the hearing of his eares:
4 But with righteousnesse shal he iudge the poore, and with equitie shal he reforme the simple of the worlde, and he shal smyte the world with the rodde of his (b) mouth, and with the breath of his mouth shall he slay the vngodly.
(b) The armour of Christe and of his kyngdome.
5 Ryghteousnesse shalbe the gyrdle of his loynes, and faythfulnesse the gyrdyng vp of his reynes.
6 The woolfe shal dwel with the lambe, & the leoparde shall lye downe by the goate, bullockes, lyons, and catayle, shal keepe company togeather, so that a litle chylde shal leade them.
7 The cowe and the beare shal feede togeather, & their young ones shal lye togeather: the lyon shal eate strawe lyke the oxe or the cowe.
8 The chylde whyle he sucketh, shal haue a desyre to the serpentes nest, and when he is weaned, he shal put his hande into the Cockatrice denne.
9 No man shal doo euyl vnto another, no man shal destroy another in al the hil of my holynesse: for the earth shalbe ful of the knowledge of the Lorde: euen as the sea floweth ouer with water.
10 And in that day shal the Gentiles enquire after the roote of * Jesse, whiche shalbe set vp for a token vnto the people, and his rest shalbe glorious.
* or, Isai.
11 At the same tyme shall the Lorde take in hande agayne to recouer the remnant of his people, whiche shalbe leaft alyue, from the Assyrians, Egyptians, Arabians, Moorians, Elamites, Chaldees, Antiochians, and from the Ilandes of the sea.
12 And he shal set vp a token among the Gentiles, & geather togeather the dispearsed of Israel, yea, and the outcastes of Juda, from the foure corners of the worlde.
13 The hatred of Ephraim also, and enimies of Juda shalbe cleane rooted out: Ephraim shal beare none euyl wyl to Juda, and Juda shal not vexe Ephraim.
14 But they both togeather shal flee vppon the shoulders of the Philistines toward the Weast, and spoyle them togeather that dwel towarde the East: the Idumites and the Moabites shal comme vnder their handes, and the Amonites shalbe obedient vnto them.
15 The Lorde also shal cleane the tongues (c) of the Egyptians sea, and with his myghty wynde shal he lyfte vp his hande ouer Nilus, and shal smyte his seuen streames, and make menne goe ouer drye shod.
(c) The tong, that is, the arme of the sea that hindereth the passage.
16 And thus shal there be a way for his people that remaineth from the Assyrians, like as it happened to the Israelites, what

time

tyme they departed out of the lande of Egypt.

The.xii.Chapter.

4. The ſongue of the Churche, for the obteynyng of the victorie, and ouercommyng of the worlde.

A 1 AND in that day thou ſhalt ſay, O Lord, I wyl prayſe thee, for thou waſt diſpleaſed at me: but refrayne thou from thy wrath, and comfort me.

2 Beholde, God is my ſaluation, in whom I wyl truſt, and not be afrayd: for the Lord God is my ſtrength and (my) ſongue, he alſo is become my ſaluation.

3 Therefore with ioy ſhal ye drawe water out of the welles of ſaluation:

4 And then ſhal ye ſay, Geue thankes vnto the Lorde, cal vppon his name, declare his woorkes among the people, keepe them in remembrance, for his name is excellent.

5 Sing prayſes vnto the Lorde, for he hath donne great thynges, as it is knowen in al the worlde.

6 Crye out, and ſing, thou that dwelleſt in Sion: for great is the holy one of Israel in the myddeſt of thee.

The.xiii.Chapter.

1. He propheſieth the deſtruction of Babylon, the captiuitie and the commyng againe of the people.

A 1 THis is the (a) burden of Babylon, whiche Eſai the ſonne of Amos dyd ſee.

(a) Burden, that is, the propheſie.

2 Lyft vp the banner vpon the hygh hyl, cal vnto them, wagge your hande, that they may goe into the gates of the princes.

3 I haue cõmaunded my ſanctified, I haue alſo called my valiant ones, ioying in my honour to execute my wrath.

4 There is a noyſe of a multitude in the mountaynes, lyke as of a great people, a rushyng as though the kyngdomes of the nations came together: the Lord of hoſtes muſtereth his armie to batayle.

5 They comme out of a farre countrey from the ende of the heauen, euen the Lorde hym ſelf, with the miniſters of his wrath, to deſtroy the whole lande.

6 Mourne ye, for the day of the Lorde is at hande, and ſhal comme as a deſtroyer from the almyghty.

B 7 Therefore ſhall all handes be letten downe, and al mens hartes ſhal melt away.

8 They ſhal ſtand in feare, carefulneſſe, and ſorowe ſhal comme vppon them, and they ſhall haue payne as a woman that trauayleth with chyld: one ſhalbe abaſhed of another, and theyr faces ſhal burne lyke the flame of fyre.

9 Beholde, the day of the Lord ſhal comme terribly, and ful of indignation, furie and wrath, to make the land waſte, and to roote out the ſinners thereof.

10 For the ſtarres and planettes of heauen ſhal not geue her light, the ſunne ſhalbe darkened in the ryſyng, and the moone ſhal not ſhyne with her lyght.

11 And I wyll viſite the wickedneſſe of the worlde, and the ſinnes of the vngodly. The hygh ſtomakes of the proude wyl I take away, and wyl laye downe the boaſtyng of the tyrant.

12 I wyl make a man dearer then fine gold, and a man to be more worth then a golden wedge of Ophir.

13 Therefore I wyl ſhake the heauens, and the earth ſhall remooue out of her place in the wrath of the Lorde of hoſtes, and in the day of his feareful indignation.

14 And (Babylon) ſhalbe as an hunted or C
chaſed Doe, and as a ſheepe that no man taketh vp: euery man ſhal turne to his owne people, and flee eache one into his owne lande.

15 Who ſo is founde, ſhalbe ſhot through: and who ſo taketh theyr parte, ſhalbe deſtroyed with the ſwoorde.

16 Theyr chyldren ſhalbe ſlayne before theyr eyes: theyr houſe ſpoyled, and theyr wyues rauiſhed.

17 For loe, I ſhall bryng vp the Medes agaynſt them, which ſhal not regarde ſiluer, nor be deſirous of golde:

18 With bowes ſhal they deſtroy the young menne, and haue no pitie on women with chylde, and theyr faces ſhal not ſpare the chyldren.

19 And Babylon that glory of kingdomes, and beautie of the Chaldees honour ſhalbe deſtroyed, euen as God deſtroyed Sodome and Gomor.

20 It ſhal not endure for euer, neyther ſhal there be any more dwellyng there, from generation to generation: the Arabians ſhal pitch no tentes there, neither ſhal the ſheephearders make theyr foldes there any more.

21 But fearful wylde beaſtes ſhal lye there, D
and the houſes ſhalbe ful of great Owles, Eſtriches ſhal dwel there, and Apes ſhal daunce there.

22 Wylde cattes ſhal crye in the palaces, & dragons ſhalbe in the pleaſant houſes: and as for Babylons tyme, it is at hande, and her dayes ſhal not be prolonged.

The

The.xiiii.Chapter.

I. The returne of the people from captiuitie, the prosperitie of the people of God, and affliction of theyr enimies. 13 The pryde of Babylon.

A 1 BVt the Lord wyl be mercyful vnto Jacob, and wyl yet choose Israel agayne, and set them in theyr owne land, strangers shal cleaue and geat them to the house of Jacob.

2 The people shal take them, and cary them home to theyr owne lande: and the house of Israel shal possesse them in the lande of the Lord, that they may be seruauntes and handmaydens: and they shal take those prisoners whose captiues they had ben before, and rule those that had oppressed them.

3 When the Lorde nowe shal bryng thee to rest from thy trauel, feare, and hard bondage that thou wast laden withal:

4 Then shalt thou vse this mockage vpon the kyng of Babylon, and say, Howe happeneth it that the oppressour leaueth of? Is the golden tribute come to an ende?

5 The Lorde hath broken the scepter of the vngodly, and the rodde of the lordly.

6 Whiche (rod) in anger smyteth the people with continual strokes, and in wrath raigneth ouer the nations persecuted without compassion.

B 7 And therfore the whole world is nowe at rest and quietnesse, and men syng for ioy.

8 Yea euen the Firre trees, and Cedars of Libanus, reioyce at thy fal, saying, Nowe that thou art layde downe, there come no moe vp to hewe downe vs.

9 Hel also beneath trembleth to meete thee at thy commyng, and for thy sake hath raysed his dead, al mightie men, and princes of the earth, al kinges of the earth stand vp from theyr seates,

10 That they may al answeare and speake vnto thee, Art thou become weake also as we? Art thou become lyke vnto vs?

11 Thy pompe and thy pride is laid downe into the pytte, and so is the melodie of thy instrumentes. Wormes be laid vnder thee, and wormes be thy couerynge.

12 Howe art thou fallen from heauen, O Lucifer, thou fayre morning childe? Howe hast thou gotten a fal, euen to the grounde, which didst weaken the nations?

13 For thou saydest in thyne hart, I wyl climbe vp into heauen, and exalt my throne aboue beside the starres of God, I wyl syt also vpon the mount of the congregation towarde the north.

C 14 I wyl climbe vp aboue the cloudes, and wyl be lyke the highest of al.

15 Yet thou shalt be brought downe to the deepe of hel, to the sides of the lake.

16 They that see thee, shal narowly loke vpon thee, and thinke in them selues, (saying,) Is this the man that brought al landes in feare, and made the kyngdomes afrayde?

17 (Is this he) that made the world in a manner waste, & layde the cities to the ground, which let not his prisoners go out?

18 The kynges of the nations lye euery one in his owne house with worship.

19 And thou art cast out of thy graue like a fylthy abominable branche, lyke as dead mens rayment that are shot through with the swoorde, and goe downe to the stones of the deepe, as a dead coarse that is troden vnder feete.

20 Thou art not buried with them: euen because that thou hast wasted thy lande, and destroyed thy people: the generation of the wycked shalbe out of memorie for euer.

D 21 Let there a way be sought to destroy theyr childzen that be in theyr fathers wickednesse, that they come not vp agayne to possesse the lande, and fyl the world ful of enimies.

22 I wyl stande vp agaynst them, sayth the Lord of hostes, and roote out the name and remnant, sonne, and sonnes sonne of Babylon, sayth the Lorde.

23 I wil geue it to the Otters, & wyl make water puddels of it, & I will sweepe them out with the bosome of destruction, sayth the Lorde of hostes.

24 The Lord of hostes hath swoorne an oth, saying, It shal come to passe as I haue determined, and shalbe fulfylled as I haue deuised,

25 So that the Assyrian shal I destroy in my lande, and vpon my mountaynes wyl I treade hym vnder foote, wherethrough his yoke shal come from them, and his burden shalbe taken from theyr shoulder.

26 This deuise hath God taken through the whole world, and this his hand is stretched out ouer al people.

27 For yf the Lorde of hostes determine a thyng, who is able to disanul it? And yf he stretche foorth his hande, who may turne it agayne?

E 28 The same yeere that king Ahaz dyed, was this burden:

29 Reioyce not thou whole Palestina, because the rod of hym that beateth thee is broken: for out of the serpentes roote there shal come an adder, and his fruite shalbe a fiery fleeyng worme.

30 But the firste borne of the poore shalbe fed, and the simple shal dwel in safetie: thy roote also wyl I destroy with hunger, & it shal

shal slay the remnant.

31 Mourne thou porte, weepe thou citie, for, O whole lande of Palestina, thou art laid waste: for there shal come from the north a smoke, that not one alone may abyde at home in his tymes.

32 What shal one then answeare the messengers of the Gentiles? For the Lord hath stablished Sion, and the poore of his people that be therin shal put theyr trust in it.

The.xv.Chapter.
A prophesie agaynst Moab.

A 1 THis is the burden vpon Moab: Ar of Moab was destroyed & ouerthrowen in the night season, Kir also in Moab was destroyed and perished in the nyght.

2 Moab went vp to the idols house, euen to Dibon to the high places to weepe: for Neba and Moab shal mourne for Medba. Al their heades were balde, & al theyr beardes shauen.

3 In her streetes are they girded about with sackcloth: in al the toppes of her houses and streetes shalbe nothing but mournyng and weepyng.

4 Hel bon and Eleale shal crye, that theyr voyce shalbe heard vnto Jahaz: and therfore the armed souldiers also of Moab shal bleate out and crye for very sorowe of their mindes.

5 Wo shal my hart be for Moabs sake, they shal flee vnto the citie of Zoar, whiche is like a fayre young bullocke of three yeeres olde, for they shal al goe vp to Luith weepyng: euen so by the way toward Horonaim they shal make lamentation for theyr vtter destruction.

B 6 For the waters of Nimrim shalbe dryed vp, by reason whereof the grasse is withered, the hearbes destroyed, and the greene thynges gone.

7 Therefore the goodes that remayneth in Moab, and the riches therof, they shal cary to the brooke of wyllowes.

8 For the crye went ouer the whole lande of Moab, vnto Eglaim, & vnto Beer Elim was there nothing but mourning.

9 Because the waters of Dimon were ful of blood, I wil adde more vpon Dimon: and Lions vpon the remnant of the lande, and on them that are escaped from Moab.

The.xvi.Chapter.
The destruction of Moab.

A 1 SEnde the Lord of the worlde a lambe from the rocke that lyeth towarde the desart, vnto the hyl of ỹ daughter Sion.

2 For as for the daughter of Moab they shalbe as a (a) trembling birde that is put out of her neast: for they shal cary them vnto Arnon.

3 Geather your counsel, come togeather in iudgement, couer vs with your shadowe in the midday, as the night doth hide the chased, and bewray not them that are fled.

4 Let my persecuted people dwel among you, Moab be thou theyr refuge agaynst the destroyer: for the aduersarie is brought to nought, the robber is vndone, the tyraunt is wasted out of the lande.

5 And in mercie shal the seate be prepared, and he shal syt vpon it in the trueth in the tabernacle of Dauid, iudgyng and seeking iudgement, and makyng haste vnto ryghteousnesse.

6 We haue heard of the pryde of Moab, he is very proud, presumptuous, arrogant, and ful of indignation, and vayne are his lyes.

7 Therefore shal Moab make lamentation because of the Moabites (that shalbe slaine) yea they shal wayle altogeather: because of the fundations of the citie that is made of bricke shal ye complayne, euen ye lame people that are left only behynde.

8 For the vines of Helbon are cut downe: as for the vine of Sibma, the lordes of the heathen haue broken downe her principall braunches, they are come euen vnto Jazer, they went on wanderyng vnto the wylderneſſe, her goodly braunches were throwen downe as they went ouer the sea.

9 Therefore wyl I mourne for Jazer, and for the vine of Sibma, I wyl powre my teares vpon thee, O Helbon and Eleale: for the crye of thine enimies is fallen vpon thy summer fruites, and vpon thy harueſt.

10 The mirth and cheare is taken away out of the plentiful feelde, and in the vineyardes there shalbe no ioy nor gladneſſe: the treader shal treade out no wine in theyr prestes, the song of theyr mery cheare haue I layde downe.

11 (b) Wherefore my bowels shal rumble lyke an harpe for Moabs sake, and myne inwarde partes for the cities sake that is made of bricke.

12 And it shal come to passe, that when it is seene that Moab shalbe made weerie of his hyl chappelles, he shal come to his temple to pray, (c) but he shall not be able.

13 So then, this is the saying that the Lord hath spoken concernyng Moab synce that tyme.

14 But nowe the Lord hath spoken, saying, In

(a) The careleſſe and obstinate deſpilers of timely repentance, moued by the preaching of gods worde, shal repent when it is to late.

(b) The superstitious & idolaters haue more trust in one idol and in some one place then in another: but al in vayne.

(c) Not be able through weerineſſe, or it shal not profite hym.

In thꝛee yeeres, which ſhalbe as the yeeres of an hyred ſeruant, ſhal the glozie of Moab be turned into contempt thꝛoughout al his multitude, whiche is very great: and that whiche remayneth, ſhalbe very ſmal and feeble.

The.xvii. Chapter.

A propheſie agaynſt Damaſcus.

A 1 THis is the burden vpon Damaſcus: beholde Damaſcus is taken away to be no mozе a citie, but ſhalbe an heꝛpe of bꝛoken ſtones.

2 The waſte cities of Aroer ſhalbe foldes foꝛ cattel whiche ſhal lye there, and there ſhalbe none to fꝛay them away.

3 Ephzaim alſo ſhal no mozе be ſtrong, and Damaſcus ſhal no longer be a kingdome, & the remnant of Syzia ſhalbe as the glozie of the chyldzen of Iſrael, ſayth the Lozd of hoſtes.

4 And in that day it ſhal comme to paſſe, that the glozie of Jacob ſhalbe made very thinne, and the fatneſſe of his fleaſhe ſhal waxe leane.

5 And he ſhalbe as one that geathereth vp cozne in harueſt, euen like him whoſe arme reapeth the eares of cozne: he ſhalbe alſo lyke him that geathereth eares of cozne in the valley of Rephaim.

B 6 Somme geatheryng in deede ſhal there be left in it, euen as in the ſhakyng of an Olyue tree there remayne two oꝛ thꝛee berries in the top of the vppermoſt bowe, and foure oꝛ fiue in the bꝛoade fꝛuiteful bꝛanches therof, ſayth the Lozde God of Iſrael.

7 Then ſhal man turne agayne to his maker, and his eyes ſhal haue reſpect to the holy one of Iſrael.

8 As foꝛ the aulters whiche are his owne handy woozke he ſhal not regarde them, and the thyngs that his fingers hath made, as groues and images, thoſe ſhal he not caſt his eye vnto.

9 In that day ſhal their ſtrong cities be as the foꝛſaken ſhꝛubbes and bꝛanches, which they left becauſe of the chyldzen of Iſrael, and the lande ſhalbe deſolate.

10 Becauſe thou haſt foꝛgotten the God of thy ſaluation, and haſt not benne myndeful of thy ſtrong rocke: therefoꝛe ſhalt thou ſet pleaſant plantes, & ſhalt graffe the bꝛanche of another mans vine.

11 In that day ſhalt thou make thy plant to growe, and early in the mozнyng ſhalt thou make thy ſeede to floꝛiſh: the harueſt ſhalbe gonne in the day of inheritance, and there ſhalbe ſoꝛowe without hope of comfoꝛt.

12 Wo ſhalbe to the multitude of muche people, whiche ſhal make a ſounde lyke to the noyſe of the ſea, and the violence of the nations whiche ſhal rage lyke the ruſhyng in of many waters.

13 Euen lyke many waters ſhal the people rage, God ſhal rebuke hym, and he ſhal flee farre of, he ſhalbe chaſed away lyke as dꝛye ſtrawe vpon the mountaynes befoꝛe the wynd, and lyke a thing that turneth beſoꝛe the ſtoꝛme. C

14 At euen beholde there is trouble, and oꝛ euer it be mozнyng loe it is gonne: this is the poꝛtion of them that oppꝛeſſe vs, and the lot of them that robbe vs.

The.xviii. Chapter.

I. An exhortation to the Ethiopians and the countreys nygh adioynyng to them. 7. The vocation of the Gentiles.

1 OThat lande that trufleth vnder the ſhadow of wynges, (that lande) which is beyonde the waters of Ethiopia, A

2 Sendyng meſſengers by the ſea, euen in veſſels of reedes ouer the water, Geat you hence ye ſpeedy meſſengers to a nation that is ſcattered abꝛoade, and robbed of that they had, a feareful people from their beginnyng hytherto, a nation troden downe by litle and litle, whoſe lande the fluddes haue ſpoyled.

3 Al the inhabiters of the woꝛlde, and indwellers of the earth looke vp when he ſetteth vp a token in the mountaynes, & hearken when he bloweth with the trumpe.

4 Foꝛ ſo the Lozd ſayde vnto me (as for me) I wyl take my reſt, and loke vpon the matter in my habitations, lyke a fayꝛe heate after the rayne, and lyke a cloude of deawe in the heate of harueſt.

5 Foꝛ afoꝛe the harueſt when the bꝛanche is growen, there ſhal comme ripe fruite of the floure: and he ſhal cut downe the increaſe with ſithes, and the bꝛanches ſhal he take away with hookes.

6 Thus ſhal they be left togeather vnto the foules of the mountaynes, & to the beaſtes of the earth: foꝛ in ſommer the birdes ſhal remayne vpon it, & euery beaſt of the lande ſhalbe vpon it in winter. B

7 In ỹ tyme ſhal there a preſent be bꝛought vnto the Lozde of hoſtes, euen a people that is ſcattered abꝛode and robbed of that they had, that ſame people whiche haue benne feareful from their begynning hytherto, a nation troden downe by litle & litle, whoſe land the fluddes haue ſpoyled, to the place of the name of the Lozde of hoſtes, euen to the mount Sion.

The.xix.Chapter.

I. He propheſieth againſt Egypt, 18. and the vocation of the Gentiles to Chriſte.

A 1 THE burden of Egypt. Beholde the Lorde rydeth vpon a ſwift cloude, and ſhal comme into Egypt, and the idols of Egypt ſhal tremble at the preſence of him, and the hart of Egypt ſhal quake in the myddeſt of her.

2 And I wyl ſet the Egyptians one againſt another, ſo that one brother ſhal fyght agaynſt another, and one neyghbour agaynſt another, citie againſt citie, and realme agaynſt realme.

3 The mynde alſo of Egypt ſhalbe cleane without counſayle within it ſelfe, and the deuice that they take wyl I deſtroy: and they ſhal ſeeke counſel at idols and at ſorcerers, at wourkers with ſpirites, and at ſoothſayers.

4 And the Egyptians wyl I geue ouer into the hande of a marueylous cruel lorde, and a myghtie kyng ſhal haue dominion ouer them, ſayth the Lorde God of hoſtes.

5 The waters of the ſea ſhal fayle, and the riuer ſhal decreaſe and be dryed vp.

B 6 The waters ſhalbe drawen out, the riuers of Egypt ſhalbe emptyed and dryed vp, the reedes & flagges ſhalbe cut downe.

7 The graſſe in the riuer and by the riuers bancke, and al that groweth by the ryuer, ſhal wither away, & be brought to nought.

8 The fiſhers alſo ſhal mourne, and al they that caſt angle into the water ſhal make lamentation: and they that lay foorth their net beſide the waters ſhalbe rooted out.

9 Moreouer, they that wourke in flaxe and make fine wourkes ſhalbe confounded, and ſo ſhal they that weaue open wourkes.

10 For their open wourkes ſhal euen be deſtroyed, and al they that make pondes and ſlues for fiſhe ſhal comme to nought.

11 But you fooliſh princes of Zoan, ye wyſe counſaylers of Pharao, whoſe wit is turned to fooliſhneſſe, howe ſay ye vnto Pharao, I am comme of wyſe menne and of ancient kynges?

12 Where are thy wyſe menne? Let them tel thee yf they can, what the Lord of hoſtes hath deuiſed vpon Egypt.

13 The princes of Zoan are become fooles, the princes of Noph are deceiued, they haue deceiued Egypt, euen they that were taken for the cheefe ſtay thereof.

C 14 In the middeſt of it hath the Lord powred the ſpirite of wickednelle: and they haue deceiued Egypt in euery worke therof, euen as a drunken man ſtaggereth in his vomite.

15 Neyther ſhal the (a) head or tayle, the branche or reede be able to doo any wourke in Egypt.

16 In that day ſhal Egypt be lyke vnto women: it ſhalbe afrayde and ſtande in feare at the motion of the hande of the Lorde of hoſtes whiche he ſhaketh ouer it.

17 And Egypt ſhalbe afrayde of the lande of Iuda: ſo that euery one that maketh mention of it ſhalbe afrayde thereat, becauſe of the counſayle of the Lorde of hoſtes whiche he deuiſed for it.

18 In that day ſhal fiue cities in the lande of Egypt ſpeake the language of Chanaan, and ſweare by the Lorde of hoſtes: the citie of deſolation ſhalbe called one of thē.

19 In that day ſhal the aulter of the Lorde be in the middeſt of the land of Egypt, and this title beſyde it vnto the Lorde.

20 And it ſhalbe a token and a witneſſe vnto the Lord of hoſtes in the land of Egypt: for they ſhal crye vnto the Lorde becauſe of ſuche as trouble them, and he ſhal ſende them a ſauiour and a great man to deliuer them.

21 And the Lord ſhalbe knowen in Egypt, D and the Egyptians ſhal knowe the Lorde in that day, and doo ſacrifice and oblation: yea they ſhal vowe a vowe vnto the Lorde, and perfourme it.

22 The Lorde alſo ſhal ſmyte Egypt ſore, and heale them agayne: and they ſhalbe conuerted vnto the Lorde, and he ſhalbe intreated of them, and ſhal heale them.

23 In that day ſhal there be a common way out of Egypt into Aſſyria, and Aſſyria ſhal comme into Egypt, and Egypt into Aſſyria: ſo that the Egyptians & the Aſſyrians ſhal ſerue the Lorde togeather.

24 In that day ſhal the nation of Iſrael be the thirde with Egypt and Aſſyria: and they ſhalbe bleſſed in the myddeſt of the lande,

25 Whiche lande the Lorde of hoſtes hath bleſſed, ſayeing, Bleſſed is my people of Egypt, Aſſur alſo is the wourke of my handes, and Iſrael is myne inheritance.

(a) By the head and branche are ment the honorable and cheefeſt of the lande: by the tayle and reede, the multitude & lower ſort of people.

The.xx.Chapter.

Againſt Egypt and Ethiopia.

1 IN the yeere that Tharthan came vnto A Aſdod, when Sargon the king of Aſſyria had ſent him, and had fought againſt Aſdod, and taken it:

2 At the ſame tyme ſpake the Lorde by the hande of Eſai the ſonne of Amos, ſayeing, Go & take of the ſackcloth from thy loynes, and put of thy ſhoe from thy foote. And he dyd ſo, walkyng naked and barefoote.

3 And

3 And the Lorde ſaide, Like as my ſeruant Eſai hath walked naked and barefoote for a ſigne and woonder three yeeres vpon Egypt and Ethiopia:

4 Euen ſo ſhal the king of Aſſyria take away out of Egypt and Ethiopia chyldren and olde men naked and barefoote, with their loynes vncouered, to the great ſhame of Egypt.

5 They ſhalbe brought in feare alſo, and be aſhamed of Ethiopia their hope, and of Egypt wherein they are wont to glory.

6 And they that dwel in the ſame Iſle ſhal ſay in that day, Beholde ſuche is our hope, whyther ſhal we flee for helpe, that we may be deliuered from the king of Aſſyria: and howe ſhal we eſcape?

The.xxi.Chapter.

Agaynſt Babylon, Idumea, and Arabia.

A 1 The burden of the (a) waſte ſea. Euen as the ſtormie weather paſſeth through at the noone day from the wildernesſe, ſo ſhal it comme from the terrible lande.

(a) The waſt ſea is Babylon or Chaldee.

2 A greeuous viſion was ſhewed vnto me: let one deceitful offendour comme agaynſt another, and one deſtroyer agaynſt another: vp Elam, lay ſiege thou of Media, al their groning haue I layde downe.

3 Therefore are my loynes fylled with ſorowe, heauineſſe hath taken hold vpon me, as the panges of a woman that is trauayling: it made me ſtoupe when I hearde it, and it vexed me when I ſawe it.

4 My hart panted, fearefulneſſe came vpon me: the night of my voluptuouſneſſe hath he turned agaynſt me into feare.

5 Whyle they garniſhed the table, the watchman looked: and whyle I was eating and drinkyng, it was ſaid, Vp ye captaynes, take you to your ſhielde.

6 For thus hath the Lorde ſaide vnto me, Goe and ſet a watchman to tel what he ſeeth.

B 7 And he ſawe a charret whiche two horſemen ſate vpon, with the caryage of an aſſe, and the caryage of a camel: ſo he looked, and tooke diligent heede.

8 And he cryed, A lion, my Lorde, I ſtande continually vppon the watch towre in the day time, and am appoynted to keepe my watche euery night.

9 And beholde, here commeth a charret of men with two horſemen, and he anſwearing and ſaide, Babylon is fallen, it is fallen, and al the images of her goddes hath he ſmitten downe vnto the grounde.

10 Thou art he whom I muſt threſhe, and thou belongeſt to my corne floure: this that I hearde of the Lorde of hoaſtes the GOD of Iſrael, haue I ſhewed vnto you.

11 The burden of Duma. He calleth to me out of Seir: Watchman what haſt thou eſpied by nyght, watchman what haſt thou eſpied by nyght?

12 The watchman ſaide, The morning commeth, and ſo doth the night: yf ye wil aſke me any queſtion, then aſke it: returne and comme agayne.

13 The burden concerning Arabia. In the woodes of Arabia ſhal ye tary al nyght, euen in the ſtreetes of Dedanim.

C 14 The inhabitours of the lande of Thema brought forth water to hym that was thirſtie, they preuented him that was fled away with their bread.

15 For becauſe of ſwordes they are become fugitiue, euen for the drawen ſworde, and for the bent bowe, and becauſe of the greeuouſneſſe of warre.

16 For thus hath the Lorde ſayde vnto me, There is yet a yeere, accordyng to the yeeres of an hyred ſeruant, and al the glory of Cedar ſhal fayle.

17 And the number of them that ſhal eſcape from the bowes, ſhalbe miniſhed by the myghty chyldren of Cedar: for the Lorde God of Iſrael hath ſpoken it.

The.xxii.Chapter.

A prophecie agaynſt Hieruſalem.

A 1 The burden of the (a) valley of viſion. What haſt thou to doo here, that thou climbeſt to the houſe toppes?

(a) Hieruſalem is ment by the valley of viſion.

2 Thou that art full of tumultuouſneſſe, thou troubleſome and proude citie: thy ſlayne men are neyther put to death with the ſworde, nor dead in batayle.

3 Al thy captiues are fugitiue together, the archers haue taken them priſoners: al they I ſay that are founde in thee, are in captiuitie togeather, and they alſo that fledde farre of.

4 Therefore ſayde I, Let me alone, and I wyl make lamentation: ye ſhal not be able to comfort me becauſe of the deſtruction of the daughter of my people. Luke.19.k. Iere.9.a.

5 For this is a day of trouble, of ruine, and of deſtruction, that the Lorde the God of hoaſtes wyl bryng to paſſe in the valley of viſion, breaking downe the citie, and crying vnto mountaynes.

6 Elam bare the quiuer with a charret of footemen and horſemen, and the citie of Kir ſhewed the ſhielde open.

7 The cheefe valley alſo was ful of charrettes, and the horſemen ſet their faces directly

rectly towarde the gate.

8 And in that day dyd the enimie take away the coner of Juda, & then didst thou looke towarde the (b) armour of the house of the forest.

(b) The armourie that Solomon made and furnished with munition. 1.king.7.

9 Ye haue seene also the broken places of the citie of Dauid, howe that they are many, and ye geathered togeather the waters of the lower poole.

10 As for the houses of Hierusalem ye haue numbred them, and the houses haue ye broken downe, to make the wal strong.

11 A pit also haue ye made betweene the two walles for the waters of the olde poole, (c) and haue not regarded the maker thereof, neyther had respect vnto him that fashioned it long agoe.

(c) The Lord doorh not forbyd to make prouision of sure defence agaynst the enimies, so that our trust be put in hym, and not in our fortresses and strong holdes.

12 And in that day dyd the Lorde GOD of hoastes call men vnto weeping and mourning, to baldnesse and girding about with sackcloth.

13 And behold, they haue ioy and gladnesse, slaying oxen, and killyng sheepe, eatyng fleashe, and drinking wine: let vs eate and drinke, for to morowe we shal dye.

14 And it came to the eares of the Lorde of hoastes, This iniquitie shal not be purged from you till ye dye, sayth the Lorde God of hoastes.

℣ 15 Thus sayth the lord God of hoastes, Geat ye vnto yonder treasurer, euen vnto Sebna, whiche is the ruler of the house.

16 What hast thou to doo here? and whom hast thou here? that thou shouldest here hewe thee out a sepulchre, as it were one that heweth him out a sepulchre on high, or that graueth an habitation for him selfe on an harde rocke?

Esai.36.a.

17 Beholde, O thou man, the Lorde shal cary thee away into captiuitie, and shal surely couer thee with confusion.

18 The Lord shal turne thee ouer lyke a ball with his handes (and shal sende thee) into a farre countrey: there shalt thou dye, and there in steede of the charrets of thy pompe shal the house of thy Lorde haue confusion.

19 I wyl driue thee from thy place, and out of thy dwellyng shal he ouerthrowe thee.

20 And in that day shal I call my seruant

℣ Eliakim the sonne of Helkia:

21 And with thy garmentes wyl I clothe him, and with thy girdle wyl I strength him: thy power also wyl I commit into his hande, and he shalbe a father of suche as dwel in Hierusalem, and in the house of Juda.

Iob.12.b. Apoc.3.b.

22 And the key of the house of Dauid wyl I lay vpon his shoulder: so that he shal open and no man shut, he shal shut and no man open.

23 And I wyl fasten him as a nayle in a sure place, and he shalbe the glorious seate of his fathers house.

24 Moreouer, al generations and posteritie shal hang vppon him al the glorye of their fathers house, al vessels both great and smal, and al instrumentes of measure and musicke.

25 In that day, sayth the Lorde of hoastes, shal the nayle that is fastened in the sure place, depart and be broken, and fal: and the burden that was vpon it shalbe pluckt away, for so the Lorde hath spoken.

The.xxiii.Chapter.

1. A prophecie agaynst Tyrus, 17 and a promise that it shalbe restored againe.

1 THe burden of Tyre. Mourne ye ships of Tharsis, for there commeth suche destruction, that ye shal not haue an house to enter into, and that there shalbe no traffike out of the lande of Cittim, they haue knowledge of this plague. A Ezech.25.a

2 Be stil ye that dwel in the Ile, the marchantes of Sidon, and suche as passe ouer the sea haue made thee plenteous.

3 The corne that groweth by the great waters of Nilus, and the fruites of the riuer were her victualles, so that it became a common mart of nations.

4 Be ashamed thou Zidon: for the (a) sea, euen the strength of the sea hath spoken, sayeing, I haue not trauayled nor brought forth children, nor nourished vp young men, or brought vp virgins.

(a) By the sea and the strength of the sea, is meant Tyrus

5 When tydinges commeth to the Egyptians, they shalbe sory for the rumour of Tyre.

6 Geat you to Tharsis, mourne you that dwel in the Ile.

7 Is not this that glorious citie of yours, whiche hath benne of olde antiquitie? her owne feete shall cary her forth to be a so- ℣ iourner into a farre countrey.

8 Who hath deuised this agaynst Tyre that (b) crowneth her selfe? whose marchantes are princes, and whose factours are honorable in the worlde.

(b) That crowneth her selfe, that is, whiche boasted her selfe to be as it were the Queene of all cities on the sea coast.

9 Euen the Lorde of hoastes hath deuised this, to put downe the pride of al suche as be glorious, and to minishe al them that be proude vpon the earth.

10 Geat thee out of thy lande like a flood vnto the daughter of Tharsis, for thou hast no more strength.

11 He that smote the kingdomes togeather, holdeth out his hande ouer the sea: euen the Lord him selfe hath geuen a commaun-

dement

vement agaynst the same common place of marchandise, that they shal vtterly destroy the myght thereof.

12 And he sayd, Make no more thy boast O virgin thou daughter Zidon, thou shalt be brought downe: vp, goat thee ouer vnto Cittim, where nenertheless thou shalt haue no rest.

13 Beholde, this people came not of the Chaldees, but Assur made them strong with great shyppes: they set vp the strong holdes thereof, and destroyed his palaces: and he brought it in decay.

C 14 Mourne ye shippes of Tharsis, for your strength is brought downe.

15 And in that day shal Tyre be forgotten seuentie yeeres, according to the yeeres of one king: and after the ende of seuentie yeeres shal Tyre sing as dooth an harlot.

16 Take an harpe and goe about the citie thou harlot that hast benne forgotten, make sweete melodie, sing mo songues, that thou mayest be had in remembrance.

17 And after the ende of the seuentie yeeres shal the Lorde visite Tyre, and she shal conuert vnto her reward, and shal commit fornicatiõ with al the kyngdomes of the earth that are in the worlde.

18 Their occupying also and their rewarde shalbe holy vnto the Lorde: their gaynes shal not be layde vp nor keapt in store, but it shalbe theirs that dwel before the Lorde, that they may eate yenough, and haue clothyng sufficient.

The. xxiiii. Chapter.

A prophecie of tribulation to comme vpon the worlde because of sinne.

A 1 BEholde, the Lorde maketh the earth waste and emptie, he turneth it vpside downe, and scattereth abrode the inhabitours thereof.

2 And the priest shalbe as the people, and the maister as the seruant, the mistresse like the mayde, the seller lyke the byer, he that lendeth vpon vsurie, lyke hym that borowe-eth vpon vsurie, the creditour as the dettour.

3 The lande shalbe cleane wasted and vtterly spoyled: for so the Lorde hath spoken.

4 The earth is sory and consumeth away, the worlde is feeble & perisheth, the proude people of the earth are comme to nought.

5 The earth also is become vnpossible vnder the inhabiters thereof, whiche haue transgressed the lawes, changed the ordinance, broken the euerlasting couenant.

6 Therefore hath the curse consumed the earth, and they that dwel therin are fallen into trespasse: Wherfore the inhabitours of the earth are perished with drought, and fewe menne are leaft behynde.

7 The wine fayleth, the vine hath no might, al they that haue benne merie of hart are B comme to mournyng.

8 The myrth of tabrets is layde downe, the noyse of suche as haue made merie is ceassed, the ioy at the harpe is at an ende.

9 They shal drinke no more wine with mirth, strong drinke shalbe bitter to them that drinke it.

10 The citie of vanitie is broken downe, euery house is shut vp, that no man may comme in.

11 In the streetes is there a cryeing because of wine, al cheare is vanished away, the mirth of the lande is gonne.

12 In the citie is leaft desolation, and the gate is smitten with destruction.

13 For in the middes of the land, euen amõg the people, it shal comme to passe as at the shakyng of olines, and as the grapes are when the wyne harueft is donne.

14 They shal lift vp their voyce, and make C a merie noyse: and in magnifiyng of the Lorde shal they crye out of the west.

15 Wherfore prayse ye the Lorde in the valleys, euen the name of the Lord God of Israel in the Iles of the sea.

16 From the vttermost part of the earth haue we hearde prayses and mirth, because of the ryghteous: and I sayde, I knowe a thing in secrete, I knowe a thyng in secrete, wo is me: the transgressours haue offended, the transgressours haue greeuously offended.

17 Fearefulnesse, the pit, and the snare are vpon thee, O thou that dwellest on ỹ earth.

18 It wyl comme to passe, that whosoeuer escapeth the feareful noyse, shal fal into the pit, and he that commeth vp out of the pit, shalbe taken with the snare: for the windowes from on hygh are open, and the foundations of the earth are moued.

19 The earth is vtterly broken downe, the earth hath a sore ruine, the earth quaketh exceedyngly:

20 The earth shal reele to and fro lyke a dronkarde, and shalbe remoued lyke a tent, and the iniquitie therof shalbe heauie vpon it, it shal fal, and not ryse vp agayne.

21 And in that day shal the Lorde visite the D host aboue that is on hygh, and the kynges of the worlde that are vpon the earth.

22 And they shalbe geathered togeather as they that be in pryson, and they shalbe shut vp in warde, and after many dayes shal they be visited.

23 The moone shalbe abashed, and the sunne Luke. 21. 8

ashamed, when the Lorde of hostes shal raigne in mount Sion and in Hierusalem with worshyp, and in the syght of suche as shalbe of his counsel.

The.xxv.Chapter.

I. A thankesgeuyng to God for his woorkes.

A 1 THOV art my Lorde my God, I wyl magnifie thee, I wyl geue thankes vnto thy name, for thou hast brought wōderful thinges to passe, accordyng to thyne olde counsels truely and faythfully.

Esai.26.a 2 Thou hast made a citie a heape of stones, and brought a strong towne into decay: the habitation of strangers hast thou made to be no citie, nyther shal it be buylded any more.

3 Therefore shal the myghtie people geue glorie vnto thee, the citie of the valiant Heathen shal feare thee.

4 For thou hast benne a strength vnto the poore, and a succour for the needy in his trouble, a refuge agaynst euyl weather, a shadowe agaynst the heate: for the blast of raging mennе is lyke a storme that casteth downe a wal.

5 Lyke as the heate in a drye place wasteth al thinges: so shalt thou suppresse the noyse of aliantes, the heate (is abated) with the shadowe of the cloude (euen so shal God) asswage the noyse of the cruel tyrantes.

Luke.14.d 6 And in this mountayne shal the Lorde of hostes make vnto al people a feast of plenteous & delicate thinges, euen of most pleasant and dayntie dishes.

B 7 And in this mountayne shal the Lorde destroy the couerynge that al people are wrapped in, and the hangyng that is spread vpon al nations.

Osee.13.c Apoc.7.c and.21.c 1.Cor.15.f 8 As for death he hath destroyed it for euer, and the Lorde God shal wype away teares from al faces, and the rebuke of his people shal he take away out of al the earth, for so the Lorde hath sayde.

Ephes.2.a 9 And in that day it shalbe sayd, Loe this is our God, we haue wayted for hym, and he shal saue vs, this is the Lorde in whom we haue hoped, we wyl be merie and reioyce in the saluation (that commeth) of hym.

10 For in this mountayne shal the hande of the Lorde ceasse, and Moab shalbe threshed vnder him, euen as strawe is troden to doung on the dounghyl.

11 And he shal stretche out his hande in the middes of them, as he that swimmeth casteth out his handes to swimme: and with the strength of his handes shal he bring downe their pryde.

12 The strong holde also and defence of thy walles hath he ouerthrowen & cast downe, and brought them to the grounde, euen vnto dust.

The.xxvi.Chapter.

I. A song of deliuerance of the people.

1 IN that day shal this song be song in the lande of Juda, We haue a strong citie, saluation shal God appoynt in steede of walles and bulwarkes. A Prou.18.c Zach.2.a.

2 Open ye the gates, that the righteous people which keepeth the trueth may enter in. Psal.118.b.

3 By an assured purpose wylt thou preserue perfect peace, because they put their trust in thee. Rom.5.a

4 Put ye your trust alway in the Lord: for in the Lorde God there is strength for euer more.

5 For he hath brought downe the high minded citizens: as for the proude citie he hath brought it lowe, euen to the ground shal he cast it downe, and bryng it vnto dust. Esai.25.a

6 The foote, euen the foote of the poore, and the steppes of suche as be in necessitie shal treade it downe.

7 The path of equitie wylt thou grant vnto the iust (O thou most righteous) thou shalt order the path of hym that is ryghteous. B Prou.6.a Jere.10.d

8 Yea in the way of thy iudgementes, O Lorde, haue we put our trust in thee: thy name also and the remembrance of thee, is the thing that our soule longeth for.

9 My soule hath longed for thee al ỹ night, and with my spirite whiche is within me wyl I seeke thee early in the morning: for when thy iudgements are in the earth, the inhabitours of the worlde shal learne ryghteousnesse. Psal.63.a and.143.a

10 Shal the vngodlye man be fauoured, whiche hath not learned ryghteousnesse, but dooth wickedly in the earth, where nothyng ought to be donne but that whiche is righteous: he shal not see the glory of the Lorde.

11 Lorde, when thy hand is lift vp to strike, they see it not: but they shal see it, and be confounded with the zeal of the people, and the fyre that consumeth thyne enimies shal deuoure them.

12 Lorde vnto vs thou shalt prouide peace: for thou also hast wrought al our woorkes in vs. Phil.2.a

13 O Lorde our God, other lordes beside thee hath subdued vs: but we wyl be mindful onely of thee, and of thy name.

14 The dead wyl not lyue, they that be out of lyfe wyl not ryse agayne, therefore hast C thou

thou visited and rooted them out, and destroyed al the memorie of them.

15 Thou hast increased the people, O Lord, thou hast increased the people, thou art glorious, thou hast sent them farre of vnto al the coastes of the earth.

Leuit.26.g. 16 Lorde, in trouble haue they visited thee, they powred out their prayer when thy chastenyng was vpon them.

Iohn.16.c. 17 Like as a woman with childe that draweth nigh towardes her trauayle, is sory and cryeth in her paines: euen so haue we ben in thy syght, O Lorde.

Rom.8.d. 18 We haue benne with childe and suffered paine, as though we had brought forth winde: for there is no saluation in the earth, neither doo the inhabiters of the worlde submit them selues.

1. Cor.6.d. 19 Thy dead men shal liue, euen as my body shal they rise againe: awake and syng ye that dwel in dust, for thy deawe is euen as the deawe of herbes, and the earth shal cast out them that be vnder her.

Gene.10.c. 20 Comme my people, enter thou into thy chambers, and shut thy doores about thee, hyde thee selfe for a litle whyle, vntil the

Apoc.6.a. indignation be ouerpast.

Miche.1.a. 21 For beholde, the Lorde is comming out of his place, to visite the wickednesse of suche as dwel vppon earth: the earth also shal disclose her blooddes, and shal no more hyde them that are slayne in her.

The.xxvii.Chapter.

A prophecie of the comming of Christe, and destruction of idolatrie.

A 1 IN that day the Lorde with his soare, great, and mighty swoorde, shal visite (a) Leuiathan the fugitiue serpent, euen Leuiathan that crooked serpent, and he shal slay the dragon that is in the sea.

(a) Leuiathan the greatest of fisshes in the sea, is meant the kyngdome of Satan, and the myghty tyrantes of the worlde, enimies to Christe, and persecutours of his religion.

2 In that day see that ye sing of the congregation which is the vineyarde that bryngeth forth the best wine:

3 Euen I the Lord doo keepe it, in due seasons shal I water it: and lest the enimie doo it any harme, I wyl both nyght and day preserue it.

4 There is no displeasure in me, els when the vineyarde bringeth me forth bryers and thornes, I would goe through it by warre, and burne it vp togeather.

5 Let it take holde of my (b) strength, and it shalbe at one with me, euen at one shal it be with me.

(b) God calleth his woorde his strength, because therby he winneth men, and bindeth them vnto him selfe.

6 The dayes are comming that Iacob shal take roote, Israel shalbe greene and florishe, and the worlde shalbe fylled with fruite.

7 Hath he smitten him as soare as he dyd the other that smote him? Or is he slayne with so soare a slaughter as they that slue hym.

8 Thou wylt ponnishe it in the braunches, B yet not beyond measure: for in the day that the east winde bloweth soare, it taketh away the fruites.

9 By this meanes therefore shal the iniquitie of Iacob be purged, and this is al the fruite (namely) the (c) takyng away of his sinne, yf he make al the stones of the aulter of idols as chalke stones that are beaten in sunder, that their groues and images ryse not vp agayne.

(c) God vseth afflictions, as meanes to call men to repentance, wherevpon foloweth forgeueneesse of sinnes.

10 Els shal the strong citie be desolate, and the habitation forsaken and left like a wildernesse: there shal the Calfe feede, and there shal he lye, and eate vp the graffes thereof.

11 When the braunches of it are drye they are broken of, and the women come and set them on fyre: for it is a people of no vnderstandyng, and therefore he that made them shal not fauour them, and he that created them shal geue them no grace. Deut.32.b.

12 And in that day shal the Lorde make a threshing from the middes of the riuer Euphrates, vnto the riuer of Egypt, and ye children of Israel shalbe geathered togeather one to another.

13 In that day shal the great trumpe be blowen, so that they whiche were lost in the lande of Assyria, and they that were banished in the lande of Egypt, shal come and woorshyp the Lorde in the holy mount of Hierusalem.

The.xxviii.Chapter.

1. Agaynst the pride of Ephraim, 9. and agaynst false priestes and preachers.

1 VVO be vnto the crowne of pride, A euen to the drunken people of Ephraim, whose great pompe is as Deut.3.a. a floure that fadeth away vpon the head of the valley of suche as be in wealth, and are ouerladen with wine.

2 Beholde, there commeth a vehement and Mat.16.c. soare day from the Lorde, like an vnmeasurable hayle and perilous tempest, euen lyke the force of mighty & horrible waters that violently beareth downe al thinges.

3 The crowne of the pride of the drunken Ephraemites shalbe troden vnder foote.

4 So that the floure of his fairenesse and beautie whiche is in the head of the valley of fatnesse, shal fade away as dooth an vntymely ripe fygge before harnest: whiche when a man espyeth, he loketh vpon it, and

whyle it is yet in his hande he eateth it vp.

5 In that day shal the Lorde of hoastes be the crowne of glory and diamonde of beautie vnto the residue of his people.

6 He wyl be also a spirite of perfect knowledge to him that sitteth in iudgement, and strength vnto them that turne away the batayle to the gate (of the enimies.)

B 7 But they are out of the way by reason of wine, yea farre out of the way are they thorowe strong drinke: the priest also and the prophete are gonne astray by the meanes of strong drinke, they are drunken with wine, they goe amisse through strong drinke, they fayle in prophecying, and stumble in iudgement.

Esai.3.c.

8 For al tables are ful of vomit and filthynesse, that no place is cleane.

9 Whom then shal suche one teache knowledge? and whom shal he make to vnderstande the thing that he heareth? for they are as ignorant as young children that are taken from the milke, and are weaned.

Esai.10.a. Mat.23.a. 10 For they that be suche, must take after one lesson, another lesson, after one commaundement, another commaundement, for one rule, another rule, after on instruction, another instruction, there a litle, and there a litle.

11 For he that speaketh vnto this people, is euen as one that vseth rudenesse of speache, and a straunge language.

12 If any man say vnto them, Loe, this is the rest wherewith ye may ease him that is weery, this is the refreashing: they wyl not hearken.

1.Cor.14.c. 13 Therefore shal the woorde of the Lorde be vnto them lesson vpon lesson, commaundement vpon commaundement, rule vpon rule, instruction vpon instruction, there a litle, and there a litle: that they may goe on and fal backwarde, be bruised, tangled, and snared.

14 Wherefore heare the woorde of the Lorde ye mockers, ye that haue rule of this people whiche is at Hierusalem.

C 15 Because ye haue saide, We haue made a couenant with death, and with hel are we at agreement: and though there goe foorth a soare plague, it shal not comme vnto vs, for we haue made falshood our refuge, and vnder vanitie are we hyd.

(a) Who so through faith dooth stay him selfe vpon Christ, in hasty going forward, shal not fal: that is, shal not fayle of that he hopeth to obtayne.

16 Therefore thus sayth the Lorde GOD, Beholde, I lay in Sion for a fundation a stone, euen a tryed stone, a pretious corner stone, a sure fundation: who so beleeueth, let him not be to (a) hastie.

17 Iudgement also wil I lay to the rule, and ryghteousnesse to the ballance, so that the (b) hayle shal sweepe away as a broome your vaine confydence, and the priuie place of your refuge shal the waters runne ouer.

(b) The gospel is compared to hayle and floodes, for that it breaketh downe and caryeth away idolatrie and superstition, wherin men do trustin vayne.

18 And thus the couenant that ye made with death, shalbe disanulled, and your agreement that ye made with hel shal not stand, yea when the soare plague goeth foorth, ye shalbe troden downe vnder it.

19 From the time that it goeth foorth it shal take you away: for early in the morning euery day, yea both day and nyght shal it goe through, and when the noyse thereof is perceaued, it shal gender vexation.

20 For the bedde is narowe and not large, and the couering so smal that a man can not winde him selfe (vnder it.)

21 For the Lorde shal stand as in mount Perazim, and shalbe wroth like as in the valley of Gibeon, that he may doo his woorke, his strange woorke, and bring to passe his acte, his strange acte. D

22 Nowe therefore see that ye be no mockers, lest your punishment encrease: for I heard of the Lord of hoastes, that there shal come a short ende vpon the whole earth.

23 Heare ye then, and hearken vnto my voyce, consyder and ponder my speache.

24 Doth not the husbandman plowe al the day, and openeth and breaketh the clottes of his grounde, that he may sowe?

25 When he hath made it plaine, wyl he not spreade abroade the fitches, and sowe commin, and cast in wheate by measure, and the appoynted barlye & rye in their place?

26 God wyl instruct him to haue discretion, euen his God wyl teache him.

27 For fitches shal not be threashed with an harrowe, neither shal a cart wheele be brought through the cõmin: but the fitches are beaten out with a staffe, and commin with a rodde.

28 But the seede that bread is made of is threashed, though it be not alway a threashing, and the cart wheele must be brought ouer it, lest he grinde it with his teeth. E

29 This also commeth of the Lorde of hoastes, whiche woorketh with woonderful wysedome, and bringeth excellent woorkes to passe.

The.xxix.Chapter.

I. A prophecie agaynst Hierusalem, and agaynst the vayne traditions of menne.

1 WO vnto thee, O Ariel Ariel, thou citie that Dauid dwelt in: Goe on from yeere to yeere, & let the lambes be slayne. A 2.Sam.5.b

2 I wyl lay siege vnto Ariel, so that there shalbe heauinesse and sorowe in it: and it shalbe

shalbe vnto me euen an aulter of slaughter.
3 I wyl beseige thee rounde about, & fyght agaynst thee through a bulwarke, and wyl reare vp dyches agaynst thee.
4 Thou shalt be brought downe, and shalt speake out of the grounde, and thy speache shal goe lowe out of the dust:
5 Thy voyce also shal come out of ỹ ground lyke the voyce of a witche, and thy talkyng shal whysper out of the dust:
6 Moreouer, the noyse of the strange enimies shalbe lyke thynne dust, and the multitude of tyrantes shalbe as dry strawe that Psalm.1.b. can not tarrie: euen sodaynly and in haste shal they? blast goe.
7 Thou shalt be visited of the Lorde of hostes, with thunder, earthquake, and with a great noyse, with stormе and tempest, and with the flame of a consumyng fire.
B 8 And the multitude of al nations that fight Psal.83.c. agaynst Ariel, shalbe as a dreame seene by night: euen so shal they be that make warre agaynst it, and strong holdes to ouercome it, and that lay any siege vnto it.
9 In conclusion, it shalbe euen as when an hungry man dreameth that he is eatyng, & when he awaketh his soule is empty, or as when a thirstie man dreameth that he is drinking, when he awaketh he is yet faint, and his soule hath appetite: euen so shal the multitude of al nations be that fyghteth agaynst mount Sion.
Mat.15.d. 10 Ponder these thinges once in your mindes, and woonder: Blynded are they themselues, and the blynde guydes of other, they are drunken, but not with wyne: they are vnstable, but not through strong drynke.
11 For the Lorde hath couered you with a slumbryng spirite, & hath closed your eyes: your prophetes also and rulers that shoulde see, them hath he couered.
Esai.6.b. 12 And the vision of al the prophetes is becomme vnto you as the woordes of a booke that is sealed vp, whiche menne delyuer to one that is learned, sayeing, Reade thou in it: and he sayth, I canne not, for it is sealed.
13 And the booke is geuen to hym that is not learned, sayeing, Reade thou in it: and he sayth, I am not learned.
Mat.15.a. Marke.7.a. 14 Therfore thus hath ỹ Lord sayd, For as muche as this people when they be in trouble doo honour me with their mouth, and with they? lyppes, but their harte is farre from me, and the feare whiche they haue vnto me, proceedeth of a commaundement that is taught of men:
Abdi.1.c. I.Cor.1.c. 15 Therefore wyl I doo marueyles among this people, euen marueilous thinges (I say) and a woonder: for the wysedome of they? wyse menne shal perish, and the vnderstandyng of they? wytty men shal hyde it selfe.
16 Woe vnto them that keepe secrete they? thoughtes, to hide they? counsayle from the Lorde, and to doo they? woorkes in darkenesse, sayeing, Who seeth vs, and who knoweth vs? Esai.47.b. Eccle.23.d. Ezech.9.c.
17 Doubtlesse your destruction is in reputation as the Potters claye: and dooth the woorke say of hym that made it, He made not me? And dooth an earthen vessel say of him that fashioned it, He had no vnderstandyng?
18 Is it not hard at hand that Libanus shalbe turned into a lowe feelde, and that the lowe feelde shalbe taken as the wood?
19 And in that day shal deafe men heare the woordes of the booke, and the eyes of the blynde shal see euen out of the cloude, and out of darknesse.
20 The meeke spirited also shalbe mery in the Lorde, and the poore among them that be lowly shal reioyce in the holy one of Israel:
21 For he that dyd violence is brought to nought, and the scornful man is consumed, and they rooted out that made haste early to vnryghteousnesse,
22 Making a man to sinne in the word, and D that tooke hym in a snare, whiche reproued them in the open place, and they that haue turned ỹ cause of the ryghteous to nought.
23 Therefore thus sayth the Lorde to the house of Jacob, euen thus sayth he that redeemed Abraham, Jacob shal not nowe be confounded, nor his face pale. Esai.14.a.
24 But when he seeth his children ỹ woorke of my handes in the myddes of hym, they shal sanctifie my name, and prayse the holy one of Jacob, and feare the GOD of Israel.
25 They also that haue ben of an erronious spirite, shal come to vnderstandyng, & they that haue benne scorneful, shal learne doctrine.

The.xxx.Chapter.

I. Agaynst them that forsake the counsayle of God, and cleaue to the counsaile of men.
3. The prophete also threateneth the remnant of the people that after the destruction of Hierusalem went into Egypt.

1 ALas for those disobedient chyldren, A sayth the Lorde, that they wyl take Esai.8.b. counsayle, and not of me, that they wyll take a secrete aduice, and not out of my spirite, and therefore adde they sinne vnto sinne.

2 Euen

2 Euen they that walke to goe downe into Egypt, and haue asked no question at my mouth, but seeke strength in the myght of Pharao, and trust in the shadowe of Egypt.

3 Therefore shal the strength of Pharao be your confusion, and the trust in the shadow of Egypt your shame.

4 For his captaynes were at Zoan, and his ambassadours came vnto Hanes.

2. king.18.d Ierem.17.b Ezech.29.a

5 They were ashamed of the people that coulde doo them no good, and that myght not helpe them, nor shewe them any profite, but were theyr confusion and rebuke.

6 The burden of the beastes of the South. In a lande of trouble and anguyshe, from whence shal comme the young and olde lyon, the viper and fierce serpent that fleeth agaynst them that vpon coltes beare their riches, and vppon camels their treasures, to a people that can doo them no good.

B 7 For vayne and nothyng worth shall the helpe of the Egyptians be: therefore haue I cryed vnto Hierusalem, they shall haue strength ynough yf they wyll settle theyr myndes in quyetnesse.

Esai.8.a. 8 Nowe therefore goe thy way, and wryte this before them in a table, and note it in a booke: that it may finally remayne and be kept styl for euer.

Esai.1.d. 9 For this is an obstinate people, and dissemblyng chyldren, chyldren that refuse to heare the lawe of the Lorde.

10 For they say vnto the seers, See not: and to them that be cleare of iudgement, Looke not out rycht thynges for vs: but speake fayre wordes vnto vs, looke out errours,

11 Geat you out of this way, departe out of this path, and turne the holy one of Israel from vs.

12 Wherefore thus sayth the holy one of Israel, Because your hartes ryse agaynst this word, and because you trust in wrong dealyng and peruerse iudgement, and put your confidence therein:

13 Therfore shal ye haue this mischeefe for your destruction and fall, lyke as an hygh wal that falleth because of somme ryfte or blast, whose breakyng commeth sodaynly.

C Psalm.2.b. 14 And the hurte thereof is lyke an earthen vessell whiche breaketh without helpe, so that in the bursting of it, there is not found one sheuer to fetche fyre in, or to take water withal out of the pyt.

15 For thus sayth the Lorde God, euen the holy one of Israel, In repentance and in reast shal ye be safe, in quyetnesse and sure confidence shalbe your strength, but ye haue had no lyst thereto.

Exod.14.c. 1. Chr.20.c

16 For ye haue sayd, No, but we wyl escape through horses, therefore shall ye flee: and we wyl geat vs vp vpon swyft beastes, and therefore shall your persecutours be swyfter.

17 A thousande shal flee at the rebuke of one, and at the rebuke of fyue shal ye al flee, tyll ye be leaft as a Shyppe mast vpon the top of a mountayne, and as a Beaken vpon an hyl. Leuit.26.a. Iosua.23.a.

18 Therefore dooth the Lorde cause yon to wayte, that he may haue mercie vpon you, to the intent that he maye haue the preeminence when he is gratious vnto you: for the Lord is the God of iudgement, Blessed are al they that hope in hym. Roma.2.a.

19 If the people remayne in Sion and at Hierusalem, thou shalt not be in heauines: but at the voyce of thy complaynt shall he haue mercie vppon thee, and when he heareth it, he shal geue thee an answere.

20 And though the Lorde gene you the bread of trouble, and the water of aduersitie, thy rayne shalbe no more so scant, but thyne eyes shal see thy rayne,

21 Yea, and thyne eare shal heare the talkyng of him that dooth speake behind thee: This is the way, walke ye in it, turne not aside neyther to the ryght hande, nor to the leaft. D Deut.4.a.

22 Ye shal destroy also the couering of your syluer images, and the decking of your golden idolles, euen as fylthynesse shalt thou put them away, and thou shalt say vnto it, Geat thee hence.

23 Then shal God gene raine vnto thy seede that thou shalt sowe the grounde withal, & bread of the increase of the earth, whiche shalbe fat and very plenteous: in that day also shal thy cattayle be fedde in large pastures.

24 The Oxen lykewyse, and the young Asses that eare the grounde, shall eate cleane prouender, which is purged with the wind and the fanne.

25 Finally, vpon euery hygh mountayne & hyll shall there be ryuers, and streames of waters in the day of the great slaughter when the towres fal. 2.Pet.1.b.

26 Moreouer, the light of the moone shalbe as the lyght of the sunne, and the sunne lyght shalbe seuen folde, and haue as muche shyne as in seuen dayes beside, when the Lorde byndeth vp the sore of his people, and healeth the stroke of theyr wounde.

27 Behold, the fame of the Lorde commeth from farre, and his presence is so hot, that no man is able to abyde: his lyppes are full of indignation, and his tongue is as a consumyng fyre.

28 His

28 His breath is a vehement flood of water that reacheth vp to the necke: that he may syft away the heathen in the siue of vanitie, and his breath is a bridle of errour in the iawes of the people.

29 And ye shal syng lyke as in the night when the holy solemnitie begynneth, and ye shal haue gladnesse of hart, lyke as when one commeth with a pype vnto the hyl of the Lorde, and to the most myghtie one of Israel.

30 And the Lorde shal cause his glorious voyce to be heard, and shal declare his stretched out arme with a terrible countenance, and with a flame of a consumyng fyre, with noysome lyghtnyng, with a showre, and with haylestones.

Esai.10.a. 31 For through the voyce of the Lorde shal Assur be destroyed, whiche smote other men with the rod.

32 And it shal come to passe, that whither so euer he goeth, the rod shal cleaue vnto him whiche the Lorde shal lay vpon hym, with tabrets and harpes: and with great warre shal he fyght agaynst his host.

Mat.25.b. 33 For the fyre of hel is ordeyned from the begynning, yea euen for the king is it prepared: this hath the Lorde set in the deepe, and made it wyde, the burnyng whereof is fyre and muche wood: the breath of the Lorde whiche is lyke a riuer of brymstone doth kindle it.

The.xxxi. Chapter.

1. He curseth them that forsake God, and seeke for the helpe of men.

A 1 WO be vnto them that goe downe into Egypt for helpe, and trust in horses, and put their confidence in charrets because they be many, and in horsemen, because they be lustie and strong: but they regarde not the holy one of Israel, and they aske no question at the Lorde.

2 And he neuertheles is wyse, and wyl plague the wycked, and goeth not from his worde, he wil aryse agaynst the housholde of the frowarde, and agaynst the helpe of euyl doers.

3 Nowe the Egyptians are men, and not God, and their horses flesh, and not spirite: and assoone as the Lorde stretcheth out his hande, then shal the helper fal, and he that shoulde haue ben helped, and they shal altogeather be destroyed.

Apoc.5.a. Gen.49.b. A 4 For thus hath the Lorde spoken vnto me, Like as the lion and lions whelpe roareth vpon the pray that he hath gotten, and is not afrayd though the multitude of sheepeheardes crye out vpon him, neither be abashed for al the heape of them: so shal the Lorde of hostes come downe to fyght for mount Sion, and defende his hyl.

5 Lyke as the birdes flutter about their neastes, so shal the Lorde of hostes keepe, saue, defende, and deliuer Hierusalem. Deut.32

6 Therfore, O ye children of Israel, turne agayne vnto him whom you haue oft tymes forsaken.

7 For in that day euery man shal cast out his idols of syluer, and his idols of golde, whiche ye haue made with your owne handes vnto your sinne. B Esai.2.c.

8 Assur also shalbe slayne with the sworde, not with a mans sworde, neyther shal the sworde of any man deuour him, and he shal flee from the slaughter, & his choyse young men shalbe discomfited. Esai.37.c.

9 He shal go for feare to his strong holdes, and his princes shal flee from his standerd, sayth the Lorde, whose fyre is in Sion, and his furnace in Hierusalem.

The .xxxii. Chapter.

1. The conditions of good rulers and officers.

1 BEholde, a king shal gouerne after the rule of righteousnesse, and the princes shal rule according vnto the ballance of equitie. A

2 And that man shalbe vnto men as a defence for the winde, and as a refuge for the tempest, lyke as a ryuer of water in a thirstie place, and the shadowe of a great rocke in a drye lande.

3 The eyes of the seeing shal not be dimme, and the eares of them that heare shal take diligent heede.

4 The hart of the vnwyse shal attayne to knowledge, and the vnperfect tongue shal speake playnely and distinctly.

5 Then shal the foolishe nigarde be no more called gentle, nor the churle liberal.

6 But the nigarde wil speake nigardly, and his hart wyl worke euil, and play the hypocrite, & imagine abominations agaynst god, to make the hungry leane, and to withholde drynke from the thirstie.

7 The weapons of the churlishe are euyl, he deuiseth noysome deuises, that he may beguile the poore with deceiptful wordes, yea euen there as he shoulde geue sentence with the poore. B

8 But the liberal person imagineth honest thynges, and commeth vp for liberalitie vnto promotion. Pro.17.b.

9 Vp ye riche and idle women, hearken vnto my voyce, ye careles daughters marke my wordes.

10 Many

10 Many yeeres & dayes shal ye be brought in feare, O ye careleſſe women: for the vintage shal fayle, and the haruest shal not come.

11 Be abashed, you that liue in abundance, tremble you that liue careleſſe, cast of your rayment, make your selues bare, and put sackcloth about you.

12 For as the infantes wepe when their mothers teates are dryed vp: so shall you weepe for your fayre feeldes, and fruitefull vineyardes.

13 My peoples feelde shal bring thornes and thystles: and so shal it be in euery house of voluptuousneſſe, and in euery citie that reioyceth.

¶ 14 The palaces also shalbe broken, and the greatly occupied cities desolate: The towres and bulwarkes shal become dennes for euermore, where wilde asses take theyr pleasure, and sheepe theyr pasture.

15 Vnto the time that the spirite be powred vpon vs from aboue, and that the wyldernesse be a fruitful feelde, and the plenteous feelde be reckoned for a wood.

16 Then shal equitie dwel in the desart, and ryghteousneſſe in a fruiteful lande.

Rom.5.a. Iere.33. 17 And the worke of righteousneſſe shalbe peace, and her fruite rest and quietneſſe for euer.

18 And my people shal dwel in the Innes of peace, and in sure dwellynges, in safe places of comforte.

19 And when the hayle falleth, it shal fal in the wood, and the citie shalbe set lowe in the valley.

20 O howe happy shal ye be when ye shal safely sowe your seede beside al waters, and driue thither the feete of your oxen & Asses.

The .xxxiii. Chapter.

1. Threatning agaynſt the Assyrians.
20. A destruction of them that shal see the Lorde.

¶ 1 WO to thee that destroyest when thou wast not destroyed, thou breakest the league, where as none hath broken it with thee: for when thou shalt leaue destroying, thou thee selfe shalt be destroyed: and when thou ceasest from breakyng the league, then shal they breake it to thee.

Exod.21.b. Leuit.24.d. Wisd.11.c. Mat.7.a.

2 O Lorde, haue mercy vpon vs, we haue put our whole trust in thee: be an arme to such early, and our healthy in the tyme of trouble.

Psal.9.b.

3 At that confuse noyse the people fled, & at thyne exalting the heathen were scattered.

4 And the spoyles shalbe gathered, which shalbe yours, as are the gathering of Buchus, and the multitude goyng to it shalbe as Locustes running to and fro.

5 The Lord is exalted, for it is he that dwelleth on hygh, he hath filled Sion with iudgement and ryghteousneſſe.

6 And a sure stablishing of thy tymes shalbe strength, health, wisdome, & knowledge: and the very feare of the Lorde shalbe the treasure of it.

7 Behold the messengers shal crie without: and the embassadours of peace shal weepe bitterly. B

8 Theyr streetes are waste, there walketh no man therein: God hath broken the appoyntment, the cities are cast away, and men are nothing regarded.

9 The desolate earth is in heauineſſe, Libanus is shamed and hewen downe, Saron is lyke a wyldernesse, Basan and Charmel are spoyled of theyr fruites.

10 And therefore sayth the Lord, I wyl vp nowe, nowe wyl I be aduaunced, now wil I be exalted.

11 Ye shal conceiue stubble, & beare strawe: and your spirite shalbe the fyre, that it may consume you. Iere.5.c.

12 And the people shalbe burnt like lime, and as thornes burnt that are hewen of, and cast in the fyre.

13 Nowe hearken to ye that are farre of, howe I haue done, and consyder my power ye that are at hande.

14 The sinners at Sion are afraide, a sudden fearefulneſſe is come vpon the hypocrites: What is he among vs, say they, that shall dwel by the consuming fyre? Which of vs may abyde the euerlasting heate? ¶ Psal.14.a. and.23.a.

15 He that leadeth a godly life, and speaketh the trueth, he that abhorreth gaines by violence and deceipt, he that keepeth his hande that he touche no reward, whiche stoppeth his eares that he heare no counsaile against the innocent blood, whiche holdeth downe his eyes that he see no euyl:

16 He it is that shal dwel on high, whose safegarde shalbe in a bulwarke of rockes: to hym shalbe geuen meate, and his waters shal not fayle.

17 Thyne eyes shal see the king in his glory, euen the king of the farre countreys shal they see.

18 Thyne hart studyed for feare, thynking thus, What shal then become of the scribe? of the receiuer of our money? what of hym that taxed our fayrest houses? 1. Cor.1.a.

19 There shalt thou not see a cruel people of a strange tongue, to haue so confused a language that it may not be vnderstanded, neither so straunge a speache but it shalbe perceiued.

20 Looke

20 Looke vppon Sion the head citie of our solemne feastes: thyne eyes shal see Hierusalem that glorious habitation, the tabernacle that neuer shal remoue, whose nailes
Heb.9.b. shal neuer be taken out world without end, whose cordes euery one shal neuer corrupt.
D 21 For the glorious maiestie of the Lorde shal there be present among vs, as a place where fayre broad riuers and streames are, through the whiche, shal neyther Galley rowe, nor great Shyppe sayle.
Iacob.4.c. 22 For the Lorde is our iudge, the Lorde is our lawe geuer, the Lorde is our kyng, and he hym selfe shalbe our sauiour.
23 Thy tacklyng is loosed, therefore it can not make fast the mast, nor spread the saile: then there is dealed great spoyle, yea, lame menne runne after the pray.
24 There lyeth no man that sayth, I am sicke: but al euyl is taken away from the people that dwel there.

The.xxxiiii.Chapter.

I. The last destruction of the Synagogue, in which the kyngdome and priesthood of the people was translated to the Churche and congregation of Christe.

A 1 COme ye heathen & heare, take heede, you people: hearken thou earth and al that is therein, thou round compasse, and al that dwelleth thereupon.
2 For the Lorde is angrye with al people, and his displeasure is kindeled agaynst al the multitude of them, he hath destroyed them, and delyuered them to the slaughter.
3 So that their slayne shalbe caste out, and theyr bodyes shal stynke, that euen the very hylles shalbe wet with the blood of them.
4 Al the starres of heauen shal waste, and the heauens shal fold together like a roule, and al the starres thereof shal fal, lyke as the leaues fal from the vynes and fygge trees.
5 For my swoorde shalbe bathed in heauen, and shal immediatly come downe to iudgement vpon Idumea, and vpon the people whiche I haue cursed.
6 And the lordes swoord shalbe ful of blood, and be ruddie with the fatnesse and blood of lambes and goates, with the fatnesse of the kydneyes of weathers: For the Lorde shal kyl a great offeryng in Bozra, and a great slaughter in the lande of Idumea.
(a) God declareth his loue & care to preserue his Churche by his seuere pounishyng of the enimies to his Churche. 7 There shal the Unicornes fal with them, and the Bulles with the Gyantes, & theyr lande shalbe throughly soked with blood, and theyr grounde corrupt with fatnesse.
8 For it is the (a) day of Gods vengeance, and the yeere of recompence for the reuenge of Sion.
9 And his fluddes shalbe turned to pitche, and his earth to brymstone, and therewith shal the lande be kyndeled.
10 So that it shal not be quenched day nor nyght, but smoke euermore, and so foorth lye waste: and no man shal goe through it for euer.
11 But Pellicanes, Storkes, great Owles, and Rauens, shal haue it in possession, and dwel therein: for God shal spreade out the lyne of desolation vpon it, and the stones of emptynesse.
12 Her nobles shall cal, and there is no kyngdome: and al her princes shalbe nothyng.
13 Thornes shal growe in theyr palaces, nettles and thystles in theyr strong holdes, that the dragons maye haue theyr pleasure therein, and that they may be a court for Estriches.
14 There shall strange visures and monsterous beastes meete one another, and the wylde keepe company togeather, there shal the Lamia lye and haue her lodgyng. C
15 There shall the Owle make her nest, buylde, be there at home, and bryng foorth her young ones: there shal the Kytes come togeather, eache one to his lyke.
16 Seeke through the booke of the Lorde, and reade it: there shal none of these things be leaste out, there shal not one nor such like fayle: for his mouth commaundeth, and that same dooth his spirite geather togeather, or fulfil.
17 He hath cast the lot for them, and to those beastes hath his hande diuided it by the line: therefore those shal possesse it for euer, from generation to generation shal they dwel therein.

The.xxxv.Chapter.

I. Of the time and kyngdome of Christ.

1 BUT (a) the desart and wyldernes shal reioyce, the waste ground shalbe glad, and florishe as the Lylie. (a) The baren nature of mankynd to al goodnesse shalbe made fruiteful by grace promised in Christ. Deut.20.a. and.31.b.
2 She shal florish pleasantly, and be ioyful, and euer be geuyng thankes more and more: For the glory of Libanus, the beautie of Charmel and Saron, shalbe geuen her: These shal knowe the honour of the Lorde, and the maiestie of our God.
3 And therfore (b) strength the weake handes, and comfort the feeble knees. (b) God geueth strength of grace to the feeble consciences, by preaching the woorde.
4 Say vnto them that are of a fearful hart, be of good cheare, and feare not, beholde, your God commeth to take vengeance, and you

Matth.11.a and.15.c. Luke.17.c. Psalm.8.a. Esai.41.c. 43.c.44.a.

you shal see the reward that God geueth: God commeth his owne selfe, and wyl deliuer you.

5 Then shal the eyes of the blynde be lyghtened, and the eares of the deafe opened.

6 Then shal the lame menne leape as an hart, and the dumbe mans tong shal geue thankes: for in the wyldernesse there shal welles spryng, and fluddes of water in the desart.

B 7 The drye grounde shal turne to ryuers, & the thirstie to sprynges of water: whereas dragons dwelt afore, there shal grow sweet flowres and greene rushes.

8 There shalbe foote pathes, and common streetes, this shalbe called the holy way, no vncleane person shal goe through it, for the Lorde hym selfe shal goe with them that way, and the wayfayrer nor ignorant shal not erre.

9 There shalbe no Lyon, and no rauishyng beastes shal comme therin, nor be there, but men redeemed shal goe there free and safe.

10 And the redeemed of the Lorde, I say, shal conuert, and come to Sion with thankesgeuyng: euerlastyng ioy shal they haue, pleasure and gladnesse shalbe among them, and as for al sorowe and heauynesse, it shal vanishe.

The.xxxvi.Chapter.

I. Hierusalem is besieged by Sennacherib, in the tyme of kyng Ezekias.

A 1 IN the fourteenth yeere of king Ezekias, came Sennacherib king of the Assyrians
2.king.18.c 2.Chr.32.a Esai.7.b. 8.b.10.a. 17.d.e.32.a
downe, to laye siege vnto al the strong cities of Juda, to conquer them.

2 And the kyng of the Assyrians sent Rabsakeh from Lachis towarde Hierusalem, agaynst Ezekias, with an exceedyng host, whiche set hym by the conduite of the ouer poole, in the way that goeth through the Fullers laude.

3 And so there came forth vnto him Eliakim, Helkias sonne, the cheefe ouer the Esai.22. housholde, Sobna the Scribe, and Joah Asaphs sonne the secretarie:

4 And Rabsakeh sayde vnto them, Tel Ezekia that the great kyng sayth thus vnto hym, What presumption is this that thou trustest vnto?

5 I sayde surely that thou trustest in vayne woordes, when counsayle and strength are necessarie to batayle: but nowe whereto trustest thou, that thou rebellest against me?

2.king.18.b Ezec.29.a. 6 Loe, thou puttest thy trust in a broken staffe of reede (I meane) Egypt, whiche he that leaneth vpon, it goeth into his hande, and thrusteth it through: euen so is Pharao the kyng of Egypt, vnto al them that trust in hym.

B 7 But yf thou wouldest say vnto me, We trust in the Lorde our God, Is not he that God whose hygh places and aulters Ezekia tooke downe, and commaunded Juda and Hierusalem to woorshyp onely before this aulter?

8 Nowe therefore delyuer hostages, that thou rebel no more against my lord the king of the Assyrians, and I wyl geue thee two thousande horses, yf thou be able to set men vpon them.

9 Howe darest thou resist the power of the smallest prince that my lorde hath? howe darest thou trust in the charettes and horsemen of Egypt?

10 Moreouer, thinkest thou that I am come vp hyther to destroy this lande without the Lordes wyl? The Lorde sayde vnto me, Goe vp agaynst this lande, and destroy it.

11 Then sayd Eliakim, Sobna, and Joah, vnto Rabsakeh, Speake to vs thy seruantes, we pray thee, in the Syrians language, for we vnderstande it wel, and speake not to vs in the Jewes tongue, least the folke heare whiche syt vpon the wal.

12 Then answered Rabsakeh, Hath my maister sent me to speake this onely to thy maister and thee? hath he not sent me to them also that syt vpon the wal? that they may be compelled to eate their owne dung, and drynke theyr owne stale with you?

13 And Rabsakeh stoode styffe, and cryed with a loude voyce in the Jewes tongue, & sayde, Nowe take heede howe the great kyng of the Assyrians geueth you warning,

14 Thus sayth the kyng, Let not Ezekia deceyue you, for he shal not be able to delyuer you. C

15 Moreouer, let not Ezekia comfort you in the Lorde, when he sayth, The Lorde without doubt shal defend vs, and shal not geue ouer this citie into the handes of the kyng of the Assyrians.

16 Hearken not to Ezekia, for thus saith the kyng of Assyria, Obteyne my fauour, enclyne to me, so may euery man enioy his vineyardes and figge trees, and drynke the water of his Cesterne:

17 Vnto the tyme that I comme mee selfe, and bryng you into a land that is like your owne, wherein is wheate and wyne, which is both sowen with seede, and planted with vineyardes.

18 Let not Ezekia deceyue you, when he Esai.10.a. sayth vnto you, the Lorde shal delyuer vs: Myght the gods of the gentiles keepe euery mans lande from the power of the kyng

of

of the Assyrians?
19 Where is the god of Hemath and Arphad? where is the god of Sepharuaim? and who is able to defend Samaria out of my hande?
20 Or which of al the gods of these landes hath deliuered theyr countrey out of my power? Is the Lorde in deede able to deliuer Hierusalem from my hande?
21 Unto this Ezekias messengers helde their tongues, & answeared not one worde: for the kyng had charged them that they shoulde gene hym no answeare.
22 So came Eliakim Helkias sonne the cheefe ouer the houshold, Sobna the scribe, and Joah Asaphes sonne the secretary, vnto Ezekia with rent clothes, and told hym the wordes of Rabsakeh.

The.xxxvii.Chapter.

I. Ezekia humbleth hym selfe before the Lord. 35. The armie of Sennacherib is slaine of the angel of the Lord. 38. and he him selfe is killed of his owne sonnes.

A 1 When Ezekia heard that, he rent his
2.Reg.19.a clothes, and put on sackcloth, & went into the temple of the Lorde.
2 But he sent Eliakim the cheefe ouer the housholde, and Sobna the scribe, with the eldest priestes clothed in sacke, vnto the
Jonas.3.a. prophete Esai the sonne of Amos,
3 And they said vnto him, Thus sayth Ezekia, This is the day of trouble, of plague, and of blasphemie: for the chyldren are come to the place of byrth, but there is no power to byng them foorth.
4 The Lorde thy God (no doubt) hath wel considered the wordes of Rabsakeh, whom his lord kyng of the Assyrians hath sent to defie and blaspheme the liuing God, with suche wordes as the Lorde thy God hath heard right wel: and therefore lift vp thy prayer for the remnant that yet are left.
5 So the seruantes of the kyng Ezekia came to Esai.
6 And Esai gane them this answeare, Say thus vnto your lord, Thus sayth the Lord, Be not afrayd of the wordes that thou hast heard, wherwith the king of the Assyrians seruantes haue blasphemed me.
B 7 Beholde, I wil raise vp a winde agaynst
Esai.37.b. hym, and he shal heare a rumour, and he shal goe againe into his countrey, there wil I destroy him with the sworde in his owne lande.
1.Sa.23.c. 8 Now when Rabsakeh returned, he found the kyng of Assyria laying siege to Libnas: for he had vnderstanding that he was departed from Lachis.
9 And there came a rumour that Tharakas king of Ethiopia was come forth to warre agaynst hym: and when the kyng of Assyria heard that, he sent other messengers to kyng Ezekia with this commaundement.
10 Say thus to Ezekia kyng of Juda, Let not thy God deceiue thee in whom thou hopest, and sayest, Hierusalem shal not be geuen into the handes of the kyng of Assyria.
11 For loe, thou knowest well howe the kyngs of Assyria haue handled al the landes that they haue subuerted: and hopest thou to escape?
12 Were the people of the gentiles whom my progenitours conquered, deliuered at any time through theyr gods? (As namely) 1.Kin.17.a.
Gosan, Haran, Rezeph, and the children of Eden, whiche were at Thalassar?
13 Where is the kyng of Hemath, and the kyng of Arphad, and the king of the citie Sepharuaim, Ena, and Ana?
14 Nowe when Ezekia had receiued the let- C
ter of the messengers, and read it, he went vp into the house of the Lorde, and opened the letter before the Lorde,
15 And Ezekia prayed vnto the Lorde (on this maner.)
16 O Lorde of hostes, thou God of Israel, Exod.25.e.
whiche dwellest vpon Cherubim, thou art the God that only is God of al the kyngdomes of the world, for thou only hast created heauen and earth. Gene.1.a.
17 Encline thine are Lorde & consyder, open Baruc.1.c.
thyne eyes Lord, and see, and ponder al the wordes of Sennacherib, which hath sent his embassage to blaspheme the liuing God.
18 It is true, O Lord, that the kings of Assyria haue conquered al kingdomes & landes,
19 And cast theyr gods in the fyre: for those were no gods, but the workes of mens handes, of wood or stone, therefore haue they destroyed them.
20 Nowe therfore deliuer vs, O Lord our God, from the hands of Sennacherib, that al the kyngdomes of the earth may knowe that thou only art the Lorde.
21 Then Esai the sonne of Amos sent vn- D
to Ezekia, saying, Thus sayth the Lorde God of Israel, Wheras thou hast made thy prayer vnto me as touching Sennacherib the kyng of Assyria,
22 This is the answere that the Lord hath geuen concerning him: Despised art thou and mocked, O daughter Sion, he hath shaken his head at thee, O daughter of Hierusalem.
23 But thou Sennacherib, whom hast thou defyed & blasphemed? Agaynst whom hast thou

Zach.2.b. Mat.25.d. Actes.9.c.

thou lyfted vp thy voyce, and exalted thy proude lookes? euen agaynst the holy one of Israel.

24 Thou with thy seruauntes hast blasphemed the Lorde, and thus holdest thou of thee selfe: I wil couer the high mountaynes and sydes of Libanus with my horsemen, and there wyl I cut downe the hygh Cedar trees, and the fayrest Firre trees: I wil vp in the height of it, and into the cheefest of his tymber woodes.

25 If there be no water, I wyl graue and drynke: and as for waters of defence, I wil drye them vp with the feete of myne host.

26 Yea, hast thou not hearde what I haue taken in hande and brought to passe of olde tyme? That same wyl I do nowe also, and waste, destroy, and bring strong cities vnto heapes of stones.

27 For theyr inhabitours shalbe like lame men brought in feare and confounded: they shalbe like grasse and greene hearbes in the feelde, lyke the hay vpon house toppes, that withereth before it be growen vp.

E 28 I knowe thy wayes, thy goyng forth, and thy comming home, yea and thy madnesse agaynst me.

29 Therefore thy furiousnesse agaynst me and thy pride is come before me, I wil put my ryng in thy nose, and my bridle byt in the iawes of thee, and turne thee about, euen the same way that thou camest.

30 I wyl geue thee also this token (O Ezekia) this yeere shalt thou eate such as groweth of it selfe, and the seconde yeere that whiche springeth agayne of the same, and in the thirde yeere ye shal sowe and reape, yea ye shal plant vineyardes, and enioy the fruites thereof.

31 And suche of the house of Iuda as are escaped shal come together, and the remnant shal take roote beneath, and bryng forth fruite aboue.

32 For the escaped shal go out of Hierusalem, & the remnant from the mount Sion: and this shal the zeale of the Lord of hostes bryng to passe.

33 Therefore thus sayth the Lorde concernyng the kyng of the Assyrians, He shal not come into this citie, and shal shoote no arrowe into it, there shal no shielde hurte it, neyther shal they cast ditches about it.

F 34 The same way he came he shal returne, and not come at this citie, sayth the Lord.

2.Reg.19.g Eccle.48.d Esai.31.b. 2.Mac.15.d

35 And I wil keepe and saue this citie (saith he) for myne owne, and for my seruant Dauids sake.

36 Thus the angel of the Lord went forth, and slue of the Syrians host an hundred fourescore and fiue thousande: and when men arose vp early in the morning, beholde they were slayne, and al lay ful of dead bodyes.

37 So Sennacherib the king of the Assyrians brake vp, and dwelt at Niniue.

38 Afterwarde it chaunced as he prayed in the temple of Nesroch his God, that Adramaleth and Sarazer his owne sonnes slue him with the sworde, and fled into the land of Armenia: and Asarhaddon his sonne raigned in his steede.

The .xxxviii. Chapter.

I Ezekia is sicke vnto death, 5. but is yet reuiued by the Lorde, and liueth fifteene yeeres after. 10. For which benefite he geueth thankes.

1 ABout this tyme was Ezekia sicke vnto death, and the prophete Esai the sonne of Amos came vnto hym, and sayde, Thus commaundeth the Lord, Set thyne house in order, for thou must dye, and shalt not escape. A 2.Reg.20.a 2.Par.34.f

2 Then Ezekia turned his face toward the wal, and prayed vnto the Lord:

3 And sayd, Remember, O Lord, I beseche thee, that I haue walked before thee in trueth and a stedfast hart, and haue done the thyng that is pleasant to thee. And Ezekia wept soare.

4 Then sayde God vnto Esai,

5 Goe, and speake vnto Ezekia, The Lord God of Dauid thy father sendeth thee this worde, I haue hearde thy prayer, and consydered thy teares: beholde I wil put fyfteene yeeres moe vnto thy lyfe, Ionas. 3.b.

6 And deliuer thee and thy citie also from the hande of the kyng of Assyria: for I wyl defende the citie.

7 And take thee this token of the Lord, that he wil do it as he hath spoken. B 2.Reg.20.g

8 Beholde, I wil returne the shadowe of Ahaz dyal that nowe is layde out with the sunne, and bryng it ten degrees backward: So the sunne turned tenne degrees backewarde, the which he was dessended afore. Iosu.10.f.

9 A thankesgeuyng which Ezekia kyng of Iuda wrote, when he had ben sicke, and was recouered.

10 I thought I shoulde haue gone to the gates of hel when mine age was shortened, and haue wanted the residue of my yeeres.

11 I spake within mee selfe, I wil neuer visite the Lorde (the Lorde I say) in this life: I wyl neuer see man among the dwellers of the worlde.

12 Mine age is folden togeather, and taken away from me like a shepheardes cotage, I haue hewen of my lyfe (by my sinnes) like as

as a weaner cutteth of his webbe: he wyl with pynyng sickneſſe make an ende of me, yea, he wyl make an ende of me in one day.

Iob.4.b 13 I thought I would haue lyued vntyl the morowe, but he bruised my bones like a lyon: and in one day thou wylt make an ende of me.

C 14 Then chattered I like a Swallow, and syke a Crane, and mourned syke a Doue, I syxte vp myne eyes into the heyght: O Lorde (sayde I) my sickneſſe keepeth me downe, ease thou me.

15 What shal I say? the Lorde hath made a promise to me, yea, and he hym selfe hath performed it: I shal therfore so long as I lyue remember this bitternesse of my syke.

16 O Lorde, to al those that shal lyue hereafter, yea to al men shal it be knowen, that euen in those yeeres I haue a ioyful syke, and that it was thou that causedst me to sleepe, agayne thou hast geuen syke to me.

17 Beholde, bitter as gal was my penſiuenesse, so sore longed I for health, and it was thy pleasure to deliuer my syke from the filthy pit: for thou it is (O Lorde) that hast cast al my sinnes behynde thy backe.

Psal.6.a. 78.b.115.b. 18 For hel prayseth not thee, death dooth not magnifie thee: they that goe downe into the graue prayse not thy trueth:

19 But the liuing, yea the liuing knowledge thee, as I doo this day: the father telleth his chyldren of thy faythfulnesse.

Luke.1.g. 20 To heale me it is the Lordes worke, and we wyl sing my songes in the house of the Lorde al the dayes of our syke.

D 21 And Esai said, Take a plaster of figges, and lay it vpon the sore, so shal it be whole.

22 Then sayde Ezekia, O what a miracle is this, that I shal goe vp into the house of the Lorde.

The.xxxix.Chapter.

3. Ezekia is reproued of Esai, because he shewed his treasure vnto the embassadours of Babylon.

A 1 AT the same tyme Merodach Baladans sonne kyng of Babylon, sent letters and presentes to Ezekia: for he vnderstoode that he had benne sicke, and was recouered agayne.

2.king.20.c

2. Chr.32.c 2 And Ezekia was glad thereof, and shewed them the house of his treasures of siluer and golde, of spices, and rootes, of precious oyles, and al that was in cubbordes & treasure houses: there was not one thyng in Ezekias house, and so throughout al his kingdome, but he let them see it.

3 Then came Esai the prophet to king Ezekia, and sayde vnto hym, What haue the menne sayde, and from whence came they vnto thee? Ezekia answered, They came out of a farre countrey vnto me, out of Babylon.

4 Esai sayde, What haue they looked vpon in thy house? Ezekia answered, Al that is in my house haue they seene, & there is nothing in my treasure but I shewed it them.

5 Then sayde Esai vnto Ezekia, Understande the worde of the Lorde of hostes:

6 Beholde, the tyme wyl comme that euery thing which is in thyne house, & al that thy progenitours haue layde vp in store vntyl this day, shalbe caried to Babylon, and nothyng left behinde, thus sayth the Lorde. 2.king.24.c

7 Yea and part of thy sonnes that shal come of thee, and whom thou shalt begeat, shalbe caryed hence, and become gelded chamberlaynes in the kyng of Babylons court.

8 Then sayde Ezekia to Esai, Good is the worde of God whiche thou hast tolde me. He sayde moreouer, For there shalbe peace and faythfulnesse in my tyme.

The.xl.Chapter.

3. The comming of saint Iohn Baptist. 9. The preparation of the Apostles. 11. The callyng of the Gentiles.

A 1 COmfort my people (O ye prophetes) comfort my people, sayth your God. The Epistle on saint Iohn Baptistes day.

2 Comfort Hierusalem at the hart, and tel her that her trauayle is at an ende, that her offence is pardoned, that she hath receiued at the Lordes hande sufficient correction for al her sinnes.

3 A voyce cryeth in wylderneſſe: Prepare the way of the Lorde, make straight the path of our God in the desart. Mat.3.a Mar.1.a

4 Al valleys shalbe exalted, & euery mountayne and hil layde lowe: what so is croked shalbe made straight, and the rough shalbe made playne. Luke.3.a Iohn.1.a Esai.57.c

5 For the glory of Lorde shal appeare, for al fleashe shal at once see that the mouth of the Lorde hath spoken it.

6 The same voyce spake, Now crye. And ỹ prophete answered, What shal I crye? That al fleashe is grasse, & that al the goodlynesse therof is as the floure of the feelde. Iohn.10.b.

7 The grasse is withered, the floure falleth away, for the breath of the Lorde bloweth vpon thē: of a trueth the people are grasse. C Psal.10.c Iacob.1.c

8 The grasse wythereth, and the floure fadeth away: yet the worde of our God endureth for euer. 1.Pet.1.b Eccle.13.b.

9 Go vp vnto ỹ high hil, O Sion, thou that bryngest good tydynges, lyft vp thy voyce with power O thou preacher Hierusalem, lyft it vp without feare, and say vnto the cities of Iuda, Beholde your God. Psal.33.b and.117. 1.Pet.1.d. Iacob.1.b

10 Beholde, the Lorde God shal come with

power, and ſhal of him ſelf beare rule with his arme: behold his rewarde with hym, & his wooꝛkes beſoꝛe hym.

11 He ſhal feede his flocke like an heardman, he ſhal geather the lambes togeather with his arme, and cary them in his boſome, and ſhal kindly intreate thoſe that beare young.

12 Who hath meaſured ỹ waters in his fiſt? who hath meaſured heauen with his ſpan, and hath compꝛehended al the earth of the woꝛlde in thꝛee meaſures? who hath wayed the mountaynes and hylles in a ballance?

Wiſd.9.d 13 Who hath directed the ſpirite of the loꝛd? Rom.11.b oꝛ who gaue him counſayle, & ſhewed him?

C 14 Who is of his counſayle, and geueth him vnderſtandyng, and hath taught him the path of iudgement? who taught him cunnyng, and opened to him the way of vnderſtandyng?

15 Beholde, al people are in compariſon of him as a dꝛop of a bucket ful, and are counted as the leaſt thing that the ballance waieth: yea & the Iſles he taketh vp as a very litle thyng.

16 Libanus is not ſufficient to miniſter fire to his offering, and al the beaſtes therof are not ynough foꝛ one ſacrifice.

Pſal.62.d 17 Al people in compariſon of hym are reckened as nothing: yf they be cõpared with him, leſſe then nothing, & as it that is not.

18 To whom then wyl ye lyken G O D, oꝛ what ſimilitude wyl ye ſet vp to hym?

19 Shal ỹ caruer make him a carued image? & ſhal the goldſmith couer him with golde, oꝛ caſt him into a fourme of ſiluer plates?

20 Moꝛeouer, ſhal the image maker, that the pooꝛe man whiche is diſpoſed may haue ſomme thyng to ſet vp alſo, ſeeke out and chooſe a tree that is not rotten, and carue thereout an image that moueth not?

D 21 Know ye nothyng? hearde ye neuer of it? hath it not ben pꝛeached vnto you ſince the begynnyng? haue ye not benne enfourmed of this by the foundation of the earth?

Eſai.44.d 22 It is he that ſitteth vpon the circle of the woꝛlde, whoſe inhabiters are (in compariſon of hym) but as graſhoppers: he ſpꝛeadeth out the heauens as a couering, he ſtꝛetcheth them out as a tent to dwel in.

23 He bꝛingeth pꝛinces to nothyng, and the iudges of the earth as though they were not.

24 So that of them it may be ſayde, They be not planted noꝛ ſowne agayne, neyther their ſtocke rooted agayne in the earth: foꝛ aſſoone as he bloweth vpon them, they wyther and fade away lyke the ſtꝛawe in a whirle wynde.

25 To whom nowe wyl ye lyken me, and whom ſhal I be lyke, ſayth the holy one?

26 Lyft vp your eyes on high, and conſyder who hath made thoſe thynges which come out by ſo great heapes, and he calleth them al by their names: there is nothyng hyd frõ the greatneſſe of his power, ſtrength, and might. Pſal.147.a

27 Howe may then Jacob thynke, oꝛ may Iſrael ſay, My wayes are hyd from the Loꝛd, and my God knoweth not of my iudgementes?

28 Knoweſt thou not, oꝛ haſt thou not heard that the euerlaſtyng God, the Loꝛde which made al the coꝛners of the earth, is neither weerie noꝛ faynte? and that his wyſedome can not be compꝛehended? E

29 It is he that geueth ſtrength vnto the weery, and power vnto the faynt.

30 Chyldꝛen are weery and faynt, and the ſtrongeſt menne fal:

31 But vnto them that haue their truſt in the Loꝛd, ſhal ſtrength be encreaſed: Egles wynges ſhal growe vpon them, when they runne they ſhal not fal, and when they goe they ſhal not be weery. Iere.17.b

The.xli. Chapter.

2. Of the goodneſſe and mercy of God towarde the people.

A 1 BE ſtyl you (a) Ilandes and hearken vnto me: let the people lay their ſtrength togeather, let them conume hyther, and then ſhew their cauſe: we wyl go to the law togeather.

(a) By the Ilandes, God meaneth the gentiles, whõ he pꝛoueth for their idolatry.

2 Who rayſed vp the (b) iuſt man from the eaſt, and called him to goe foꝛth? who caſt downe the people, and ſubdued the kynges beſoꝛe hym? that he may thꝛowe them al to the grounde with his ſwoꝛde, and ſcatter them lyke ſtubble with his bowe.

(b) By the iuſt man, is ment Abraham, who being called out of Vr of the Chaldeans, who being iuſtified by fayth, became the father of many nations, whõ God alwayes defended agaynſt al his enimies.

3 He foloweth vpon them, and goeth ſafely hym ſelfe, and that in a way where beſoꝛe his foote had not troden.

4 Who hath made & created theſe thinges? euen he that called the generatiõs from the begynnyng, euen I the Loꝛd which am the firſt, and with the laſt.

5 The Iſles ſawe and dyd feare, and the endes of the earth were abaſhed, dꝛewe nygh, and came hyther.

6 Enery man helped his neyghbour, and ſayde to his bꝛother, Be ſtꝛong.

7 The carpenter comfoꝛted the goldſmith, and the goldſmith the hammerman, ſayeing, Sowder wyl doo very wel in it: and they faſtened it with nayles, that it ſhoulde not be moued. B

8 But thou Iſrael art my ſeruant, thou Jacob whom I haue choſen, thou art the ſeede of Abꝛaham my bꝛoued.

9 Thou

9 Thou art he whom I led from the endes of the earth: for I called thee euen from among the glorious men of it, and sayde vnto thee, Thou art my seruant, I haue chosen thee, and not cast thee away.

Esai.44.b. 10 Be not afrayde, for I am with thee: Melt not away as waxe, for I am thy GOD to strengthe thee, helpe thee, and keepe thee with the right hande of my righteousnesse.

11 Beholde, al they that resist thee shal come to confusion and shame, and thyne aduersaries shalbe destroyed & brought to nought.

12 So that who so seeketh after them, shall not fynde them, thy destroyers shal perishe: and so shall they that vndertake to make batalle against thee be as that is not, and as a thing of nought.

13 For I the Lorde thy God wyl strengthen thy right hande, euen I that say vnto thee, Feare not, I wyl helpe thee.

℣ 14 Be not afrayde, thou litle worme Jacob, and thou despised Israel: for I wyl helpe thee, sayth the Lord, and the holy one of Israel thy redeemer.

15 Beholde, I wyl make thee a treading cart and a newe flaile, that thou mayest threshe and grinde the mountaynes, and bryng the hilles to powder.

16 Thou shalt fanne them, and the winde shal cary them away, and the whirle wind shal scatter them: but thou shalt reioyce in the Lorde, and shalt delight in the holy one of Israel.

Gene.21.c. 17 When the thirstie and poore seeke water and fynde none, and when their tongue is dryc of thirst, I geue it them, saith the lord, I the God of Israel forsake them not.

18 I bring foorth fluddes in the hilles, and
Esai.25.b. 43.44.a. welles in the plaine feeldes: I turne the wildernesse to riuers, and the dryc land to conduites of water.

19 I plant in the waste grounde trees of Cedar, Boxe, Myrre, and Oliues, and in the dric I set Firre trees, Elmes, and Hawthornes togeather.

20 Al this doo I, that they altogeather may see and marke, perceaue with their hartes, and consyder that the hande of the Lorde maketh these things, and that the holy one of Israel bringeth them to passe.

21 Stande at your cause, sayth the Lord, and bring foorth your strongest grounde, sayth the kyng of Jacob.

D 22 Let them bring foorth their goddes, and let their goddes tel vs what shal chaunce hereafter, yea let them shewe vs the things that are past what they be, let them declare them vnto vs, that we may take them to hart, and knowe them hereafter.

23 Either shewe vs thinges for to come, and tel vs what shalbe donne hereafter, so shall we knowe that ye are goddes: doo some thing eyther good or bad, so wyl we both knowledge the same, and tel it out.

24 Beholde, ye are goddes of nought, and your making is of nought: yea abominable is the man that hath chosen you.

25 Neuertheless, I haue waked vp one from the north, and he shal come from the east, he shal call vpon my name, and shal treade vpon princes as vpon clay, and as the potter treadeth downe the myre. Esai.43.a. Cyrus.

26 Who declareth this from the beginning, and we wyl knowe him: or from the olde times, and we wyl confesse and say that he is ryghteous? but there is none that sheweth or declareth any thing, there is none also that heareth your woordes.

27 The fyrst is he that shal say to Sion, Beholde, behold they are present: and to Hierusalem it selfe wyl I geue an euangelist. ℣

28 But when I consyder there is not a man among them, nor any that can geue counsayle, nor that when I examine them that can answeare one woorde.

29 Loe wicked are they, and vayne, with the thinges also that they take in hande, yea their images are but wind & vaine things.

The.xlii. Chapter.

The comming of Christe.

A Mat 3.b. 12.a. 17.a.

1 BEhold this is my seruant vpon whom I leane, my elect in whom my soule is pacified: I haue geuen my spirite vpon him, that he may shewe foorth iudgement among the gentiles.

2 He shal not be an outcryer, nor lyft vp his voyce, his voyce shal not be hearde in the streetes.

3 And a broosed reede shal he not breake, & the smoking flaxe shal he not quenche: but faithfully & truely shal he geue iudgement.

4 He shal not be penslue nor careful, that he may restore righteousnesse vnto the earth: & the gentiles also shal looke for his lawes.

5 For thus sayth God the Lorde vnto him, euen he that made the heauens and spread them abroade, and set forth the earth with her encrease, which geueth breath vnto the people that is in it, and spirite to them that dwel therein, Esai. 40 c. and.44.c.

6 I the Lorde haue called thee in ryghteousnesse, and wyl holde thee by the hande, and wyl also defende thee, and geue thee for a couenant of the people, to be the lyght of the gentiles. Esai. 49.c. Luke.2.c.

7 That thou mayst open ỹ eyes of ỹ blinde, let out the prisoners frō their bondes, and them that sit in darknesse out of the dungeon house. B Zach.9.b.

8 Euen I am the Lord, & this is my name: and my glory wil I geue to none other, neither myne honour to grauen images.
9 Beholde, olde thinges are come to paſſe, and newe thinges doo I declare, and or euer they comme I tel you of them.
10 Sing vnto the Lord a newe ſong of thankeſgeuing, blowe out his prayſe from the ende of the worlde: they that be vppon the ſea, and al that is therein prayſe him, the Iſles and they that dwel in them.
11 Let the wyldernesſe with the cities lyft vp her voyce, the townes alſo that they of Cedar dwel in: let them be glad that ſytte vppon rockes of ſtone, and let them crye downe from the high mountaines,
12 Aſcribing glory vnto the Lorde, and magnifying him among the gentiles.
13 The Lorde ſhal comme forth like a Giaunt, & take a ſtomacke to him like a freſhe man of warre: he ſhal roare and crye, and ouercome his enimies.
14 I haue long holden my peace (ſayth the Lorde) (a) I haue benne ſtil and refrained mee ſelfe, but nowe I wyl crie like a trauayling woman, and at once wyl I deſtroy and deuoure.
15 I wyl make waſte both mountayne and hil, and dryе vp euery greene thing that groweth thereon: I wyl dryе vp the fluds to become Ilandes, & drinke vp the riuers.
16 I wil bring the blinde into a ſtreete that they know not, and leade them into a footepath that they are ignorant in: I ſhal make darkneſſe light before them, and the thing that is crooked to be ſtraight: Theſe thinges haue I donne vnto them, and not forſaken them.
17 They are fallen backe, yea and let them be aſhamed earneſtly that hope in idols, and ſay to the moulten images, Ye are our goddes.
18 Heare O ye deafe men, and ſharpen your eyes to ſee, O ye blinde.
19 Who is blinde but my ſeruant? or ſo deafe as (b) my meſſenger whom I ſent vnto them? for who is ſo blinde as the perfect man, and ſo blinde as the Lordes ſeruant?
20 Thou haſt ſeene muche, and keepeſt nothing: & eares are open, & no man heareth.
21 The Lorde is merciful vnto them for his righteouſneſſe ſake, that his woorde might be magnifyed and prayſed:
22 (c) But the people them ſelues is robbed and trodenvnder the foote, chained in dungeons, and they al, I ſay, are ſhut into priſon houſes: they be caryed away captiue, and no man dooth looſe them: they be troden vnder foote, and no man dooth labour to bring them agayne.
23 But who is he among you that pondereth this, that conſydereth it, and taketh it for a warning in time to comme?
24 Who gaue Jacob to be troden vnder foote, and Iſrael to be ſpoyled? Did not the Lorde? Becauſe we haue ſinned agaynſt him, & haue had no delight to walke in his wayes, neither ben obedient vnto his law:
25 Therefore he hath powred vpon him his wrathful diſpleaſure and ſtrong batayle, and hath fyred him on euery ſyde, yet wyl he not vnderſtande: he burneth him vp, yet ſinketh it not into his hart.

(a) Chriſte for a time deferreth, as it were with paine, to deliuer his elect from the tyranny of antichriſt, but at the time appointed he wyl enforce hym ſelfe, as a woman in her trauaile, to deliuer his people.
(b) By the ſeruant, meſſenger, and the perfect man, he meaneth the Iewes and their prieſts, who ought of al other people to haue had knowledge, and ſo haue ſerued god perfectly.
(c) A greeuous ſentence againſt thoſe that wyl not beholde the light when it ſhineth, nor beleue gods woord when it is preached.

The.xliii.Chapter.

1. God promyſeth to ſend his Chriſt which ſhall delyuer his people. He forgeueth ſynnes for his owne ſake.

1 BVt nowe the Lorde that made thee, O Jacob, and he that faſhioned thee, O Iſrael, ſayth thus, Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art myne owne. A 2.king.17.f Eſai.41.b. Deut.7.a. and.26.d.
2 If thou goeſt through the water, I wyl be with thee, the ſtrong fluddes ſhall not ouerwhelme thee: and yf thou walkeſt thorowe the fyre, it ſhall not burne thee, and the flame ſhall not kyndle vpon thee: Exod.14.c. Daniel.3.a.
3 For I am the Lorde thy God, the holy one of Iſrael thy ſauiour: I gaue Egypt for thy deliuerance, the Ethiopians and the Sabees for thee:
4 Becauſe thou waſt deare in my ſight, and becauſe I ſet by thee and loued thee: I wyl geue ouer al men for thee, and deliuer vp al people for thy ſake.
5 Feare not, for I am with thee, I wyl bryng thy ſeede from the eaſt, and geather thee togeather from the weaſt. Eſai.41.d. Matth.8.b.
6 I wil ſay to the north, Let goe: and to the ſouth, Keepe not backe: but bryng me my ſonnes from farre, and my daughters from the endes of the worlde. Eſai.29.d. Galat.3.a.
7 (Namely) al thoſe that be called after my name: For them haue I created, faſhioned, and made for myne honour. B
8 Bring forth that people whiche is blind and yet hath eyes, whiche are deafe although they haue eares. Luke.14.c.
9 If al nations come in one and be geathered togeather, whiche among them ſhal declare ſuche thinges, and tel vs the thinges that are paſt? let them bring their witneſſe, ſo that they be iuſt: els let them heare, and ſay, It is trueth. Epheſ.2.c.
10 You are my witneſſes, ſayth the lord, & my ſeruant whō I haue choſen: therfore be certified, & geue me faithful credence, & conſyder that I am he before whō there was neuer any god, neither ſhalbe any after me. Eſai.44.b. Reuela.1.b
11 I

Deut.13.b 11 I am, euen I am the onely Lorde, and beside me there is no sauiour.
12 I gaue warning, I made whole, I taught you when there was no strange God amõg you: and this recorde must ye beare me your selues, sayth the Lorde, that I am God.
John.10.f 13 And euen he am I who was from the begynnyng, and there is none that can take any thyng out of my hand: I do the worke, and who shalbe able to let it?
C 14 Thus sayth the Lord the holy one of Israel your redeemer, For your sake I haue sent to Babylon, and brought it downe: all they are fugitiue with ỹ Chaldees, whose sorowful crye is in their shippes.
Esai.5.d
15 I am the Lorde your holy one, whiche haue made Israel, and am your kyng.
Iosu.3.c. Exod.14.e 16 Thus sayth the Lorde, euen he that maketh a way in the sea, and a foote path in the myghtie waters.
Esai.10.a and.27.f 17 It is he which bringeth forth the charets and horses, the host & power of warre, that they may fal togeather and neuer ryse, and be extinct, like as towe are they quenched.
18 Remember not thynges of olde, and regarde nothyng that is past.
19 Beholde, I shal make a newe thyng, and shortly shal it appeare, & shal you not know it? I wyl make (a) a way in the desart, and ryuers of water in the wylderneſſe.
(a) Christe is the way, the world is the desart, the doctrine of the gospel, the waters, the wylde beastes, the cruel and superstitious misbeleuers.
20 The wyld beastes shal worshyp me, the dragons & the young Estriches: for I shal geue water in the wyldernes, and streames in the desart, that they may geue drynke to my people whom I chose.
D 21 This people haue I made for mee selfe, and they shal shewe forth my prayse.
22 For thou Jacob wouldest not cal vpon me, but thou haddest an vnlust toward me, O Israel.
23 Thou gauest me not thy beastes for burnt offeringes, neither diddest honour me with sacrifices: I haue not ben chargeable vnto thee in offeringes, neyther greeuous in incense.
Esai.1.d Iere.17.c
24 Thou boughtest me no deare spice with thy money, neyther powredst the fat of thy sacrifices vpon me: but thou hast laden me with thy sinnes, and wearyed me with thy vngodlynesse.
Psal.24.a Iere.33.b 25 Whereas I yet, euen I am he onely that for my owne selues sake doo away thyne offences, and forget thy sinnes, so that I wyl neuer thinke vpon them.
26 Put me nowe in remembrance, for we wyl reason togeather: and shew what thou hast for thee to make thee ryghteous.
Gen.3.b Num.20.d * or, sinne. 27 Thy first father offended sore, and thy rulers haue sinned agaynst me:
28 Therfore I * prophaned the princes of the sanctuary, I did curse Jacob, and gaue Israel into reproofe.

The.xliiii. Chapter.

Christe promiseth to deliuer his Churche without any her desertes.

1 SO heare now, O Jacob my seruant, and Israel whom I haue chosen. A
2 For thus sayth the Lorde that made thee, fashioned thee, and helped thee euen from thy mothers wombe: Be not afrayde, O Jacob my seruant, thou ryghteous whõ I haue chosen:
3 For I shal powre water vpon the drye grounde, and ryuers vpon the thirstie: I shal powre my spirite vpon thy seede, and my blessyng vpon thy stocke:
Esai.35.b 11.and.14.c Ezech.36.d Joel.2.f
4 They shal grow together like as ỹ grasse, and as the wyllowes by the waters syde.
Actes.2.b
5 One shal say, I am the Lordes: another shal cal him selfe after the name of Jacob: the thirde shal subscribe with his hand vnto the Lorde, and geue him selfe vnder the name of Israel.
6 Thus hath the Lorde spoken, euen the kyng of Israel, and his redeemer the Lorde of hostes: I am the first and the last, and beside me there is no God.
Esai.12.g Apoc.1.b
7 If any be lyke me, let him cal forth the thing past, & openly shewe it, & lay it playne before me what hath chanced since I appointed the people of the world, and what shalbe shortly, or what shal come to passe (in time long to come) let thẽ shew these things.
Esai.48.c Rene.22.c Esai.43.b B
8 Be not abashed nor afrayde: for haue not I euer tolde you hitherto and warned you? ye can beare me record your selues: is there any God except me, or any maker, that I shoulde not knowe hym?
9 All caruers of images are but vayne, and the carued image that they loue can doo no good: they must beare recorde them selues, that seeyng they can neyther see nor vnderstande, they shalbe confounded.
10 Who dare then make a god, or fashion an image that is profitable for nothing?
Esai.42.b
11 Behold, all the felowshyp of them must be brought to confusion, and truely al the woorkmaisters of them are men: they shal al be geathered togeather, they shal stande, tremble, & be confoũded one with another.
Sap.13.c
12 The smith maketh an axe, and tempereth it with hotte coales, and fashioneth it with hammers, and worketh it with al the strength of his armes, yea sometyme he is faynt for very hunger, and so thirstie that he hath no more power.
13 The carpenter or image caruer taketh measure of the tymber, and spreadeth forth his

his lyne, he marketh it with some colour, he playneth it, he ruleth it, and squareth it, and maketh it after the image of a man, & according to the beautie of a man, that it may stande in the house.

C 14 Moreouer, he goeth out to hewe Cedar trees, he bryngeth home Elmes and Okes, and takyng a bolde courage, he seeketh out the best timber of the wood: he hym selfe hath planted a Pine tree, whiche the rayne hath swelled,

15 Whiche wood serueth for men to burne: Of this he taketh and warmeth him selfe withal, he maketh a fire of it to bake bread, and maketh also a God therof to honour it, and a grauen image to kneele before it.

16 One peece he burneth in the fire, with another he rosteth fleashe, that he may eate rost his belly ful: with the thirde he warmeth hym selfe, and sayth, Aha, I am wel warmed, I haue benne at the fyre.

17 And of the residue he maketh him a god, and a grauen image for him selfe: he kneeleth before it, he worshippeth it, he prayeth vnto it, and sayth, Deliuer me, for thou art my God.

Esai.42.d 18 Yet menne neyther consyder nor vnderstande, because their eyes be stopped that they can not see, and their hartes that they can not perceiue.

19 They ponder not in their mindes, for they haue neyther knowledge nor vnderstãding to thinke thus, I haue brent ome peece in the fire, I haue baked bread with ỹ coales therof, I haue rosted fleash with al and eaten it: and I wyl nowe of the residue make an abominable idol, and fal downe before a rotten peece of wood.

20 Thus dooth he but lose his labour, and his hart whiche is deceiued doth turne him aside, so that none of them can haue a free conscience to thinke, Doo not I erre?

D 21 Consyder this, O Iacob & Israel, for thou art my seruant: I made thee that thou mightest serue me, O Israel forget me not.

Esai.43.d 22 As for thyne offences I haue driuen thē away lyke the cloudes, and thy sinnes as the mist: turne thee agayne vnto me, for I haue redeemed thee.

23 Be glad ye heauens, for the Lorde hath dealt gratiously with his people, let al that is here beneath vpon the earth be ioyful: reioyce ye mountaynes and woods, with al the trees thereof, for the Lorde hath redeemed Iacob, and wyl shewe his glorie vpon Israel.

24 Thus saith the Lord thy redeemer, euen he that fashioned thee from thy mothers wombe, I the Lord do al thinges mee selfe alone, I onely spreade out the heauens, and

Gen.2.a
Esai.45.c

I onely haue layde abrode the earth by my owne selfe.

25 I destroy the tokens of witches, & make the soothsayers fooles: As for the wyse I turne them backwarde, and make their cunnyng foolishnesse.

26 He dooth set vp the purpose of his seruant, and fulfylleth the counsayle of his messengers: concernyng Hierusalem he sayth it shalbe inhabited, and of the cities of Iuda they shalbe buylded agayne, and I wyl repayre their decayed places.

27 He sayth to the deapth, Be drye: and, I wyl drye vp water fluddes. C

28 He sayth of Cyrus, He is my heardman, so that he shal fulfyl al thinges after my wyl: he sayth also of Hierusalem, It shalbe buylded: and of the temple, it shalbe fast grounded.

The.xlv.Chapter.

The commyng of Christe, and the callyng of the Gentiles.

A 1 Thus sayth the Lorde vnto Cyrus his annoynted, whom I haue taken by the ryght hande to subdue nations before hym: I wyl loose the (a) loynes of kynges, and I wyl open the gates before his face, and the gates shal not be shut. I.Esd.1.a

(a) The loynes, that is, the power & strength.

2 I wyl goe before thee, and make the crooked strayght: I shal breake the brasen doores, and burst the iron barres.

3 I shal geue thee hyd treasures & the thing whiche is secretly kept: that thou mayest knowe that I am the Lorde God of Israel, whiche haue called thee by thy name.

4 For Iacob my seruantes sake, & for Israel my chosen I called thee by thy name, and ordeyned thee or euer thou knewest me. Gen.39.a

5 I am the Lorde, and there is none other, for without me there is no god: I haue prepared thee or euer thou knewest me. Esai.43.g Iere.1.a

6 Therfore they shal knowe from the rising of the sunne vnto the goyng downe of the same, that al is nothyng without me: for I am the Lorde, and there is els none.

7 It is I that created lyght and darknesse, I make peace and trouble: yea euen I the Lorde doo al these thynges. B Gen.1.a Iudith.9.b

8 Ye heauens from aboue drop downe, & let the cloudes raine ryghteousnesse: the earth open it selfe, let saluation & ryghteousnesse growe forth, let it bryng them forth together: I the Lorde haue created hym.

9 Wo be vnto hym that stryueth with his maker, let the potshard strine with the potshardes of the earth: Sayth the clay to the potter, What makest thou? or, Thy worke is not perfectly donne? Esai.29.c Iere.18.c and.19.c Rom.9.c Eccle.33.b

10 Wo

10 Wo be vnto him that saith to his father, What begettest thou? and to his mother, What bearest thou?

11 Thus saith the Lorde, euen the holy one and maker of Israel, Aske me of thinges for to comme concerning my sonnes, and put me in remembrance as touching the workes of mine handes.

12 I haue made the earth, and created man vpon it: with my handes haue I spread foorth heauen, and geuen a commaundement for al the hoast thereof.

13 I shal wake him vp with righteousnesse, and order al his wayes: he shal builde my citie, and let out my prisoners, and that neyther for gifres nor rewardes, sayth the Lorde of hoastes. 1. Esdra. 1. a

C 14 Thus saith the Lorde, The occupiers of Egypt, the marchantes of the Ethiopians and Sabees shal come vnto thee with tribute, they shalbe thine, they shal folowe thee, & goe with chaines vpon their feete, they shal fall downe before thee, and make supplication vnto thee: for God, without whom there is none other god, shalbe with thee.

Rom. 11. d. 15 O howe profounde art thou, O God, thou God and sauiour of Israel?

16 Confounded are they al and put to dishonour, they are gonne hence together with shame, euen the makers of images.

17 But Israel shalbe saued in the Lord with an euerlasting saluation: ye shal not come to shame nor confusion world without end.

Gene. 1. a. 18 For thus sayth the Lorde (that created heauen, the God that made the earth and fashioned it, and set it foorth, he dyd not make it for nought, but to be inhabited,) I am the Lord, without whom there is none other.

Exod. 20. c. 19 I haue not spoken secretely, neither in darke places of the earth: I saide not in vayne to the seede of Jacob, Seeke me: I am the Lorde, whiche when I speake, doo declare the thing that is righteous & true.

Esai. 64. c. Baruc. 6. c. 20 Geather you and come togeather, drawe nigh hither you that escaped of the people: they haue no vnderstandyng that set vp the stockes of their idols, and pray vnto a God that can not helpe them.

D 21 Drawe nigh, come hither, & let them aske counsaile one at another, and shewe foorth what is he that tolde this before, or who spake of it euer since the beginning? haue not I the Lord done it? without whō there is none other God, the true God and sauiour, and there is els none but I. Esai. 46. b.

Esai. 44. b. 22 And therefore turne you vnto me al ye endes of the earth, that ye may be saued: for I am God, and there is els none.

23 I sweare by mee selfe, out of my mouth commeth the woord of righteousnesse, and that may no man turne: but al knees shall bowe vnto me, and al tongues shal sweare (by my name,) Rom. 14. b. Phil 2. a.

24 Saying, Verely in the Lorde is my righteousnesse and strength, to him shal menne come: but al they that thinke scorne of him shalbe confounded.

25 And the whole seede of Israel shalbe iustified, and glory in the Lorde.

The. xlvi. Chapter.

1. Idolatrie is reproued. 3. The health that commeth by Christe is prophecied.

A 1 BEl is fallen, Nabo is broken downe, whose images were a burden for the beastes and catayle, to ouerlade them, and to make them weery. Bel. c. 1. Sa. 15. a. Jere. 50. a.

2 They are sunke downe & fallen together, for they may not ease them of their burden, therfore must they goe into captiuitie.

3 Hearken vnto me, O house of Jacob, & al ye that remayne yet of the house of Israel, whom I haue borne from your mothers wombe, & brought you vp frō your byrth.

4 It is euen I whiche shal beare you vnto your last age: I haue made you, I wyl also nourishe you, beare you, and saue you.

5 Whom wyl ye make me like, or to whom wyl ye make me equal or compare me, that I shoulde be like him? Exod. 20. a

6 Take out syluer and golde out of your purses, and way it, and hire a goldsmith to make a god of it, that men may kneele downe and woorship it: Exod. 32. a.

7 Yet must he be taken on mens shoulders and borne, and set in his place, that he may B stande, and not moone out of his place: and Esai 44. c. Baruc 6. c. pone crie vnto him, he geueth no answeare, and deliuereth not the man that calleth vpon him from his trouble.

8 Consyder this wel, and be ashamed, goe in to your owne selues.

9 Remember the things that are past since the beginning of the world, that I am god, and that there is els no God, yea and that there is nothing like vnto me.

10 In the beginnyng of a thing, I shew the ende thereof, and I tel before thinges that are not yet come to passe: My deuice standeth stedfastly stablished, and I fulfill al my pleasure.

11 I call a birde out of the east, and the man by whom my counsayle shalbe fulfylled out of strange countreys: as I haue spoken, so wyl I bring to passe: assoone as I thinke to deuise a thing, I doo it. Exod. 16. a.

12 Heare me, O ye that are of an high stomacke, but farre from ryghteousnesse:

13 I shal bring foorth my righteousnesse, it is not farre, and my health shal not tary long away: I wyl lay health in Sion, and in Israel my glorie.

The.xlvii.Chapter.

The woorde of the Lorde agaynst Babylon.

A 1 BVT as for thee, O daughter, thou virgin Babylon, syt thou downe in the dust, syt vpon the grounde, there is no throne, O thou daughter of Chaldea, for thou shalt no more be called tender and pleasant.

2 Bring foorth the querne & grinde meale, vntrusse thy broydred heare, put of thy shoes, make bare thy knees, and wade thorowe the water riuers.

Ezech. 16.c. Naum.4.a. 3 Thy fylthynesse shalbe discouered, and thy priuities shalbe seene: for I wil auenge me of thee, and wyl shew no mercie to thee, as I doo to other men.

4 Our redeemer is called the Lorde of hoastes, the holy one of Israel.

5 Sit stil, holde thy tongue, geat thee into some darke corner, O daughter Chaldea: for thou shalt no more be called ladye of kyngdomes.

Deut. 21.b. Iere.59.b. 6 I was so wroth with my people, that I punished myne inheritance, and gaue them into thy power, neuertheless, thou shewedst them no mercie, but euen the very aged of them diddest thou oppresse ryght soare with thy yoke.

C 7 And thou thoughtest thus, I shalbe lady for euer, and beyde al that, thou hast not regarded these things, neither remembred what was the ende of that citie Hierusalem.

8 Heare nowe therefore thou delicate one that sittest so careless, and speakest thus in thyne hart, I am alone, and without me is there none, I shal neuer be wydowe nor desolate agayne.

Esai. 20.b. Reuel. 18.c.

9 And yet both these thinges shal come to thee vpon one day in the twinckling of an eye, namely widowhood and desolation: they mightyly fall vpon thee, for the multitude of thy witches, and for the great heape of thy coniurers.

Daniel. 5.e.

10 For thou hast trusted in thy wickednesse, and hast sayde, No man seeth me: thyne owne wysedome and cunnyng hath deceiued thee, in that thou hast saide in thyne hart, I am alone, and without me there is none.

Esai. 29.c.

11 Therefore shal trouble comme vpon thee, and thou shalt not knowe from whence it shal ryse: mischeefe shal fall vpon thee, whiche thou shalt not be able to put of, a sodayne vtter destruction shal comme vpon thee or euer thou be ware.

12 Nowe goe to thy coniurers, and to the multitude of thy witches with whom thou hast wearyed thee selfe from thy youth, yf they may helpe thee or strength thee.

13 Thou hast hitherto had many counsailes of them: So let the heauen gasers, and the beholders of starres, and moone prophets, comme on nowe and deliuer thee, yea and let them shewe when these newe thinges shal come vpon thee.

C 14 Beholde, they shalbe lyke strawe, whiche yf it be kyndled with fyre, no man may ridde it for the vehemencie of the flame, & yet it geueth no sinders to warme a man by, nor cleare fyre to syt by.

15 Thus are they with whom thou hast wearyed thee selfe, and thus are thy marchants that haue benne with thee from thy youth: euery one hath taken his owne way, and none of them shal defende thee.

The.xlviii.Chapter.

I. The hypocrisie of the Iewes is reproued. II. The Lorde alone wyl be woorshipped, whiche hath chosen vs, 20. and whiche succoureth vs for his owne sake.

A 1 HEare this, O thou house of Iacob, ye that are called by the name of Israel, and are comme out of one stocke with Iuda: whiche sweare by the name of the Lorde, and beare witnesse by the GOD of Israel, but not with trueth and ryght.

Ephes. 2.b. 2 For they are named of the holy citie, and are grounded vpon the GOD of Israel, whose name is the Lorde of hoastes.

Esai. 50.c. and. 54.a. Iere. 31.f. 3 The things that I haue shewed you euer since the beginnyng, haue I not brought them to passe immediatly as they came out of my mouth, and declared them, and they are come?

4 Howebeit I knowe that thou art obstinate, and that thy necke hath an iron sinowe, and that thy browe is of brasse.

5 Neuertheless, I haue euer since ỹ beginnyng shewed thee of thinges for to come, and declare them vnto thee or euer they came to passe: that thou shouldest not say, Myne idol hath donne it, my carued or moulten image hath shewed it.

6 Thou heardest it before, and beholde it is comme to passe. And shal not ye your selues shewe foorth or confesse the same? But as for me, I tolde thee before at the beginning newe and secrete thinges which thou knewest not of,

Esai. 38.c. 7 And some done of olde time, wherof thou neuer heardest before they were brought

to

to passe, that thou canst not say, Behold, I knewe of them.

8 Moreouer, there be somme whereof thou hast neyther heard nor knowen, neyther haue benne opened vnto thyne eares afore tyme: For I knewe that thou wouldest maliciously offende, therefore haue I called thee a transgressour, euen from thy mothers wombe.

9 Neuertheless, for my names sake I wyll withdrawe my wrath, and for my honours sake I wyll patiently forbeare thee, that I doo not roote thee out.

Exod.3.b. 10 Beholde, I haue purged thee, yet not as siluer, I haue chosen thee in the fire of affliction.

Esai.41.a. and.43.b. and.44.b. 11 And that onely for myne owne sake, yea, euen for myne owne sake wyl I doo this: for els what dishonour would they doo to my name? surely I wyl not geue my glory vnto another.

12 Hearken vnto me, O Jacob, and Israel whom I haue called: I am euen he that is, I am the fyrst and the last.

13 My hande hath layde the fundation of the earth, and my ryght hand hath spanned ouer the heauens: as soone as I call them, they stande togeather.

℣ 14 Geather you al togeather, and hearken: Whiche of yonder goddes hath declared this? The Lorde hath a loue vnto him, and he shal perfourme his wyl agaynst Babel, & declare his power agaynst the Chaldees.

15 I mee selfe alone, euen I haue tolde you this, I dyd cal hym and bryng hym forth, and he shal make his iourney prosperous.

16 Comme to me, and heare this: Haue I spoken anye thyng darkely since the begynnyng? From the tyme that this thyng begynneth, I am there: Wherfore the Lord God and his spirite hath sent me.

Rom.7.b. 1.Tim.1.b. Titus.3.b. Deut.28. 17 And thus sayth the Lord God thy redeemer, the holy one of Israel, I am ỹ lord thy God which teache thee profitable things, & leade thee the way that thou shouldest goe.

18 O that thou haddest regarded my commaundementes, then had thy wealthynesse ben as the water streame, and thy righteousnesse as the waues flowing in the sea:

19 Thy seede also had ben lyke as the sand in the sea, & the fruite of thy body lyke the gravel stones therof: His name shoulde not be rooted out, nor destroyed before me.

Jerem.51.a. 1.Esd.1.b. 20 Goe away from Babylon, flee from the Chaldees, with a mery voyce speake of this, declare it abroade, and goe forth into the ende of the worlde, say, The Lord hath redeemed his seruant Jacob.

℣ 21 They suffered no thirste, he ledde them through the wyldernesse, and caused the waters to flowe out vnto them from out of the rocke: he claue the rocke in sunder, and the water gushed out. Exod.17.b. Num.20.b. Esai.57.c.

22 As for the vngodly they haue no peace, sayth the Lorde.

The.xlix.Chapter.

6. Christe shall geather togeather all nations be they neuer so farre of.

A 1 YE Iles hearken vnto me, and take heede ye people from farre: The Lord hath called me from my byrth, & made mention of my name from my mothers wombe:

2 He hath made my mouth lyke a sharpe swoorde, vnder the shadowe of his hande hath he defended me, and hydde me in his quyuer as a good arrowe, Esai.51.a. Ephe.6.c.

3 And saide vnto me, Thou art my seruant Israel, I wyl be honoured in thee.

4 Then I answered, I haue lost my labour, I haue spent my strength in vayne: Neuertheless I wyll commit my cause and my worke vnto the Lorde my God. John.17.b.

5 And nowe, sayth the Lorde, Euen he that fashioned me from my mothers wombe to be his seruant, that I may bryng Jacob agayne vnto hym, albeit Israel wyl not be geathered vnto hym agayne, yet in Gods sight shal I be glorious, my God shalbe my strength.

6 And he sayde, It is but a smal thing that thou art my seruant to set vp the kynredes of Jacob, and to restore the destruction of Israel: For I haue made thee the lyght of the Gentiles, that thou mayst be my health vnto the ende of the worlde. Esai.42.b. John.8.b. Actes.13.c.

B 7 Moreouer, thus sayth the Lord the redeemer and holy one of Israel concernyng the abhorred and despised among the Gentiles (and) the seruant of them that beare rule, kynges and princes shal see, and aryse, and woorshyp because of the Lord that is faithful, and because of the holy one of Israel that hath chosen thee.

8 And thus sayth the Lord, In the tyme accepted haue I hearde the, and in the day of saluation haue I helped thee: I wyll preserue thee, and make thee to be the attonement of the people, that thou mayest helpe vp the earth agayne, and possesse agayne the desolate heritages. Esai.42.a.

9 That thou mayest say vnto the prisoners, Goe forth: and to them that are in darkenesse, Come into the lyght: they shal feede thee in the hygh wayes, and geat theyr pasture in al hygh places. Zach.9.b. Luke.4.b.

10 They shal neyther hunger nor thyrste, Reue.6.c.

heare

heate nor sunne shall not hurt them: for he that fauoureth them shal leade them, and geue them drynke of the wel springes.

11 I wyl make wayes vppon al my mountaynes, and my footepathes shalbe exalted.

12 And beholde, these shal come from farre, loe, some from the North and Weast, some from the lande of Sinis, (whiche is in the South.)

Esai.52.c. 13 Reioyce ye heauens, and syng prayses thou earth, talke of ioy ye hylles: for God hath comforted his people, and wyl haue mercie vpon his that be in trouble.

℣ 14 But Sion sayde, God hath forsaken me, Rom.12.a. and my Lorde hath forgotten me.

15 Wyl a woman forgeat her owne infant, & not pitie the sonne of her owne wombe? And though they doo forgeat, yet wyl I not forgeat thee.

16 Beholde, I haue wrytten thee vp vpon my handes, thy walles are euer in my syght.

17 They make haste who buyldeth thee vp agayne: as for those that ouerthrowe thee, and make thee waste, they shal depart from thee.

Gene.15.a. 18 Lyfte vp thyne eyes, and looke about Esai.40.a. thee, al these geather them togeather, and comme to thee: As truely as I lyue, sayth the Lorde, thou shalt put them al vpon thee as an apparel, and gyrde them to thee as a bryde dooth her Iewelles.

19 As for thy lande that lyeth desolate, wasted, and destroyed, it shalbe to narrowe for them that shal dwel in it, and they that woulde deuoure thee, they shalbe farre away.

20 Then thy chyldren whom the barren shal bring forth, shal say in thine eare, This place is to narrowe, gene place that I may haue roome.

℣ 21 Then shalt thou thynke by thee selfe, Who hath begotten me these, seeyng I am barren and alone, a captiue and an outcast: and who hath nourished them vp for me? I am desolate and alone, but from whence come these?

22 And therefore thus sayth the Lord God, Beholde, I wyl stretche out my hand vnto the Gentiles, & set vp my token to the people, they shal bryng thee thy sonnes in their lappes, and cary thy daughters vnto thee vpon their shoulders.

23 For kynges shalbe thy nursyng fathers, and queenes shalbe thy nursyng mothers: they shall fall before thee with theyr faces Rom.9.d. flat vpon the earth, and licke vp the dust of thy feete: that thou mayest knowe how that I am the Lorde, and that who so putteth theyr trust in me, shal not be confounded.

24 Shal the spoyle be taken from the mighty? or the lawful prisoner from the taker?

25 But thus sayth the Lorde, The prisoners shalbe taken from the mighty, and the spoyle shalbe recouered from the violent: for I wyl maynteyne thy cause agaynst thyne aduersaries, & I wyl saue thy sonnes.

26 And I wyl feede thyne enimies with theyr owne flesh, and make them drunken with theyr owne blood, as with sweete wyne: And al flesh shal knowe, O Iacob, that I am the Lorde thy sauiour, thy noble redeemer.

The.l. Chapter.

The Iewes are reproued, and also called.

1 THus sayth the Lorde, Where is the byl A Ierem.3.a. of your mothers deuorcement, whom Esai.59.a. I sent away? or who is the vsurer to whom I solde you? Behold, for your offences are ye solde, and because of your transgression is your mother forsaken.

2 For why would no man receiue me when Num.11.c. I came? and when I called no man gaue Esai.59.a. me answere? Is my hand shortned that it Exod.14.c. myght not helpe? or haue I not power to Iosua.3.d. delyuer? loe, at a woorde I drynke vp the sea, and of water fluddes I make dry land: so that for want of water the fishe dooth corrupt, and dye for thirste.

3 As for heauen, I clothe it with darknes, Exod.10.c. and put as it were a sacke vpon it. I.Cor.1.a.

4 The Lord God hath geuen me a wel learned tongue, so that I canne comforte them that are troubled, yea, and that in due season: he wakeneth myne eare vp betymes in the morning, I say betymes in the morning he wyll waken myne eare, that I myght hearken as to the scolemaisters.

5 The Lorde God hath opened myne eare, The Epistle and I haue not gainesayd, nor withdrawen on the Tuesday before mee selfe. Easter.

6 But I offred my backe vnto the smyters, Mat.16.g. and my cheekes to the nyppers: I turned Luke.20.c. not my face from shame and spyttynges, Psalm.55.a

7 And the Lorde God shal helpe me, there- Heb.13.a. fore shal I not be confounded: I haue therfore hardened my face lyke a flynt stone, for I am sure that I shal not comme to confusion. B

8 He is at hande that iustifieth me, who wil then goe with me to lawe? Let vs stande togeather, yf there be any that wyl reason with me? let hym comme here foorth to me?

9 Beholde, the Lorde God wyl helpe me, Rom.8.b. what is he then that can condemne me? Psal.102.b loe, they al shal waxe olde lyke a cloth, the 2.Pet.3.b. moth shal eate them vp.

10 Therfore

10 Therfore who so feareth the Lord among you, let him heare the voyce of his seruant: Who so walketh in darknesse, and no light shyneth vpon hym, let hym put his trust in the name of the Lorde, and holde hym by his God.

11 But take heede, ye al kyndle a fyre, and stirre vp the coales: walke on in the glistering of your owne fyre, and in the coales that ye haue kyndled: This commeth vnto you from my hande (namely) that ye shal sleepe in sorowe.

The.li. Chapter.

Consolation and comfort is promised vnto the faythful.

A 1 HEarken vnto me ye that hold of righteousnesse, and ye that seeke the Lord: take heede to the stone whereout ye are hewen, and to the graue whereout ye are dygged.

Gen. 21.a Rom. 4.a. Gen. 12.a. 2 Consyder Abraham your father, and Sara that bare you, howe that I called hym alone, and blessed hym, and encreased hym.

3 Therefore shal the Lorde comfort Sion, and repayre al her decay, makyng her desart as a paradise, and her wylderneſſe as the garden of the Lorde: Myrth and ioy shalbe founde there, thankesgeuyng, and the voyce of prayse.

4 Haue respect vnto me then, O my people both high and lowe, and lay thine eare vnto me: for a lawe and an ordinance shal goe forth fro me to lighten the gentiles.

Esai. 9.a. 5 It is hard by that my healthy and my righteousnesse shal goe forth, and the people shalbe ordered with mine arme: the Ilands (that is the gentiles) shal hope in me, and put theyr trust in myne arme.

Psal. 102.d Mat. 24.c. 2. Pet. 3. 6 Lyft vp your eyes towarde heauen, and looke vpon the earth beneath: for the heauens shal vanishe away lyke smoke, and the earth shal waxe olde lyke a garment, and they that dwel therein shal perysshe in lyke manner: but my saluation shal endure for euer, and my ryghteousnesse shal not ceasse.

B 7 Hearken vnto me, ye that haue knowledge in ryghteousnesse, thou people that beareſt my lawe in thyne hart: feare not the reuylinges of men, be not afrayde of theyr blasphemies.

Jere. 21.f. Mat. 10.d. Luke. 12.a.

Psal. 102.b 8 For wormes and mothes shal eate them vp lyke cloth and wool: but my righteousnesse shal endure for euer, and my sauyng health from generation to generation.

9 Wake vp, wake vp, and be strong, O thou arme of the Lorde, wake vp, lyke as in tyme past, euer, and synce the worlde began.

10 Art not thou the same arme that hast wounded the proud, and hewen the dragon in peeces? Art not thou euen the same whiche hast dried vp the deepe of the sea, which hast made playne the sea grounde, that the deliuered might go through?

Esai. 14.d. Exod. 14.c.

11 Therefore the redeemed of the Lord shal turne agayne, and come with ioy vnto Sion, continual ioy shalbe on theyr head, and mirth and gladnesse shalbe with them, and sorowe and woe shal flee from them.

1. Esd. 1.b. 2. Cor. 1.c.

12 Yea I, (euen) I am he that in al thyngs geueth you consolation: what art thou then that feareſt a mortal man, and the childe of man, which goeth away as doth the flowre?

Esai. 40.a. 1. Pet. 1.b.

13 And forgetteſt the Lord that made thee, that spread out the heauens, and layde the fundation of the earth: but thou art euer afrayde for the syght of thyne oppressour, whiche is redy to do harme: where is the wrath of the oppressour?

14 The exile maketh haste to be loosed, that he dye not in prison, and that his bread fayle hym not. C

15 I am the Lorde thy God that diuide the sea, and his waues shal rage, whose name is the Lorde of hostes.

Mat. 8.a. Esai. 48.a.

16 I haue put my wordes in thy mouth, and haue defended thee in the shadowe of my hande, that I may plant the heauens, and lay the fundation of the earth, and say vnto Sion, Thou art my people.

Esai. 49.a. Psal. 75.b. Jere. 25.c.

17 Awake, awake, and stande vp, O Hierusalem, thou that from the hand of the Lord hast drunken out the cup of his wrath, thou that hast supped of and sucked out the slumbryng cuppe to the bottome.

18 For among al the sonnes whom he hath begotten, there is not one that may hold it vp, and not one to leade it by the hande of al the sonnes that he hath nourished.

19 Both these thynges are happened vnto thee, but who is sory for it? yea destruction, waſtyng, hunger, and sworde, but who wyl comfort thee?

20 Thy sonnes lye comfortlesse at the head of euery streete lyke a taken venison, and are ful of the terrible wrath of the Lorde, and pounishment of thy God.

21 And therefore thou miserable and drunken (howbeit not with wine) heare this: D

22 Thus sayth the Lord, thy Lord and God, the defender of his people, Beholde, I wyl take the slumbryng cuppe out of his hande, euen the cuppe with the dregs of my wrath, that from henceforth thou shalt neuer drynke of it more:

23 But I wil put it into theyr hande that trouble thee, whiche haue spoken to thy soule, Stoupe downe, that we may go ouer ther,

thee, make thy body euen with the ground, and as the ſtreete to go vpon.

The.lii Chapter.

I. An exhortation and comforte to the people of God.

A 1 VP Sion, vp, take thy ſtrength vnto thee, put on thyne honeſt rayment, O Hieruſalem, thou holy citie: for from this time forth there ſhal no vncircumciſed nor vncleane perſon come in thee.

2 Shake thee from the duſt, aryſe and ſtand vp, O Hieruſalem: plucke out thy necke from the bonde, O thou captiue daughter Sion.

Rom.7.b. 3 For thus ſayth the Lorde, Ye are ſolde for nought, therefore ſhal ye be redeemed alſo without any money.

Gen.46.a. Exod.1.a. 4.Kin.18.c. 4 For thus ſayth the Lorde God, My people went downe aforetyme into Egypt, there to be ſtrangers, and the kyng of the Aſſyrians oppreſſed them without anye cauſe.

Ezech.36.d Rom.2.a. 5 And nowe, what profite is it to me, ſayth the Lorde, that my people is freely caryed away, and brought into heauineſſe by their rulers, and my name euer styl blaſphemed, ſayth the Lorde?

6 But that my people may know my name, I mee ſelfe will ſpeake in that day, Behold here am I.

B Num.2.a. Rom.10.c. 7 O howe beautiful are the feete of the embaſſadour that bryngeth the meſſage from the mountayne, and proclaymeth peace? that bryngeth the good tydinges, and preacheth health, and ſayth vnto Sion, Thy God is the kyng.

1.Iohn.1.e. 8 Thy watchmen ſhal lyft vp their voyce, with ounde voyce they ſhal reioyce together: for they ſhal ſee playnely when the Lorde ſhal conuert Sion.

Eſai.49.c. 9 Be glad, O thou deſolate Hieruſalem, and reioyce together: for the Lorde hath comforted his people, he hath deliuered Hieruſalem.

Pſal.98.a. 10 The Lord hath made bare his holy arme, and ſhewed it forth in the ſyght of al the gentiles, and al the endes of the earth hath ſeene the ſauyng health of our God.

2.Cor.6.c. 11 Away, away, geat you out from hence, and touche no vncleane thing: go out from among ſuche, and be cleane that beare the veſſel of the Lorde.

12 For ye ſhal not eſcape by runnyng, nor by fleeing away: but the Lord ſhal goe before you, and the God of Iſrael ſhal gather you togeather.

(a) Chriſt is called Gods ſeruant for his office ſake, whiche he exerciſed in the tyme of his abaſing him ſelfe in the fleaſhe. 13 Beholde my (a) ſeruaunt ſhal deale proſperouſly, therefore ſhal he be magnified, exalted, and greatly honoured.

C 14 Lyke as the multitude ſhal wonder vpon hym, becauſe his face ſhalbe ſo deformed, and not as mans face, his beautie like no man:

Eſai.53.a. Eſai.65.c. Rom.15.c. 15 Euen ſo ſhal the multitude of the gentiles ſpeake of him, and kynges ſhal ſhut theyr mouthes before hym: for they haue ſeene that whiche was not tolde to them, and haue vnderſtande that whereof they had not hearde.

The.liii.Chapter.

I. He propheſieth euidently of the paſſion of our ſauiour Ieſus Chriſte.

A 1 BVt who hath geuen credence vnto our preaching? or to whom is the arme of the Lorde knowen? John.12.e. Rom.12.c.

2 For he dyd growe before the Lord lyke as a branche, and as a roote in a drye ground, he hath neither beautie nor fauour: when we looke vpon him there ſhalbe no fayreneſſe, we ſhal haue no luſt vnto hym.

Eſai.52.c. Heb.5.a. 3 He is deſpiſed and abhorred of men, he is ſuche a man as hath good experience of ſorowes and infirmities: We haue reckoned him ſo vile, that we hid our faces from him.

Mat.8.b. 1.Pet.2.c. 4 Howbeit, he only hath taken on hym our infirmitie, and borne our paynes: yet we did iudge him as though he were plagued, and caſt downe of God.

2.Cor.11.a. 5 Whereas he (notwithſtanding) was wounded for our offences, and ſmytten for our wyckedneſſe: for the payne of our punishment was laide vpon him, and with his ſtrypes are we healed.

Pſal.119.a. 6 As for vs, we are al gone aſtray like ſheepe, euerye one hath turned his owne way: but the Lord hath throwen vpon him al our ſinnes.

B Iere.11.d. Mat.27.b. Actes.8.d. 2.Cor.5.c. 7 He ſuffred violence, and was euyl entreated, and did not open his mouth: he ſhalbe led as a ſheepe to be ſlayne, yet ſhal he be as ſtyl as a lambe before the ſhearer, and not open his mouth.

8 From the pryſon and iudgement was he taken, & his generation who can declare? for he was cut of from the grounde of the lyuyng, whiche pounithment dyd goe vpon hym for the tranſgreſſion of my people.

Mat.27.c. 9 His graue was geuen hym with the condemned, and with the riche man at his death, whereas he dyd neuer violence nor vnright, neither hath there bene any deceiptfulneſſe in his mouth. 2.Cor.5.c. 1.Pet.2.d. John.12.c.

Rom.8.d. 10 Yet hath it pleaſed the Lorde to ſmyte hym with infirmitie, that when he had made his ſoule an offeryng for ſinne, he

myght

might see long lasting seed: and this deuice of the Lorde shal prosper in his hande.

Rom.3.c. 11 Of the trauayle and labour of his soule shal he see the fruite, and be satisfied: my righteous seruant shal with his knowledge iustifie the multitude, for he shal beare their sinnes.

12 Therefore wyl I geue hym among the great ones his parte, and he shal diuide the spoyle with the myghty, because he geueth ouer his soule to death, and is reckened among the transgressours: whiche neuertheless hath taken away the sinnes of the multitude, and made intercession for the misdoers.

Matth.15.c Luke.23.b.

The.liiii.Chapter.

1. Of the great dominion of Christ. 7. The indignation of God endureth but a thorte space, but his mercy is euerlastyng.

1 A Galat.4.d. Luke.13.c. BE glad nowe thou barren that bearest not, reioyce, syng, and be mery, thou that art not with chyld: for the desolate hath moe chyldren then the married wyfe, sayth the Lorde.

2 Make thy tent wyder, and spreade out the hangynges of thyne habitation: spare not, laye foorth thy cordes, and make faste thy stakes:

3 For thou shalt be multiplyed on the right side, and on the left, and thy seede shal haue the gentiles in possession, and dwel in the desolate cities.

4 Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to confusion: yea, thou shalt forgeat the shame of thy youth, & shalt not remember the dishonour of thy widowhead.

Esai.57.a. Ezech.16.b 2.Cor.11.a. 5 For he that made thee shalbe thy lord and husbande (whose name is the Lorde of hostes) and thy redeemer shalbe euen the holy one of Israel, the Lorde of the whole worlde.

6 For the Lord hath called thee being as a desolate sorowful woman, and as a young wyfe that was forsaken, sayth thy God.

B 7 Esai.26.c. Psalm.29.a A lytle whyle haue I forsaken thee: but with great mercyfulnesse shal I take thee vp vnto me.

8 When I was angry I hyd my face from thee for a litle season: but through euerlastyng goodnes haue I pardoned thee, saith the Lorde thy redeemer.

Gene.9.b. 9 And this is vnto me as the water of Noe: for lyke as I haue sworne that I wyl not bryng the water of Noe any more vpon the worlde: so haue I sworne that I wyl neuer be angry with thee, nor rebuke thee.

2. Ring.7.a

10 The mountaynes shal remoone, and the hylles shal be ouerthrowen, but my louyng kindnesse shal not moone, and the bonde of my peace shall not fal awaye from thee, sayth the Lorde thy mercyful louer.

Esai.6.a. 11 Behold thou poore, wexed, and despised, I wyl make thy walles of precious stones, and thy fundation of Saphires,

12 Thy wyndowes of Christal, thy gates of fyne cleare stone, and all thy borders of pleasant stones.

1. Iohn.2.b and.4.d. C 13 Thy chyldren shalbe al taught of God, & I wyl geue thee plenteousnesse of peace.

14 In rychteousnesse shalt thou be grounded, and be farre from oppression: for the whiche thou needest not to be afrayde, neyther for hynderance, for it shal not comme nygh thee.

15 Lo, who so gathereth togeather (against thee, doth it) without me, and who so within thee, dooth ioyne togeather agaynst thee, shal surely fal.

16 Behold, I make the Smyth that blowe-eth the coales in the fire, and he maketh a weapon after his handye worke: I make also the waster to destroy.

Luke.21.b. Actes.4.a. 17 But al the weapons that are made agaynst thee, shal not prosper: and as for all tongues that shal resist thee in iudgement, thou shalt ouercomme them, and condemne them: this is the heritage of the Lordes seruantes, and their rychteousnesse commeth of me, sayth the Lorde.

The.lv.Chapter.

1. An exhortation and comfort to the people. 9. The fruite and profite of the woord of God.

A Eccle.51.d. John.7.d. Apoc.22.b. 1 COme to the waters, al ye that be thirstie, and ye that haue no money, come, buye, that ye maye haue to eate: come buye wyne and mylke without anye money or money worth.

Actes.13.b 2.Sam.7.c 2 Wherefore doo ye laye out any money for the thyng that feedeth not, and spende your labour about the thyng that satisfieth you not? But hearken rather vnto me, and ye shal eate of the best, and your soule shall haue her pleasure in plenteousnesse.

3 Encline your eares, and comme vnto me, take heede, (I say) and your soule shal liue: for I wyll make an euerlastyng couenant with you, euen the sure mercies of Dauid.

4 Behold, I gaue hym for a witnes among the folke, for a prince and a teacher vnto the people.

5 Loe, thou shalt call vnknowen people: and a people that had no knowledge of thee shall runne vnto thee, because of the Lorde thy

the God, and the holy one of Israel whiche glorifieth thee.

Ezech.18.c. and.33.c. 6 Seke the Lorde while he may be found, and cal vpon hym while he is nygh.

Psal.103.a. Esai.65.d. 7 Let the vngodly man forsake his owne wayes, and the vnrighteous his owne imaginations, and turne againe vnto the Lord, so shal he be mercyful vnto hym, and to our God, for he is very redy to forgeue.

8 For thus sayth the Lorde, My thoughtes are not your thoughts, and your wayes are not my wayes.

Deut.32.a. 9 But as farre as the heauens are hygher then the earth: so farre do my wayes excede yours, and my thoughtes yours.

10 And lyke as the rayne and snowe commeth downe from heauen, & returneth not thyther agayne, but watereth the earth, maketh it fruiteful and greene, that it may geue corne vnto the sower, and bread to hym that eateth.

11 So the woorde also that commeth out of my mouth, shal not turne agayne voyd vnto me, but shal accomplishe my wyll, and prosper in the thyng whereto I sende it.

12 And so shal ye goe forth with ioy, and be led with peace: the mountaynes and hilles shal sing with you for ioy, and all the trees of the fielde shal clappe theyr handes.

13 For thornes there shal grow fyrre trees, and the myrre tree in the steade of bryers: and this shalbe donne to the prayse of the Lord, and for an euerlasting token that shal not be taken away.

The.lvi.Chapter.

I. An exhortation to iudgement and righteousnesse, and to the spirituall keepyng of the Sabboth. 10. Agaynst sheepheardes that deuoure the flocke.

A Matth.3.c. 1 THus sayth the Lorde, Keepe equitie, and doo ryght: for my sauyng health shal comme shortly, and my ryghteousnesse shalbe opened.

2 Blessed is the man that doth this, and the mans chylde whiche keepeth the same: he that taketh heede that he vnhalowe not the Sabboth (charis) he that keepeth him self that he doo no euyl.

Esai.58.c. 3 Then shall not the stranger whiche cleaueth to the Lorde, say, Alas the Lord hath shut me cleane out from his people: neyther shall the gelde man say, Lo, I am a drye tree.

Deut.23.c. Sapi.3.b. 4 For thus sayth the Lorde vnto the gelded that keepeth my Sabboth, (charis) that holdeth greatly of the thyng that pleaseth me, and keepeth my couenaunt:

5 Vnto them wyl I geue in my housholde, and within my walles, a better heritage and name then yf they had ben called sonnes and daughters: I wyl geue them an euerlastyng name that shal not perishe. John.1.c.

6 Agayne, the strangers that sticke to the Lorde to serue hym, and to loue his name, and to be his seruantes, and al they whiche keepe them selues that they vnhalowe not the Sabboth, namely, that they fulfil my couenant: John.8.c.

7 Them wyll I bryng to my holy mountaine, and make them ioyful in my house of prayer: theyr burnt offeryngs and sacrifices shalbe accepted vpon my aulter: for my house shalbe called an house of prayer for al people. B

8 Thus sayth the Lorde God whiche gathereth togeather the scattered of Israel, I wyl bryng yet another congregation to hym. 3.King.8.c. Mat.21.b. Mark.11.b. Luke.19.d.

9 Come all ye beastes of the feelde, that ye may deuoure al the beastes of the wood.

10 For his watchmenne are all blynde, they haue altogeather no vnderstandyng, they are all dumbe dogges, not beyng able to barke, they are sleepie, sluggish are they, and lye snorcyng. Jerem.12.b Ezech.34.a

11 They are shameleese dogges that be neuer satisfied: the Shepheardes also in lyke manner haue no vnderstandyng, but euery man turneth his owne way, euery one after his owne couetousnesse with all his power. Jerem.6.b.

12 Come (say they) I wyll fet the wyne, so shal we fil our selues that we may be drunken: and to morowe lyke as to day, yea, and muche more. Esai.22.b. 1.Cor.15.b. Sapi.2.b.

The.lvii.Chapter.

I. The good menne are taken away. 3. the wicked ones take pleasure in idolatrie, the godly receyue comfort, the wicked dooth perishe.

1 THE ryghteous perisheth, and no man regardeth it in his harte: good godlye people are taken away, & no man consydereth it, namely, that the ryghteous is conueyed away from the wicked. A Sapi.2.b.

2 He commeth into peace, and godly menne rest in theyr chambers, and before the godly man goeth peace.

3 Come hyther therefore ye charmers chyldren, ye sonnes of the adulterer, and the whore. Mat.12.b.

4 Wherein take ye your pleasure? vppon whom gape ye with your mouth, & bleare out your tongue? are ye not chyldren of transgression, and a seede of dissimulation?

5 Ye

Ezech.16.b Esai.65.a. Iere.7.a. Deut.18.b. Exec.20.d Leuit.20.a. Deut.32.c.

5 Ye make your fyre vnder the okes, and vnder al greene trees, and ye offer children in the valleys and dennes of stone.

6 Thy part shalbe with the stony rockes by the riuer, yea euen these shalbe thy part: for there thou hast powred meate & drinke offeryng vnto them: shoulde I delyght in that?

B 7 Thou hast made thy bed vpon high mountaynes, thou wentest vp thither, and there thou hast slayne sacrifices.

Deut.37.b

8 Behynde the doores and postes hast thou set vp thy remembrance, when thou hadst discouered thee selfe to another then me, when thou wentest vp, and made thy bedde wider, and with those idols hast thou made a couenaunt, & louedst their couches where thou sawest them.

Exec.16.b Deut.12.a

9 Thou wentest straight to kynges with oyle and diuers oyntmentes (charis) thou hast sent thy messengers farre of, and yet art thou fallen into the pyt.

10 Thou art weerie for the multitude of thyne owne wayes, yet saydest thou neuer, There is no hope: thou hast had the lyke that thy handes wrought, and therfore thou art careleſſe.

Mat.9.b.

11 For whom wilt thou be abashed or feare, seeyng thou hast broken thy promyse, and remembrest not me, neither hast me in thyne hart? Thinkest thou that I also wyl holde my peace as aforetime, that thou fearest me not?

12 Yea verily I wil declare thy goodnesse and thy workes, but they shal not profite thee.

13 When thou cryest, let thy chosen heape deliuer thee: but the wind shal blowe them foorth, and vanitie shal take them al away: neuertheleſſe, they that put theyr trust in me, shal inherite the land, and haue my holy hyl in possession.

Rom.11.a

C 14 And therfore thus he saith, Make plaine, make playne, and cleanse the streete, take vp the stumbling blockes out of the way of my people.

Esai.40.c.

Psal. 50.b. Esai.66.a

15 For thus saith the high & excellent, euen he that dwelleth in euerlastingnesse, whose name is the holy one: I dwel high above and in the sanctuarie, and with hym also that is of a contrite and humble spirite do I dwel, that I may heale a troubled mind, and a contrite hart.

Psal. 103.a Iere.3.c.

16 For I chyde not euer, and am not wroth without ende: but the blasting goeth from me, and is included in the body, and I made the breath.

17 I am wroth with him for his couetousnes, I smyte hym, I hyde me and am angry, and he turneth hym selfe, and folowyth the way of his owne hart.

18 I haue seene his wayes, and I heale him, I leade him, and restore to hym comfort, and to those that were sory for hym. Luke.15.a.

19 I make the fruites of thankesgeuyng, that he may say, Peace, peace, vnto them that are farre of, and vnto them that are nigh, sayth the Lord, I make hym whole. Ephes.2.c.

20 But the wicked are like the ragyng sea that can not rest, whose water soweth with the myre and grauel. Esai.48.d.

21 Euen so the wycked haue no peace, saith God.

The.lviii.Chapter.

1. The Lord (by the mouth of the prophet) reproueth the people for theyr fastynges, 2. whiche were ful of hypocrisie.

A 1 Crye nowe as loud as thou canst, leaue not of, lyft vp thy voyce like a trumpet, and shewe my people their offences, and the house of Jacob theyr sinnes. Ezech.3.t. Iere.29.a.

2 For they seeke me dayly, and wyl knowe my wayes, euen as it were a people that did right, and had not forsaken the statutes of theyr God: they aske of me concernyng right iudgement, & wil be nigh vnto God. Mat.9.d.

3 Wherfore fast we (say they) and thou seest it not? we put our lyues to straytnesse, and thou regardest it not?

4 Beholde when ye fast, your lust remayneth styl, for ye do no lesse violence to your detters: loe, ye fast to stryke and debate, and to smyte with your fyst without mercye: nowe ye shal not fast thus, that your voyce myght be heard aboue. Esai.1.b.

5 Thynke ye this fast pleaseth me, that a man shoulde chasten hym selfe for a day? and to hang downe his head lyke a bulrushe, and to lye vpon the earth in an heary cloth? Shoulde that be called fastyng, or a day that pleaseth the Lorde? Zach.7.a.

6 Doth not this fasting rather please me, That thou lose the wicked bandes, that thou take of the ouer heauie burdens, that thou let the oppressed goe free, and breake al maner of yoke? Deut.15.a.

7 To deale thy bread to the hungry, and to bryng the poore wandryng home into thy house? when thou seest the naked that thou couer him, and hide not thee selfe from thine owne flesh? B Ezech. 18.b Mat.15.c.

8 Then shal thy light breake forth as the morning, and thy health flourythe rycht shortly: righteousnesse shal go before thee, & the glory of the Lorde shal embrace thee. Luke.11.b.

9 Then yf thou callest, the Lorde shal answeare thee, yf thou criest, he shal say, Here I am: yea yf thou layest away from thee thy Pro.21.b.

thy burdens, and holdest thy fingers, and ceasest from vngratious talkyng:

Zach.7.a. Mat.5.b. 10 If thou hast compassion vpon the hungry, and refreshest the troubled soule: then shall thy lyght spryng out in the darkenesse, and thy darkenesse shalbe as the noone day.

11 The Lord shal euer be thy guide, & satisfie the desyre of thy hart in ỹ time of drought, and fyl thy bones with marowe: thou shalt be like a freshe watered garden, and like the fountayne of water that neuer leaueth runnyng.

Iohn.4.b.

12 Then the places that haue euer ben waste, shalbe builded of thee, there shalt thou lay a fundation for manye kinredes: thou shalt be called the maker vp of the breache, and the builder agayne of the way to dwel in,

Esai.56.a. and.66.d. 13 Yea, yf thou turne thy feete from the sabboth, so that thou do not the thyng whiche pleaseth thee selfe in my holy day, and thou cal the pleasant, holy, and glorious sabboth of the Lorde, and that thou geue hym the honour, so that thou do not after thine owne imagination, neyther seeke thine owne wil, nor speake (thine owne) wordes:

14 Then shalt thou haue thy pleasure in the Lorde, and I wyl cary thee high aboue the earth, and feede thee with the heritage of Iacob thy father: for the Lordes owne mouth hath so promised.

The.lix. Chapter.

1. The Lorde is mightie to saue, and redy to heare our requestes, 12. our sinnes are the cause why God heareth not vs, neither graunteth our requestes.

1 BEholde the Lordes hande is not so shortened that it can not helpe, neither is his eare so stopped that it may not heare.

Esai.50.a. Num.11.a.

2 But your misdeedes haue separated you from your God, and your sinnes hyde his face from you, that he heareth you not.

Iere.5.b. Esai.1.d.

3 For your handes are defiled with blood, and your fyngers with vnryghteousnesse: your lyppes speake leasynges, and your tongue setteth out wyckednesse.

4 No man regardeth righteousnesse, and no man iudgeth truely: euery man hopeth in vayne thinges, and imagineth deceipt, conceiueth weerinesse, and bringeth forth euil.

Iob.15.d Psal.7.b. 5 They breede cockatrice egges, and weaue the spiders webbe, who so eateth of their egges dyeth: but yf one treade vpon them, there commeth vp a serpent.

6 Their webbe maketh no cloth, and they may not couer them with their labours: their deedes are the deedes of wickednesse, & the worke of robberie is in their handes.

7 Their feete runne to euil, and they make haste to shed innocent blood: their counsels are wicked counsels, harme and destruction are in their wayes.

Pro.1.a. Psal.5.d. and.13.a. Rom.13.d.

8 But the way of peace they knowe not, in B their goynges is no equitie: their wayes are so crooked, that whosoeuer goeth therin knoweth of no peace.

9 And this is the cause that equitie is so farre from vs, and that ryghteousnesse commeth not nigh vs: we looke for lyght, loe it is darkenesse, for the morning shine, see, we walke in the darke.

Esai.5.a. Iob.30.b. Deut.28.c. Iohn.12.c.

10 We grope like the blind vpon the wall, we grope euen as one that hath no eyes, we stumble at the noone day, as though it were towarde night in the fallyng places, lyke men that are halfe dead.

11 We roare al like beares, and mourne stil lyke doues: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our offences are many before thee, and our sinnes testifie agaynst vs: yea we must confesse that we offende, and knowledge that we do amisse:

13 (Namely) transgresse and dissemble agaynst the Lorde, and fal away from our God, vsyng presumptuous and trayterous imaginations, and casting false matters in our hartes.

14 And therefore is equitie gone aside, and ryghteousnesse standeth farre of, trueth is fallen downe in the streete, and the thyng that is playne & open, may not be shewed.

C Deut.4.a

15 Yea, the trueth is taken away, and he that refrayneth him selfe from euyl, must be spoyled: when the Lorde sawe this, it displeased him soare that there was no equitie.

16 He sawe also that there was no man righteous, and he wondred that there was no man to helpe him: wherefore he helde hym by his owne power, and he sustayned hym by his owne righteousnesse.

17 He put ryghteousnesse vpon hym for a brest plate, he set the helmet of healthy vpon his head: he put on wrath in the steade of clothyng, and tooke ielousie about hym for a cloke.

Ephes. 6.b. 1.Thes.5.a.

18 Euen as when a man goeth forth wrathfully to recompence his enimies, and to be auenged of his aduersaries, he wil recompence and rewarde the Ilandes.

19 They shal feare the name of the Lorde from the rysyng of the sunne, and his maiestie vnto the goyng downe of the same: for he shal come as a violent water streame which the winde of the Lorde hath moued.

Rom.11.d. Psal.13.a.

20 But vnto Sion there shal come a redeemer,

deemer, and vnto them in Iacob that turne from wickednesse, sayth the Lorde.

21 I wyl make this couenant with them (sayth the Lorde:) My spirite that is vpon thee, and the woordes which I haue put in thy mouth, shal neuer go out of thy mouth, nor out of the mouth of thy chylders chylderen, from this tyme forth for euermore worlde without ende, sayth the Lorde.

The.lx.Chapter.

1. A consolation and comfort to Hierusalem.
5. The Church is geathered togeather among the Gentiles by preachyng of the Gospel,
16. and aboundeth with al good thynges.

A 1 GEat thee vp betymes, and be bright (O Hierusalem) for thy lyght commeth, and the glorie of the Lord is rysen vp vpon thee. Actes.26.c. Ephes.5.b

2 For loe, whyle the darknesse and cloude couereth the earth and the people, the Lord shal shewe thee lyght, and his glorye shalbe seene in thee.

3 The Gentiles shal comme to thy light, and kinges to the brightnesse that springeth forth vpon thee.

4 Lyft vp thyne eyes, & looke rounde about thee: al these geather them selues & comme to thee, thy sonnes shal comme vnto thee from farre, and thy daughters shal geather them selues to thee on euery syde. Esai.49.d Mar.7.d Gen.15.a

5 Then thou shalt see this and be glorious, thou shalt marueyle exceedingly, and thine hart shalbe opened: when the abundance of the sea shalbe conuerted vnto thee (that is) when the ryches of the Gentiles shal come vnto thee,

6 The multitude of camels shal couer thee, the Dromedaries of Madian and Epha: al they of Saba shal comme, bryngyng golde and incense, and shewyng the prayse of the Lorde. Psal.72.d Mat.2.b

B 7 Al ỹ cattel of Cedar shalbe geathered vnto thee, the rammes of Nabaioth shal serue thee, to be offered acceptably vpon myne aulter, and the house of my glory wil I garnishe.

8 But what are these that flee here lyke the cloudes, and as the doues fleeyng to their wyndowes? Heb.13.b

9 The Iles also shal wayte for me, & specially the ships of Tharsis, that they may bryng thy sonnes from farre, and their syluer and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel that hath glorified thee.

10 Strangers shal buylde vp thy walles, and their kynges shal doo thee seruice: for when I was angry, I smote thee, and of my mercy I pardoned thee. Esai.53.d

11 Thy gates shal stande open styl both day and nyght, and neuer be shut, that the host of the Gentiles may comme, and that their kynges may be brought vnto thee. Apoc.21.d

12 For euerye people and kyngdome that serueth not thee shal perish, and be destroyed with vtter destruction.

13 The glory of Libanus shal comme vnto thee, the Firre trees, Boxes, and Cedars togeather, to garnishe the place of my sanctuarie: for I wyl glorifie the place of my feete.

14 Moreouer those shal come kneeling vnto thee that haue vexed thee, and al they that despise thee shal fal downe at thy foote: thou shalt be called the citie of the Lorde, Sion (the citie) of the holy one of Israel. C

15 Because thou hast benne forsaken and hated, so that no man went through thee: I wyl make thee glorious for euer and euer, and ioyful throughout al posterities.

16 Thou shalt sucke the milke of the Gentiles, & kynges breastes shal feede thee: and thou shalt knowe that I the Lorde am thy sauiour and redeemer, the myghtie one of Iacob. Esai.49.c

17 For brasse, wyl I geue thee golde, & for iron, siluer: for wood, brasse, and for stones, iron: I wil turne thine oppression into peace, and thyne exactions into righteousnesse.

18 Violence & robberie shal neuer be heard of in thy lande, neither harme and destruction within thy borders: thy walles shalbe called health, & thy gates the prayse of god.

19 The sunne shal neuer be thy day lyght, and the lyght of the moone shal neuer shine vnto thee: but the Lorde him selfe shalbe thyne euerlasting light, and thy God shalbe thy glory. Apoc.21.a

20 Thy sunne shal neuer goe downe, and thy moone shal not be hyd: for the Lord him selfe shalbe thine euerlasting lyght, and thy sorowful dayes shalbe ended. Apoc.22.b

21 Thy people shalbe al righteous and possesse the lande euer, the floure of my plantyng, the worke of my handes whereof I wyl reioyce. D

22 The youngest and least shal growe into a thousande, and the simplest into a strong people: I the Lorde shal shortly bryng this thing to passe in his tyme.

The.lxi.Chapter.

1. He prophesieth that Christe shalbe annoynted and sent to preache.

1 THE spirite of the Lord is vpon me: for the Lorde hath annoynted me, and sent me to preache good tydynges vnto the poore, Luke.4.c and.7.c. Esai.11.a Esai.57.b and.66.a

poore, that I myght bynde vp the wounded hartes, that I myght preache deliuerance to the captiue, and open the prison to them that are bounde:

Mat.15.a and.11.a

2 That I might declare the acceptable yeere of the Lorde, and the day of the vengeance of our God: that I myght comfort al them that are in heauyneſſe:

3 That I might geue vnto thē that mourne in Sion, that I might geue (I ſay) beautie in ſteede of aſhes, ioyful oyntment for ſyghing, pleaſant raymēt for an heauy mind, that they myght be called trees of ryghteouſneſſe, a plantyng of the Lorde for hym to reioyce in.

4 They ſhal buylde the long rongh wylderneſſe, and ſet vp the olde deſart: they ſhal repayre the waſt places, and ſuche as haue ben voyde throughout many generations.

5 Strangers ſhal ſtande and feede your cattel, and the alyantes ſhalbe your plowmen, and dreſſers of your vines.

Eſai.66.a Ierr.33.d

6 But ye ſhalbe named the prieſtes of the Lord, and menne ſhal cal you the ſeruantes of our God: ye ſhal enioy the goodes of the Gentiles, and triumph in their ſubſtance.

7 For your great repproofe you ſhal haue double ioy, and for ſhame ſhal they haue ioy of their portion: for they ſhal haue double poſſeſſion in their lande, and euerlaſtyng ioy ſhalbe with them.

8 For I the Lorde whiche loue ryght and hate robberie (though it were offered me) ſhal make their woorkes ful of faythfulneſſe, and make an euerlaſtyng couenant with them.

9 Their ſeede alſo and their generation ſhalbe knowen among the Gentiles, and among the people: al they that ſee them, ſhal knowe that they are the hygh bleſſed ſeede of the Lorde.

Luke.2.b Pſal.132.a. Ezech.16.b

10 And therfore I am ioyful in the Lorde, and my ſoule reioyceth in God: for he hath put vpon me the garment of ſaluation, and couered me with the mantle of ryghteouſneſſe: he ſhal decke me lyke a bridegrome, and as a bryde that hath her apparel vpon her.

11 For lyke as the grounde bryngeth foorth her fruite, and as the garden ſhooteth forth ſeede: ſo ſhal the Lorde God cauſe ryghteouſneſſe and prayſe to florifhe foorth before al the Heathen.

The.lxii. Chapter.

I. A prophecie of the comming of Chriſte.

A1 FOR Sions ſake wyl I not holde my tongue, and for Hieruſalems ſake I wil not ceaſſe, vntyl their righteouſneſſe breake foorth as the ſhining lyght, and their ſaluation as a burnyng lampe.

2 Then ſhal the Gentiles ſee thy righteouſneſſe, and al kynges thy glory: thou ſhalt be named with a new name, which the mouth of the Lorde ſhal ſhewe.

John.1.a Apoc.2.c

3 Thou ſhalt be a crowne in the hand of the Lorde, and a glorious garlande in the hand of thy God.

4 From this tyme forth thou ſhalt neuer be called the forſaken, and thy lande ſhal no more be called the wylderneſſe: but thou ſhalt be called, My pleaſure is in her, and thy land ſhalbe called the maryed woman: for the Lorde loueth thee, and thy lande ſhalbe ioyned in mariage.

Ezech.16.b Oſee.2.c Eſai.54.a

5 And lyke as a young man taketh a virgin to mariage, ſo ſhal thy ſonnes be maryed vnto thee: and as a brydegrome is gladde of his bryde, ſo ſhal thy GOD reioyce ouer thee.

6 I haue ſet watchmen vpon thy walles, O Hieruſalem, whiche ſhal neyther ceaſſe day nor nyght to preache the Lorde: and ye alſo that remember the Lorde, ye ſhal not keepe hym cloſe,

7 Nor leaue to ſpeake of hym, vntyl Hieruſalem be ſet vp, and made the prayſe of the worlde. B

8 The Lord hath ſworne by his right hand and by his ſtrong arme, that from hencefoorth he wyl not geue thy corne to be meat for thyne enimies, nor thy wyne wherein thou haſt laboured, to be drynke for the ſtrangers.

9 But they that haue geathered in the corne, ſhal eate it, and geue thankes to the Lorde: and they that haue borne in the wine, ſhal drinke it in the court of my ſanctuarie.

10 Go you, go you thrugh the gates, make cleane the way for the people, make plaine, make playne the foote path, and take away the ſtones out of it, and ſet out a token for the people.

11 Behelde the Lord proclaymeth vnto the endes of the worlde, Tel the daughter Sion, See thy ſauiour commeth, beholde he bryngeth his recompence with hym, and his woorke before hym.

Eſai.40.b Zach.9.b Mat.21.a

12 For they whom the Lorde deliuereth, ſhalbe called the holy people: and as for thee, thou ſhalt be named the greatly occupyed, and not the forſaken citie.

Eſai.54.a

The.lxiii. Chapter.

7. Of the redemption promiſed to the people.

1 What

The Epistle on the Munday before Easter.

1 What is he this that commeth from Edom, with redde coloured clothes from Bosra? he is honourably arayed, and commeth in mightyly with his power: I am he that teacheth righteousnesse, and am of power to helpe.

2 Wherefore then is my clothyng red, and thy rayment like his that treadeth in the wine presse?

3 I haue troden the presse mee selfe alone, and of al people there is not one with me: thus wyl I treade them downe in my wrath, and set my feete vpon them in mine indignation, and their blood shal be sprong vpon my clothes, and so wyl I staine al my rayment.

Esai. 34.b. 4 For the day of vengeance is assigned in my hart, and the yeere when my people shalbe delinered is come.

5 I looked about me, & there was no man to shewe me any helpe, I marueyled that no man helde me vp: then I helde me by myne owne arme, and my feruentnesse sustayned me.

6 And thus wil I treade downe the people in my wrath, and bathe them in my displeasure, and vppon the earth wyl I laye their strength.

B 7 I wyl declare the goodnesse of the Lord, yea and the prayse of the Lord for al that he hath geuen vs, for the great good that he hath done for Israel, which he hath geuen them of his owne fauour, and according to the multitude of his louing kindnesse.

Exod. 15.a. Esai. 12.a.

8 For he saide, These no doubt are my people, and no shrinking children: and so was he their sauiour.

9 In their troubles, he was also troubled with them, and the angel that went foorth from his presence deliuered them: of very loue and kindnesse that he had vnto them he redeemed them, he hath borne them and caried them vp euer since the world began.

Exod. 13. 14.d. 24.c.

10 But after they prouoked him to wrath and vexed his holy spirite, he was their enimie, and fought against them him selfe.

11 Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that feede his sheepe? Where is he that hath geuen his holy spirite among them?

Exod. 43.c.

Psal. 77.a. 12 He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate him selfe an euerlasting name.

13 He led them in the deepe as an horse is ledde in the plaine, that they shoulde not stumble.

14 As a tame beast goeth in the feelde, and the spirite of God geueth him rest: thus (O God) hast thou led thy people to make thee selfe a glorious name withal.

15 Looke downe then from heauen, and beholde from the dwelling place of thy sanctuarie and thy glory: howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kindnesse wyl not be intreated of vs?

C Deut. 26.d Baruc. 2.c.

16 Yet art thou our father: for Abraham knoweth vs not, neither is Israel acquainted with vs: but thou Lorde art our father and redeemer, and thy name is euerlasting.

Mat. 6.d. Luke. 11.a. and. 23.a.

17 O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hartes that we feare thee not? Be at one with vs agayne for thy seruantes sake, and for the generation of thyne heritage.

Psal. 119.b.

18 Thy holy people haue hadde but a litle whyle thy sanctuarie in possession, for our enimies haue troden downe thy holye place.

19 And we were thyne from the beginnyng, when thou wast not their Lorde, for they haue not called vpon thy name.

The.lxiiii.Chapter.

1 The prophete (vnder the person of the Iewes) bewayleth their exile and banishment. 6. Mans ryghteousnesse is lyke a cloth defyled.

A 1 O That thou wouldest cleaue the heauens in sunder and come downe, that the mountaynes myght melt away at thy presence.

2 Lyke as at an hotte fyre, and (that the mahtious myght boyle away) as the water doth vpon the fyre: whereby thy name myght be knowen among thine enimies, and that the gentiles myght tremble before thee.

3 When thou wroughtest woonderous strange woorkes, we looked not for them: thou camest downe, and the hilles melted at thy presence.

4 For since the beginnyng of the worlde, it hath not ben hearde or perceaued, neyther hath any eye seene another god beside thee, whiche dooest so muche for them that put their trust in thee.

1. Cor. 2.a.

5 Thou helpest hym that dooth right with chearefulnesse, and them that thinke vpon thee in thy wayes: but loe, thou hast benne angry, for we offended, and haue ben euer in sinne, though the world haue cleaued to them, yet shal we be saued.

Rom. 3.b. Psal. 14.a.

6 We are al as an vncleane thing, and all our righteousnesse are as filthy ragges:

we fall euerychone as the leafe, for our ſinnes cary vs away like the winde.

B 7 There is no man that calleth vppon thy name, that ſtandeth vp to take holde by thee: therefore hydeſt thou thy face from vs, & conſumeſt vs, becauſe of our ſinnes.

Rom.9.c. 8 But nowe, O Lorde, thou father of ours, we are thy clay, and thou art our potter, and we al are the woorke of thy handes.

Pſal.79.a. Iere.10.d. 9 Be not to ſoare diſpleaſed, O Lorde, and keepe not our offences to long in thy remembrance: but conſyder that we all are thy people.

Mich.3.c. 10 The cities of thy ſanctuarie lye waſte, Sion is a wylderneſſe, and Hieruſalem a deſart.

11 Our holye houſe, whiche is our beautie where our fathers prayſed thee, is brent vp: yea, al our commodities and pleaſures are waſted away.

12 Wylt thou not be intreated, O Lorde, for al this wylt thou holde thy peace, and ſcourge vs ſo ſoare?

The.lxv.Chapter.

1. The reiecting of the Iewes, and the callyng of the heathen.

A 1 They ſeeke me that hitherto haue not aſked for me, they fynd me that hitherto haue not ſought me: I haue ſayd, I am here, I am here, I am founde of a people that neuer called vpon my name.

Eſai.52.c.

2 For thus long haue I euer holden out myne handes to an vnfaythful people that goe not the right way, but after their owne imagination:

Rom. 10.a.

3 To a people that is euer defying me to my face, they make their oblations in gardens, and their ſmoke vppon aulters of bricke.

Deut. 13.a. and.14.d. Exod.20.d.

4 They lurke among the groues, and lye in the dennes al night: they eate ſwines fleſhe, & vncleane broth is in their veſſels.

Deut. 14.a. Leuit.11.a.

5 If thou commeſt nigh them, they ſay, Touche me not, for I am holier then thou: Al theſe menne when I am angry, ſhalbe turned to ſmoke and fyre that ſhal burne for euer.

6 Beholde, it is written before my face, and ſhal not be forgotten, but recompenced, I wyl rewarde it them into their boſome.

Mat. 26.d. Iere.7.a.

7 (I meane) your miſdeedes, and the miſdeedes of your fathers together, ſayth the Lorde, whiche haue made their ſmokes vppon the mountaynes, and blaſphemed me vpon the hilles: therefore wyl I meaſure their old deedes into their boſome againe.

Eſai.57.a. Ezech.20.d

Rom.11.b. 8 Moreouer, thus ſayth the Lorde, Like as when newe wine is founde in the cluſter, and one ſayth, Loſe it not, for there is bleſſyng therein: euen ſo wyl I doo alſo for my ſeruantes ſakes, that I wyl not deſtroye them al.

2.king.19.c Rom.9.c.

9 But I wyl take a ſeede out of Jacob, and out of Juda one, to take poſſeſſion of my hil: My choſen ſhal poſſeſſe it, and my ſeruantes ſhal dwel there.

10 Saron ſhalbe a ſheepefolde, and the valley of Achor ſhal geue the ſtalling for the catayle of my people that ſeeke after me.

Joſu.7.

11 But as for you, ye are they that haue forſaken the Lorde, and forgotten my holy hill: ye haue ſet vp an aulter vnto Jupiter, and geuen riche drinke offeringes vnto the planets:

Prou. 1.c. Iere.7.b.

12 Therefore wyl I number you to the ſwoorde, that ye ſhalbe deſtroyed altogeather: for that when I called, no man gaue me anſweare, when I ſpake, ye hearkened not vnto me, but dyd wickedneſſe before myne eyes, and choſe the things that pleaſed me not.

13 Therefore thus ſayth the Lorde God, Beholde, my ſeruantes ſhal eate, but ye ſhall haue hunger: beholde, my ſeruantes ſhall drinke, but ye ſhal ſuffer thirſte: beholde, my ſeruantes ſhalbe merry, but ye ſhalbe confounded: C

14 Beholde, my ſeruantes ſhal reioyce for very quietneſſe of hart, but ye ſhal crye for ſorowe of hart, and complaine for vexation of minde.

15 Your name ſhal ye leaue accurſed among my choſen: for God the Lorde ſhal ſlay you, and call his ſeruantes by another name.

16 Who ſo reioyceth vpon earth, ſhal reioyce in the true God, and who ſo ſweareth vpon earth, ſhal ſweare in the true God: for the olde afflictions ſhalbe forgotten, and taken away out of my ſyght.

Iere.9.b. 1.Cor.1.c. 2.Cor.11.a.

17 For loe, I ſhal make a newe heauen and a newe earth: and as for the olde, they ſhal neuer be thought vpon, nor keapt in mind:

2.Pet.3.b. Apoc.21.a.

18 (But the Lorde ſayth,) Be glad, and euermore reioyce for the things that I ſhal doo: for why? beholde, I wyl make a ioyful Hieruſalem, and his people ioyfull.

19 Yea, I mee ſelfe wyl reioyce with Hieruſalem, and be gladde with my people: and the voyce of weepyng and waylyng ſhall not be hearde in her from thencefoorth.

20 There ſhal neither be childe nor olde man that haue not their ful dayes: but when the childe commeth to an hundred yeeres olde it ſhal dye, and yf he that is an hundred yeeres of age doo wrong, he ſhalbe curſed.

Apoc. 21.a.

21 They

D 21 They ſhal buylde houſes and dwel in
Deut.18.c them, they ſhal plant vineyardes and eate the fruite of them.
22 They ſhal not buylde, & another poſſeſſe, they ſhal not plant, & another eate: but the lyfe of my people ſhalbe lyke a tree, and
Gen.2.b. mine elect ſhal enioy fyl the woꝛke of their
Ierc.17.b handes.
Pſal.1.a. 23 They ſhal not labour in vayne, noꝛ beget with trouble: foꝛ they are the hygh bleſſed ſeede of the Loꝛde, and their fruites with them.
24 And it ſhalbe that oꝛ euer they cal, I wyl anſwere them, whyle they are yet but thinking howe to ſpeake, I wyl heare them.
Eſai.11.c 25 The woolfe and the lambe ſhal feede togeather, and the lion ſhal eate hay lyke the
Gen.3.c bullocke, but earth ſhalbe the ſerpentes meate: there ſhal no man hurt noꝛ ſlay another in al my holy hyl, ſayth the Loꝛde.

The.lxvi.Chapter.

1. God dwelleth not in temples made by mans hand. 3. He diſpiſeth ſacrifices donne without mercy and fayth. 5. God comforteth them that are troubled for his ſake. 23. Among the chriſten the Sabboth is continual.

A 1 THUS ſayth the Loꝛde, Heauen is my
1.King.8.c ſeate, and the earth is my footeſtoole:
2.Chꝛo.6.c Where ſhal nowe the houſe ſtand that
Actes.7.f ye wyl buylde vnto me? And where ſhalbe the place that I wyl dwel in?
Pſal.50.b 2 As foꝛ theſe thinges my hande hath made
Eſai.57.c them al, and they are al created, ſayth the
and.61.a Loꝛde: which of them ſhal I then regarde? Euen hym that is pooꝛe and of a lowlye troubled ſpirite, and ſtandeth in awe of my woꝛdes.
3 Foꝛ who ſo ſlayeth an oxe (for me, dooth me ſo great diſhonour) as he that kylleth a man: he that killeth a ſheepe foꝛ me, * knetcheth a dogge: he that bꝛyngeth me meate offerynges, offereth ſwines blood: who ſo maketh me a memoꝛial of incenſe, pꝛayſeth the thyng that is vnryght: Yet take they ſuche wayes in hande, and their ſoule delyghteth in theſe abominations.
* that is, cutteth of a dogges necke.
4 Therefoꝛe wyl I alſo haue pleaſure in
John.6.b laughing them to ſcoꝛne, and the thing that
Pꝛou.1.b they feare wil I bꝛing vpon them: foꝛ when
Eſai.65.b I called, no man gaue anſweare, when I ſpake, they woulde not heare: but dyd wickednes befoꝛe myne eyes, and choſe the thinges that diſpleaſed me.
5 Heare the woꝛde of God al ye that feare the thing which he ſpeaketh: your bꝛethꝛen that hate you & caſt you out foꝛ my names ſake, ſay, The Loꝛde is heynous agaynſt vs: but you ſhal ſee him in ioy, when they ſhalbe confounded.
6 Then ſhalbe heard a great noyſe from Zach.14.
the citie and the temple, the voyce of the Loꝛde that wyl rewarde and recompence his enimies:
7 Lyke as when a wyfe bꝛyngeth foꝛth a B
man chylde, oꝛ euer ſhe ſuffer the payne of the birth and anguiſhe of the trauayle.
8 Who euer heard oꝛ ſawe ſuche thynges? ſooth the grounde beare in one day? oꝛ are the people bozne al at once, as Sion trauailed in chylde birth and bare her ſonnes?
9 Foꝛ thus ſayth the Loꝛde, am I he that Ged.16.a
maketh other to beare & beare not mee ſelf? 29.f. & 30.a
Am not I he that beareth and maketh barren, ſayth thy God?
10 Reioyce with Hieruſalem, and be glad Mat.5.a
with her al ye that loue her, be ioyful with her al ye that mourne foꝛ her.
11 Foꝛ ye ſhal ſucke comfoꝛt out of her bꝛeaſtes, and be ſatiſfied: ye ſhal take and haue delite in the bꝛyghtneſſe of her glory.
12 Foꝛ thus ſayth the Loꝛde, Beholde, I wyl let peace into her lyke a water flood, and the glory of the Heathen like a flowing ſtreame: then ſhal ye ſucke, ye ſhalbe bozne vpon her ſydes, and be ioyful vpon her knees.
13 Foꝛ lyke as a chylde is comfoꝛted of his mother: ſo ſhal I comfoꝛt you, and ye ſhalbe comfoꝛted in Hieruſalem.
14 And when ye ſee this, your hart ſhal re- C
Pꝛou.17.b ioyce, and your bones ſhal flouriſhe lyke an
Ezech.37.a hearbe: Thus ſhal the hande of the Loꝛde be knowen among his ſeruantes, and his indignation among his enimies.
15 Foꝛ behold, the Loꝛde ſhal comme with fyre, and his charret ſhalbe lyke a whirle wynde: that he may recompence his vengeance in his wꝛath, and his indignation with the flame of fyre.
16 Foꝛ the Loꝛde ſhal iudge al fleaſhe with the fire and with his ſwoꝛd, and there ſhalbe a great number ſlayne of the Loꝛde.
17 Suche as haue made them ſelues holye and cleane in the gardens, and thoſe that haue eaten ſwines fleaſhe, mice, and other abominations, ſhalbe taken away togeather, ſayth the Loꝛde.
18 Foꝛ I doo knowe their woꝛkes and thoughtes, and I wyl come to geather al people and tongues: then they ſhal come and ſee my glory.
19 Unto them ſhal I geue a token, and ſend certayne of them that be deliuered among the Gentiles, into Cilicia, Affrica, and Lydia, where menne can handle bowes, into Eſai.49.a
Italie, and alſo Grecke lande: the Iles 52.a.60.a
farre of that haue not heard ſpeake of me, and.65.a

and haue not seene my glory, shal preache my prayse among the Gentiles,

20 And shal bryng al your brethren for an offeryng vnto the Lord out of al the people, vpon horses, charets, and horslitters, vpon mules and cartes, to Hierusalem my holy hyl, sayth the Lord: lyke as the childzen of Israel bryng the offeryng in cleane vessels to the house of the Lorde.

D

Esai.61.a 21 And I shal take out certayne of them for
1.Pet.2.b to be Priestes and Leuites, saith the Lord.
Rom.12.a 22 For lyke as the new heauen and the new earth which I wyl make, shalbe fast stablished by me, sayth the Lorde: so shal your seede and your name continue.

23 And it shal comme to passe, that from moone to his moone, from Sabboth to his Sabboth, al fleash shal comme to worship before me, sayth the Lorde.

24 And they shal goe forth and looke vpon the caryons of them that haue transgressed agaynst me: for their wormes shal not dye, neyther shal their fyre be quenched, and al fleashe shal abhorre them. Mat.9.a

¶ The ende of the booke of the prophete Esai.

The booke of the prophete Jeremie.

The fyrst Chapter.

1. The stocke of Jeremie, and in what tyme he prophecied. 6. He excuseth hym selfe and woulde refuse the office of a prophete, because he is young and vnexpert. 8. He is taught of the Lorde, and becommeth bolde.

A1 THese are ỹ sermons of Jeremie the sonne of Helkiah ỹ priest, one of thē that dwelt at Anathoth in ỹ lande of Beniamin,

Jere.11.a

2 When the Lord had first spoken with him in the tyme of Josiah the sonne of Amon kyng of Juda, in the thirteenth yeere of his raigne:

2.king.25.a 3 And so duryng vnto the time of Jehoakim
Jere.39.a. the son of Josiah king of Juda, & vntil the eleuenth yeere of Zedekiah the sonne of Josiah kyng of Juda were ended, when Hierusalē was taken, euen in the fifth moneth.

4 The woorde of the Lorde spake thus vnto me.

Esai.44.a 5 Before I fashioned thee in thy mothers
and.46.a wombe, I dyd know thee: and or euer thou
Psal.70.a wast borne, I sanctified thee, and ordeyned thee to be a prophete vnto the people.

Exod.4.c 6 Then sayde I, O Lorde God, I can not
Actes.9.c speake, for I am yet but young.

7 And the Lorde answeared me thus, Say
Mat.10.c not so, I am to young: for thou shalt goe to al that I shal sende thee vnto, and what so
1.Cor.3.a euer I commaunde thee, that shalt thou speake.

8 Be not afrayde of their faces: for I am with thee to deliuer thee, sayth the Lorde.

9 And with that the Lord stretched out his Psal.6.a
hand and touched my mouth: and the same Jere.18.a
Lorde sayde vnto me, Beholde, I put my woordes in thy mouth.

10 And behold, this day doo I set thee ouer the people & kyngdomes, that thou mayest roote out, and breake of, destroy, and make waste, and that thou mayest buylde vp and plant.

11 After this the Lorde spake vnto me, saying, Jeremie, what seest thou? And I sayd, I (a) see a rodde of an Almonde tree.

12 Then sayde the Lorde vnto me, Thou hast seene ryght, for I wyl make hast spedily vpon my woorde to performe it.

13 It happened afterwarde that the Lorde spake to me agayne, and sayde, What seest thou? And I sayd, I doo see a seething pot, lookyng from out of the north.

14 Then sayde the Lord vnto me, Out of the C
north shal come a plague vpon al the dwellers of the lande. Jere.14.b and.25.b Abac.1.b

15 For lo, I wyl cal al the kynredes of the kyngdomes of the north, sayth the Lorde, and they shal comme, and euery one shal set his seate in the gates of Hierusalem, and in al their walles rounde about, and in al cities of Juda.

16 And through them shal I declare my iudgement vpon al the wickednesse of those menne that haue forsaken me, that haue burnt

(a) God sheweth to Hierusalem the destruction of the Iewes by the Babylonians to be at hand Job.41.b

burnt incense vnto strange goddes, and worshipped ỹ workes of their owne hands.

Ezech.3.a. 17 And therefore girde vp thy loines, aryse, and tel them al that I geue thee in commaundement: Feare them not, lest I destroy thee before them.

18 For beholde, this day doo I make thee a Iere.15.d. strong fenced towne, an iron piller, and a brasen wal against the whole land, against the kinges & mighty men of Iuda, against the priestes and people of the lande.

19 They shal fyght against thee, but they shal not be able to ouercome thee: for I am with thee to deliuer thee, saith the lord.

The.ii. Chapter.

2. God rehearseth his benefites donne vnto the Iewes. 8. Agaynst priestes & prophets or preachers that contemne & despise god. 12. The Iewes are destroyed because they forsoke God, and because they ran a whore hunting after idolles.

A 1 MOreouer, the woorde of the Lorde came vnto me, saying,

2 Goe thy way, crie in the eares of Hierusalem, and say, Thus saith the lord: I remember thee, the kindnesse of thy youth, and the loue of thy despousyng, in that thou followedst me through the wyldernesse in an vntilled lande.

3 Israel was an halowed thing vnto the Lorde, and was his fyrst fruites: al they Iere.10.d. that deuoure Israel shal offende, misfortune shal fal vpon them, sayth the Lord. Zach.2.d.

4 Heare therefore the woorde of the Lorde, O thou house of Iacob, and al the generations of the house of Israel.

5 Thus sayth the Lorde, What vnfaythfulnesse founde your fathers in me, that they went so farre away fro me, falling to lightnesse, and being so vaine?

6 They thought not in their harts, Where is the Lorde that brought vs out of the land of Egypt, that led vs through the wyldernesse, through a desart and rough land, thorowe a drie and deadly lande, yea a lande Exod.14.c. that no man had gonne through, & wherein no man had dwelt?

B 7 And when I had brought you into a plea- Deut.6.b. sant fertile lande, that ye might enioy the fruites & al the commodities of the same: ye went forth and defyled my lande, and brought myne heritage to abomination.

8 The priestes them selues said not, Where is the Lorde? They that had the lawe in their handes knewe me not, the shepheards offended against me, the prophetes dyd prophecie in Baal, and followed suche thinges, as shal bring them no profyte.

9 Wherefore I am constrained, sayth the Lord, yet againe to contende in iudgement with you, and with your childers children.

10 Goe into the Iles of Cethim, and looke wel: send vnto Cedar, take diligent heede, and see whether such things be done there.

11 Whether the gentiles them selues haue changed their gods, whiche yet are no gods in deede? but my people hath changed their (a) honour for a thing that may not helpe them.

12 Be astonished, O ye heauens, be afrayde and abashed at such a thing, sayth the lord.

13 For my people hath done two euils: they haue forsaken me the wel of the water of life, and digged them pittes, yea vile and broken pittes that can holde no water.

14 Is Israel a bonde seruant, or one of the householde? why is he then so spoyled?

15 They roare and crie vpon him as lions, they haue made his lande waste: his cities are so burnt vp, that there is no man dwellyng in them:

16 Yea the childzen of Noph and Taphnes shal cracke their crowne.

17 Commeth not this vnto thee because thou hast forsaken the Lord thy God, euen when he led thee by the way?

18 And what hast thou nowe to doo in the streete of Egypt, to drinke water out of (b) Nilus? eyther what makest thou in the way to Assyria, to drinke water of the flud?

19 Thyne owne wickednesse shal reproue thee, and thy turning away shal condemne thee: that thou mayest knowe and vnderstande howe euil and hurtful a thing it is that thou hast forsaken the Lorde thy God, and hast not feared me, sayth the Lord god of hoastes.

20 I haue euer broken thy yoke of olde, and Iere.3.b. burst thy bondes, yet sayest thou, I wyl no more transgresse: but lyke an harlot thou runnest about vpon al high hilles, and among al greene trees.

21 Whereas I planted thee a noble vine, and wholy a right seede: howe art thou turned then into a bitter vnfruiteful and strange grape?

22 (Yea and that so soare) that though thou washe thee selfe with Nitrus, and make thee selfe to sauour with that sweete smelling hearbe of Borith: yet in my sight thou art stayned with thy wickednesse, sayth the Lorde thy God.

23 How sayest thou now, I am not vncleane, 2.king.7.b. and I haue not followed Baalim? Looke Iere.3.b. vppon thyne owne wayes in the valleyes Esai.57.a. what thou hast donne? Thou art lyke Ezec.16.b. a swyft dromedarie that goeth easyly her way.

24 And thy wantonnesse is like a wylde

(a) Honour that is, the faythful and euerliuing god in whom only they ought to glory.

(b) God reproueth the people for that they sought remedies, whiche are ment by the water of Nilus: and the flud against their euils, among the Egyptians and Assyrians, wher as their only remedie had ben to haue reconciled them selues vnto the Lorde with faithful repentance

Asse that vseth the wylderneſſe, and that ſnuffeth and bloweth at her wyl: who can tame her? All they that ſeeke her, ſhal not fayle but fynde her in her moneth.

25 Keepe thy foote from nakedneſſe, and thy throte from thirſte, and thou thinkeſt in thee ſelfe, Tuſhe, I wyl take no ſorowe, for I haue loued the (c) ſtrangers, & them wyl I folowe.

(c) The propertie of idolaters is, not only to contempne the voyce of the preacher cal-lyng them to repentance: but ſhameleſſely to proone the loue of ſtrangers and the folowyng of them, that is, the woorſhipping of ſtockes and ſtones, and ſeruing of god agaynſt his woorde after theyr owne deuiſes.

26 Like as a theefe that is taken with the deede commeth to ſhame: euen ſo is the houſe of Iſrael come to confuſion, the common people, their kinges and rulers, their prieſtes and prophetes.

17 For they ſay to a ſtocke, Thou art my father: and to a ſtone, Thou haſt begotten me: yea they haue turned their backe vpon me, and not their face: but in the time of their trouble, when they ſay, Stand vp and helpe vs:

18 (I ſhal anſweare them) Where are nowe thy goddes that thou haſt made thee? byd them ſtande vp, and helpe thee in the tyme of thy neede: for looke howe many cities thou haſt, O Iuda, ſo many goddes haſt thou alſo.

29 Wherefore then wyl ye goe to lawe with me? ſeeyng ye al are ſinners agaynſt me, ſayth the Lorde.

30 It is but loſt labour that I ſmite your children, for they receiue not my correction: your owne ſwoorde deſtroyeth your prophetes like a deuouring Lion.

2.Chr.24.b 31 O generation, hearken vnto the woorde of the Lorde: Am I become a wylderneſſe vnto the people of Iſrael? or a lande that hath no lyght? wherefore ſayth my people then, We are Lordes, we wyl come no more vnto thee?

32 Dooth a maide forgeat her rayment, or a bride her ſtomacher? but my people hath forgotten me a very long whyle.

33 Why beautifyeſt thou thy wayes ſo highly, to obtayne fauour therethrough? therefore alſo haſt thou taught wickedneſſe thorowe thy wayes.

Deut.28.b. Iere.7.a. Ezr.20.D. Pſal.105.c. 34 Vppon thy winges is founde the blood of poore and innocent people, whom thou didſt not fynde in corners and holes: but thou ſlueſt the prophetes for reproouing al theſe thinges.

35 Yet dareſt thou ſay, I am (without ſinne and) giltleſſe, Tuſhe, his wrath can not comme vpon me: beholde, I wyl reason with thee, becauſe thou dareſt ſay, I haue not offended.

36 Why gaddeſt thou ſo muche hyther and thyther, to change thy wayes? for thou ſhalt be confounded aſwel of Egypt as thou waſt of the Aſſyrians.

37 Yea, thou ſhalt goe thy way from them, and ſmite thyne handes togeather vppon thy head, becauſe the Lorde ſhal bryng that confydence and hope of thyne to nought, and thou ſhalt not proſper withal.

The.iii.Chapter.

1. God beyng mercyful, calleth to repentance his people whiche he had forſaken for theyr whordome with idols. 20. He exhorteth Iſrael vnto repentance, promyſyng them ſhepheardes that ſhoulde haue the true knowledge of God. 23. The returne of Iſrael vnto God, confeſſing theyr offence.

1 COmmonly when a man putteth away his wyfe, and ſhe goeth from him and A Deut.24.a. maryeth with an other, then the queſtion is, Shoulde he reſort vnto her any more after that? (Is not that lande then defyled and vncleane?) But as for thee thou haſt played the harlot with many louers, yet turne agayne to me, ſayth ỹ Lord. Oſee.3.a.

2 Lyft vp thine eyes to the high places, and looke where thou haſt not benne defyled: Thou haſt wayted for them in the ſtreetes, & as a murderer in ỹ wylderneſſe, through thy whoredome and ſhameful blaſphemies is the lande defyled.

3 This is the cauſe that the rayne and euenyng deawe hath ceaſſed: thou haſt gotten 2.king.17.a thee an whores forehead, and wilt not be aſhamed.

4 Wylt thou not hereafter ſay vnto me, O my father, thou art he that haſt brought me vp, and led me from my youth?

5 Wyl God continue his wrath for euer? wyl he keepe our faultes in memorie to the ende? Neuertheleſſe, thou ſpeakeſt ſuche woordes, but thou art euer dooyng woorſe and wooſle to the vttermoſt of thy power.

6 The Lorde ſaide alſo vnto me in the time Iere.1.a. of Ioſuah the kyng, Haſt thou ſeene what Iere.2.d. that rebellion Iſrael hath done? howe ſhe 2.king.17.b hath runne vp vpon al the hilles, and among al thicke trees, and there played the harlot?

7 Haſt thou ſeene alſo when ſhe had done al B this, howe I ſaide vnto her, that ſhe ſhould turne againe vnto me, and yet ſhe is not returned? Iuda that vnfaythful ſyſter of hers alſo ſawe this:

8 Namely, that after I had wel ſeene the Ezech.23.b adulterie of the ſhrinking harlot Iſrael, I put her away, & gaue her a byl of diuorcement: for al this, her vnfaithful ſyſter Iuda was not aſhamed, but went backe and played the whore. 2.king.17.a

9 Yea and the wantonneſſe of her whoredome hath defyled the whole lande: for ſhe hath

hath committed foznication with stones and stockes.

Osee.5.a. 10 Neuertheleſſe, her vnfaythful ſiſter Juda is not turned vnto me agayne with her whole hart, but faignedly, ſayth the Lozd.

Ezech.16.c. 11 And the Lozde ſaide vnto me, The backſlyder Iſrael, is moze ryghteous then the vnfaythful Juda.

12 And therefoze goe preache theſe woozdes towarde the Nozth, and ſay, Thou diſobedient Iſrael, turne agayne, ſayth the Lozd,

Pſal.103.a. and I wyl not bzyng my wzath vppon you: foz I am mercyful, ſayth the Lozde, and I wyl not alway beare diſpleaſure agaynſt thee:

13 But on this condition, that thou knowe thy great blaſphemie, namely, ỳ thou haſt vnfaithfully forſaken the lozd thy God, and haſt made thee ſelfe partaker of ſtrange goddes vnder al greene trees, and haſt had

Ierem.5.b. Eſai.58.a. no wyl to heare my voyce, ſayth the Lozde.

C 14 O ye diſobedient childzen, turne againe, ſaith the Lozde, and I wyl be maryed with you: foz I wyl take one out of the citie, and two out of one generatiõ from among you, and bzyng you into Sion,

15 And wyl geue you Heardmenne after myne owne mynde, whiche ſhal feede you with learnyng and wyſedome.

16 Mozeouer, when ye be encreaſed and multiplied in the land, then ſaith the Lozd, There ſhal no moze boaſt be made of the arke of the Lozdes Teſtament: no man ſhal thinke vpon it, neyther ſhal any man make mention of it: foz from thencefoozth it ſhal neyther be viſited, neyther ſhal ſuch thing be donne any moze.

Galat.4.c. 17 Then ſhal Hieruſalem be called the Lozdes ſeate, and al heathen ſhalbe geathered vnto it foz the name of the Lozdes ſake whiche ſhalbe ſet at Hieruſalem: and from that tyme foozth they ſhal folowe no moze the imagination of theyz owne frowarde hart.

Matth.8.b. 18 Then thoſe that be of the houſe of Juda ſhal goe into the houſe of Iſrael, and they ſhal comme togeather out of the Nozth, into the ſame lande that I haue geuen your fathers.

19 I haue thought thus, Howe ſhal I take thee among my chyldzen, and geue a pleaſant land foz thyne heritage, yea, & a goodly hoſt of the heathen? And I ſayd, Cal me father, and thzynke not from me.

20 Truely lyke as a woman fayleth her huſbande, ſo are ye vnfaythful vnto me, O ye houſe of Iſrael, ſayth the Lozde.

Ierem.31.c 21 The voyce of the childzen of Iſrael was heard on hygh, weepyng and waylyng: foz that they haue defyled theyz way, and foz-

gotten God theyz Lozde.

22 O ye diſobedient chyldzen, Turne agayne, and ſo ſhal ye heale your backturnynges. Loe, we comme vnto thee, foz thou art the Lozde our God.

23 Truely in vaine is health hoped foz from the hylles, be they neuer ſo many: but the health of Iſrael ſtandeth onely vpon God our Lozde. Osee.13.a. Actes.4.a.

24 Confuſion hath deuoured our fathers labour from our youth vp, yea, theyz ſheepe and bullockes, theyz ſonnes and daughters. Lamen.5.a. Dani.9.a. Baruc.1.b. Iere.14.a.

25 So doo we alſo ſleepe in our confuſion, and ſhame couereth vs: foz we and our fathers from our youth vp vnto this day, haue ſinned agaynſt the Lozde our GOD, and haue not obeyed the voyce of the Lozde our God. Pſal.106.a Eſai.64.a. Judic.7.c. 1.Eſd.9.b.c and.10.b.

The.iiii.Chapter.

2. The true repentance or returning to God, 4. he exhorteth to the circumciſion of the hart. 5. The deſtruction of Iurie is prophecied for the malice of their hartes.

A 1 O Iſrael, yf thou wylt turne thee, then turne vnto me, ſayth the Lozd, and yf thou wylt put away thine abominations out of my ſyght, thou ſhalt not be moued,

2 And ſhalt ſweare, The Lozde lyueth in trueth, in equitie, and ryghteouſneſſe, and al people ſhalbe foztunable and ioyfull in hym. Ie.5.a.12.a

3 Foz thus ſayth the Lozde to al Juda and Hieruſalem, Plowe your lande, and ſowe not among the thoznes.

4 Be circumciſed in the Lozde, and cut away the fozeſkynne of your hartes, al ye of Juda, and al the indwellers of Hieruſalem: that myne indignation bzeake not out lyke fire, and kyndle, ſo that no man may quenche it, becauſe of the wickednеſſe of your imaginations. Ierem.6.b. and.11.a.

5 Preache in Juda and Hieruſalem, crye out and ſpeake, blow the trumpettes in the lande, crye, that euery man may heare, and ſay, Geather you togeather, and we wyl goe into ſtrong cities. Eſai.58.a.

6 Set vp the token in Sion, ſpeede you, and make no tarrying: foz I wyl bzyng a great plague and a great deſtruction from the Nozth. Ierem.1.b.

7 Foz the ſpoyler of the Gentiles is bzoken vp from his place as a lion out of his den, B that he may make thy lande waſte, and deſtroy the cities, ſo that no man may dwel therein.

8 Where

8 Wherefore gyrde your selues about with sackcloth, mourne and weepe: for the fearful wrath of the Lorde is not withdrawen from vs.

9 At the same tyme, sayth the Lorde, The harte of the kyng and of the princes shalbe gone, the priestes shalbe astonished, and the prophtes shalbe sore afrayde.

10 Then sayde I, O Lorde God, hast thou then deceiued this people and Hierusalem, Deut.23.a. sayeing, Ye shal haue peace, and nowe the swoorde goeth through theyr lynes?

11 Then shal it be sayde to the people and Hierusalem, A strong wynde in the hygh places of the wildernesse commeth through Jerem.1.b. the way of my people, but neyther to fanne nor to cleanse.

12 After that shal there comme vnto me a strong wynde from those places, and then wyl I also geue sentence vpon them.

13 For loe, he aryseth lyke a cloude, & his charettes are like a stormie wynde, his horses are swyfter then the Eagle: Woe vnto Lamen.4.a. vs, for we are destroyed. Dan.7.a.

14 O Hierusalem, washe thyne harte from wickednesse, that thou mayest be helped: howe long shal thy vayne thoughtes remayne with thee? Psalm.51.a Esai.1.c.

15 For a voyce from Dan, and from the hyl of Ephraim speaketh out, and telleth of a destruction.

16 Remember the heathen, and geue Hierusalem warnyng, and preache vnto her, that watchers ouer her are comming from farre countreyes, they haue cryed out agaynst the cities of Juda.

Zacha.8.c. 17 And they haue beset her about in euery place, lyke as the watchmen in the feelde: for they haue prouoked me to wrath, sayth the Lorde.

1.Kin.18.b. 18 Thy wayes and thy thoughtes haue brought thee vnto this, suche is thine owne Jerem.2.c. wickednesse and disobedience: and because and.14.d. it is a bytter thyng, it hath stricken thee to the hart.

19 Ah my belly, ah my belly, shalt thou cry, howe is my hart so sore? my hart panteth within me, I can not be styl, for I haue heard the crying of the trumpettes, and peales of warre.

20 They crye murder vppon murder, the whole lande shal perishe: Immediatly my tentes were destroyed, and my hangynges in the twynckelyng of an eye.

D 21 How long shal I see the tokens of warre, and heare the noyse of the trumpettes?

Esai.5.b. 22 (Neuertheless, this shal comme vppon Baruch.3.b them) because my people is becomme foo- Dtee.4.b. lishe, and hath not knowen me: they are the chyldren of foolishnesse, and without anye discretion: to do euyl they haue wit yenough: but to do wel they haue no wisdome.

23 I haue looked vpon the earth, and see it was waste and voyde: I looked towarde heauen, and it had no shyne.

24 I beheld the mountaynes, and loe, they trembled, and al the hilles were in a feare.

25 I looked about me, and there was no body: and al the byrdes of the ayre were away.

26 I marked wel, and the plowed feelde was become waste, yea, al their cities were broken downe at the presence of the Lorde, and indignation of his wrath.

27 For thus hath the Lorde sayde, The whole lande shalbe desolate, yet wyl I not then haue donne.

28 And therfore shal the earth mourne, and C the heauen be sory aboue: for the thing that I haue spoken to the prophetes, purposed, and taken vpon me to doo, shal not repent me, and I wyl not goe from it.

29 The whole lande shal flee for the noyse of horsmen and bowmen, they shal runne into dennes, into woodes, and clymbe vp the stony rockes: al the cities shalbe voyde, and no man dwellyng therein.

30 What wylt thou nowe doo, thou beyng Jerem.2.c. destroyed? For though thou clothest thee 2. Kin.9.f. selfe with scarlet, and deckest thee with golde, though thou paintest thy face with colours nowe, yet shalt thou trymme thee selfe in vaine: For those that hytherto haue ben thy louers, shal abhorre thee, and goe about to slay thee.

31 For I heare a noyse like as it were of a woman trauailyng, & one labouryng of her first chylde, euen the voyce of the daughter Sion, that casteth out her armes, and sowneth, sayeing, Ah, woe is me, howe sore vexed and faynt is my hart for feare of the murderers?

The.v. Chapter.

1. In Iurie is there no righteous or faithful man founde, eyther amongst the people, or the rulers, for whose sake the Lord shoulde spare the citie, 15. wherefore Iurie is destroyed of the Assyrians.

1 LOoke through Hierusalem, behold, and A see, seke through her streetes also within, yf ye can finde one man that dooth equal and ryght, or seeketh for the trueth, and I shal spare that citie, sayth the Lord.

2 For though they can say, The Lorde lyueth: yet they sweare to deceyue.

3 Wheras thou (O Lord) lookest only vpon sayth & trueth: Thou hast scourged them, but they tooke no repentance, thou hast corrected them for amendment, but they refused

refused thy correction, they made theyr faces harder thē a stone, & would not amend.

4 Therfore I thought in mee selfe, Peraduenture they are so simple and foolishe that they vnderstande nothyng of the Lordes way, and iudgementes of theyr God.

Deut.17.b. 5 Therefore wyl I goe vnto theyr heades and rulers, and talke with them, yf they knowe the way of the Lorde, and iudgementes of theyr God: But these (in lyke manner) haue broken the yoke, and burst the bondes in sunder.

Deut.32.b. 6 Wherefore a Lion out of the wood hath hurt them, and a woolfe in the euening shal destroy them, the Leopard doth lye lurking by theyr cities, to teare in peeces al them that come thereout: for theyr offences are multiplied, and theyr departyng away is encreased.

B 7 Sophon.1.a. Shoulde I then for al this haue mercye vpon thee? Thy children haue forsaken me, and sworne by them that are no gods: and albeit that I fed them to the ful, yet they fal to adulterie, and haunt harlots houses.

Ezech.22.b 8 In the desyre of vncleanly lust they are become lyke ý stoned horse, enery man neigheth at his neighbours wyfe.

Iere.9.a. 9 Should I not correct this, sayth the lord? shoulde I not be auenged of enery people that is lyke vnto this?

10 Climbe vp vpon theyr walles, beate them downe, and (a) destroy them not vtterly: take away theyr battlements, because they are not the Lordes.

(a) These wordes are not to be referred vnto the citie or walles which were vtterly destroyed: but to a remnant of the people whō God did reserue, that his whole Churche should not vtterly perysshe, although but a fewe dyd remayne fyythful. Deut.28.c. Baruc.4.c.

11 For vnfaythfully hath the house of Israel and Juda forsaken me, sayth the Lorde.

12 They haue denyed the Lord, and sayde, It is not he (that loketh vpon vs) tushe, there shal no misfortune come vpon vs, we shal see neyther sworde nor hunger.

13 As for the warnyng of the prophetes, it is but winde, yea there is not the worde of God in them: suche thynges shal happen vnto them selues.

14 Wherefore, thus sayth the Lord God of hostes, Because ye speake suche woordes, beholde, the woordes that are in thy mouth wil I turne to fyre, and make the people to be wood, that the fyre may consume them.

15 Loe, I wyl bring a people vpon you from farre, O house of Israel, sayth the Lorde, a mightie people, an olde people, a people whose speache thou knowest not, neyther vnderstandest what they say.

16 Theyr arrowes are sodayne death, yea they them selues be very giantes.

17 This people shal eate vp thy fruite and thy meate, yea they shal deuour thy sonnes and thy daughters, thy sheepe and thy bullockes, they shal eate vp thy grapes and figges: As for thy strong & wel defensed cities wherin thou didst trust, they shal bring to ouertie, and that through the sworde.

18 Neuertheless, I wyl not then haue done with you, sayth the Lorde. Iere.16.b.

19 But yf they say, Wherfore doth the Lord our God al this vnto vs? Then answeare them, Because that like as ye haue forsaken me, and serued strange gods in your lande, euen so shal ye serue straungers out of your lande. Deut.28.g.

20 Preache this vnto the house of Jacob, and crye it out in Juda, and say thus,

21 Heare this, thou foolishe and vndiscrete people, Ye haue eyes, but ye see not, eares haue ye, but ye heare not. D Esai.6.b. Iohn.9.b.

22 Feare ye not me, saith the Lord? wil ye not tremble at my presence? which binde the sea with the sand by a continual decree, so that it can not passe his boundes: for though it rage, yet can it do nothyng, and though the waues thereof do swel, yet may they not go ouer. Iob.26.b. and.18.a.

23 But this people hath a false and obstinate hart, they are departed & gone away fro me.

24 They thinke not in theyr hartes, O let vs feare the Lorde our God, who geueth vs raine early and late when neede is, whiche keepeth euer stil the harnest for vs yeerely. Esai.69.a.

25 Neuertheless, our misdeedes haue turned these from you, and your sinnes haue robbed you of good thinges.

26 For among my people are found wicked persons, that priuily lay snares and waite for men, to take them, and destroy them.

27 And lyke as a net is ful of birdes, so are theyr houses ful of that whiche they haue gotten with falshood and deceipt: Hereof commeth theyr great substaunce & riches.

28 Hereof are they fat and wealthie, and are more mischeuous then any other: they minister not the lawe, they make no ende of the fatherlesse cause, yea and they prosper: yet they iudge not the poore according to equitie. E Esai.1.c.

29 Shoulde I not punishe these thynges, saith the Lorde? shoulde not I be auenged of al suche people as these be? Iere.5.b. and.9.a.

30 Horrible and greeuous thinges are done in the lande.

31 The prophetes teache falsly, & the preachers receiue giftes, and my people hath pleasure therein: what wil come thereof at the last? Osee.7.a. Rom.1.a.

The.vi Chapter.

1. The sinnes for which Hierusalē is afflicted. 10. Vncircumcised eares, 13. couetousnesse, 14. deceipt. 20. The Lord reiecteth the sacrifices of the Iewes. 22. The comming of the Babylonians is prophesied agayne.

1 Come

A 1 COme out of Hierusalem, ye strong
2.Sa.14.a. childzen of Beniamin, blowe vp the
trumpets ye Thecuites, set vp a to-
ken vnto Bethcaran: foz a plague and a
great misery appeareth out fromẏ noꝛth.
2 I wil lyken the daughter Sion to a fayze
and tender woman, and to her shal come
(a)The shep- the (a) shepheardes with theyr flockes.
heardes with their flocks, that is, the princes and captaynes with their armies. 3 Their tentes shal they pitch round about
her, and euery one shal feede in his place.
4 Make battaile against her (shal they say)
Aryse, let vs goe vp whyle it is yet day:
Alas the day goeth away, and the night
shadowes fal downe.
5 Aryse, let vs go vp by nyght, and destroy
her strong holdes.
6 Foz thus hath the Lozde of hostes com-
maunded, Hewe downe her trees, and set
vp bulwarkes agaynst Hierusalem: foz the
tyme is come that this citie must be pouni-
shed, foz in her is al malitiousnesse.
B 7 Lyke as a conduite spowteth out waters,
so she spowteth out her wickednesse: Rob-
bery and vnrighteousnesse is heard in her,
sozowe and woundes are euer there in my
syght.
8 Amende thee (O Hierusalem) lest I with-
dzawe my hart from thee, and make thee
desolate, and thy lande also, that no man
dwel in it.
9 Foz thus sayth the Lozde of hostes, The
residue of Israel shalbe geathered as the
remnant of grapes: and therefoze turne
thyne hande agayne into the basket, lyke
the grape geatherer.
Jere.4.a. and.9.d. Jere.5.c. and.20.b. 10 But vnto whom shal I speake? whom
shal I warne that he may take heede?
Theyr eares are so vncircumcised, that
they may not heare: beholde, they take the
wozde of God but foz a scozne, and haue no
lust thereto.
11 And therefoze I am so ful of thine in-
dignation, O Lozde, that I may suffer no
longer, but shed it out vpon the chyldzen
that are without, and vpon al young men:
yea the man must be taken pzysoner with
the wyfe, and the aged with the creeple.
12 Their houses with their landes & wines
shalbe turned into strangers: foz I wyl
stretch out mine hand vpon the inhabiters
of this lande, sayth the Lozde.
C 13 Foz from the least to the most they hang
al vpon couetousnesse, and from the prophet
vnto the pziest, they goe about falshood and
lyes.
Esai.56.c. Jere.8.b. Ezech.18.b Jere.8.c. 14 And besyde that, they heale the hurt of
my people with sweete woozdes, saying,
Peace, peace: when there is no peace at al.
15 Were they ashamed when they had com-
mitted abomination? Truely nay, they be
past shame, & therefoze they shal fal among
the slaine: and in the houre when I shal vi-
site them, they shalbe bzought downe, saith
the Lozde.
16 Thus saith the Lozd, Go into the stretes,
consyder and make inquisition foz the olde
way, and yf it be the good and ryght
way, then goe therein, that ye may fynde
reast foz your soules: but they say, We wyl
not walke therein.
17 Mozeouer, I wil set watchmen ouer you,
and therefoze take heede vnto the voyce of
the trumpet: but they say, We wyl not take
heede.
18 Heare therfoze ye gentiles, and thou con-
gregation shalt knowe what I haue deui-
sed foz them.
19 Heare thou earth also: Beholde, I wyl Jere.19.a.
cause a plague to come vpon this people, euē
the fruite of theyr owne imaginations, foz
that they haue not ben obedient vnto my
wozds and to my law, but abhozred them.
20 Wherefoze bzyng ye me incense from Esai.1.b.
Saba, & sweete smelling Calamus from Jere.7.c.
farre countreys: (b) your whole burnt of- (b) Cere-
ferynges displease me, and I reioyce not in monies, al-
your sacrifices. though they be Gods or-
dinaunces, pleaseth him not without fayth and pure neſſe of minde.
21 And therefoze thus sayth the Lozde, Be-
holde, I wyl lay stumbling blockes among
this people, and there shal fal at them the
father with the childzen, one neighbour
shal perishe with another.
22 Thus sayth the Lozde, Beholde, there Jere.1.c.
shal come a people from the noꝛth, and a and.5.a.
great people shal aryse from the endes of Abac.1.c.
the earth.
23 With bowes and with dartes shal they D
be weaponed, it is a rough and fierce peo-
ple, and an vnmerciful people: theyr voyce
roareth lyke the sea, they ryde vpon hozses
wel appoynted to the battel agaynst thee,
O daughter Sion.
24 The fame of them haue we hearde, our
armes are feeble, (c) heauinesse and sozow (c) So soone
is come vpon vs, as vpon a woman trauay- as the hypo-
lying with chylde. crites heare tel that gods iudgementes are at hand, theyr hart fayleth and is ful of so-
25 Let no man goe foozth into the feelde, let rowe.
no man come vpon the high streete: foz the
swoozde and feare of the enimie is on euery
syde.
26 Wherefoze gyrd a sackecloth about thee, Amos.8.a.
O thou daughter of my people, syzynckle
thee selfe with ashes: mourne and weepe
bitterly, as vpon thine only beloued sonne,
foz the destroyer shal suddaynly fal vpon
vs.
27 Thee haue I set foz a strong towze (O
thou prophete) and a wel fenced wal among
my people, to seeke out and to trye theyr
wayes.

28 Foz

Psalm.23.a and.53.a. Roma.3.c.

28 For they are al stubberne apostates, and fallen away, walkyng deceitfully, they are cleane brasse and iron, for they hurt and destroy euery man.

29 The bellowes are brent in the fire, the leade is not moulten, the melter melteth in vayne, for the euyll is not taken away from them.

30 Therefore doo they call them noughtye siluer, because the Lord hath cast them out.

The.vii.Chapter.

2. Ieremie is commaunded to shewe vnto the people the woorde of God, whiche trusteth in the outwarde seruice of the temple. 13. The euylles that shal happen to the Iewes for the despisyng of their prophetes: 21. Sacrifices dooth not the Lorde cheefelye requyre of the Iewes, but that they shoulde obey his woorde.

A 1 These are the woordes that God spake vnto Ieremie, saying,

Jerem.17.b and.26.a. 2 Stand vnder the gate of the Lordes house, and crye out these woordes there with a loude voyce, and say, Heare the woorde of the Lorde al ye of Juda that goe in at this dooze to woorshyp the Lorde:

Esai.1.c. Jerem.26.e 3 Thus sayth the Lord of hostes the God of Israel, Amend your wayes and your counsayles, & I wyl let you dwel in this place.

4 Trust not in false lying woords, sayeing, Here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde:

Exod.22.c. Zache.8.c. Levit.29.g. Job.23.a. 5 But rather in deede amende your wayes and counsayles, and iudge right betwixt a man and his neyghbour.

6 Oppresse not the stranger, the fatherlesse, and the wyddowe, shed not innocent blood in this place, cleane not to strange goddes to your owne destruction:

B 7 Then wyll I let you dwel in this place, yea, in the lande that I gaue afozetyme to your fathers for euer.

8 But take heede, ye truste in lyeing tales, that beguyle you, and doo you no good.

9 For when ye haue stollen, murdered, committed adulterie, and periurie, when ye haue offered vnto Baal, folowing strange and vnknowen goddes: shal ye be vnpounished?

1.King.8.g 10 Yet then come ye, and stande before me in this house (whiche hath my name geuen vnto it) and say, Tushe, we are absolued quyte, though we haue donne al these abominations.

11 What, thinke you this house that beareth my name, is a denne of theeues? And yet I see (what you thynke) sayth the Lorde. Esai.59.b.

12 Goe to my place in Silo, whereunto I gaue my name afozetyme, and looke well what I dyd to the same place for the wyckidnesse of my people of Israel. Job.2.b. Matth.21.b Jerem.32. Josue.18.a.

13 And nowe seeyng ye haue donne all these deedes, sayth the Lorde, and I mee self rose vp euer betymes to warne you, & to commune with you, yet would ye not heare me, I called, ye woulde not answere: Jere.26.a. 1.Sam.3. 4.5.6. Prou.1.c. Esai.65.b.

14 Therefore, euen as I haue donne vnto Silo, so wyl I doo to this house that my name is geuen vnto, and that ye put your trust in: yea, vnto the place that I haue geuen to you and your fathers: Luke.21.a. C

15 And I shal thrust you out of my sight, as I haue cast out al your brethren the whole seede of Ephraim. 1. Sa.17.a. Jere.14.b. Ezech.14.c

16 Therefore thou shalt not pray for this people, thou shalt neyther geue thankes nor byd prayer for them: make thou no intercession for them, for in no wyse wyl I heare thee. 1.Joh.5.c.

17 Seest thou not what they doo in the cities of Juda, and in the streetes of Hierusalem? Jere.44.c.

18 The children geather stickes, the fathers kyndle the fyre, the women kneade the dough to bake cakes for the queene of heauen: they powre out drynke offerynges vnto strange gods, to prouoke me vnto wrath.

19 Howbeit, they hurte not me, sayth the Lorde, but rather confounde and shame them selues.

20 And therefore thus saith the Lord God, Beholde, my wrath and indignation shalbe powred out vpon this place, vpon men and cattayle, vpon trees in the feeld, and fruite of the lande: and it shal burne, so that no man may quenche it.

21 Thus sayth the Lorde of hostes the God of Israel, Heape vp your burnt offerynges with your sacrifices, and eate the fleashe. D Esai.1.a.

22 For when I brought your fathers out of Egypt, I spake no woorde vnto them of burnt offerynges and sacrifices: Deut.10.a. Esai.43.a.

23 But this I commaunded them, saying, Hearken and obey my voyce, and I shalbe your God, and ye shalbe my people, so that ye walke in al the wayes whiche I haue commaunded you, that ye may prosper. Exod.19.a.

24 But they were not obedient, they enclyned not their eares thereunto: but went after their owne imaginations, and after the motions of their owne wicked hart, and so turned them selues away, and conuerted not vnto me. Zach.7.a.

25 And this haue they donne from the time that your fathers came out of Egypt, vnto this day: Neuertheless, I sent vnto you al my

my seruantes the prophetes, I rose vp early, and sent you woord.

Ierem.25.a 26 Yet woulde they not hearken nor offer
29.c.&.43.a me theyr eares, but were obstinate, and
woorse then theyr fathers.

27 And thou shalt now speake all these wordes vnto them, but they wyl not heare thee: thou shalt crie vpon them, but they wyl not answere thee.

℣ 28 Therefore shalt thou saye vnto them, This is the people that neyther heareth the voyce of the Lorde theyr God, nor receyueth his correction: faythfulnesse and trueth is cleane rooted out of theyr mouth.

Ezech.5.a. 29 Wherefore cut of thyne heare (O Hierusalem) & caste it away, take vp a complaynt on hygh: for the Lorde hath caste away and forsaken the people that he is displeased withal.

Ierem.32.d 30 For the children of Juda haue done euyl in my syght, sayth the Lorde, they haue set vp theyr abominations in the house that hath my name, and haue defiled it:

Deut.32.c 31 They haue also builded aulters at Thopheth, whiche is in the valley of the chyldren of Hennom, that they might burne
2.Kin.24.c theyr sonnes and daughters in fire: whiche
Psal.106.c I neuer commaunded them, neyther came
Ierem.43.a it euer in my thought.

32 And therfore behold the dayes shal come (saith the Lord) that it shal no more be cal-
Ierem.19.c led Thopheth, or the valley of the children of Hennom, but the valley of slaughter: for in Thopheth they shalbe buryed, because they shal els haue no roome.

Ierem.8.b. 33 Yea, the dead bodyes of this people shal-
and.9.e. be eaten vp of the foules of the ayre, and wylde beastes of the earth, and no man shal fray them away.

Ierem.16.b 34 And as for the voyce of myrth and glad-
and.25.d. nesse of the cities of Juda and Hierusalem,
Ezech.16.b the voyce of the bryde grome & of the bryde, I wyl make them ceasse: for the land shalbe desolate.

The.viii.Chapter.

1. The destruction of the Iewes. 4. The Lorde moueth the people to amendement, recknyng vp their sinnes. 20. He reprehendeth the lyeing doctrine of the prophetes and priestes.

℣ 1 AT the same tyme, sayth the Lorde, the bones of the kyngs of Juda, the bones of his princes, the bones of the preachers and prophetes, yea, and the bones of the Citizens of Hierusalem, shalbe brought out of theyr graues,

Deut.4.d. 2 And layd against the Sunne, the Moone, and al the heauenly host, whom they loued, whom they serued, whom they ranne after, Luke.24.c. whom they sought and woorshypped: they shall neyther be geathered togeather nor buryed, but shal lye as dung vpon ỹ earth.

3 And all they that remayne of this wicked generation, shal desire rather to dye then to lyue, whereseuer they remayne, and wheras I scatter them, saith the Lord of hostes.

4 Thus shalt thou say vnto thē also, Thus sayth the Lord, Do menne fal, so that they aryse not vp agayne? or if Israel repent, wyl not God turne agayne to them?

5 Wherefore then is this people of Hierusalem gone so farre backe, that they turne not agayne? They are euer the longer the more obstinate, and wyll not be conuerted.

6 For I haue looked and considered, but there is no man that speaketh a good word, there is no man that taketh repentance for his sinne, that wil so much say, What haue I donne? but euerye man turneth to his owne course, lyke a fierce horse headlong to the batayle.

7 The Storke in the ayre knoweth his ap- ℣
poynted tyme, the Turtle Doue, ỹ Swal- Esai.1.a.
lowe, and the Crane, consyder the tyme of theyr trauaile: but my people wil not know the time of the pounishment of the Lorde.

8 Howe dare ye say then, We are wyse, we haue the lawe of the lord among vs? Truely in vaine hath he prepared his penne, and vaynely haue the wryters wrytten it.

9 Therefore shall the wyse be confounded, Deut.54.a.
they shalbe afrayde and taken: for loe, they Psalm.19.a
haue cast out the woorde of the Lord, what wysedome can then be among them?

10 Wherfore I wyl geue theyr wyues vnto aliantes, and their feeldes to destroyers: For from the lowest vnto the hyghest they Ezech.6.a.
folowe filthy lucre, and from the prophete vnto the priest deale al with lyes.

11 Neuertheless, they heale the hurt of my Esai.56.c.
people very slenderly, saying, Peace, peace: Ierem.6.b.
where there is no peace at al. Ezech.13.d.

12 Fye for shame, howe abominable things do they, & yet they be not ashamed, yea, they Ierem.7.d.
knowe of no shame: Wherefore in the tyme of theyr visitation they shal fall among the dead bodyes, and be ouerthrowen, saith the Lorde.

13 Moreouer, I wyll consume them in deede (sayth the Lorde) so that there shal not be one grape vppon the vyne, neyther one fygge vppon the fygge tree, and the leaues shalbe pluckt of, & the thyng that I haue geuen them, shalbe taken from them.

14 Why prolong we the tyme, let vs geather ℭ
our selues togeather, & goe into the strong citie, there shal we be in rest: for the Lorde our God hath put vs to scilence, and geuen

vs

vs water myxt with gal to drinke, because we haue sinned against hym.

Ierr.14.b. 15 We looked for peace, and we fare not the better, we wayted for the tyme of health, and loe, here is nothyng but trouble.

16 The noyse of his horses is hearde from Dan, the whole lande is afrayde at the neighing of his strong horses: for they are come in, and haue deuored the land with al that is in it, the cities, and those that dwel therein.

Leuit.26.b. 17 Moreouer, I wyl sende cockatrices and serpentes among you (whiche wyl not be charmed) and they shal byte you, sayth the Lorde.

18 I would haue had comforte against sorowe: but sorowe is come vpon me, and heauinesse vexeth my hart.

19 For loe, the voyce of the crying of my people is hearde (for feare of them that come) from a farre countrey: Is not the Lord in Sion? Is not her king in her? Wherefore then haue they greeued me (that the Lorde say) with their images, and foolishe strange fashions of a forraigne god?

20 The harnest is gone, the sommer hath an ende, and we are not helped.

21 I am soare vexed because of the hurte of my people, I am heauie and abashed:

22 Is there not triacle at Gilead? Is there no Phisition there? why then is not the health of my people recouered?

The.ix. Chapter.

1. The complaynt and bewaylyng of the prophete, 3. the malice of the people. 24. In the knowledge of God ought we only to reioyce. 26. The vncircumcision of the hart.

¶ 1 Esai.22.a. O Who wyl geue my head water ynough, and a wel of teares for myne eyes, that I may weepe night and day for the slaughter of my people?

2 Would God that I had a cottage somewhere farre from folke, that I might leaue my people and go from them, for they be al adulterers and a shrynkyng sort.

3 They bende their tongues lyke bowes to shoote out lyes, they waxe strong vppon earth: As for the trueth, they may nothing away withal in the worlde, for they goe from one wickednesse to another, and wyl not knowe me, sayth the Lorde.

Ierr.12.b. 4 Mat.10.c. Mich.7.a. Yea, one must keepe him selfe from another, no man may safely trust his owne brother: for one brother vndermineth another, one neighbour beguileth another.

Psal.28.a. 5 Yea one dissembleth with another, and they deale with no trueth: They haue practised their tongues to lye, and taken great paynes to do mischeefe.

6 Thou sittest in the middes of a deceiptful people, which for very dissembling falshood wyl not knowe me, sayth the Lord.

7 Therefore thus sayth the Lord of hostes, Beholde, I wil melt them, and trye them: for what shoulde I els do to my people? B

8 Their tongues are lyke sharpe arrowes to speake deceipt: with their mouth they speake peaceably to their neighbour, but priuily they lay wayte for him. Pro.18.a. Psal.18.a.

9 Shoulde I not punishe them for these thinges, saith the Lord? or shoulde I not be auenged of any suche people as this? Ierr.5.b.

10 Vpon the mountaynes wyl I take vp a lamentation, and a sorowful crye, and a mourning vpon the fayre places of the wilnernesse: namely, howe they are so brent vp, that no man goeth there anye more, yea, a man shal not heare one beast crye there: birdes and cattel are al gone from thence.

11 Psal. 79.a. Mich.3.c. I wyl make Hierusalem also an heape of stones, and a denne of venemous wormes: & I wil make the cities of Iuda so waste, that no man shal dwel therein.

12 What man is so wise as to vnderstande this? or to whom hath the Lorde spoken by mouth, that he may shewe this, and say, O thou lande, why perishest thou so? wherfore art thou so brent vp, and like a wildernesse that no man goeth through?

13 Yea the Lorde him selfe tolde the same vnto them that forsooke his lawe, and kept not the thing that he gaue them in commaundement, neyther liued thereafter:

14 C Deut. 29.a. Iosu.24.c. But folowed the wickednesse of their owne hartes, and serued strange gods, as their forefathers taught them.

15 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I wyl feede this people with wormewood, and geue them gal to drynke.

16 Deut.22.b. Ierr.23.c. Deut.20.c. I wyl scatter them also among the heathen, whom neyther they, nor their fathers haue knowen: and I wyl sende a swoorde among them to persecute them, vntyl I bryng them to nought.

17 Moreouer, thus sayth the Lorde of hostes, Beware of the vengeance that hangeth ouer you, & cal for mourning wyues, and sende for wise women, that they come shortly,

18 And syng a mourning song of vs, that the teares may fal out of our eyes, and that our eye liddes may gushe out of water.

19 For there is a lamentable noyse heard of Sion: O howe are we so sore destroyed: O howe are we so pitiously confounded: We must

must forsake our owne natural countrey, and we are shut out of our owne lodgings.

20 Yet heare the worde of the Lorde (O ye women) & let your eares regarde the wordes of his mouth: that ye may learne your daughters to mourne, and that euery one may teache her neighbour to make lamentation.

D 21 (Namely thus) Death is climing vp in at our wyndowes, he is come into our houses, to destroy the chylde before the doore, and the young man in the streete.

Iere.7.d. and.8.d. 22 But tel thou playnely, thus sayth the Lorde, The dead bodyes of men shal lye vpon the grounde as the doung vpon the feelde, and as the handful after the mower, and there shalbe no man to take them vp.

Esai.55.c. 1.Cor.1.d. 2.Cor.11.a. 23 Thus sayth the Lorde, Let not the wise man reioyce in his wisdome, nor the strong man in his strength, neither the riche man in his ryches.

Mat.9.d. and.12.a. Osee.6.b. 24 But who so wyl reioyce, let hym reioyce in this, that he vnderstandeth and knoweth me, that I am the Lord which do mercy, equitie, and ryghteousnesse vpon the earth: therefore haue I pleasure in suche thinges, sayth the Lorde.

25 Beholde, the tyme commeth (sayth the Lord) that I wil visite al them whose forskinne is vncircumcised, & the circumcised,

Iere.25.e. Iere.4.b. and.6.b. Rom.2.c. 26 The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites that dwel in ỹ wildernesse: for al the gentiles are al vncircumcised in the fleashe, but al the house of Israel are vncircumcised in the hart.

The .x. Chapter.

2. The constellations of the starres are not to be feared. 5. Of the weakenesse of idols, & of the power of God. 21. Of euyl curates.

A 1 HEare the woorde of the Lorde that he speaketh vnto thee, O thou house of Israel.

Esai. 47.b. 2 Thus sayth the Lorde, Ye shal not learne after the maner of the heathen, and ye shal not be afrayde for the tokens of heauen: for the heathen are afrayde of suche.

Esai. 44.b. 3 Yea al the customes and lawes of the gentiles are nothing but vanitie: They hewe downe a tree in the wood with the handes of the workeman, and fashion it with the axe.

4 They couer it ouer with golde or siluer, they fasten it with nayles and hammers, that it moue not.

5 It standeth as styffe as the Palme tree, it can neyther speake, nor goe one foote, but must be borne: Be not ye afrayde of suche, for they can do neyther good nor euyl.

Barue. 6.c. 2.Kin. 17.g Apoc. 15.a. B 6 But there is none lyke vnto thee, O lord, and great is the name of thy power.

7 Who would not feare thee, O kyng of the gentiles? for thyne is the dominion: for among al the wise men of the gentiles, and in al their kyngomes, there is none that may be lykened vnto thee.

8 They are altogether brutishe and vnwise in this one thyng: (a) wood is the teaching of vanitie.

(a) By wood is meant al kind of matter whereof images are wont to be made, which althongh they be garnished with golde & syluer, and clothed in purple and silke, & set vp (as some man say) to be lay mens bokes, yet teache they nothing saith the prophete, but vanitie.

9 Siluer is brought out of Tharsis, & beaten to plates, & golde from Ophir, a worke that is made with the hande of the craftes man, and they are clothed with yelow silke and scarlet: al these are the worke of cunnyng men.

10 But the Lord is a true God, a liuing God, and an euerlastyng kyng: yf he be wroth, the earth shaketh, al the gentiles may not abyde his indignation.

11 (As for their gods) thus shal you say to them, They are no goddes that made neyther heauen nor earth, therefore shal they perishe from the earth, and from al thyngs vnder heauen.

12 But (as for our God) he made the earth with his power, and with his wysdome doth he order the whole compasse of the worlde, with his discretion hath he spread out the heauens.

Psal.13.a. 13 At his voyce the waters geathered together in the ayre, he draweth vp ỹ cloudes from the vttermost partes of the earth, he turneth lyghtnyng to rayne, and bryngeth forth the windes out of their treasures.

C 14 His wysdome maketh al men fooles, and confounded be casters of images: for that they cast is but a vayne thing, and hath no lyfe.

Esai.1.d. and.44.b. Iere.6.c. 15 The vayne craftesmen with their workes that they in their vanitie haue made, shal perishe one with another in time of visitation.

16 Nevertheless, Iacobs portion is none such: but it is he that hath made al things, and Israel is the rod of his inheritance: the Lord of hostes is his name.

17 Geather vp thy wares out of the lande, thou that art in the strong place.

18 For thus sayth the Lorde, Beholde, I wyl nowe throwe as with a stone slyng the inhabiters of this lande at this once, and I wyl bryng trouble vpon them, that they shal proue true the wordes that I haue spoken by the prophetes.

19 Alas howe am I hurte? alas howe payneful are my scourges vnto me? for I consyder this sorowe by mee selfe, and I must suffer it.

20 My

20 My tabernacle is destroyed, and al my cordes are broken, my chyldren are gonne fro me, and can no where be founde: Nowe haue I none to spreade out my tent, nor to set vp my hanginges.

D 21 (b) For the heardmen are become foolish, and they haue not sought the Lord: therfore haue they dealt vnwisely with their cattel, and al are scattered abroade.

(b) The kynges, the rulers, the prophetes, & the priestes are blynd, & so destroyeth the flocke.

22 Beholde, the noyse is harde at hand, and great sedition out of the north, to make the cities of Iuda a wylderneſſe, & a dwelling place for dragons.

Prou.20.b. 23 Nowe I knowe (O Lorde) that it is not in mans power to order his owne wayes, or to rule his owne steppes and goynges.

Psal.6.a Esai.64.b Psal.79.a Eccle.37.a 24 Therefore chasten thou me, O Lorde, but with fauour, and not in thy wrath, lest thou bryng me vtterly to nought.

25 Powre out thyne indignation vpon the Gentiles that know thee not, and vpon the people that cal not vpon thy name, and that because they haue consumed, deuoured, and destroyed Iacob, and haue made his habitation waste.

Ierc.30.c and.50.b

The.xi.Chapter.

I. A curse to them that obey not the woorde of Gods promise. 10. The people of Iuda folowyng the steppes of their fathers, woorshippeth strange Gods. 15. The Lorde sayth that he wyl not heare the Iewes, and forbyddeth also Ieremie to pray for them.

A 1 THis is a sermon whiche the Lord commaunded Ieremie for to preache, sayeing,

2 Heare the wordes of this couenant, and speake vnto the menne of Iuda, and to al them that dwel at Hierusalem,

Deut.27. and.28.b Galat.3.b 3 And say vnto them, Thus sayth the Lord God of Israel, Cursed be euery one that is not obedient vnto the woordes of this couenant,

4 Whiche I commaunded vnto your fathers, what time as I brought them out of Egypt from the iron furnace, sayeing, Be obedient vnto my voyce, and doo accordyng to al that I commaunde you, so shal ye be my people, and I wyl be your God:

Exod.19.a

Gen.15.c 26.a.& 27.c 5 And wyl keepe my promise that I haue swoorne vnto your fathers, (namely) that I woulde geue them a lande whiche floweth with mylke and hony, as ye see it is comme to passe vnto this day. Then answeared I and sayde, Amen: let it be euen so Lorde as thou sayest.

6 Then the Lorde sayde vnto me agayne, Preache this in the cities of Iuda, & round about Hierusalem, & say, Heare the woordes of this couenant, and keepe them.

7 For I haue diligently exhorted your fathers, euer since the tyme that I brought them out of the lande of Egypt vnto this day, I gaue them warnyng be tymes, sayeing, Hearken vnto my voyce. B

8 Neuertheleſſe they woulde not obey me, nor encline their eares vnto me: but folowed the wicked imaginations of their owne hartes, and therefore I haue brought vpon them al the woordes of this couenant that I gaue them to keepe, whiche they (notwithstandyng) haue not kept. Iere.13.b

9 And the Lorde sayd vnto me, It is found out that whole Israel and al these cities of Hierusalem are gonne backe.

10 They haue turned them selues to the blasphemies of their forefathers, whiche had no lust to heare my woordes: Euen likewyse haue these also folowed strange gods, and woorshipped them: The house of Israel & Iuda haue broken my couenant which I made with their fathers.

11 Therefore thus sayth the Lord, Behold, I wyl sende a plague vpon them, which they shal not be able to escape: and they shal cry vnto me, and I wyl not heare them.

Zach.7.b Deut.35.c 12 Then shal the townes of Iuda, and the citizens of Hierusalem goe and cal vpon their gods vnto whom they made their oblations: but they shal not be able to helpe them in tyme of their trouble.

Iere.2.b 13 For as many cities as thou hast, O Iuda, so many gods hast thou had also: and locke how many streetes there be in thee (O Hierusalem) so many shameful aulters haue ye set vp, aulters (I say) to offer vpon them vnto Baal.

C 14 Therefore pray not thou for this people, byd neither praise nor prayer for them: for though they crye vnto me in their trouble, yet wyl I not heare them. Iere.7.b and.15.a

15 What part hath my beloued in my house, seing he hath wrought abomination, seruing many Gods? The holy fleashe offerynges in the temple are gonne from thee (O Iuda) and thou when thou hast donne euyl, makest thy boast of it. Agge.2.b

16 The Lord called thee a greene olive tree, a faire one, a fruiteful one, a goodly one: but with great clamour hath the enimie set fire vpon it, and the branches of it are destroyed. Iere.17.b Mat.7.b Rom.11.c

17 For the Lord of hostes that planted thee, hath deuised a plague for thee (O thou house of Israel and Iuda) for the euyl that ye haue donne to prouoke hym to wrath, in that ye dyd seruice to Baal.

18 This (O Lorde) haue I learned of the, and vnderstand it: for thou hast shewed me

their imaginations.

Eſai.53.b 19 But I am as a meeke lambe, an oxe that is caryed away to be ſlayne, not knowyng that they had deuiſed ſuch a coũſel agaynſt me (ſayeing) We wyl deſtroy his meate
Iere.18.b with wood, and dryue hym out of the lande of the lyuyng, that his name ſhal neuer be thought vpon.

Iere.20.a and.17.b 20 Therefore I wyl beſeeche thee now (O Lord of hoſtes) thou ryghteous iudge, thou that tryeſt the reynes and the hartes, let me ſee thee auenged of thẽ: for vnto thee haue I committed my cauſe.

D 21 The Lorde therefore ſpake thus of the
Eſai.30.d citizens of Anathoth that ſought to ſlay
Amos.7.d me, ſayeing, Preache not vnto vs in the name of the Lorde, or els thou ſhalt dye of our handes:

22 Thus (I ſay) ſpake the Lorde of hoſtes, Beholde I wyl viſite you, your young men ſhal periſhe with the ſwoorde, your ſonnes and your daughters ſhal vtterly die of hunger,

23 So that none ſhal remayne: for vpon the citizens of Anathoth wil I bryng a plague, euen the yeere of their viſitation.

The.xii.Chapter.

1. The prophete marueyleth greatly at the proſperitie of the wicked, although he confeſſe God to be ryghteous. 7. The Iewes are forſaken of the Lord. 10. He ſpeaketh agaynſt curates and preachers that ſeduce the people. 14. The Lorde threatneth deſtruction vnto the nations that bordered vpon Iurie, which troubled and vexed it.

A 1 O Lorde thou art more ryghteous then that I ſhoulde diſpute with thee: neuertheleſſe let me talke with thee in
Iob.21.a thinges reaſonable. How happeneth it that
Abac.1.b the way of the vngodly is ſo proſperous:
Pſal.73.a and that it goeth ſo wel with them whiche without any ſhame offende and liue in wickedneſſe?

2 Thou planteſt them, they take roote, they growe, and bryng foorth fruite: they boaſt muche of thee, yet art thou farre from their
(a) By the reynes he meaneth the inwarde affections and ſecrecie of the mynde. (a) reynes.

3 But thou Lord to whom I am wel knowen, thou that haſt ſeene & proued my hart, take them away, lyke as a flocke is caryed to the ſlaughter houſe, and appoynt them for the day of ſlaughter.

Iere.14.a 4 Howe long ſhal the lande mourne, and al the hearbes of the feelde periſh for the wickednes of them that dwel therein? The cattel, & the birdes are gonne, yet ſay they, Tuſhe, God wyl not deſtroy vs vtterly.

Deut.19.c Iere.5.b and.23.c Sopho.1.e 5 Seeyng thou art weery in runnyng with the footemen, howe wylt thou then runne with horſes? In a peaceable ſure land thou mayeſt be ſafe: but howe wylt thou doo in the furious pryde of Iordane?

6 For thy brethren and thy kynrede haue altogeather diſpiſed thee, and cryed out vpon thee altogeather: Beleeue them not, Iere.9.a though they ſpeake fayre woordes to thee.

B 7 As for me (I ſay) I haue forſaken myne owne dwellyng place, and left myne heritage: I haue geuen that my ſoule (b) loued ſo wel into the hande of her enimies.

(b) He meaneth the citie with the temple and the people whom he loued intyrely.

8 Myne heritage is become vnto me as a lion in the wood: it cryed out vpon me, therefore haue I forſaken it.

9 Is not myne heritage vnto me as a ſpeckled birde? are not the birdes rounde about agaynſt her? Comme and geather ye togeather al the beaſtes of the feeld, comme, that ye may eate it vp.

10 Diuers heardmen haue broken downe my Eſai.56.c vineyarde, and troden vpon my portion: of Eſai.5.a my pleaſant portion they haue made a wilderneſſe and deſart.

11 They haue layde it waſte, and nowe that it is waſt it ſigheth vnto me: yea the whole land lyeth waſte, and no man regardeth it.

12 The deſtroyers comme ouer the borders in the deſart euery way: for ỹ ſwoorde of the Lord doth conſume from the one end of the lande to the other, and no fleaſhe hath reſt.

13 They haue ſowen wheate, and reaped thornes, " they haue taken heritage in poſ- " Somme reade, They were ſycke and had no profite.
ſeſſion, but it dooth them no good: & they were aſhamed of your fruites, becauſe of the great wrath of the Lorde.

C 14 Thus ſayth the Lorde vpon al my euyl neyghbours that lay hande on myne heritage whiche I haue poſſeſſed, euen my people of Iſrael, Beholde, I wyl plucke them (namely Iſrael) out of their lande, and put out the houſe of Iuda from among them.

15 And whẽ I haue rooted them out, I wil Deut.4.c be at one with them agayne, and I wyl and.30.a haue mercy vpon them, and bryng them a- Eſai.53.b gayne euery man to his owne heritage, and 1.Eſd.1.a into his lande.

16 And if they (namely that trouble my people) wyl learne the wayes of them to ſweare by my name, The Lorde lyueth, lyke as they learned my people to ſweare by Baal: then ſhal they be buylt among my people.

17 But yf they wyl not obey, then wyl I Mat.22.b roote out the ſame folke, and deſtroy them, ſayth the Lorde.

The.xiii.Chapter.

1. The deſtruction of the Iewes is prefigured, and their ſparſing abroade. 11. Why Iſrael was receiued to be the people of god, and why they were forſaken.

1 Thus

A 1 THus sayth the Lorde vnto me, Goe thy way, and geat thee a linnen girdle, and girde it about thy loines, let it not be wet.

2 Then I got me a girdle, according to the commaundement of the Lorde, and put it about my loynes.

3 After this, the seconde time the Lorde spake vnto me againe,

4 Take the girdle that thou hast prepared, and put about thee, and geat thee vp, and goe vnto Euphrates, and hide it there in a hole of the rocke.

5 So went I, and hyd it at Euphrates, as the Lorde commaunded me.

6 And it happened long after this, that the Lorde spake vnto me, Vp, and geat thee to Euphrates, & fetch the girdle from thence, whiche I commaunded thee to hide there.

7 Then went I to Euphrates, and digged vp, & tooke the girdle from the place where I had hyd it: and beholde, the girdle was corrupt, so that it was profytable for nothyng.

8 Then saide the Lorde vnto me,

B 9 Thus sayth the Lorde, Euen so wyl I corrupt the pride of Juda, and the hygh minde of Hierusalem.

Iere.7.c. 11.b.& 18.c. and.19.c. 10 This people is a wicked people, they wil not heare my woorde, they folowe the wicked imaginations of their owne hart, and hang vpon strange goddes, them they serue and woorship, and therefore they shalbe as this girdle that serueth for nothyng.

11 For as straightly as a girdle lyeth vppon a mans loynes, so strayghtly dyd I bynde the whole house of Israel, and the whole house of Juda vnto me, saith the Lord: that they might be my people, that they myght haue a glorious name, that they myght be in honour: but they would not obey me.

Deut.4.c. and.26.d. Iere.30.d. 12 Therfore lay this riddle before them, and say, Thus sayth the Lorde God of Israel, Euery pot shalbe fylled with wine. And they shal say vnto thee, Thinkest thou we know not that euery pot shalbe fylled with wine?

13 Then shalt thou say vnto them, Thus sayth the Lorde, Beholde, I shal fyll al the inhabitours of this lande with drunkennesse, the kinges that syt vppon Dauids stoole, the priestes and prophetes, with al that dwel at Hierusalem.

C 14 And I wyl set them one agaynst another, yea the fathers against the sonnes, sayth the Lorde, I wyl not pardon them, I wyl not spare them, nor haue pitie vpon them: but destroy them.

15 Heare, geue eare, take not disdayne at it: for it is the Lord him selfe that speaketh.

16 Honour the Lorde your God or he take his light from you, and or euer your feete stumble in darknesse at the hil: lest when you looke for the lyght, he turne it into the shadowe and darknesse of death.

17 But yf ye wil not heare me that geue you secrete warning, I wyl mourne from my whole hart for your stubbernesse: Piteously wyl I weepe, and the teares shal gushe out of mine eyes, for the lordes flocke shalbe caryed away captiue. Iere.31.c. Lamen.1.a.

18 Tel the king and the queene, Humble your selues, syt you downe lowe, for your dignitie shalbe throwen downe, and the crowne of your glory shal fal from your head.

19 The cities towarde the south shalbe shut vp, and no man shal open them: al Juda shalbe caryed away captiue, so that none shal remayne.

20 Lyft vp your eyes, and beholde them that come from the north: where is the flocke, (O thou lande) that was geuen thee? and where are thy fatte and rythe sheepe? Iere.19.a. Esai.13.b.

21 To whom wylt thou make thy mone when the enimie shal come vpon thee? for thou hast taught them thee selfe, and made them maisters ouer thee: Shal not sorowe come vpon thee as on a woman trauayling with childe?

D 22 And yf thou wouldest then say in thyne hart, Wherefore come these thinges vppon me? Euen for the multitude of thy blasphemies shal thy hynder partes and thy feete be discouered. Iere.15.b.

23 May a man of Inde change his skinne, and the cat of the mountayne her spottes? so, may ye that be exercised in euyl, doo good?

24 Therefore wil I scatter them like as the stubble that is taken away with the south winde.

25 This shalbe your portion, and the portion of your measure wherewith ye shalbe rewarded of me, sayth the Lorde, because ye haue forgotten me, and put your trust in deceiptful thinges.

26 Therefore shal I turne thy clothes ouer thy head, and discouer thy shame. Ozee. 2.b.

27 Thy adulteries, thy neyghynges, thy shameful whoredome on the hilles in the feeldes, & thy abominations haue I seene: Wo be vnto thee (O Hierusalem) wylt thou neuer be cleansed any more? or when shal that be?

The.xiiii.Chapter.

Of the dearth that shoulde comme in Iurie. 7. The prayer of the people askyng mercie of the Lorde. 10. The vnfaythful people

are not heard. 12. Of prayer, faſtyng, and of falſe prophetes that ſeduce the people.

A 1 THe woorde of the Lorde ſhewed vnto Jeremie concerning the dearth of the fruites.

2 Juda hath mourned, his gates are deſolate, they are brought to heauineſſe, euen vnto the grounde, and the crie of Hieruſalem goeth vp.

3 The lordes ſent their ſeruantes to fetche water, and when they came to the welles, they did fynde no water, but caryed their veſſels home emptie: they be aſhamed and confounded, and couer their heades.

Jere.23.b. 4 For the grounde is dryed, becauſe there commeth no rayne vppon it: the plowmen alſo be aſhamed and couer their heades.

5 The Hinde alſo forſoke the young fawne that he brought forth in the feelde, becauſe there was no graſſe.

6 The wilde aſſes did ſtande in the hygh places, & drewe in their winde like the dragons, their eies did faile for want of graſſe.

7 Doubtleſſe, our owne wickedneſſe dooth
B reworde vs: but Lorde doo thou accordyng to thy name, though our tranſgreſſion and ſinnes be many, and againſt thee haue we ſinned

8 For thou art the comfort and helpe of Iſ-
Eſai.49.b. rael in the time of trouble: Why wylt
Jere.16.c. thou be as a ſtranger in the lande, and as
and.17.c. one that goeth his iourney, & commeth in only to remayne for a night?

9 Why wylt thou make thee ſelfe a coward, and as it were a giaunt, that yet may not helpe? But thou, O Lorde, art in the middeſt of vs, and thy name is called vpon of vs, forſake vs not.

10 Thus hath ỹ Lord ſaide vnto his people, Seeing they haue had ſuche a luſt to wander abroade, and haue not refrained theyr feete: therefore the Lorde hath no pleaſure in them, but he wyl nowe bring agayne to remembrance al their mildeedes, and puniſhe al their ſinnes.

11 Yea euen thus ſaide the Lorde vnto me,
Jere.7.d. Thou ſhalt not pray to doo this people good.

12 For though they faſt, I wil not heare their prayers, and though they offer burnt offeringes and ſacrifyces, yet wyl not I accept them: for I wyl deſtroy them with the ſwoorde, hunger, and peſtilence.

13 Then anſweared I, O Lorde God, the prophetes ſay vnto them, Tuſhe, ye ſhall neede to feare no ſwoorde, and no hunger
Jere.5.d. ſhal comme vppon you: but the Lorde ſhal
Sopho.1.c. geue you ſure reſt in this place.
Jere.12.a. 14 And the Lorde ſaide vnto me, The pro-
and.23.c. phetes preache lyes in my name, whereas I haue not ſent them, neither gaue I them any charge, neither did I ſpeake vnto them: yet they preache vnto you falſe viſions, charming, vanitie, and deceiptfulneſſe of their owne hart. C

Jere. 23.d.

15 Therefore thus ſaith the Lorde, As for thoſe prophetes that preache in my name, whom I neuertheleſſe haue not ſent, and that ſay, Tuſhe, there ſhal no ſwoorde nor hunger be in this lande: with ſwoorde and Zach.13.a. with hunger ſhal thoſe prophetes perithe.

16 And the people to whom they preache, ſhalbe caſt out of Hieruſalem, dye of hunger, and be ſlaine with the ſwoorde, & there ſhalbe no man to burie them, both they, and their wiues, their ſonnes, and their Jere.16.a. daughters: for thus wyl I poure their wickedneſſe vpon them.

17 This ſhalt thou ſay alſo vnto them, Mine eyes ſhal weepe without ceaſſing day and night: for my people ſhalbe deſtroyed with Lamen.1.d. great harme, and ſhal perithe with a great and.2.c. plague.

18 For yf I goe into the feelde, loe, it lyeth al ful of ſlaine men: If I come into the citie, loe, they be al famiſhed of hunger: yea their prophetes alſo and prieſtes ſhalbe led into an vnknowen lande.

19 Haſt thou then vtterly forſaken Juda? Doeſt thou ſo abhorre Sion? Wherefore haſt thou ſo plagued vs, that we can be healed no more? We looked for peace, and there commeth no good, for the time of Jere.8.c. health, and loe here is nothing but trouble.

20 We knowledge (O Lorde) al our miſdeedes, and the ſinnes of our fathers: for we haue offended thee.

21 Caſt vs not of (O Lorde) for thy names ſake, forgeat not thy louing kindneſſe, D
onerthrowe not the (a) throne of thyne honour, breake not the couenant that thou haſt made with vs.

22 Are there any among the goddes of the gentiles that ſende raine, or geue the ſhewers from heauen? Art not thou thee ſelfe our Lorde God? we wyl truſt in thee, for thou doeſt al theſe thinges.

(a) The temple at Hieruſalem is called the ſeate of Gods honor, becauſe he had appoynted that place where in ſpecially to be honoured, & there to ſhewe the tokens of his honourable preſence.

The. xv. Chapter.

1. The Lorde wyl not heare Moſes and Samuel yf they pray for the people, but wyll wrappe them in many miſeries. 6. The cauſe of ſuche great miſeries.

1 THus ſpake the Lord vnto me, Though A
Moſes and Samuel ſtoode before me, yet haue I no hart to this people, driue them away, that they may goe out of my ſight.

2 And

2 And yf they say vnto thee, Whyther shal we goe? then tel them, the Lord geueth you this answeare, Somme vnto death, somme to the swoorde, somme to hunger, somme into captiuitie.

Ezech.5.c

3 For I wyl bryng foure plagues vpon thē, sayth the Lord, The swoord shal slay them, the dogges shal teare them in peeces, the foules of the ayre and beastes of the earth shal eate them vp, and destroy them.

Iere.16.a

4 I wyl scatter them about also in al kyngdomes and landes to be plagued, because of Manasses the sonne of Ezekia kyng of Iuda, for the thynges that he did in Hierusalem.

2.king.21.a

5 Who shal then haue pitie vpon thee, O Hierusalem? who shalbe sorie for thee? Or who shal make intercessiō to obteyne peace for thee?

6 Seeyng thou gockst from me, and turnest backwarde, sayth the Lorde, therfore I did stretche out myne hande agaynst thee to destroy thee, & I haue ben sory for thee so long that I am weery.

7 I haue scattered them abroade with the fanne of euery syde of the land, I haue wasted my people and destroyed them, yet they haue had no lust to turne from their owne wayes.

Iere.7.c

8 I haue made their wydowes mo in number then the sandes of the sea, vpon the mothers of their chyldren dyd I bryng a destroyer in the noone day: sodaynly and vnawares dyd I sende a feare vpon their cities.

1.Thess.5.c

9 She that hath borne seuen chyldren, hath none, her hart is ful of sorowe: the sunne dooth fayle her in the cleare day, she is confounded and fainty for very heauynesse: As for those that remayne, I wyl deliuer them vnto the swoord before their enimies, sayth the Lorde.

Amos.8.d

10 O mother, alas that thou euer dyddest beare me, a brawler & rebuker of the whole lande: though I neuer lent nor receiued vpon vsurie, yet al menne speake euyl vpon me.

Iere.20.d

11 And the Lord answeared me, Veryly thy (a) remnant shal haue wealth: Comme not I to thee when thou art in trouble, & helpe thee when thyne enimie oppresseth thee?

(a) By the remnant is meant the timestoward the last ende of his lyfe, when God caused Nabuzaradan to shewe fauour vnto Ieremie. Iere.40.

12 Dooth one iron hurt another? or one metal that commeth from the north another?

13 As for thy ryches and treasure, I wyl geue them out into a pray: not for money, but because of al thy sinnes that thou hast donne in al thy coastes.

14 And I wyl bryng thee with thyne enimies into a land that thou knowest not: for the fyre that is kindled in myne indignation shal burne you vp.

Deut.32.c.

15 O Lorde thou knowest, therfore remember me, and visite me, reuenge me of my persecutours, take me not from this lyfe in the time of thy anger: thou knowest that for thy sake I suffer rebuke. C

16 When I had found thy woordes I dyd eate them vp greedyly, they haue made my hart ioyful and glad: for thy name was (b) called vpon me, O Lorde God of hoastes.

Psal.19. Ezech.3.a (b) I am called thy prophete.

17 I dwel not among the scorners, neither is my delyght therein: but I dwel alone because of thy hande, for thou hast filled me with bitternesse.

18 Shal heauinesse endure for euer? Are my plagues then so great that they may neuer be healed? Wylt thou be as one that is false, and as a water that falleth, and can not continue?

19 Upon these woordes, thus sayd the Lord vnto me, If thou wylt turne agayne, I shal set thee in my seruice, and if thou wylt take out the thynges that is pretious from the vyle, thou shalt be euen as myne owne mouth: they shal conuert vnto thee, but turne not thou vnto them.

Iere.21.a

20 And so shal I make thee a strong brasen wal agaynst this people, they shal fyght agaynst thee, but they shal not preuayle: for I mee selfe wyl be with thee, to helpe thee and deliuer thee, sayth the Lorde.

Iere.1.c

21 And I wyl ryd thee out of the handes of the wicked, and deliuer thee out of the handes of tyrantes.

The.xvi.Chapter.

1. He prophecieth the miserie of the Iewes. 2. He sheweth that the worshippyng of images and the contempt of Gods lawe, is cause of their miserie. 13. He prophecieth the captiuitie of Babylon, and their deliuerance from thence agayne. 19. The callyng of the Gentiles.

1 THus sayde the Lorde vnto me, A

2 Thou shalt take thee no wyfe, nor begeat chyldren in this place.

3 For of the chyldren that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this lande, thus saith the Lord,

4 They shal dye an horrible death, no man shal weepe for them, nor burie them, but they shal lye as doung vpon the earth: they shal perysshe through the swoorde and hunger, and their bodyes shalbe meate for the fowles of the ayre, and beastes of the earth.

Leuit.10.c Iere.14.d

5 For thus saith the Lorde, Goe not thou into the house of mournyng, nor comme to

Psal.29.a Iere.15.a

mourne and weepe for them: for I haue taken my peace from this people, sayth the Lorde, yea my fauour and my mercies.

6 And in this lande shal they dye olde and young, and shal not be buryed: no man shal beweepe them, no man shal clippe or shaue him selfe for them.

℣ 7 They shal not wring their hands in mourning wyse on their dead one to comfort another: one shal not offer another the cup of consolation to forgeat their heauinesse for their father and mother.

1.Cor.15.b 8 Thou shalt not goe into their feast house, to sit downe to eate or drinke with them:

9 For thus sayth the Lord of hostes the god of Israel, Behold, I shal take away out of this place the voyce of myrth and gladnes, the voyce of the bridegrome and of the bryde, yea and that in your dayes, that ye may see it.

Jere.7.d and.25.b

10 Nowe when thou shewest this people al these woordes, and they say vnto thee, Wherefore hath the Lorde deuised al this great plague for vs? or what is the offence and sinne that we haue donne agaynst the Lorde our God?

Jere.5.d

11 Then make thou them this answeare, Because your fathers haue forsakē me, saith the Lorde, and haue walked after strange gods, whom they honoured and worshipped: but me haue they forsaken, and haue not keapt my lawe.

Deut.4.d Jere.7.b

12 And ye with your shameful blasphemies haue exceeded the wickednesse of your fathers: for euery one of you hath folowed the frowarde & euyl imaginations of his owne hart, and is not obedient vnto me.

Jere.7.d

13 Therfore wyl I cast you out of this land, into a lande that ye and your fathers know not: and there shal ye serue strange goddes day and nyght, there wyl I shewe you no fauour.

Deut.28.c

℣ 14 Beholde therefore, sayth the Lorde, the dayes are comme that it shal no more be sayde, The Lorde lyueth whiche brought the chyldren of Israel out of the land of Egypt:

Jere.23.b

15 But it shalbe sayde, The Lorde lyueth that brought the chyldren of Israel from the north, and from al landes where he had scattered them: for I wyl bryng them agayne into the lande that I gaue their fathers.

16 Beholde, sayth the Lorde, I wyl sende out many fyshers to take them, and after that wyl I sende out many hunters to hunt them out from al mountaynes and hylles, and out of the caues of stone.

Mat.4.c

17 For myne eyes beholde al their wayes, and they can not be hid fro my face: neither can their wicked deedes be keapt close out of my syght.

18 But first wyl I sufficiently reward their shameful blasphemies and sinnes, because they haue defiled my lande (a) with their stynking caryons and their abominations, wherewith they haue fylled myne heritage.

(a) Gods seruice donne according to his woorde fauoureth sweetely, that is, pleaseth god: but gods seruice and worship without his word, dooth fauour lyke carion, that is, is abhorreth, & much displeaseth God.

19 O Lord my strength, my power & refuge in time of trouble: the Gentiles shal come vnto thee from the endes of the world, and say, Verely our fathers haue cleaued vnto lyes, their idols are but vayne and vnprofitable.

20 Howe can a man make those his gods, whiche are not able to be gods?

21 And therefore I wyl once teache them, sayth the Lord, I wyl shewe them my hand and my power, and they shal knowe that my name is the Lorde.

The.xvii.Chapter.

1. The frowardnesse of the Iewes. 5. Cursed be those that put their confidence in man, and those blessed that trust in God. 9. Mans hart is wicked. 10. God is the searcher of the hart. 13. The lyuyng waters are forsaken. 21. The halowyng of the Sabboth is commaunded.

A 1 YOur sinne (O ye of the tribe of Iuda) is writtē in the table of your hartes, and grauen so vpon the edges of your aulters with a penne of iron, and with an Adamant clawe:

2 That as the fathers thinke vpon their chyldren, so thinke you also vpon your aulters, wooddes, thicke trees, hygh hylles, mountaynes, and feeldes.

3 Wherefore, O my mount that standeth in the feelde, I wyl make al thy substance and treasure to be spoyled, for the great sinne that thou hast donne vpon thy hygh places throughout al the coastes of thy lande.

Jere.15.a and.20.b

4 Thou shalt be cast out also from the heritage that I gaue thee: and I wyl subdue thee vnder the heauy bondage of thy enimies, in a lande that ye knowe not: for ye haue ministred fyre to myne indignation, whiche shal burne euermore.

5 Thus sayth the Lorde, Cursed be the man that putteth his trust in man, and that taketh fleashe for his arme, and he whose hart departeth from the Lorde.

Psal.49.d Prou.11.c Jere.46.c and.48.a Ezech.29.a

6 He shalbe lyke the heath that groweth in wyldernesse: As for the good thing that is for to comme, he shal not see it, but dwel in a drye place of the wyldernesse, in a salt and

and vnoccupyed lande.

B 7 O blessed is the man that putteth his trust in the Lorde, and whose hope is in the Lorde hym selfe.

Psal.2.b. and.39.c. Prou.22.c. Psal.1.a. Prou.11.b.

8 For he shalbe as a tree that is planted by the waters syde, whiche spreadeth out the roote vnto moystnesse, whom the heate can not harme when it commeth, but his leafe shalbe greene: And though there growe but litle fruite because of drouth, yet is he not carefull, but he neuer leaueth of to bryng foorth fruite.

9 Among all thynges, man hath the most deceiptfull and stubburne hart: Who shall then knowe it?

Iere.11.d. Reuela.2.d. Psal.7.b. Rom.2.a. Prou.23.a. Psal.52.b. Luke.13.b.

10 Euen I the Lorde searche out the ground of the hart, and trye the reynes, and reward euery man accordyng to his wayes, and accordyng to the fruite of his workes.

11 The Partriche maketh a nest of egges, whiche she layed not: he commeth by ryches, but not ryghteously, in the myddest of his lyfe must he leaue them behynde hym, and at the last be founde a very foole.

12 But thou (O Lord) whose throne is most glorious, excellent, and of most antiquitie, whiche dwellest in the place of our holye rest:

13 Thou art the comfort of Israel, all they that forsake thee shalbe confounded, all they that do depart from thee shalbe writtē in earth: for they haue forsaken the Lorde the very conduite of the waters of lyfe.

Iere.3.b. Ezech.36.d John.4.b.

C 14 Heale me, O Lorde, and I shalbe whole: saue thou me, and I shalbe saued: for thou art my prayse.

15 Beholde, these men say vnto me, Where is the worde of the Lorde? let it come now.

16 Whereas I neuertheless obediently folowed thee as a shephearde, and haue not vncalled taken this office vppon me, this knowest thou well: my wordes also were ryght before thee.

Iere.14.a. and.26.b.

17 Be not thou terrible vnto me, O Lorde: for thou art he in whom I hope when I am in peryll.

18 Let my persecutours be confounded, but not me: let them be afrayde, and not me: Thou shalt bryng vpon them the time of plague, and shalt destroy them ryght sore.

Iere.8.a. and.26.a.

19 Thus hath the Lorde sayde vnto me, Goe and stande vnder the gate wherethrough the people and the kynges of Iuda go out and in, yea vnder al the gates of Hierusalem,

20 And say vnto them, Heare the worde of the Lorde ye kynges of Iuda, and all thou people of Iuda, and all the citizens of Hierusalem that go through this gate,

D 21 Thus the Lorde commaundeth, Take heede for your lyues that ye cary no burden vpon you in the sabboth, to bryng it thorowe the gates of Hierusalem.

Exod.23.d. Deut.5.b.

22 Ye shall beare no burden also out of your houses in the Sabboth, you shall do no labour therein: but halowe the Sabboth, as I commaunded your fathers.

Exod.20.d.

23 Howbeit they obeyed me not, neyther hearkened they vnto me: but were obstinate and stubburne, and neyther obeyed me, nor receaued my correction.

24 Neuertheless, yf ye wyl heare me, sayth the Lorde, and beare no burden into the Citie through this gate vpon the sabboth, yf ye wyll halowe the sabboth, so that ye do no worke therein:

25 Then shall there go through the gates of this citie kynges and princes that shall syt vpon the throne of Dauid, they shalbe carryed vpon charets, and ryde vpon horses, both they and their princes: yea whole Iuda, & al the citizens of Hierusalem shal goe here through, and this citie shal euer be inhabited.

26 There shal come men also from the cities of Iuda, from about Hierusalem, & from the lande of Beniamin, from the playne feeldes, from the mountaynes, & from the wylderneſſe, which shal bring whole burnt offerynges, sacrifices, oblations, & incense, and offer vp thankesgeuyng in the house of the Lorde.

27 But if ye wyl not be obedient vnto me to halowe the sabboth, so that ye wyl beare your burdens through the gates of Hierusalem vpon the sabboth: then shall I set fyre vpon the gates of Hierusalem, and it shal burne vp the houses of Hierusalem, and no man shalbe able to quenche it.

The.xviii. Chapter.

I. God sheweth by the example of a potter that it is in his power to destroy the despysers of his worde, and to helpe them againe when they amende. 18. The conspiracie of the Iewes agaynst Ieremie. 19. His prayer agaynst his aduersaries.

1 THis is another communication that God had with Ieremie, saying, A

2 Aryse and go downe into the potters house, and there shal I tel thee more of my mynde.

3 Nowe when I came to the potters house, I founde hym makyng his worke vpon a wheele.

4 The vessel that the potter made of claye brake among his handes: So he began a newe, and made another vessel accordyng to his mynde.

5 Then sayde the Lorde thus vnto me,

Esai.45.b. Jere.19.c. Rom.9.c.

6 May not I doo with you as this potter dooth, O ye house of Israel, saith the Lorde? Beholde ye house of Israel, ye are in my hande, euen as the clay is in the potters hande.

B

Ezech.18.c. Luke.15.a. John.3.b.

7 When I take in hand to roote out, to destroy, or to waste away any people or kingdome:

8 If that people against whom I haue thus deuised, conuert from their wickednesse, I repent of the plague that I deuised to bring vpon them.

1.Sam 15.f

9 Againe, when I take in hande to builde or to plant a people or a kingdome:

10 If the same people doo euil before me, and heare not my voyce, I repent of the good that I haue deuised for them.

11 Speake nowe therfore vnto whole Juda, & to them that dwel at Hierusalem, Thus saith the Lorde, Beholde, I am deuisyng a plague for you, and am taking a thing in hande against you: therefore let euery man turne from his euil way, and take vpon you the thing that is good and ryght.

12 But they saide, No more of this, we wyl folowe our owne imaginations, and doo euery man according to the wylfulnesse of his owne minde.

13 Therefore thus saith the Lorde, Aske among the heathen yf any man haue heard suche horrible thinges, as the maiden Israel hath donne?

C

14 (a) Wyl a man forsake the snowe of Libanus, whiche commeth from the rocke of the feelde? Or shal the colde flowing waters that commeth from another place be forsaken?

(a) It is extreme madnesse to forsake God the only fresshe spring of pure pleasant waters, who is nygh at hande, & to goe far of to seeke fowle & fylthy puddels, wherin there is nothing but vncleane & stinking water. Jere.19.b. and.49.c. Jere.11.b.

15 But my people hath forgotten me, they haue made sacrifyce in vayne, and theyr prophetes make them fall in their wayes from the auncient pathes, and to goe into a way not vsed to be troden (of iust men.)

16 Wherethrough they haue brought theyr lande into an euerlasting wylderneſſe and scorne: so that who so euer trauayleth therby shalbe abashed, and wagge their heads.

17 With an east winde wil I scatter them before their enimies: and when their destruction commeth, I wyl turne my backe vpon them, but not my face.

18 Then saide they, Comme, let vs imagine some thing against this Jeremie: for the priestes shal not be destitute of the lawe, neither shal the wyse men be destitute of counsaile, nor the prophetes destitute of the woorde of God: Comme, and let vs smite him with the tongue, and let vs not marke al his woordes.

19 Consyder me, O Lorde, and heare the voyce of mine enimies.

20 Shal they recompence euyl for good? for they haue digged a pit for my soule: Remember howe that I stoode before thee to speake good for them, and to turne away thy wrath from them. Psal.109.e Jere.10.d.

21 Therfore let their children dye of hunger, and let them be oppressed with the sword: Let their wiues be robbed of their children and become wydowes, let their husbandes be slaine, let their young menne be killed with the swoorde in the feelde. Psal.109.b Lamen.3.k.

22 Let the noyse be hearde out of their houses when thou bringest the murderer sodainely vpon them: for they haue digged a pitte to take me, and laide snares for my feete. D

23 Yet Lord thou knowest al their counsaile that they haue deuised to slay me, forgeue not their wickednesse, and let not their sinnes be put out of thy sight, but let them be iudged before thee as giltie: this doo thou vnto them in the time of thyne indignation. Jere.11.d.

The.xix.Chapter.

1. He prophecieth the destruction of Hierusalem, for the contempt and dispysyng of the woorde of God.

A

1 THus sayth the Lorde, Goe thy way and buye thee an earthen pitcher, and bring foorth the senatours and cheefe priestes,

2 Unto the valley of the children of Hennom, whiche lyeth without the east gate, and shewe them there the woordes that I shal tell thee,

3 And say thus vnto them, Heare the woord of the Lorde ye kinges of Juda, and ye citizens of Hierusalem, Thus sayth the Lorde of hoastes the God of Israel: Beholde, I wyl bryng suche a plague vpon this place, that the eares of al that heare it shal glowe: 1.king.21.c. Jere.6.c.

4 And that because they haue forsaken me, and vnhalowed this place, and haue offered in it vnto strange gods, whom neyther they, their fathers, nor the kinges of Juda haue knowen: they haue fylled this place also with the blood of innocentes.

5 And they haue set vp an aultar vnto Baal, to burne their children for a burnt offering vnto Baal, whiche I neither commaunded nor charged them, neither thought once therevpon. Deut.12.d. and.28.b. Psal.101.c. Ezech.16.e. and.20.d.

6 Behold therfore the time commeth (saith the Jere.7.d.

the Lorde) that this place shal no more be called Thopheth, nor the valley of the children of Hennom: but, ỳ valley of slaughter.

B 7 For in this place wyl I bryng to nought the counsaile of Iuda and Hierusalem, and kyl them downe with the swoorde before theyr enimies, and I wil deliuer them into the handes of them that seeke theyr lyues, and theyr dead carkalles wyl I geue to be meate for the foules of the ayre, and the beastes of the feelde.

8 And I wil make this citie so desolate and despised, that who so euer goeth thereby, shalbe abashed, and iest vponher, because of al her plagues.

1. Kin. 10. f. Ieremi. 18. d 49. f. 50. b. Lamen. 4. b Deut. 28. c. 3. King. 6. f.

9 I wyl feede them also with the fleashe of theyr sonnes and theyr daughters, yea, euery one shal eate vp another in the besiegyng and strayghtnesse wherwith their enimies (that seeke theyr lyues) shal keepe them in.

10 And the pitcher shalt thou breake in the syght of the menne that goeth with thee,

Ieremi. 18. a 11 And say vnto them, Thus saith the Lord of hostes, Euen so wyl I destroy this people and citie as a man breaketh an earthen vessel that can not be made whole againe: in Thopheth shal they be buryed, for they shal haue none other place.

Ieremi. 7. d.

12 Thus wyl I do vnto this place also, saith the Lord, and to them that dwel therin, yea I wyl make this citie as Thopheth.

13 For the houses of Hierusalem, and the houses of the kynges of Iuda shalbe defiled lyke as Thopheth, and so shal al the houses in whose roofes they dyd sacrifice vnto al the host of heauen, and powred drynke offerynges vnto strange goddes.

C 14 And so Ieremie came from Thopheth, where the Lorde had sent hym to prophesie, and stoode in the courte of the house of the Lord, and spake to al the people.

15 Thus sayth the Lorde of hostes the God of Israel, Behold, I wyl bryng vpon this citie, and vpon euery towne about it, al the plagues that I haue deuised agaynst them, because they haue ben obstinate, and would not obey my warnynges.

Ieremi. 7. c.

The .xx. Chapter.

2. Ieremie is smytten and cast into prison, for preachyng of the worde of God. 4. He prophesieth the captiuitie of Babylon. 7. He complayneth that he is a mockyng stocke for the woorde of God. 9. He is compelled by the spirit to preach the word.

A 1 When Phashur the priest, the sonne of Emmer, chefe in the house of the Lorde, heard Ieremie preache these woordes (so stedfastly,)

2 He smote Ieremie, and put hym in the prison, that is, in the hygh gate of Beniamin, towardes the house of the Lorde.

Iohn. 18. c. Actes. 14. a.

3 The next day folowing, Phashur brought Ieremie out of ỳ prison agayne: Then sayd Ieremie vnto him, The Lord shal cal thee no more Phashur (that is, excellent and encreasyng,) but Magor, (that is, feareful and afrayde) euery where.

4 For thus sayth the Lord, Behold, I wyl make thee afrayde, euen thee selfe, and al that fauour thee, whiche shal perishe with the swoorde of theyr enimies, euen before thy face, and I wyl geue whole Iuda into the handes of the king of Babylon, whiche shal carry somme vnto Babylon prisoners, and slay somme with the swoorde.

5 Moreouer, al the substance of this citie, what so euer they haue gotten with theyr trauayle, al theyr precious thynges, and al the treasure of the kynges of Iuda, wyl I geue into ỳ handes of theyr enimies, which shal spoile them, & cary them vnto Babylō.

2. Kin. 20. e Ieremi. 15. c.

6 But as for thee (O Phashur) thou shalt goe into captiuitie, with al thy houshold, & to Babylon shalt thou comme, where thou shalt dye, and be buryed, thou, and all thy fauourers, to whō thou hast preached lyes.

7 O Lord, yf I am deceiued, then hast thou (a) deceiued me, thou enforcedst me, and hast preuayled: dayly am I despised, and laughed to scorne of euery man.

(a) The prophete assureth the truth of his doctrine, agaynst the slanderer, for it is the word of god, who can not deceyue, nor be deceyued.

8 For since I began to preache, I cried out agaynst violencie, and exclaymed agaynst oppression: for the which cause they cast the woorde of the Lorde in my teeth, to my reproche continually.

9 Wherefore I thought from henceforth not to speake of hym, nor to preache anye more in his name, but the woorde of the Lorde was a very burnyng fire in my hart, and in my bones, whiche when I would haue stopped, I myght not.

10 Verily I hearde the euyl reportes of many, terrour was on euery side of me: (b) camplayne vpon him, say they, and we wil tel his tale: yea al mine owne companions, and suche as were conuersant with me, lay in wayte for my halting, sayeing, Peraduenture he wil be deceiued, & so shal we preuaile agaynst him, and be auenged of hym.

(b) The priests and such as were in authoritie with the kyng, styrred vp the people to watch narowly Ieremies sayeinges, if they coulde finde him to haste in any thyng wherefore they myght accuse him to the kyng.

11 But the Lorde stoode by me like a mighty Giant, therfore my persecutours fel, and could do nothing: they shalbe fore confounded, for they haue done vnwysely, they shal haue an euerlastyng shame whiche shal neuer be forgotten.

12 And nowe, O Lord of hostes, that tryest the ryghteous, whiche knowest the reynes and the very hartes, let me see them punished:

nished: for vnto thee I haue declared my cause.

13 Syng vnto the Lorde, and prayse hym, for he hath deliuered the soule of the oppressed from the hande of the violent.

(c) The most godly menne are sommetymes caried away with the vnrulye rage of immoderate affection, albeit in this prophete, the cause of this immoderate zeale was, for that he sawe his trauayle to saue the people to be in vaine, Gods woorde contemned, and al godlynes fornefully despised.

14 Cursed be the daywherin I was borne, vnhappy be the day wherein my mother brought me foorth.

15 Cursed be the man that brought my father the tydynges to make hym glad, sayeing, Thou hast begotten a sonne:

16 Let it happen vnto that man, as to the cities (c) whiche the Lorde turned vpsidedowne, and repented not: let hym heare cryeing in the mornyng, and at noone day lamentable howlyng.

17 Why slewest thou not me as soone as I came out of my mothers wombe? or that my mother had ben my graue her selfe, that the byrth myght not haue come out, but remayned styl in her?

18 Wherfore came I foorth of my mothers wombe? to haue experience of labour and sorowe, and to leade my lyfe with shame?

The.xxi.Chapter.

5. He prophesieth that Zedekias shalbe taken, and the citie burned.

A 1 Iob.10.c. THese are the woords that the Lord spake vnto Jeremie, what tyme as king Zedekias sent vnto hym Phashur the sonne of Melchias, and Sophonias the sonne of Maasias priest, sayeing,

2 Aske counsayle at the Lord (we pray thee) on our behalfe, for Nabuchodonosor the king of Babylon besiegeth vs: yf the Lorde peraduenture wyl deale with vs according to his marueylous power, and take hym from vs.

3 Then spake Jeremie, Geue Zedekias this answere:

4 Thus sayth the Lord God of Israel, Beholde, I wyl turne backe the weapons that ye haue in your handes, wherewith ye fight against the king of Babylon and the Chaldees, whiche besiege you rounde about the walles, and I wyl bryng them togeather into the myddest of this citie.

5 And I mee selfe wyl fyght agaynst you with an outstretched hande, and with a myghty arme, in great displeasure and terrible wrath:

6 And wyl smyte them that dwel in this citie, yea, both menne and cattel shal die of a great pestilence.

B 7 Ieremi.31.a But after this, (sayth the Lorde) I shal delyuer Zedekias kyng of Juda, and his seruantes, his people, and such as are escaped in the citie, from the pestilence, swoord, and hunger, into the power of Nabuchodonosor kyng of Babylon, yea, into the hands of theyr enimies, into the handes of those that folowe vppon theyr lyues, whiche shal smyte them with the swoorde, they shal not pitie them, they shal not spare them, they shal haue no mercie vpon them.

8 And vnto this people thou shalt say, Thus sayth the Lorde, Behold, I laye before you the way of lyfe and death. Deut.30.c. Jerem.27.a and.38.a.

9 Whoso abideth in the citie, shal perish eyther with the swoorde, with hunger, or pestilence: but who so goeth out to holde on the Chaldees parte that besiege it, he shal saue his lyfe, and shal winne his soule for a pray.

10 For I haue set my face agaynst this citie (sayth the Lorde) to plagne it, and to doo it no good: it must be geuen into the hande of the kyng of Babylon, and be brent with fire. Jerem.22.a

11 And vnto the house of the kyng of Juda, say thus, Heare the woorde of the Lorde: Esai.1.c.

12 O thou house of Dauid, thus saith the Lorde, Minister ryghteousnesse, and that soone, delyuer the oppressed from violent power, or euer my terrible wrath breake out lyke a fire, and burne, so that no man may quench it, because of the wickednesse of your imaginations. Jerem.22.a Zachar.7.b. Jerem.4.a.

13 Beholde, sayth the Lorde, I wyl comme vppon thee that dwellest in the valleyes, rockes, and feeldes, and say, Tushe, who wyl make vs afrayde? or who wyl comme into our houses? Jere.48.a. Deut.29.c. Jerem.5.b. 12.a.13.b. and.23.c.

14 For I wyl visite you, sayth the Lord, because of the wickednesse of your inuentions, and wyl kyndle suche a fyre in your wood, as shal consume al that is about you. Sopho.1.c.

The.xxii.Chapter.

2. He exhorteth the kyng of Iuda to iudgment and ryghteousnesse. 9. Why Hierusalem is brought into captiuitie. 11. The death of Sellum the sonne of Iosias is prophesied.

1 THus sayth the Lorde, Goe downe into A the house of the kyng of Juda, and speake there these woordes,

2 And say, Heare the woorde of the Lorde, thou kyng of Juda, that sittest in the kingly seate of Dauid, thou, and thy seruantes, and thy people, that goeth in and out at these gates.

3 Thus the Lorde commaundeth, Keepe equitie and ryghteousnesse, delyuer the oppressed from the power of the violent, doo not greeue nor oppresse the stranger, the fatherlesse, nor the wyddowe, and shedde no innocent blood in this place. Esai.1.c. Jerem.21.c Zach.7.c.

4 And

4 And yf ye keepe these thynges faythfully, then shal there come in at the dooze of this house kynges, to syt vpon Dauids seate, they shalbe caried in charrets, and ride vpon hozses, both they, and theyz seruantes, and theyz people.

Esai.1.c. Iere.51.c. Heb.6.b. 5 But yf ye wyl not be obedient vnto these commaundementes, I sweare by myne owne selfe, sayth the Lozd, this house shalbe waste.

6 Foz thus hath the Lozde spoken vpon the kynges of Juda, Thou Gilead art vnto me the head of Libanus: shal I not make thee so waste as the cities that no man dwel in?

B 7 I wyl prepare a destroyer with his weapons foz thee, to hewe downe thy especial Cedar trees, and to cast them in the fyre.

Deut.29.d. 1.Kin.9.b. 8 And al the people that goe by this citie, shal speake one to another, Wherefoze hath the Lozd done thus vnto this noble citie?

Deut.29.d. 1.Kin.9.b. 2.Kin.23.b 2.Chzo.7.d 9 Then shal it be answeared, Because they haue bzoken the couenaunt of the Lozde theyz God, and haue woozshypped and serued strange gods.

2.Kin.23.c. 10 Mourne not ouer the dead, and be not woe foz them: but be sozy foz hym that departeth away, foz he commeth not agayne, and seeth his native countrey no mozе.

2.Chzo.3.c. 11 Foz thus sayth the Lozde as touchyng Sellum the sonne of Josias kyng of Juda, whiche raigned after his father, When he is caried out of this place, he shal neuer come hither agayne.

Esai.5.c. Agge.1.a. 12 Foz he shal dye in the place whereunto he is led captiue, and shal see this lande no mozе.

13 Wo wozth him that buildeth his house with vnryghteousnesse, and his parlours with the good that he hath gotten by violence, which neuer recompenceth his neighbours labour, noz payeth hym his hyze:

C 14 Who thynketh in him selfe, I wil builde me a wide house and gozgeous parlours, who causeth windowes to be hewen therein, and the seelynges and ioystes maketh he of Cedar, and paynteth them with Sinoper.

15 Thinkest thou to raigne nowe that thou hast inclosed thee selfe with Cedar? Dyd not thy father eate and dzynke and pzosper wel, as long as he dealt with equitie and ryghteousnesse?

16 Yea when he helped the oppzessed and poore to theyz ryght, then pzospered he wel, from whence came this, but only because he knewe me, sayth the Lozde?

17 Neuertheless, as foz thyne eyes & thyne hart they looke vpon couetousnesse, to shed innocent blood, to do wzong and violence.

18 And therfoze thus saith the Lozd against Iehoakim the sonne of Josias king of Juda, They shal not mourne foz him (as they vse to doo) Alas bzother, alas syster: neyther shal they say vnto hym, Alas syz, alas foz that noble pzince. 2.King.22. and.23.a. and.24.a. Iere.36.d.

19 But as an asse shal he be buryed, corrupt, and be cast without the gates of Hierusalem.

20 Climbe vp the hyl of Libanus, (O thou daughter Sion) lyft vp thy voyce vpon Basan, crye from al partes: foz al thy louers are destroyed.

D 21 I gaue thee warnyng whyle thou wast yet in pzosperitie: but thou saydest, I wyl not heare: And this manner hast thou vsed from thy youth, that thou wouldest neuer heare my voyce.

22 Al thy heardmen shalbe dziuen with the winde, and thy darlinges shalbe caryed away into captiuitie: then shalt thou be bzought to shame and confusion, because of al thy wyckednesse.

23 Thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees, O how litle shalt thou be regarded when thy sozowe and panges come vpon thee, as vpon a woman trauailing with childe? Esai.13.d. and.21.a. Iere.12.b. and.21.a. 2.Kin.24.b

24 As truely as I liue, sayth the Lozde, though * Conanias the sonne of Iehoakim kyng of Juda were the signet of my right hande, yet wil I plucke him of. * oz, Iechonias.

25 And I wyl geue thee into the hande of them that seeke thy life, and into the power of them that thou feaxest, euen into the power of Nabuchodonosoz the kyng of Babylon, and into the power of the Chaldees.

26 Mozeouer, I wyl sende thee and thy mother that bare thee into a strange lande where ye were not bozne, and there shal ye dye.

27 But as foz the lande that ye wyl desyze to returne vnto, ye shal neuer come at it agayne. E

28 This man Conanias shalbe like an image robbed and tozne in peeces, and like a vessel wherein there is no pleasure: Wherfoze both he and his seede shalbe sent away, and cast into a land that they knowe not.

29 O thou earth, earth, earth, heare the wozde of the Lozde.

30 Thus sayth the Lozde, Wzite this man destitute of childzen: foz no pzosperitie shal this man haue al his dayes, neyther shal any of his seede be so happye as to sit vpon the seate of Dauid, and to beare rule any mozе in Juda.

The

The.xxiii.Chapter.

1. He speaketh agaynſt euyl curates that make hauocke of the flocke of the lord. 5. The commyng of the true ſhepheard Chriſt is prophecied. 9. Agaynſt falſe prophetes. 32. The miracles of falſe prophetes.

A 1 WO vnto the ſheepheardes that deſtroy and ſcatter my flocke, ſayth the Lord. Ezech.34.a

2 Wherefore this is the ſaying of the Lord God of Iſrael concernyng the ſheepeheardes that feede my people, Ye ſcatter and thruſt out my flocke, and loke not vpon them: therfore now wil I viſite ỹ wickednesse of your imaginations, ſayth the Lord.

3 And I wil geather together the remnant of my flocke from al landes that I had driuen them vnto, and wyl bryng them againe to theyr foldes, that they may growe and encreaſe.

4 I wyl ſet ſheepheardes alſo ouer them, whiche ſhal feede them: they ſhal no more feare and dreade, and there ſhall none of them be loſt, ſayth the Lorde.

The Epiſtle on the.xx. Sunday after Trinitie. Iere.33.c. Eſai.11.a. Deut.33.c. 5 Beholde, the tyme commeth, ſayth the Lorde, that I wyl rayſe vp the ryghteous braunche of Dauid, which kyng ſhal beare rule, and he ſhal proſper with wyſedome, and ſhal ſet vp equitie and ryghteouſneſſe agayne in the earth.

I.Cor.1.d. Iere.16.c. 6 In his tyme ſhal Juda be ſaued, and Iſrael ſhal dwel without feare: and this is the name that they ſhal cal him, The Lord our ryghteouſneſſe.

B 7 And therfore beholde the time commeth, ſayth the Lord, that it ſhalbe no more ſayd, The Lorde liueth which brought the chyldren of Iſrael out of the lande of Egypt:

8 But, the Lord liueth which brought forth and led the ſeede of the houſe of Iſrael out of the north lande, and from al countreyes where I had ſcattered them: and they ſhal dwel in their owne lande agayne.

9 My hart breaketh in my body, becauſe of the (falſe) prophetes, al my bones ſhake, I am become lyke a drunken man that by the reaſon of wine can take no reaſt, for verye feare of the Lord and his holy wordes.

Iere.14.a. 10 Becauſe the lande is ful of adulterers, and through ſwearyng it mourneth, & the pleaſant paſtures of the deſart are dried vp: yea the way that men take is wicked, and theyr power is nothyng ryght.

11 For the prophetes and the prieſtes them ſelues are polluted hypocrites, and theyr wickednesſe haue I founde in my houſe, ſayth the Lord.

12 Wherefore theyr way ſhalbe ſlypperie in the darkeneſſe, wherein they may ſtacker and fal; for I wyl bryng a plague vpon them, euen the yeere of theyr viſitation, ſayth the Lord.

13 I haue ſeene folly among the prophetes of Samaria that preached for Baal, and deceiued my people of Iſrael.

C 14 I haue ſeene alſo among the prophetes of Hieruſalem foule adulterie, and preſumtuous lyes: they take the moſte ſhameful men by the hande, flatteryng them, ſo that they can not returne from theyr wickednesſe: al theſe with their citizens are vnto me as Sodom, & as the inhabiters of Gomorre.

Iere.9.b. 15 Therefore thus ſayth the Lord of hoſtes concernyng theſe prophetes, Beholde, I wyl feede them with woormewood, and make them drynke the water of gal: for from the prophetes of Hieruſalem is hypocriſie come into al the lande.

Iere.27.b. and.29.b. 16 And therfore the Lorde of hoſtes geueth you this warnyng, Heare not the wordes of the prophetes that preache vnto you, and deceiue you, truely they teache you vanitie: for they ſpeake the meanyng of theyr owne hart, and not out of the mouth of the Lorde.

Iere.12.a. and.14.b. Sopho.1.c 17 They ſay vnto them that deſpiſe me, The Lorde hath ſpoken it, tuſhe, ye ſhal proſper right wel: and vnto al them that walke after the luſt of theyr owne hart, they ſay, Tuſhe, there ſhal no miſfortune happen you.

18 For who hath ſytten in the counſayle of the Lorde, that he hath heard and vnderſtande what he is about to doo? who hath marked his deuiſe, and heard it?

Iere.30.d. 19 Beholde the ſtormie weather of the Lord (that is) his indignation ſhal goe forth, and a violent whirlewinde ſhal fal downe vpon the head of the vngodly.

20 And the wrath of the Lord ſhal not turne agayne, vntyl he perfourme and fulfyl the thought of his hart: and in the latter dayes ye ſhal knowe this meanyng. Iere.14.a.

D 21 I haue not ſent theſe prophetes, (ſayth the Lorde) and yet they ranne, I haue not ſpoken to them, and yet they preached.

22 But if they had continued in my counſel, they had opened to my people my wordes, and they had turned my people from theyr euil wayes, and wicked imaginations.

23 Am I then God that ſeeth but the thing whiche is nigh at hande, and not that is farre of, ſayth the Lorde?

Pſal.139.a Eſech.8.b. Pſal.129.a Amos.9.a Eſai.71.a. Actes.7.f. and.17.b. 24 May any man hide him ſelfe ſo, that I ſhal not ſee him, ſayth the Lord? do not I fulfil heauen and earth, ſaith the Lorde?

25 I haue heard wel ynough what the prophetes ſay that preache lyes in my name, ſaying, I haue dreamed, I haue dreamed.

26 Howe long wil this continue in the prophetes

prophetes hart to tel lyes, and preache the craftie subtiltie of theyr owne hart?

27 Whose purpose is with the dreames that euery one tel, to make my people forgeat my name, as theyr fathers dyd when Baal came vp.

2.Cor.4.a. 1.Pet.4.b. D

28 The prophet that hath a dreame, let him tel it, and he that vnderstandeth my word, let hym shewe it faythfully: for what hath chaffe and wheate to doo togeather, sayth the Lorde?

29 Is not my woorde lyke a fire, sayth the Lorde? and lyke an hamber that breaketh the harde stone?

30 Therefore thus sayth the Lord, Behold I wyl vppon the prophetes that steale my woorde priuily from euery man.

31 Beholde, here am I, sayth the Lorde, agaynst the prophetes that make tongues tender to speake, and to say, The Lord hath sayde it.

32 Beholde, here am I, sayth the Lorde, against those prophetes that dare prophesie lying dreames, and deceiue my people with theyr vanities & inconstant deuices, yet I neuer sent nor cõmaunded them: they shal do this people no good at al, saith the Lord.

33 If this people, eyther any prophete or priest, aske thee, and say, What is the (a) burden of the Lorde? Thou shalt say vnto them, What burden? I wyl forsake you, sayth the Lorde.

(a) The wicked mennes hartes were so hardened agaynst the trueth, that they vsed scornefully to scoffe at Gods threatning prophecies in mockage, calling them Gods farelle or burden.

34 And the prophete, priest, or people, that vseth this tearme, The burden of the lord: hym wyl I visite, and his house also.

35 But thus shal ye say euery one to another, and euery man to his brother, What answere hath the Lorde geuen? or what is the Lordes commaundement?

36 And as for the burden of the Lord, ye shal speake no more of it, for euery mans owne woorde is his burden: because ye haue altered the woordes of the liuyng God, the Lord of hostes our God.

E

37 Thus shal euery man say to the prophetes, What answere hath the Lorde geuen thee? or what sayth the Lorde?

38 And not once to name the burden of the Lorde. Therefore thus sayth the Lord, For as much as ye haue vsed this tearme (The burden of the Lorde) where as I notwithstanding sent vnto you, and forbade you to speake of the Lordes burden:

39 Behold, therefore I wyl take you vp as a burden, and wyl caste you farre of from my presence, yea, and the citie also that I gaue you and your fathers:

40 And wyl bryng you to an euerlasting confusion, and into a shame that shal neuer be forgotten.

The.xxiiii. Chapter.

1. The vision of the two pannyers of figges.
5. The firste vision signifieth, that parte of the people shoulde be brought agayne from captiuitie. 8. The second, that Zedekias and the reast of the people should be destroyed.

A

1 THE Lorde shewed me a vision: behold there stoode two maundes of figges before the temple of the lord, after that Nabuthodonozor kyng of Babylon had led away captiue Iechonias the sonne of Iehoakim kyng of Iuda, the mighty men also of Iuda, with the woorkmaisters & cunnyng men of Hierusalem, vnto Babylon. 2.Kin.24.d

2 In the one maund were very good figges, euen lyke those that be fyrste rype: in the other maunde were very noughty figges, which might not be eaten thei were so euil.

3 Then sayd the Lorde vnto me, What seest thou, Ieremie? I sayde, figges, wherof some be very good, and some so euyl that no man may eate them. Deut.9.d.

4 Then came the woorde of the Lorde vnto me, after this manner:

5 Thus sayth the Lord God of Israel, Like as thou knowest the good figges: so shal I knowe the menne led away, whom I haue sent out of this place into the lande of the Chaldees for theyr profite:

6 And I wyl set myne eyes vppon them for the best, for I wyl bryng them agayne into this lande, I wyl buylde them vp, and not breake them downe, I wyl plant them, and not roote them out.

7 And I wyl geue them an harte to knowe B
howe that I am the Lorde: they shalbe my people, and I wyl be theyr God: for they shal returne vnto me with their whole hart. Deut.29.a. Iere.30.d. and.31.d.

8 And lyke as thou knowest the noughtie figges whiche may not be eaten, they are so euyl: euen so wyl I, sayth the Lorde, cause Zedekias the kyng of Iuda, yea, and all his princes, and the residue of Hierusalem that remayne ouer in this lande, and them also that dwel in Egypt, to be vexed and plagued in kyngdomes and landes. and.32.e. Iere.29.c.

9 And I wyl make them to be a reproofe, a Psa.79.a
common by woorde, a laughyng stocke and Baruch.3.a
shame in al the places where I shal scatter them.

10 I wyl sende the swoorde, hunger, and pestilence among them, vntyl I haue cleane consumed them out of the land that I gaue vnto them and theyr fathers.

The.xxv. Chapter.

1. Ieremie prophesieth that they shalbe in captiuitie threescore and ten yeeres, because thei contemned & despised the word of god.

1. A Ser-

A 1 A Sermon that was geuen vnto Ieremie vpon al the people of Juda, in the fourth yeere of Iehoakim the sonne of Josias kyng of Juda (that was in the fyrst yere of Nabuchodonosor kyng of Babylō,)

2 Whiche sermon Jeremie the prophete made vnto al the people of Juda, and to al the inhabiters of Hierusalem, on this maner,

Jerem.39.c and.35.c. and.38.a. 3 From the thirteenth yeere of Josias the sonne of Ammon kyng of Juda, vnto this present day, (that is euen twentie and three yeeres) the worde of the Lorde hath ben committed vnto me, and so I haue spoken vnto you, I haue rysen vp early, I haue geuen you warnyng in season: but ye would not heare me.

2. Chr.36.c 4 Though the Lorde hath sent his seruantes al the prophetes vnto you in season: yet woulde ye not obey, ye woulde not encline

2. King.7. your eares to heare.

5 He sayde, Turne agayne euery man from his euyl way, and from your wicked imaginations, and so shal ye dwel for euer in the lande that the Lorde promised you and your forefathers.

6 And goe not after strange goddes, serue them not, worshyp them not, and anger me not with the woorkes of your owne hands,

B then wyl I not punishe you.

7 Neuertheless, ye woulde not heare me, sayth the Lorde, but haue prouoked me to anger with the woorkes of your handes, to your great harme.

Jerem.1.b. 8 Wherefore thus sayth the Lord of hostes, Because ye haue not hearkened vnto my worde,

9 Loe, I wyl sende out and cal for all the people that dwel in the North, saith the Lorde, and wyl prepare Nabuchodonosor the kyng of Babylon my seruant, and wyl bryng them vpon this lande, and vpon all that dwel therein, and vpon al the people that are about them, and wyl vtterly roote them out: I wil make them amazed, a mockage, and a continual desart.

Esai.10.a. Jerem.17.

Jerem.8.b. and.16.b. 10 Moreouer, I wyl take from them the voyce of gladnesse and solace, the voyce of the bridegrome, and the bryde, the noyse of the mylstones, and the lyght of the cresets.

11 And this whole lande shal become a wyldernesse and astonished: and these nations shal serue the kyng of Babylon three score yeeres and ten.

2. Chr.36.d 1. Esd.1.a. Jere.5.c. and.29.b. Dani.9.a. Zachar.1.b. 12 When the three score and ten yeeres are expired, I wyl visite al the wickednesse of the kyng of Babylon and his people, saith the Lorde, yea, and the lande of the Chaldees, & wyl make it a perpetual wyldernes,

13 And wyl fulfil al my woordes vpon that lande which I haue deuised agaynst it: yea al that is wrytten in this booke, which Jeremie hath prophecied of al people,

14 So that they also shalbe subdued vnto diuers nations, and great kinges: for I wil C recompence them according to their deedes Job.34.d. and woorkes of their owne handes.

15 For thus hath the Lorde God of Israel spoken vnto me, Take this wyne cuppe of indignation fro my hande, that thou mayst cause al people to whom I sende thee for to drynke of it:

16 That when they haue drunken thereof, Esai.51.d. they may be madde, and out of their wits, Psal.75.b. when the sworde commeth that I wyl send among them.

17 Then tooke I the cup from the Lordes hande, and made al people to drynke therof, vnto whom the Lorde had sent me:

18 But fyrste the citie of Hierusalem, and al the cities of Juda, theyr kynges and princes, to make them desolate, amazed, despised, and hyssed at, and cursed, according as it is comme to passe this day.

19 Yea, and Pharao the kyng of Egypt, his seruantes, his princes, and his people altogeather one with another:

20 And al kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon, Azah, Accaron, and the remnant of Asdod,

22 The Edomites, the Moabites, and the D Ammonites,

22 Al the kynges of Tyrus and Sidon, the kynges of the Iles that are beyonde the sea,

23 Dedan, Thema, Buz, and al them that dwel in the vttermost partes of the world,

24 Al the kynges of Arabia, and (generally) al the kynges that dwel in the desart,

25 Al the kynges of Zimri, al the kynges of Elam, al the kynges of the Medes,

26 Al the kynges towarde the North, whether they be farre or nigh, euery one against his neighbour, yea, and al the kyngdomes that are vppon the whole earth: and the king of Sesach shal drynke also after them.

27 Therefore say thou vnto them, This is the commaundement of the Lorde of hostes the God of Israel, Drynke, and be drunken: spewe, and fal, that ye neuer aryse, and that through the sworde whiche I wyl send among you.

28 But yf they wyl not receiue the cuppe of E thy hande, and drynke it, then tel them, thus doth the Lorde of hostes threaten you, Drynke it you shal, and that shortly.

29 For loe, I begyn to plague the citie that Jere.49.d. my name is geuen vnto, thinke ye then that Ezech.9.b. I wyl leaue you vnpunished? ye shal 1.Pet.4.c.

not

not goe quite: for why? I cal for a swoorde vpon al the inhabitours of the earth, saith the Lorde of hostes.

30 Therefore tel them al these woordes, and say vnto them, The Lorde shal crye from aboue, and his voyce shalbe heard from his holy habitation, with a great noyse shal he crye from his court regal: he shal geue a great voyce lyke the grape geatherers, and the sounde thereof shalbe heard vnto the endes of the woorlde. Joel.4.c. Amos.1.b.

31 For the Lorde hath a iudgement to geue vpon al people, and wil holde his courte of iustice with al flesshe, and wyl deliuer the vngodly to the swoorde, sayth the Lorde. Ierr.30.d.

32 For thus sayth the Lorde of hostes, Beholde, a miserable plague shal goe from one people to another, and a great stormie water shal aryse from al the endes of the earth.

33 And the same day shal the Lord him selfe slay them from one end of the earth to another: there shal no mone be made for any of them, none geathered vp, none buryed: but shal lye as doung vpon the grounde.

F 34 Mourne, O ye sheepeheardes, and crye, sprynckle your selues with asshes, O ye rammes of the flocke: for the tyme of your slaughter and breache is fulfilled, and ye shal fal lyke vesselles that were muche set by.

Psal.142.a 35 The sheepeheardes shal haue no way to flee, and the rammes of the flocke shal not escape.

36 Then shal the sheepheardes crie horribly, and the rammes of the flocke shal mourne: for the Lord hath consumed their pasture,

37 And their best feeldes lye dead, because of the horrible wrath of the Lorde.

38 They haue forsaken their foldes lyke as a Lion: for their lande is waste because of the spoylers furious crueltie, and of his feareful indignation.

The.xxvi.Chapter.

2. Ieremie moueth the people to amendement. 7. He is taken of the prophetes and priestes, and brought to iudgement. 23. Urias the propher is kylled of Iehoakim, contrary to the wyl of God.

A 1 IN the begynnyng of the raigne of Iehoakim the sonne of Iosias kyng of Iuda, came this woorde from the Lorde, saying, Ierr.7.a. and.17.d.

2 Thus sayth the Lorde, Stande in the courte of the Lordes house, and speake vnto al them which (out of the citie of Iuda) come to do woorshyp in the Lordes house, al the woordes that I commaunde thee to say: looke that thou keepe not one woorde backe.

3 (If peraduenture they wyl hearken and turne euery man from his wycked way, that I may also repent of the plague whiche I haue determined to bring vpon them, because of their wicked inuentions.) Deut.4.a. and.12.b. Ierr.18.a. Iohn.3.b.

4 And after this manner shalt thou speake vnto them, Thus sayth the Lorde, If ye wyl not obey me, to walke in my lawes whiche I haue geuen you,

5 And to heare the woordes of my seruants the prophetes whom I sent vnto you, rysyng vp tymely, and styl sendyng, yet you haue not hearkened:

6 Then wil I do to this house as I did vnto Silo, and wyl make this citie to be abhorred of al the people of the earth. Ierr.7.a.

7 And the priestes, the prophetes, and al the people heard Ieremie preache these woordes in the house of the Lorde. B

8 Nowe when he had spoken out al the woordes that the Lorde commaunded hym to preach vnto the people, then the priestes, the prophetes, and al the people tooke holde vpon hym, and sayde, Thou shalt dye:

9 Howe darest thou be so bolde as to say in the name of the Lorde, It shal happen to this house as it did vnto Silo, and this citie shalbe so waste that no man may dwel therein?

10 And when al the people were geathered about Ieremie in the house of the Lorde, the princes of Iuda heard of this rumour, and they came soone out of the kings palace into the house of the Lorde, and sate them downe before the newe doore of the Lorde.

11 Then spake the priestes and the prophetes vnto the rulers, and to all the people these woordes, This man is woorthy to dye: for he hath preached agaynst this citie, as ye your selues haue heard with your eares. 2.Kin.15.g. Ierr.36.d. Iohn.19.a. Mat.16.g.

12 Then sayde Ieremie vnto the rulers, and to al the people, The Lorde hath sent me to preache agaynst this house, and agaynst this citie, al the woordes that ye haue heard.

13 Therefore amende your wayes, and your aduisementes, and be obedient vnto the voyce of the Lorde your God, so shal the Lorde repent of the plague that he hath deuised agaynst you.

14 Nowe as for me, I am in your handes, doo with me as you thynke expedient and good: C

15 But this shal ye knowe yf ye put me to death, ye shal make your selues, this citie, and al the inhabitantes therof, giltie of innocent Mat.23.c.

nocent blood: for this is of a trueth, that the Lorde hath sent me vnto you, to speake al these wordes in your eares.

16 Then sayde the rulers and the people vnto the priestes and prophetes, This man may not be condemned to death, for he hath preached vnto vs in the name of the Lorde our God.

Mich.1.a. 17 The elders also of the lande stoode vp, and sayde thus vnto al the people,

Mich.3.c. 18 Micheas the Morasthite, whiche was a prophete vnder Ezekias kyng of Juda, spake to al the people of Juda, Thus saith the Lorde of hostes, Sion shalbe plowed lyke a feelde, Hierusalem shalbe an heape of stones, and the hyl of the Lordes house shalbe turned to an high wood.

Jonas.3.b. 19 Did Ezekias the king of Juda, and al the people of Juda put hym to death for this? No verily: but rather feared the lord, and made their prayer vnto hym, for the whiche cause also the Lorde (a) repented of the plague that he had deuised agaynst them: shoulde we then do suche a shameful deede agaynst our soules?

(a) In the deuine nature there is no such affections or changeableneſſe: but God is sayde after the maner of men to repent, when he doth not execute that he had denounced, or doth deferre the plague whiche he had threatned.

20 There was a prophete that preached styfly in the name of the Lorde, called Urias, the sonne of Semaiah of Kiriathiarim: this man also preached agaynst this citie and agaynst this lande, accordyng to al as Jeremie sayth.

21 Nowe when Jehoakim the king with al the estates and princes had heard his wordes, the king went about to slay him: when Urias perceiued that, he was afrayde, and fled, and departed into Egypt.

22 Then Jehoakim the king sent seruants into the lande of Egypt (namely) Elnathan the sonne of Achbor, and certayne men with hym into Egypt:

23 Whiche fetched Urias out of Egypt, and brought him vnto kyng Jehoakim, that slue hym with the swoorde, and cast his dead body into the common peoples graue.

24 But Ahikam the sonne of Saphan helped Jeremie, that he came not into the handes of the people to be slayne.

The.xxvii.Chapter.

1. Jeremie at the commaundement of the Lord sendeth bondes to the kyng of Iuda, and to the other kinges that were nigh, whereby they are monished to become subiectes vnto Nabuchodonosor. 9. He warneth the people, and the kynges, and rulers, that they beleeue not false prophetes.

IN the begynnyng of the raigne of Jehoakim the sonne of Josias kyng of Juda, came this woorde vnto Jeremie from the Lorde, whiche spake thus vnto me,

2 Make thee bondes and chaynes, and put them about thy necke,

3 And sende them to the kyng of Edom, to the kyng of Moab, to the king of Ammon, to the kyng of Tyrus, and to the kyng of Sidon, and that by the messengers whiche shal come to Hierusalem, vnto Zedekiah the kyng of Juda:

4 And byd them say vnto their maisters, Thus sayth the Lorde of hostes, the God of Israel, Speake thus vnto your maisters: Deut.10.c.

5 I am he that made the earth, the men, and the cattel that are vpon the grounde, with my great power and stretched out arme, & haue geuen it vnto whom it pleased me.

6 And nowe wyl I deliuer al these landes into the power of Nabuchodonosor the kyng of Babylon my seruant: the beastes also of the feeld wil I geue hym, to do him seruice. Eccle.10.f. Judi.11.d. Jere.32.a. Dan.4.c. Jere.25.b. B

7 And al the people shal serue hym, and his sonne, and his childers childzen, vntyl the tyme of the same lande be come, and his tyme also: yea many people & great kinges shal serue hym. Jere.21.b. and.38.a.

8 Moreouer, that people and kyngdoms which wil not serue Nabuchodonosor, and that wyl not put their neckes vnder the yoke of the kyng of Babylon: the same people wil I visite with the swoorde, with hunger and pestilence, vntyl I haue consumed them in his handes, sayth the Lord.

9 And therfore folowe not your prophetes, soothsayers, expounders of dreames, charmers, and wytches, which say vnto you, Ye shal not serue the kyng of Babylon. Jere.23.f. and.29.b.

10 For they preache you lyes, to bryng you farre from your lande, and that I myght cast you out, and destroy you.

11 But the people that put their neckes vnder the yoke of the kyng of Babylon and serue hym, those wyl I let remayne styl in their owne lande, sayth the Lord, and they shal occupie it, and dwel therein. Jere.38.c.

12 Al these thynges tolde I Zedekiah the kyng of Juda, and sayd, Put your neckes vnder the yoke of the kyng of Babylon, and serue hym and his people, that ye may liue.

13 Why wilt thou and thy people perishe with the swoorde, with hunger, with pestilence, lyke as the Lorde hath denised for al people that wil not serue the kyng of Babylon? Jere.23.f. and.39.b.

14 Therefore geue no eare vnto those prophetes that tel you, Ye shal not serue the kyng of Babylon: for they preach you lyes. C

15 Neither haue I sent them, saith the Lord: howbeit,

howbeit they are bolde falsely to prophecie in my name, that I myght the sooner driue you out, & that ye might perishe with your preachers.

16 I speake to the priestes also, and to al this people: thus sayth the Lord, Heare not the wordes of your prophetes that preache vnto you, and say, Behold the vessels of the Lordes house shal shortly be brought hither agayne from Babylon, for they prophecie lyes vnto you.

Iere.28.a

17 Heare them not, but serue the kyng of Babylon, that ye may lyue: wherefore wyl ye make this citie to be destroyed?

18 But yf they be true prophetes in very deede, and if the worde of the Lorde be committed vnto them, then let them pray the Lord of hostes, that the remnant of the ornamentes whiche are in the house of the Lorde, and in the house of the kyng of Juda, and at Hierusalem, be not caried to Babylon also.

19 For thus hath the Lord of hostes spoken concerning the pyllers, the lauer, the seate, and the residue of the ornamentes that yet remayne in this citie,

20 Which Nabuchodonosor the king of Babylon tooke not when he caryed away Iechonias the sonne of Iehoakim king of Juda, with al the power of Juda and Hierusalem, vnto Babylon captiue.

4.king.24.c

21 Yea thus hath the Lord of hostes the god of Israel spoken as touchyng the residue of the ornamentes of the Lordes house, of the king of Juda his house, and of Hierusalem:

22 They shalbe caryed vnto Babylon, and there shal they remayne vntyl I visite the, saith the Lorde: then wyl I bring them hyther agayne.

2.Esa.25.c
1.Esd.1.b

The.xxviii.Chapter.

1. The false prophecie of Hananias the propphete. 12. Ieremie sheweth that the prophecie of Hananias is false, by the example of the other prophetes.

A

1 AND it came to passe the same yeere, euen in the beginning of the raigne of Zedekiah kyng of Juda, in the fourth yeere, the fifth moneth, that Hananias the sonne of Assur the prophet of Gibeon, spake to me in the house of the Lorde, in the presence of the priestes, and of al the people, and sayde,

Iere.27.c

2 Thus sayth the Lord of hostes the GOD of Israel, I haue brokē the yoke of the king of Babylon,

3 And after two yeeres wyl I bring againe into this place al the ornamentes of the Lordes house, that Nabuchodonosor king of Babylon caryed away from this place vnto Babylon,

Iere.27.c

4 Yea I wyl bring againe Iechonias the sonne of Iehoakim the king of Juda hym selfe, with al the prisoners of Juda that are caried vnto Babylon, euen into this place, sayth the Lorde: for I wyl breake the yoke of the king of Babylon.

5 Then the prophete Ieremie gaue answeare vnto the prophete Hananias before al the priestes, and before al the people that were present in the house of the Lorde.

6 And the prophete Ieremie sayde, Amen, the Lorde doo that, and graunt the thing whiche thou hast prophecied, that he may bring agayne al the ornamentes of the lords house, and restore al the prisoners from Babylon into this place.

Mich.3.a

B

7 Neuertheless hearken thou also what I wyl say, that thou and al the people may heare.

8 The prophetes that were before vs in tyme past, whiche prophecied of warre, or trouble, or pestilence,

9 Eyther of peace vpon many nations and great kingdomes, were proued by this (yf God hath sent them in very deede) when the thyng came to passe which the prophete tolde before.

Deut.18.b

10 And Hananias the prophete tooke the chayne from the prophete Ieremies necke, and brake it:

11 And with that sayd Hananias that al the people might heare, Thus hath the Lorde spoken, Euen so wyl I breake the yoke of Nabuchodonosor king of Babylon from the necke of al nations, yea and that within this two yeere. And so the prophete Ieremie went his way.

12 Nowe after that Hananias the prophete had taken the chayne from the prophete Ieremies necke, and broken it, the worde of the Lorde came vnto the prophete Ieremie, sayeing,

13 Goe and tel Hananias these wordes, Thus sayth the Lorde: Thou hast broken the chayne of wood, but in steede of wood thou shalt make chaynes of iron.

C

14 For thus sayth the Lorde of hostes the GOD of Israel, I wyl put a yoke of iron vpon the necke of al this people, that they may serue Nabuchodonosor ỹ king of Babylon, yea and so shal they doo: and I wyl gene him the beastes of the fielde.

15 Then sayde the prophete Ieremie vnto the prophete Hananias, Heare me Hananias, The Lorde hath not sent thee, but thou bringest this people into a false beleefe.

Iere.29.c

16 And therefore thus sayth the Lorde, Be-

holde I wyl ſende thee out of the land, and within a yeere thou ſhalt dye, becauſe thou haſt falſely ſpoken agaynſt the Lorde.

17 So Hananias dyed the ſame yeere in the ſeuenth moneth.

The.xxix.Chapter.

1. The epiſtle of Ieremie ſent vnto them that were in captiuitie in Babylon. 10. He prophecieth their returne from the captiuitie after ſeuentie yeeres.

A 1 THeſe are the woordes of the booke that Ieremie the prophet ſent from Hieruſalem vnto ỹ priſoners, the ſenatours, prieſtes, prophetes, & al the people, whom Nabuchodonoſor had led from Hieruſalem vnto Babylon,

2 After that tyme that kyng Iechonias and his queene, his chamberlaynes, the princes of Iuda and Hieruſalem, the woorkemaiſters of Hieruſalem, were departed thyther.

3 Whiche booke Elaſah the ſonne of Saphan, and Gamariah the ſonne of Helkia dyd beare, whom Zedekias the kyng of Iuda ſent vnto Babylon to Nabuchodonoſor the kyng of Babylon: theſe were the woords of Ieremies booke.

4 Thus hath the Lord of hoſtes the God of Iſrael ſpoken vnto al the priſoners that were led from Hieruſalem to Babylon:

Iere.35.d 5 Buylde you houſes to dwel therein, plant you gardens that you may enioy the fruites thereof.

Gen.1.d and.9.a 6 Take you wyues to beare you ſonnes and daughters, prouide wiues for your ſonnes, and huſbandes for your daughters, that they may geat ſonnes and daughters, and that ye may multiplye there, and decreaſe not.

B 7 Seeke after the peace and proſperitie of the citie wherein ye be pryſoners, and pray vnto the Lorde for it: for in the peace therof ſhal your peace be.

Baru.1.a 1.Tim.2.a.

Iere.33.c and.27.b 8 For thus ſayth the Lorde of hoſtes the GOD of Iſrael, Let not theſe prophetes and ſoothſayers that be among you deceiue you, and beleeue not your owne dreames:

Iere.14.b 9 For why? they preache you lyes in my name, and I haue not ſent them, ſayth the Lorde.

1.Chr.26.d Iere.22.b 1.Eſd.1.a 10 But thus ſayth the Lord, When ye haue fulfilled ſeuentie yeeres at Babylon, I wil bring you home, and of mine owne goodnes I wyl carye you hyther agayne into this place.

11 For I knowe what I haue deuiſed for you, ſaith the Lorde: my thoughtes are to geue you peace, and not trouble, & to geue you an ende as you wiſhe and hope to haue.

12 Ye ſhal crye vnto me, ye ſhal goe and call vpon me, and I wyl heare you. Deut.4.e and.30.a

13 Ye ſhal ſeeke me and fynde me, yea yf ſo be that you ſeeke me with your whole hart. Iohn.7.d

14 I wyl be founde of you, ſayth the Lorde, and wyl deliuer you out of priſon, and geather you togeather agayne out of al places wherein I haue ſcattered you, ſayth the Lorde, and wyl bring you agayne to the ſame place from whence I cauſed you to be caried away captiue. C

15 But where as ye ſay that God hath rayſed you vp prophetes at Babylon,

16 Thus hath the Lorde ſpoken to the king that ſitteth in the throne of Dauid, and to al the people that dwel in this citie, (and) to your brethren that are not gonne with you into captiuitie: 2.Kin.24.d

17 Thus (I ſay) ſpeaketh the Lord of hoſtes, Beholde, I wyl ſende a ſwoorde, hunger, and peſtilence vpon them, and wyl make them lyke vntymely figges that may not be eaten for bitternes: Iere.14.b

18 And I wyl perſecute thē with the ſword, with hunger, and peſtilence, I wyl deliuer them vp to be vexed of al kyngdomes, to be curſed, abhorred, laughed to ſcorne, and put to confuſion of al the people among whom I haue ſcattered them:

19 And that becauſe they haue not ben obedient vnto my commaundementes, ſayth the Lorde, whiche I ſent vnto them by my ſeruantes the prophetes: I ſtoode vp early and ſent vnto them, but they woulde not heare, ſayth the Lorde. Iere.25.a and.44.a

20 Heare therefore the woorde of the Lorde al ye priſoners whom I ſent from Hieruſalem to Babylon,

21 Thus hath the Lorde of hoſtes the God of Iſrael ſpoken of Ahab the ſonne of Colaiah, & of Zedekias the ſonne of Maaſiah, which prophecie lies vnto you in my name, Beholde, I wyl deliuer them into the hande of Nabuchodonoſor the king of Babylon, that he may ſlay them before your eyes. D

22 And al the priſoners of Iuda that are in Babylon ſhal take this terme of curſing, and ſay, Now God doo vnto thee as he did vnto Zedekias and Ahab, whom the king of Babylon roſted in the fire,

23 Becauſe they ſinned ſhamefully in Iſrael: for they haue not onely defiled their neighbours wiues, but alſo preached lying woordes in my name, whiche I haue not commaunded them: this I teſtifie & aſſure, ſayth the Lorde.

24 But

24 But as for Semeiah the Nehelamite, thou shalt speake vnto hym:
25 Thus sayth the Lorde of hoastes the God of Israel, Because thou hast sent letters in thyne owne name vnto al the people that is at Hierusalem, and to Sophoniah the sonne of Maasiah the priest, yea and sent them to al the priestes, saying,
E 26 The Lord hath ordeyned thee to be priest
2.kyng.11.a in the steade of Iehoiada the priest, that
2.Chr.23.a thou shouldest be cheefe in the house of the Lorde aboue al prophetes and preachers, and that thou myghtest set them vpon the pyllory, or in the stockes:
27 Howe happeneth it then that thou haste not reproued Ieremie of Anathoth, whiche neuer leaueth of his prophecying?
28 And beside al this, he hath sent vs worde
Iere.29.c. vnto Babylon, and tolde vs playnely that our captiuitie shal long endure, that we shoulde builde vs houses to dwel therein, and to plant vs gardens, that we may enioy the fruites thereof.
29 Which letter Sophonias the priest read, and let Ieremie the prophete heare it.
30 Then came the worde of the Lorde vnto Ieremie, saying,
31 Sende worde to al them that be in captiIere.28.c. nitie, on this maner, Thus hath the Lorde spoken concernyng Semeiah the Nehelamite: Because that Semeiah hath prophecied vnto you without my commission, and brought you into a false hope:
32 Therefore thus the Lorde doth certifie you, Beholde, I wil visite Semeiah the Nehelamite and his seede, so that none of his shal remayne among this people, and none of them shall see the good that I wyll do for my people, sayth the Lorde: for he hath preached falsely of the Lorde.

The.xxx.Chapter.

1 The returne of the people from Babylon.
8 God by his chastening sheweth that the people is synful. 16. The destruction of the enemies of Israel.

A Iere.30.c. 1 THese are the wordes that the Lorde sheweth vnto Ieremie, saying,
2 Thus sayth the Lorde God of Israel, Write vp diligently al the wordes that I haue spoken vnto thee in a booke.
3 For loe, the tyme commeth, sayth the lord, that I wyl bryng agayne the prysoners of my people of Israel & Iuda, sayth the lord: for I wyl restore them vnto the lande that I gaue to their fathers, and they shal haue it in possession.
4 Agayne, these woordes spake the Lorde concernyng Israel and Iuda,
5 Thus sayth the Lorde, We haue hearde a terrible crye, feare, and disquietnesse.
6 For what els doth this signifie that I see? (Namely) that al strong menne smyte euery man his hande vpon his loynes, as a woman in the payne of her trauayle? Who euer sawe a man trauayle with chylde? Enquyre thereafter and see, yea, al theyr faces are marueylous pale. Iere.13.b.
7 Alas for this day, which is so dreadful that none may be lykened vnto it, and alas for B the tyme of Iacobs trouble, from the whiche he shal yet be delyuered.
8 For in that day, sayth the Lord of hoastes, I wyl take his yoke from of thy necke, and breake thy bondes, and straungers shal no more haue dominion ouer hym:
9 But they shal do seruice vnto God theyr Lorde, and to Dauid their kyng whom I wyl rayse vp vnto them. Eze.34.d.
10 And as for thee, O my seruaunt Iacob, Iese.46.a. feare not, saith the lord, and be not afrayd, O Israel: for loe, I wil helpe thee also from farre, and thy seede from the lande of their captiuitie: and Iacob shal turne agayne, he shalbe in rest, and haue a prosperous lyfe, and no man shal make hym afrayde:
11 For I am with thee to helpe thee, sayth the Lorde: and though I shal destroy al Amos.9.d. the people among whom I haue scattered thee, yet wyl I not destroy thee, but correct thee, and that with discretion: for I Iere.10.d. wyl not vtterly destroy thee.
12 Therefore thus sayeth the Lorde, Thy Exod.33.a. brosynges are perylous, and thy woundes Nahum.1.a redy to cast thee into sickneſſe.
13 There is no man to meddle with thy cause, or to lay a plaster vppon thee, or to bynde vp thy woundes to heale thee.
14 Al thy louers haue forgotten thee, and C care nothyng for thee: for I haue geuen thee a cruel stroke, and chastened thee roughly, and that for the multitude of thy misdeedes: for thy synnes haue had the ouer hande.
15 Why makest thou mone for thy harme? Iere.13.b. In deede thou art sore wounded and in ieopardie: but for the multitude of thy misdeeds and sinnes I haue donne this vnto thee.
16 And therefore al they that deuoure thee, Iere.12.a. and.10.d. shalbe deuoured, and al thyne enemies shalbe led into captiuitie: al they that make thee waste, shalbe wasted them selues, and al those that rob thee, wyl I make also to be robbed.
17 For I wyl geue thee thy health agayne, and make thy woundes whole, sayeth the

Lord, because they reuyled thee, as one cast away and deſpyſed: Sion (ſayde they) is ſhe whom no man regardeth.

Num.24.a. 18 For thus ſayth the Lord, Beholde, I wyl bring againe ỹ captiuitie of Jacobs tentes, and defende his dwelling place: the citie ſhalbe builded in her olde eſtate, and the houſes ſhal haue their right fundation.

19 And out of them ſhal goe thankeſgeuing and the voyce of ioy: I wyl multiplye them, and they ſhal not be fewe, I wyl endue them with honour, and no man ſhal ſubdue them.

20 Their children ſhalbe as aforetime, and their congregation ſhal continue in my ſyght: and al thoſe that vexe them wyl I viſite.

Mich.5.a. 21 A captayne alſo ſhal comme of them, and a prince ſhal ſpring out from the middeſt of them, him wyl I chalenge to mee ſelfe, and he ſhal comme vnto me: for what is he that geueth ouer his hart to come vnto me, ſayth the Lorde?

John.6.c. Jere.23.b. 22 Ye ſhalbe my people alſo, and I wylbe your God.

24.b.31.f. Jere.23.c. and.25.b. 23 Beholde, on the other ſyde ſhal the wrath of the Lorde breake out as a ſtormie water, as a mighty whirle winde, and ſhal fal vpon the heades of the vngodly.

24 The terrible diſpleaſure of the Lord ſhal not leaue of, vntil he haue donne and performed the intent of his hart, whiche in the latter dayes ye ſhal vnderſtande.

Jere.23.c.

The.xxxi.Chapter.

1. He prophecieth that the people of Iſrael ſhalbe reſtored agayne vnto their proſperitie. 18. To be turned from ſinne, is the gyft of God. 27. The birth of Chriſte is prophecied.

A 1 AT the ſame time, ſaith the Lorde, ſhal I be the God of al the generations of Iſrael, and they ſhalbe my people.

Num.13.c. 2 Thus ſayth the Lord, The people of Iſrael which eſcaped in the wildernesſe from the ſwoorde, founde grace to comme into their reſt.

John.6.b. 3 Euen ſo ſhal the Lorde now alſo appeare vnto me from farre, (and ſay) I loue thee with an euerlaſting loue, therefore by my mercie I haue drawen thee vnto me.

4 I wyl repayre thee againe, O thou daughter of Iſrael, that thou mayeſt be faſt and ſure: thou ſhalt take thy tabrets againe, and goe forth with them that leade the daunce:

5 Thou ſhalt plant vines againe vpon the hilles of Samaria, and the grape geatherers ſhal plant, and commonly eate of it.

6 For the dayes ſhal come when the watchmen vpon the mount of Ephraim ſhal crie, Aryſe, let vs goe vp vnto Sion to our Lorde God.

B 7 For thus ſayth the Lorde, Reioyce with gladneſſe because of Jacob, crie vnto the head of the gentiles, ſpeake out, ſyng and ſay, O Lorde ſaue thy people the remnant of Iſrael. Eſai.2.a.

8 Beholde I wyl bring them agayne from out of the north lande, and geather them from the endes of the worlde, with the blinde & lame that are among them, with the women that be great with childe, and ſuche as be alſo deliuered: and the companye of them that comme agayne ſhalbe great.

9 They ſhal come weeping, and with merciful pitie wyl I bring them hyther agayne: I wyl leade them to the riuers of water in a ſtraight way where they ſhal not ſtumble: for I am Iſraels father, and Ephraim is my fyrſt borne.

Deut.23.a. Gen.47.d. 10 Heare the woorde of the Lorde, O ye gentiles, preache in the Iles that lye farre of, and ſay, He that hath ſcattered Iſrael, ſhal geather him togeather agayne, and ſhal keepe him as a ſhephearde doth his flocke.

11 For the Lorde hath redeemed Jacob, and ryd him from the hande of the violent.

12 And they ſhal come and reioyce vpon the hil of Sion, and ſhal haue plenteouſneſſe of goodes, whiche the Lorde ſhal geue them, (Namely) wheate, wine, oile, young ſheepe, and calues: and their ſoule ſhalbe as a wel watered garden, for they ſhal no more be hungry.

13 Then ſhal the maid reioyce in the daunce, yea both young and olde folkes: for I wyl turne their ſorowe into gladneſſe, and wyl comfort them from their ſorowes, & make them ioyful.

C 14 I wyl powre plenteouſneſſe vppon the hartes of the prieſtes, and my people ſhalbe ſatisfyed with my goodneſſe, ſayth the Lorde.

Jere.3.c. Matth.2.c. 15 Thus ſayth the Lorde, The voyce of heauineſſe, weeping, and lamentation was hearde on high, euen of Rachel mourning for her children, and woulde not be comforted becauſe they were not.

16 But nowe, ſayth the Lord, Leaue of from weeping and crying, withholde thyne eyes from teares: for thy labour ſhalbe rewarded, ſayth the Lorde, and they ſhal comme agayne out of the lande of their enimies.

17 Yea euen thy poſteritie ſhal haue conſolation in this, ſayth the Lorde, that thy children ſhal come agayne into their owne lande.

18 Moreouer I hearde Ephraim that was led away captiue complayne on this maner, O Lorde thou hast correct me, and thy chastenyng haue I receiued as an vntamed calfe, conuert thou me, and I shalbe conuerted: for thou art my Lorde God.

Ezech.20.c
Lamen.5.c
Zach.1.a

19 Yea assoone as thou turnest me, I shal repourme mee selfe, & when I vnderstande, I shal smite vpon my thigh: for veryly I haue committed shameful thynges: for I haue borne the reproofe and confusion of my youth.

20 Vpon this complaint I thought thus by mee selfe, Is not Ephraim my deare sonne? Is he not the childe with whom I haue had al my myrth and pastime? For since the tyme that I first communed with hym, I haue hym euer in remembrance: therefore my hart driueth me vnto him, gladly & louingly wyl I haue mercy vpon hym, sayth the Lorde.

Gen.48.d

D 21 Make thee selfe markes, set vp heapes of stone, set thyne hart vpon the way that thou diddest walke, and turne agayne, O thou daughter of Israel, turne agayne to these cities of thyne.

22 How long wylt thou goe astray, O thou shrinking daughter? for the Lord wil worke a newe thing vpon earth: A woman shal compasse a man.

23 For thus sayth the Lorde of hostes the God of Israel, It wyl comme thereto, that when I haue brought Iuda out of captiuitie, these wordes shalbe hearde in the lande and in his cities, The Lorde blesse thee, O thou dwellyng place of ryghteousnesse, O thou holy hyl.

24 And there shal dwel Iuda and al her cities, the sheepheardes and husbandmen:

Mat.5.a
and.11.c

25 For I wyl feede the hungry soule, and refreshe al faynt hartes.

26 When I hearde this, I came agayne to mee selfe, I sawe like as I had ben waked out of a sweete sleepe.

27 Beholde, sayth the Lorde, The dayes comme that I wyl sowe the house of Israel and the house of Iuda with men and with cattel.

E 28 Yea it shal comme therto, that lyke as I haue gonne about in tymes past to roote them out, to scatter them, to breake them downe, to destroy them, and chasten them: euen so wyl I also goe diligently about to buylde them vp agayne, and to plant them, sayth the Lorde.

Deut.28.g
Iere.32.c
Zach.8.c

Ezech.18.a 29 Then shal it no more be sayde, The fathers haue eaten a soure grape, & the chyldrens teeth are set on edge:

30 For euery one shal dye for his owne misdedes: so that who so eateth a sowre grape, his teeth shalbe set on edge.

31 Beholde the dayes wyl comme, sayth the Lorde, that I wyl make a newe couenant with the house of Israel, and the house of Iuda: Heb.8.b

32 Not after the couenant that I made with their fathers, when I toke them by the hande and led them out of the lande of Egypt, whiche couenant they brake, yea euen when I as an husband had rule ouer them, sayth the Lorde. Heb.10.b

33 But this shalbe the couenant that I wyl make with the house of Israel after those dayes, sayth the Lorde, I wyl plant my lawe in the inwarde partes of them, and write it in their hartes, and wyl be their God, and they shalbe my people. Esai.51.b Iere.24.b and.30.d

34 And from thencefoorth shal no man teach his neighbour or his brother, and saye, Knowe the Lorde: but they shal al knowe me from the lowest vnto the highest, sayth the Lorde: for I wyl forgeue their misdeedes, and wyl neuer remember their sinnes any more.

35 Thus sayth the Lorde whiche gaue the sunne to be a lyght for the day, & the moone and the starres to shine in the night, which moueth the sea, so that the fluddes thereof ware fierce, his name is the Lorde of hostes, F Gen.1.d

36 Lyke as this ordinance shal neuer be taken out of my sight, sayth the Lorde, so shal the seede of Israel neuer ceasse, but alway be a people before me.

37 Moreouer, thus sayth the Lorde, Like as the heauen aboue can not be measured, and as the fundations of the earth beneath may not be sought out: so wyl I also not cast out the whole seede of Israel for that they haue committed, sayth the Lorde. Rom.11.a

38 Beholde the dayes comme, sayth the Lorde, that the citie of the Lorde shalbe enlarged from the towre of Hananeel, vnto the gate of the corner wal. 2.Esd.3.a Zach.24.b

39 From thence shal the ryght measure be taken before her vnto the hyl top of Gareb, and shal comme about Goath. Iere.19.b

40 And the whole valley of the dead carkasses, and of the asshes, and al the feeldes, vnto the brooke of Cedron, and vnto the corner of the horse gate towarde the east, it shalbe holy vnto the Lorde, and shal neuer be broken, nor cast downe any more.

The.xxxii.Chapter.

I. Ieremie is cast into prison, because he prophecied that the citie shoulde be taken of the kyng of Babylon.

A 1 THese woordes spake the Lord vnto Jeremie in the tenth yeere of Zedekias kyng of Juda, whiche was the eyghtenth yeere of Nabuchodonosor,

2 What tyme as the king of Babylons host layde siege vnto Hierusalem: but Jeremie the prophete lay bounde in the court of the prison, whiche was in the kyng of Judaes house,

3 Where Zedekias the king of Juda caused hym to be layd, because he had prophecied on this manner, Thus sayth the Lord, Behold, I wyl deliuer this citie into the handes of the kyng of Babylon, whiche shal take it.

Jerr.34.a 38.a.&39.

4 As for Zedekias the kyng of Juda, he shal not be able to escape the Chaldees: but surely he shal comme into the handes of the kyng of Babylon, whiche shal speake with him mouth to mouth, and one of them shal looke another in the face.

5 And Zedekias shalbe caryed vnto Babylon, and there shal he be vntyl the time that I visite him, sayth the Lorde: but if thou takest in hande to fyght agaynst the Chaldees, thou shalt not prosper.

6 And Jeremie sayde, Thus hath the Lord spoken vnto me,

B 7 Beholde, Hananeel the sonne of Sellum thyne vnkles sonne shal comme vnto thee, and require thee to redeeme the lande that lyeth in Anathoth vnto thee selfe: for by reason of kynred it is thy ryght to redeeme it, and buye it out.

Leuit.25.d Num.24.a and.36.a. Ruth.4.a

8 And Hananeel myne vnkles sonne came to me in the court of the prison, accordyng to the woorde of the Lorde, and sayde vnto me, Buye my land I pray thee that lyeth in Anathoth in the countrey of Benjamin, for by heritage thou hast ryght to loose it out for thee selfe, therefore redeeme it. Then I perceiued that this was the commaundement of the Lorde:

9 And so I bought the land from Hananeel of Anathoth myne vnkles sonne, & wayed hym there the money, euen seuen sicles, and tenne siluer pence:

10 And I writ it in a booke, and sealed it, and tooke witnesses, and wayed hym there the money vpon the waygh̄tes.

11 So I tooke the euidence with the copie when it was orderly sealed.

12 And I gaue the euidence to Baruch the sonne of Neriah, the sonne of Maasiah, in the sight of Hananeel my cosin, and in the presence of the witnesses that be named in the euidence, and before al the Jewes that were thereby in the court of the prison.

13 I charged Baruch also before them, sayeing,

14 The Lorde of hoastes, the God of Israel commaundeth (thee) to take this sealed euidence with the copie, and to lay it in an earthen vessel, that it may long continue. C

15 For the Lord of hostes the God of Israel hath determined that houses, feeldes, and vineyardes shalbe possessed agayne in this lande.

16 Nowe when I had deliuered the euidence vnto Baruch the sonne of Neriah, I besought the Lorde, sayeing,

17 O Lorde God, it is thou that hast made heauen & earth with thy great power and hygh arme, and there is nothyng hyd from thee. Gen.1.a Jere.10.b

18 Thou shewest mercy vpon thousandes, thou recompensest the wickednesse of the fathers into the bosome of the children that comme after them. Exod.54.a.

19 Thou art the great and mightie God, whose name is the Lorde of hostes, great in counsel, and excellent in woorke, thyne eyes looke vpon al the wayes of mens chyldren, to reward euery one after his way, and accordyng to the fruites of his inuentions. Rom.2.a Exod.7.d vnto the.15. chapter.

20 Thou hast done great tokens and wonders in the lande of Egypt, as we see this day vpon the people of Israel, and vpon those men, to make thy name great, as it is comme to passe this day.

21 Thou hast brought thy people of Israel out of the land of Egypt, with tokens, with woonders, with a mightie hande, with a stretched out arme, and with great terriblenesse: D

22 And hast geuen them this lande, lyke as thou haddest promised vnto their fathers (namely) that thou wouldest geue them a lande that flowyth with milke and hony.

23 Nowe when they came therein and possessed it, they folowed not thy voyce, and walked not in thy lawe: but al that thou commaundedst them to doo, that haue they not donne, and therefore comme al these plagues vpon them. Jud.2.3.4 6.8. Esth.5.b

24 Beholde, there are bulwoorkes made now agaynst this citie to take it, and it shalbe wonne of the Chaldees that besiege it with swoorde, with hunger, and death: and looke what thou hast spoken, that same shal comme vpon them, for lo al thinges are present vnto thee.

25 Yet sayest thou vnto me, O Lorde God, & commaundest me that I shal buye a peece of lande vnto mee selfe for money, and take witnesses therto: and yet in the meane season the citie is deliuered into the power of the Chaldees.

26 Then came the woorde of the Lorde vnto Jeremie, sayeing,

27 Be-

27 Beholde, I am the Lorde God of al flesh: is there any thyng then to harde for me?

E 28 Therefore thus sayth the Lorde, Beholde, I shal deliuer this citie into the power of the Chaldees, and into the power of Nabuchodonosor the kyng of Babylon, they shal take it: Iere.25. and.39.c.

29 For the Chaldees shal come and winne this citie, and set fyre vpon it, and burne it, with the gorgious houses, in whose parlours they haue made sacrifice vnto Baal, and powred drynke offeringes vnto strange gods, to prouoke me vnto wrath:

30 For the chyldren of Israel and the chyldren of Iuda haue only ben doing wickednesse before me from their youth vp, they haue ben only prouoking me to wrath with the workes of their owne handes, sayth the Lorde.

31 For what hath this citie ben els, but a prouoking of my wrath euer since the day that they builded it, vnto this houre wherin I cast it out of my syght?

32 Because of the great blasphemies of the children of Israel and Iuda, whiche they haue done to prouoke me, yea, they, theyr kynges, theyr princes, theyr priestes, theyr prophetes, the men of Iuda, and the citizens of Hierusalem:

Iere.2.b. 33 When I stood vp early and taught them, and instructed them, they turned theyr backes to me, and not their faces,

Iere.8.d. 34 They woulde not heare to be refourmed and correct: but set their idols in the house

F that is halowed to my name, to defyle it.

35 They haue builded hye places for Baal in the valley of the children of Hennom, to cause their sonnes and daughters to passe through (fyre) in the honour of Moloch, whiche I neuer commaunded them: neyther came it euer in my thought to make Iuda sinne with such abomination.

36 And nowe therefore thus hath the Lorde God of Israel spoken concerning this city, which as ye your selues confesse, shalbe deliuered into the hande of the king of Babylon, (when it is wonne) with the swoorde, with hunger, and with pestilence.

Deut.30.a. 37 Beholde, I wil geather them togeather from al landes, wherein I haue scattered them in my wrath, in feareful and great displeasure, and wil bring them againe vnto this place, where they shal dwel safely:

Psal.119. 38 And they shalbe my people, and I wil be their God.

39 And I wil geue them one hart and one way, that they may feare me al the dayes of their lyfe: that they and their children after them may prosper.

40 And I wil set vp an euerlastyng conenaunt with them, (namely) that I wyll G neuer ceasse to do them good, and that I wyl put my feare in their hartes, so that they shal not runne away from me. Ezec. 36.c.

41 Yea, I wil haue a lust and pleasure to do them good, and faythfully to plant them in this lande with my whole hart, and with my whole soule. Deut. 39.a. Iere.21.c.

42 For thus sayth the Lord, Lyke as I haue brought al this great plague vppon this people: euen so wil I also bryng vpon them al the good that I haue promised them.

43 And menne shal haue their possessions in this lande, wherof ye say nowe that it shal neither be inhabited of the people, nor of cattel, but be deliuered into the handes of the Chaldees:

44 Yea, lande shalbe bought for money, and euidences made thereupon, and sealed before witnesses in the countrey of Beniamin, and rounde about Hierusalem, in the cities of Iuda, in the cities that are vppon the mountaynes, & them that lye beneath, yea, & in the cities that are in the south: for I wil bring their prysoners hyther agayne, sayth the Lorde.

The .xxxiii. Chapter.

1. The prophete is monyshed of the Lorde to pray for the deliueraunce of the people, whiche the Lorde promyseth. 8. God forgeueth sinnes, and doth gratiously to the people for his owne renowme. 15. Of the byrth of Christe.

MOreouer, the woorde of the Lorde A came vnto Ieremie agayne when he Iere.20. was yet bounde in the court of the and.32.a. prysone.

2 Thus sayth the Lorde who made Hierusalem, who fashioned the same to establyshe it, whose name is the Lorde,

3 Crye vnto me, and I wyl answeare, and Exod.14. shewe thee great and hye thynges whiche I.Sam.7.d. were vnknowen vnto thee.

4 Thus (I say) speaketh the Lorde God of Israel, concerning the houses of this citie, and the houses of the kinges of Iuda that are broken through the ordinaunce and the swoorde.

5 The inhabitours of this citie haue come to fyght agaynst the Chaldees, and they are fylled with the dead carkasses of menne, whom I haue slayne in my wrath and displeasure when I turned my face from this citie, because of al her wickednesse.

6 Beholde, sayth the Lorde, I wyl repayre and heale their woundes, and make them

whole: I wyl open them the large treasure of peace and trueth,

B 7 And wyl returne the captiuitie of Juda and Israel, and wyl set them vp agayne as they were before:

Jere. 44.d. 8 From al misdeedes wherein they offended agaynst me, I wyl cleanse them: and al their blasphemies which they haue donne agaynst me, when they regarded me not, I wyl forgeue them.

9 And this shal geat me a name, a prayse and honour among al the people of the earth, whiche shal heare al the good that I wyl shewe vnto them, yea, they shalbe afrayde and astonyed at al the good deedes and benefites that I wyl do for them.

10 Moreouer, thus sayth the Lorde, In this place (whereof ye say that it shalbe a wyldernesse, wherein neyther people nor cattayle shal dwel) in lyke maner in the cities of Juda and in the streetes of Hierusalem (whiche also shalbe so voyde that neyther people nor cattel shal dwel there,)

11 Shal the voyce of gladnesse be hearde agayne, the voyce of the bridegrome and of the bride, the voyce of them that shal syng,

Psal. 108.a 1. Mac. 4.d. Prayse the Lorde of hoastes, for he is louyng, and his mercie endureth for euer: and the voyce of them that offer vp gyftes in the house of the Lorde: for I wyl restore the captiuitie of this lande as it was afore, sayth the Lorde.

12 Thus sayth the Lorde of hoastes, It shal come yet thereto, that in this lande which is voyde from men and cattel, and in al the cities of the lande, there shalbe set vp shepheardes cottages to rest their flockes.

13 In the cities vpon the mountaynes, and in the cities that lye vpon the playne, and in the cities of the South, in the land of Beniamin, and rounde about Hierusalem, and in the cities of Juda, shall the sheepe passe agayne vnder the hande of him that telleth them, sayth the Lorde.

C

14 *Beholde, the tyme commeth sayeth the Lorde, that I wyl performe that good thyng whiche I haue promysed vnto the house of Israel, & vnto the house of Juda.

15 In those dayes, and at the same tyme I wyl bryng forth vnto Dauid the braunch of righteousnesse, and he shal do equitie and ryghteousnesse in the lande.

16 In those dayes shal Juda be saued, and Hierusalem shal dwel safe: and this shalbe her name, (a) God our ryghteousnesse.

17 For thus the Lorde promyseth, Dauid shal neuer want one to sit vpon the throne of the house of Israel:

18 Neyther shal the priestes and Leuites want one to offer alway before me burnt offerynges, to kindle the meate offerynges, and to prepare the sacrifices.

19 And the worde of the Lorde came vnto Jeremie after this maner,

20 Thus sayeth the Lorde, May the couenaunt whiche I haue made with day and nyght be broken, that there shoulde not be day and nyght in due season?

21 Then may my couenaunt also be broken whiche I made with Dauid my seruaunt, and so he not to haue a sonne to raigne in his throne: so shal also the priestes and leuites neuer fayle, but serue me.

22 For like as the starres of heauen may not be numbred, neyther the sande of the sea measured: so wil I multiplie the seede of Dauid my seruaunt, and the Leuites my ministers.

23 Moreouer, the worde of the Lorde came to Jeremie, sayeing,

24 Consyderest thou not what this people speaketh? Two kynredes (say they) hadde the Lorde chosen, and those same two hath he cast away: for so they haue despysed my people, and they reputed them as though they were no people.

25 Therefore thus sayth the Lorde, If I haue made no couenaunt with day & night, and geuen no statute vnto heauen & earth:

26 Then wyl I also cast away the seede of Jacob and Dauid my seruaunt, so that I wil take no prince out of his seede to rule the posteritie of Abraham, Isahac, and Jacob: but yet I wyl turne agayne their captiuitie, and be mercyful vnto them.

The. xxxiiii. Chapter.

2. He threatneth that the citie, and the kyng Zedekias also shalbe geuen into the handes of the kyng of Babylon.

1 THese are the worde whiche the Lorde spake vnto Jeremie, what tyme as Nabuchodonosor the kyng of Babylon, and al his hoast, and al the kyngdomes that were vnder his power, and al his people, fought agaynst Hierusalem and al the cities thereof. A Jere. 39.a.

2 Thus sayth the Lorde God of Israel, Goe and speake to Zedekias the kyng of Juda, and tel hym, the Lorde sendeth thee this worde, Beholde, I wil deliuer this citie into the hande of the kyng of Babylon, he shal burne it with fyre, 2. kyng. 25.a Jere. 32.a. and. 39.a.

3 And thou shalt not escape his handes, but shalt be taken prysoner, and deliuered into his power: Thou shalt looke the kyng of Babylon in the face, and he shal speake to thee mouth to mouth, & then shalt thou goe

* Jere. 23.a. (a) This name hath God geuen to Christe, & doth properly belong to him alone, but here it is attributed vnto the Church, for that God the father hath espoused Christ his sonne vnto the Church, and hath endowed her with al that is his.

goe to Babylon.

4 Yet heare the woorde of the Lorde, O Zedekias thou kyng of Iuda, thus sayth the Lorde vnto thee, Thou shalt not be slayne with the swoorde,

1.Sam.21.f

5 But shalt dye in peace: And as thy forefathers the kinges thy (a) progenitours were brent, so shalt thou be brent also, and in thy mournyng they shal say, O Lorde: for thus haue I determined, sayth the Lord.

(a) Zedekias is promised to be brent after his death, that is, to haue his funerals honorably donne.

6 Then sayde Ieremie the prophet al these woordes vnto Zedekias kyng of Iuda in Hierusalem,

7 What time as the kyng of Babylons host besieged Hierusalem, and the remnant of the cities (namely) Lachis, & Azecah, which yet remayned of the strong defenced cities of Iuda.

B

2.Chr.11.a.

8 These are the woordes that the Lorde spake vnto Ieremie the prophet, when Zedekias was agreed with al the people at Hierusalem, that there shoulde be proclaymed a libertie:

Exod.21.c. Leui.26.f. Deut.15.b.

9 So that euery man should let his seruant and handmayde goe free, Hebrue, and Hebruesse, and no Iewe holde his brother as a bondman.

10 Nowe as they had consented, al the princes and al the people which had geathered vnto this agreemēt, that euery man should set at libertie his bondseruant and bondwoman, and no longer to hold them bound: euen so they were obedient, and let them go free:

11 But afterward they repented, and tooke againe the seruants & handmaidens whom they had let goe free, and so made them bonde agayne.

12 For whiche cause the woord of the Lord came vnto Ieremie from the Lorde him selfe, sayeing,

Deut.15.a. Exod.21.a.

13 Thus sayth the Lorde God of Israel, I made a couenant with your fathers, when I brought them out of the lande of Egypt, out of the house of bondage, sayeing,

C

14 When seuen yeeres are out, euerye man shal let his bought seruant an Hebrue goe free, yf he haue serued hym sixe yeeres: but your fathers obeyed me not, and hearkened not vnto me.

15 As for you, ye were nowe turned, and did ryght before me, in that ye proclaymed euery man to let his neyghbour goe free, and in that ye made a couenant before me in the temple that beareth my name.

16 But yet ye turned your selues agayne, & blasphemed my name, in this that euery man hath requyred his seruant and handmayde agayne whom ye had let goe quyte and free, and compelled them to serue you agayne, and to be bondmen and bondwomen.

17 And therefore thus sayth the Lorde, Ye haue not obeyed me, euery man to proclaime freedome vnto his brother & neyghbour: wherefore I wyl cal you vnto freedome, sayth the Lord, euen vnto the swoord, to the pestilence, and to hunger, and wyl make you to be plagued in al kingdomes of the earth.

18 Yea, those men that haue broken my couenant, and not kept the woordes of the appoyntment whiche they made before me when they hewed the Calfe in two, and when they went through the two halfes thereof,

Gene.15.b.

19 The princes of Iuda, the princes of Hierusalem, the gelded men, the priestes, and al the people of the lande whiche went through the two sides of the Calfe:

20 Those men wyl I geue into the power of their enimies, and into the handes of them that folowe vppon their lyues: and their dead bodyes shalbe meate for the fowles of the ayre and beastes of the fielde.

Psal.79.a. Ierem.7.d.

21 As for Zedekias the king of Iuda, and his princes, I wyl delyuer them into the power of their enimies, and of them that desire to slay them, and into the hand of the kyng of Babylons host, whiche is now departed from you.

D

Ierem.37.c

22 But through my commaundement (saith the Lorde) they shal comme agayne before this citie, they shal fight agaynst it, wynne it, and burne it: Moreouer, I wyl lay the cities of Iuda so waste, that no man shal dwel therin.

The.xxxv.Chapter.

1. He propoundeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

1 THE woordes whiche the Lorde spake vnto Ieremie in the raigne of Iehoakim the sonne of Iosias kyng of Iuda, are these:

A

2 Go vnto the house of the Rechabites, and cal them out, and bryng them to the house of the Lorde, into some commodious place, and geue them wyne to drynke.

2.Kin.10.c.

3 Then tooke I Iazaniah the sonne of Ieremie, the sonne of Habaziniah, and his brethren, and al his sonnes, and the whole houshold of the Rechabites,

4 And brought them into the house of the Lorde, into the closet of the children of Hanan the sonne of Iegedaliah the man of god, which was by the closet of the prin-

ces,

res, that is aboue the closet of Maasiah ỹ
sonne of Sellum, whiche is the treasurer.
5 And before the sonnes of the kinred of the
Rechabites, I set pottes ful of wyne, and
cuppes, and sayde vnto them, Drynke
wyne:
6 But they said, We wil drinke no wine: for
Jonadab the sonne of Rechab our father
commaunded vs, sayeing, Ye and your
sonnes shal neuer drynke wyne, builde hou-
ses, sowe no seede, plant no vines,
B 7 Yea ye shal haue no vineyardes: but for al
Iere.29.b. your tyme ye shal dwel in tentes, that ye
may lyue long in the lande wherein ye be
strangers.
8 Thus haue we obeyed the commaunde-
ment of Jonadab the sonne of Rechab our
father in al that he hath charged vs, and so
we drynke no wyne al our lyfe long, we,
nor our wyues, our sonnes and our daugh-
ters,
9 Neither buyld we any house to dwel ther-
in: we haue also among vs neyther vyne-
yardes, nor corne lande to sowe:
10 But we dwel in tentes, we obey, and do
accordyng vnto al that Jonadab our father
commaunded vs.
11 But now that Nabuchodonosor the king
of Babylon came vp into the lande, we
sayde, Comme, let vs goe to Hierusalem,
that we may escape the host of the Chalde-
es and the Assyrians: and so we dwel now
at Hierusalem.
12 Then came the woorde of the Lord vnto
Jeremie, sayeing,
13 Thus sayth the Lorde of hostes the God
of Israel, Go and tel the men of Juda, and
the inhabiters of Hierusalem, Wyl ye not
be reformed to obey my woordes, sayth the
Lorde?
C 14 The woordes which Jonadab the sonne
Jerem.18.a of Rechab commaunded his sonnes, that
and.25.a. they shoulde drynke no wyne, are fast
surely kept, for vnto this day they drynke
no wyne, but obey their fathers commaun-
dement: but as for me, I haue stand vp
early, I haue spoken vnto you, and geuen
you earnest warnyng, and yet haue ye not
ben obedient vnto me.
15 Yea I haue sent my seruantes al the pro-
phetes vnto you, I rose vp early, and sent
you woord, sayeing, O turne you now eue-
ry man from his wicked way, amende your
lyues, and goe not after strange goddes to
woorship them, that ye may continue in the
lande whiche I haue geuen vnto you and
your fathers: but ye wouldе neyther heare
me, nor folowe me.
16 The chyldren of Jonadab Rechabs
sonne, haue stedfastly kept their fathers
commaundement that he gaue them: but
this people is not obedient vnto me.
17 And therfore thus sayth ỹ Lord of hostes
the God of Israel, Beholde, I wyl bryng
vpon Juda, & vpon euery one that dwelleth Prou.1.c.
in Hierusalem, al ỹ trouble that I haue de- Esai.45.b.
uised against them: For I haue spoken vnto Jerem.7.b.
them, but they wouldе not folowe, I haue
called vnto them, neuertheles they would
geue me no answeare.
18 Jeremie also spake vnto the housholde
of the Rechabites, Thus sayth the Lorde
of hostes the God of Israel, For as muche
as ye haue obeyed the commaundement of
Jonadab your father, and kept al his pre-
ceptes, and donne accordyng to al that he
hath bydden:
19 Therefore thus sayth the Lord of hostes Jerem.33.c
the God of Israel, Jonadab the sonne of
Rechab shal not fayle, but haue one out of
his stocke to stande alway before me.

The.xxxvi.Chapter.

I. Baruch wryteth (as Ieremie endyreth) the booke of the curses agaynst Iuda and Israel.

1 IN the fourth yere of Jehoakim the sonne A
of Josias the kyng of Juda, came the
woorde of the Lorde vnto Jeremie, saye-
ing,
2 Take a booke, and wryte therein al the *Jere.30.a.
woordes that I haue spoken to thee against Jere.45.a.
Israel, against Juda, and against al the (a) When Je-
people, from the tyme that I beganne to hoakim the
speake vnto thee in the raigne of Josias, king of Iuda
vnto this day: hearde that
3 That when the house of Juda heareth of the kyng of
the plague which I haue deuised for them, Babylons ar-
they may peraduenture turne euery man mie was com
from his wicked way, that I may forgeue myng to be-
their offences and sinnes. siege Hieru-
4 *Then did Jeremie cal Baruch the son salem, he ap-
of Neriah, and Baruch wrote in the booke pointed a so-
at the mouth of Jeremie, al the woordes of lemne and
the Lorde whiche he had spoken vnto him. publique fast
5 And Jeremie commaunded Baruch, saye- for al the peo-
ing, I am in prison, so that I may not ple, cómaun-
comme into the house of the Lorde. ding them to
6 Therefore goe thou thyther, and reade resort vnto
the booke that thou hast wrytten at my the temple
mouth (namely) the woordes of the Lorde, at the tyme
and reade them in the Lordes house vppon appoynted,
the (a) fastyng day, that the people, whole and there to
Juda, and al they that comme out of the ci- make theyr
ties, may heare. humble prai-
7 Peraduenture they wyl pray meekely be- ers vnto god
fore the face of the Lorde, and turne euery for peace &
one from his wicked way: for great is the his fauour, as
wrath and displeasure that the Lorde hath the maner of
taken against this people. gods people
was, in all
their distres-
ses to fast &
pray in faith-
ful repen-
tance,

8 So Baruch the sonne of Neriah dyd accoꝛding to al that Ieremie the pꝛophete commaunded him, readyng the woꝛdes of the Loꝛd out of the booke in the Loꝛdes house.

9 And this was done in the fifth yeere of Iehoakim the sonne of Iosias kyng of Iuda, in the ninth moneth, when it was cõmaunded that al the people of Hierusalem shoulde fast befoꝛe the Loꝛde, and they also that were come from the cities of Iuda vnto Hierusalem.

10 Then read Baruch the woꝛdes of Ieremie out of the booke within the house of the Loꝛd, out of the treasurie of Gamariah the sonne of Saphan the scribe, whiche is besyde the hygher loft of the newe dooꝛe of the Loꝛdes house, that al the people might heare.

11 Nowe when Micheas the sonne of Gamariah the sonne of Saphan, heard al the woꝛdes of the Loꝛde out of the booke,

12 He went downe to the kynges palace into the scribes chamber, foꝛ there al the pꝛinces were set, Elisama the scribe, Dalaiah the sonne of Semei, Elnathan the sonne of Achboꝛ, Gamariah ẏ sonne of Saphan, Zedekias the sonne of Hananias, with al the pꝛinces.

13 And Micheas tolde them al the woꝛdes that he hearde Baruch reade out of the booke befoꝛe the people.

E 14 Then al the pꝛinces sent Iehudi the sonne of Nathaniah the sonne of Selemiah, the sonne of Chusi, vnto Baruch, saying, Take in thine hand the booke wheroꝛt thou hast read befoꝛe al the people, and come. So Baruch the sonne of Neriah tooke ẏ booke in his hande, and came vnto them.

15 And they sayd vnto him, Sit downe and reade the booke, that we may heare also. So Baruch read, that they might heare.

16 Nowe when they had hearde al the woꝛdes, they were aũashed one vpon another, and sayd vnto Baruch, We wyl certifie the kyng of al these woꝛdes.

17 And they examined Baruch, saying, Tel vs, howe didst thou wꝛyte al these woꝛdes out of his mouth?

18 Then Baruch answeared them, He spake al these woꝛdes vnto me with his mouth, and I wꝛote them in the booke.

19 Then sayd the pꝛinces vnto Baruch, Goe thy way, hyde thee with Ieremie, so that no man knowe where ye be.

20 And they went in to the kyng to the court (but they kept the booke in the chamber of Elizama the scribe) and tolde the kyng al the woꝛdes, that he myght heare.

D 21 So the kyng sent Iehudi to fet hym the booke: whiche he bꝛought out of Elizama the scribes chamber, and Iehudi read in it, that the kyng and al the pꝛinces which were about hym myght heare.

22 Nowe the kyng sate in the wynter house (foꝛ it was in the nynth moneth) and there was a fyre befoꝛe hym.

23 And when Iehudi had read thꝛee oꝛ foure leaues thereof, he cut the booke in peeces with a penknife, and cast it into the fire vpon the harth, vntyl the booke was al bꝛent in the fyre vpon the harth. 1. Mac. 3. c.

24 Yet no man was abashed thereof, noꝛ rent his clothes, neyther the king hym selfe noꝛ his seruantes, though they hearde al these woꝛdes.

25 Neuertheless, Elnathan, Dalaiah, and Gamariah besought ẏ king that he woulde not burne the booke: notwithstandyng the kyng woulde not heare them:

26 But commaunded Ierahmel the sonne of Amelech, Saraiah the sonne of Ezriel, and Seleniah the sonne of Abdeel, to lay handes vpon Baruch the scribe, and vpon Ieremie the pꝛophete: but the Loꝛd kept them out of syght.

27 Nowe after that the kyng had bꝛent the booke, and the sermons whiche Baruch wꝛote at the mouth of Ieremie, the woꝛde of the Loꝛde came vnto Ieremie, saying,

28 Take another booke, and wꝛyte in it al E the foꝛesayd sermons that were wꝛitten in the first booke whiche Iehoakim the kyng of Iuda hath bꝛent.

29 And tel Iehoakim the kyng of Iuda, thus sayth the Loꝛde, Thou hast bꝛent the booke, and thoughtest within thee selfe, Why hast thou wꝛytten therein, that the kyng of Babylon shal come, and make this lande waste, so that he shal make both people and cattel to be out of it? 2. Kin. 24. b Ierre. 22. c.

30 Therfoꝛe thus the Loꝛd saith of Iehoakim the kyng of Iuda, There shal none of his generation sit vpon the thꝛone of Dauid, his dead coarse shalbe cast out, that the heate of the day, and the frost of the nyght may come vpon hym.

31 And I wyl visite the wyckednesse of him, of his seede, and of his seruantes: Moꝛeouer, al the euil that I haue pꝛomised them, though they heard me not, wil I bꝛing vpon them, vpon the inhabiters of Hierusalem, and vpon al Iuda.

32 Then tooke Ieremie another booke, and gaue it Baruch the scribe the sonne of Neriah, which wꝛote therin out of the mouth of Ieremie, al the sermons that were in the first booke whiche Iehoakim ẏ king of Iuda did burne: & there were added vnto thẽ many mo sermons, like vnto the foꝛmer.

The

The .xxxvii. Chapter.

1. Zedekias succeedeth Conaniah, 3. he sendeth vnto Ieremie to pray for hym.

A 1 ZEdekias the sonne of Iosiah, whiche was made kyng through Nabuchodonosor kyng of Babylon, raigned in the lande of Iuda, in the steade of * Conaniah the sonne of Iehoakim.

2. Reg. 24. * or, Iechonia.

2 But neyther he, nor his seruantes, nor the people in his land, would obey the wordes of the Lord which he spake by the prophete Ieremie.

Ierem. 31. a.

3 Neuertheles, Zedekias the kyng sent Iehucal the sonne of Selemiah, and Sophoniah the sonne of Maasiah the priest, to the prophete Ieremie, saying, O pray thou vnto the Lorde our God for vs.

4 Nowe Ieremie walked free among the people at that time, and was not put in prison as yet.

Ezech. 17. b 5 Pharaos host also was come out of Egypt: which when the Chaldees which besieged Hierusalem perceiued, they departed from thence.

6 Then came the worde of the Lorde vnto the prophete Ieremie, saying,

B 7 Thus saith the Lord God of Israel, This answeare shal ye geue to the kyng of Iuda, that sent you vnto me for counsayle: Behold, Pharaos host whiche is come forth to helpe you, shal returne into Egypt into his owne lande.

Ierem. 46. a.

8 But the Chaldees shal come agayne, and fight agaynst this citie, winne it, and set fyre vpon it.

9 For thus sayth the Lorde, Deceiue not your owne myndes, thinking on this manner, Tushe, ỹ Chaldees go now theyr way from vs: No, they shal not goe theyr way.

10 For though ye had slayne the whole host of the Chaldees that besiege you, and that none remayned of them but wounded men, yet shoulde they stande vp, and set fire vpon this citie.

11 Nowe when the host of the Chaldees was broken vp from Hierusalem for feare of the Egyptians armie,

12 Ieremie went out of Hierusalem toward the lande of Beniamin, to geat hym from among the people.

13 And whē he came vnder Beniamins port, there was a porter called Ieriah, the sonne of Selemiah, ỹ sonne of Hananiah, whiche fel vpon hym, and tooke him, saying, Thy mynde is to runne to the Chaldees.

Ierem. 28. b.

C 14 Then sayd Ieremie, It is not so, I go not to the Chaldees: Neuertheles, Ieriah woulde not beleeue him, but brought Ieremie bounde before the princes.

15 Wherefore the princes were angry with Ieremie, and smote hym, and layde him in prison in the house of Ionathan the scribe: for they had made that house the prison.

16 Thus was Ieremie put in a dungeon and prison, and so lay there a long tyme.

17 Then Zedekias the king sent for hym, and called him, and asked him quietly in his owne house, saying, Thinkest thou this businesse (that nowe is in hande) commeth of the Lorde? Ieremie answeared, Yea that it doth: and thou (sayde he) shalt be deliuered into the king of Babylons power.

Ierem. 38. c.

18 Moreouer, Ieremie sayde vnto king Zedekias, What haue I offended againſt thee, againſt thy seruantes, or againſt this people, that ye haue put me in prison?

19 Where are your prophetes which haue prophecied vnto you, and sayde, That the kyng of Babylon shoulde not come againſt you and this lande?

Ierem. 28. a.

20 And therefore heare nowe, O my Lorde the kyng, let my prayer be accepted before thee, and send me no more into the house of Ionathan the scribe, that I dye not there.

21 Then Zedekias commaunded to put Ieremie in the fore entrie of the prison, and dayly to be geuen him a cake of bread of the bakers streete, vntil al the bread in the citie was eaten vp: Thus Ieremie remayned in the fore entrie of the prison.

The .xxxviii. Chapter.

1. By the motion of the rulers, Ieremie is put into a dungeon.

1 SAphatiah the sonne of Mathan, Gedaliah the sonne of Phashur, Iucal the sonne of Selemiah, & Phashur the sonne of Melchia, perceiued the wordes that Ieremie had spoken vnto al the people, namely on this manner, A

2 Thus saith the Lord, Who so remayneth in this citie, shal perishe eyther with the swoorde, with hunger, or pestilence: but who so falleth vnto the Chaldees shal escape, wyming his soule for a pray, and shal lyue.

Ierem. 21. b. and. 27. a.

3 For thus sayth the Lorde, This citie no doubt must be deliuered into the power of the king of Babylon, and he also shal winne it.

Ierem. 22. c.

4 Then sayde the princes vnto the kyng, Sir, we beseche you let this man be put to death: for thus he discourageth the handes of the souldiers that be in this citie, and the handes of al the people, when he speaketh suche wordes vnto them: This man laboureth not for peace of the people, but mischeefe.

5 Zede-

5 Zedekias the kyng answeared, and sayde, Loe, he is in your handes: for the king may denye you nothyng.

6 Then tooke they Ieremie, and caste hym into the dungeon of Melchiah the sonne of Amelech, that dwelt in the fore entry of the prison, and they let downe Ieremie with coardes into a dungeon where there was no water, but myre: So Ieremie stacke fast in the myre.

ℬ 7 Nowe when Abedmelech the Mozian, beyng a chamberlayne in the kinges court, vnderstoode that they had cast Ieremie into the dungeon,

8 He went out of the kings house, and spake to the kyng, which then sate vnder the port of Beniamin, these woordes,

9 My lord the kyng, whereas these menne meddle with Ieremie the prophete, they do hym wrong, (namely) in that they haue put hym in prison, there to dye for hunger: for there is no more bread in the citie.

10 Then the kyng commaunded Abedmelech the Mozian, and sayde, Take from hence thyrty menne, whom thou wylt, and drawe vp Ieremie the prophete out of the dungeon before he dye.

11 So Abedmelech tooke the menne with hym, and went to the house of the kyng, and there vnder the treasury he gate old ragges and worne cloutes, and let them downe by a corde into the dungeon to Ieremie.

12 And Abedmelech the Mozian sayd vnto the prophete Ieremie, O put these ragges and cloutes vnder thyne arme holes, betwixt them and the cordes: and Ieremie dyd so.

13 So they drewe vp Ieremie with cordes, and toke hym out of the dungeon: and he remayned in the fore entry of the prison.

ℭ 14 Then Zedekias the king sent, and caused
Ierem.37.c Ieremie the prophet to be called vnto him, into the thirde entrie that is in the house of the Lorde, and the kyng sayde vnto Ieremie, I wyl aske the somewhat, but hyde nothyng from me.

15 Then Ieremie answeared Zedekias, If I be playne vnto thee, thou wylt cause me to suffer death: yf I geue thee counsayle, thou wylt not folowe me.

16 So the kyng swore an oth secretly to Ieremie, sayeing, As the Lorde lyueth that made vs these soules, I wyl not slay thee, nor geue thee into the handes of them that seeke after thy lyfe.

Ierem.27.a 17 Then sayde Ieremie vnto Zedekias, Thus sayth the Lorde of hostes the God of Israel, If calle be that thou wylt goe forth vnto the kyng of Babylons princes, thou shalt saue thy lyfe, and this citie shal not be brent, yea, both thou and thy housholde shal escape with your lyues:

18 But yf thou wylt not goe forth to the kyng of Babylons princes, then shal this citie be delyuered into the handes of the Chaldees, whiche shal set fire vpon it, and thou shalt not be able to escape them.

19 And Zedekias sayd vnto Ieremie, I am afrayde for the Iewes that are fledde vnto the Chaldees, lest I come into their hands, and so they to haue me in derision.

20 But Ieremie answeared, No, they shal not betray thee: O hearken vnto the voyce of the Lord, I beseche thee, which I speake vnto thee, so shalt thou be wel, and saue thy lyfe:

21 But if thou wilt not goe forth, the Lord D
hath told me this playnly,

22 Beholde, al the women that are leaft in the kyng of Judaes house, shalbe led forth vnto the kyng of Babylons princes: and they shal say, Thou art deceiued, and the menne in whom thou diddest put thy trust haue gotten thee vnder, and set thy feet fast in the myre, and gone their way from thee.

23 Therefore al thy wyues with thy chyldren shal they leade forth vnto the Chaldees, and thou shalt not escape their handes, but shalt be the kyng of Babylons prisoner, and this citie shalt thou cause to be burnt.

24 Then sayde Zedekias vnto Ieremie, Looke that no body know of these woords, and thou shalt not dye.

25 But yf the princes perceyue that I haue talked with thee, and come vnto thee, sayeing, O speake, what sayd the kyng to thee, hyde it not from vs, and we wyl not put thee to death, tel vs, (we pray thee) what sayde the kyng to thee?

26 See thou geue them this answeare, I haue humbly besought the king that he wil let me lye no more in Iehonathans house, that I dye not there.

27 Then came al the princes vnto Ieremie, and asked hym: and he told them after the manner as the kyng bade hym. Then they held their peace, and let hym alone: for they perceyued nothyng.

28 So Ieremie abode styl in the fore entry Ierem.39.c
of the prison, vntyll the day that Hierusalem was wonne.

The.xxxix.Chapter.

1. Nabuchodonosor besiegeth Ierusalem, 4. Zedekias fleeth, 5. He is taken of the Chaldees, 6. his sonnes are slayne, 7. His eyes are thrust out.

1 NOwe when the citie of Hierusalem Ierem.32.a
was taken (for in the ninth yeere of 2.Kin.25.a
Zedekias

Zedekias kyng of Juda, the tenth moneth, came Nabuchodonosor the kyng of Babylon, and al his hoste, and besieged Hierusalem, and fought agaynst it,

2 And in the eleuenth yeere of Zedekias, in the fourth moneth, the ninth day of the moneth, he brake into the citie.)

3 Then al the princes of the kyng of Babylon came in, and sate them downe vnder the porte: Neregel, Sarezer, Samgarnebo, Sarsachim, Rabsaris, Neregel, Sarezer, Rabmag, with al the other princes of the kyng of Babylon.

Jerem.34.a 4 And when Zedekias the kyng of Juda, with his souldiers, sawe them, then they fled, and departed out of the citie by night, through the kynges garden, and through the porte that is betweene the two walles, and so the kyng went towarde the wyldernesse:

5 But the Chaldees hoste folowed faste after them, and tooke Zedekias in the feeld of Hiericho, and brought hym prisoner to Nabuchodonosor the kyng of Babylon vnto Reblath, that lyeth in the lande of Hemath, where he gaue iudgement vpon him.

6 So the kyng of Babylon caused the children of Zedekias, and al the nobles of Juda, to be slayne before his face at Reblath,

B 7 And made Zedekias eyes to be put out,
2. Kin.25.d and bounde hym with two chaynes, and
Jere.22.d. sent hym to Babylon.

8 Moreouer, the Chaldees burnt vp the kynges palace, with the other houses of the people, and brake downe the walles of Hierusalem.

9 As for the remnant of ỳ people that were in the citie, and such as were come to him, and whatsoeuer was leafte of the common sort, Nabuzaradan the cheefe captayne caryed them to Babylon.

10 But Nabuzaradan the cheefe captayne let the rascal people, and those that had nothyng, dwel styl in the lande of Juda, and gaue them vineyardes and corne feeldes at the same tyme.

11 Nabuchodonosor also the kyng of Babylon, gaue Nabuzaradan the cheefe captaine a charge concernyng Jeremie, sayeing,

12 Take and cherishe him, and make much of hym, see thou doo hym no harme, but entreate hym after his owne desyre.

13 So Nabuzaradan the cheefe captayne, Nabuzarban, Rabsares, Neregel, Sarezer, Rabmag, and al the kyng of Babylons lordes sent for Jeremie,

C 14 And caused hym to be fet out of the forIere.38.D. entrie of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne
Jere.40.b. of Saphan, that he shoulde carrye hym home: and so he dwelt among the people.

15 Nowe when Jeremie laye yet bounde in the fore entrye of the pryson, the woorde of the Lorde came vnto hym, sayeing,

16 Goe and tel Abedmelech the Morian, Thus sayth the Lorde of hoostes the God of Israel, Behold, the cruel and sharp plague that I haue deuised for this citie, wyl I bryng vpon them, that thou shalt see it:

17 But I wyl deliuer thee in that day, saith the Lorde, and thou shalt not comme in the handes of those menne whom thou fearest:

18 For doubtlesse I wyl saue thee, so that thou shalt not perishe with the swoord: but thy lyfe shalbe saued, and that because thou hast put thy trust in me, sayth the Lorde.

The.xl. Chapter.

I. Ieremie hath licence to goe whyther he wyl. 4. Iohanan prophesieth death vnto Gedaliah.

1 THis is the woorde that the Lord spake A
vnto Jeremie, when Nabuzaradan the Jere.43.a.
cheefe captayne had let hym goe free Iosua.18.a
from Ramath, whyther he had ledde hym bounde among al the prisoners that were carryed from Hierusalem and Juda, vnto Babylon.

2 The cheefe captayne called for Jeremie, and sayde vnto hym, The Lorde thy God spake myghtyly before of the miserie vpon this place.

3 Nowe the Lorde hath sent it, and performed it as he hath promised: for ye haue sinned agaynst the Lorde, and haue not ben obedient vnto his voyce, therfore commeth this plague vpon you.

4 Behold, I loose the bands from thy handes this day: yf thou wylt nowe goe with me vnto Babylon, vp then, for I wyl see to thee, and prouide for thee: but yf thou wylt not goe with me to Babylon, then remaine Gene.3.b.
here: Beholde, al the lande is at thy wyl, Tobi.1.b.
looke where thou thynkest conuenient and good for thee to abyde, there dwel.

5 For as yet he was not gone backe agayne to Gedaliah: therfore he sayde to him, Goe backe to Gedaliah the sonne of Ahicam the sonne of Saphan, whom the kyng of 2. Kin.15.c.
Babylon hath made gouernour ouer the cities of Juda, and dwel with hym among the people, or remayne wheresoeuer it please thee. So the cheefe captayne gaue hym his expences with a rewarde, and let hym goe.

6 Then went Jeremie vnto Gedaliah Jere.39.c.
the sonne of Ahicam to Mispa, and dwelt there with him among the people that were leaft

leaſt in the lande.

B 7 Nowe when the captaynes of the hoſt of Iuda, which with theyr felowes were ſcattered abroade on euery ſyde in the land, vnderſtoode that the kyng of Babylon had made Gedaliah the ſonne of Ahicam gouernour in the lande, and that man, wyfe, and chylde, yea and the pooze men in the lande that were not led captiue to Babylon, ſhoulde be vnder his iuriſdiction:

8 They came to Gedaliah vnto Miſpa, (namely) Iſmael the ſonne of Nathaniah, Iohanan and Ionathan the ſonnes of Careah, Sareah the ſonne of Thanehumeth, the ſonnes of Ephai the Netophatite, Iezaniah the ſonne of Maachati, with theyr companions.

9 And Gedaliah the ſonne of Ahicam the
2.Kin.15.c. ſonne of Saphan ſware vnto them and their felowes in this maner, Be not afraid to ſerue the Chaldees, dwel in the lande, and do the kyng of Babylon ſeruice, ſo ſhal ye proſper.

C 10 Beholde, I dwel at Miſpa to be an officer in the Chaldees behalfe, and to ſatiſfie ſuche as come to vs: therefore geather wine, corne, and oyle, and keepe them in your warehouſes, and dwel in your cities that ye haue in keepyng.

11 Yea al the Iewes alſo that dwel in Moab, vnder the Ammonites, Idumea, and in al the countreys, when they heard that ỹ king of Babylon had made Gedaliah the ſonne of Ahicam the ſonne of Saphan gouernour vpon al them that were left in Iuda:

12 Al the Iewes (I ſay) returned out of al places where they were fled vnto, & came into the lande of Iuda to Gedaliah vnto Miſpa, and geathered wine & other fruites, and that very muche,

13 Moreouer, Iohanan the ſonne of Careah, and al the captaynes of the hoſt that were ſcattered on euery ſide in the lande, came to Gedaliah to Miſpa, and ſayde vnto hym,

14 Knoweſt thou not that Baalis the kyng
D of the Ammonites hath ſent Iſmael ỹ ſonne of Nathaniah to ſlay thee? But Gedaliah the ſonne of Ahicam beleeued them not.

15 Then ſayd Iohanan the ſonne of Careah vnto Gedaliah in Miſpa theſe woordes ſecretly, Let me goe, I pray thee, and I wil ſlay Iſmael the ſonne of Nathaniah, ſo that no body ſhal knowe it: Wherefore wyl he kyl thee, that al the Iewes whiche reſort vnto thee might be ſcattered, and the remnant in Iuda periſhe?

16 And Gedaliah the ſonne of Ahicam ſaid to Iohanan the ſonne of Careah, Thou ſhalt not do it: for they are but lyes that thou ſayeſt of Iſmael.

The.xli.Chapter.

2. Iſmael killeth Gedaliah guilefully, and many other with hym. 11. Iohanan followeth after Iſmael.

1 BUt in the ſeuenth moneth, it happened A
that Iſmael the ſonne of Nathaniah 2.Kin.24.a
the ſonne of Eliſama, one of the kinges blood came, and the greateſt about the kyng, and ten men with hym, vnto Gedaliah the ſonne of Ahicam to Miſpa, and they did eate togeather in Miſpa.

2 And Iſmael the ſonne of Nathaniah, with thoſe ten men that were with him, ſtart vp, and ſmote Gedaliah the ſonne of Ahicam the ſonne of Saphan with the ſworde, and ſlue hym whom the kyng of Babylon had made a gouernour of the lande.

3 Iſmael alſo ſlue al the Iewes that were with Gedaliah at Miſpa, and al the Chaldees that he founde there waityng vpon hym, and thoſe that were able to fyght he ſlue with hym.

4 The next day after that he had ſlayne Gedaliah, the matter was yet vnknowen:

5 And there came certayne men from Sichem, from Silo, & Samaria, to the number of foureſcore, whiche had ſhauen their beardes, rent theyr clothes, and were al heauie, brynging meate offerynges and incenſe in theyr hands, to offer it in the houſe of the Lorde.

6 And Iſmael the ſonne of Nathaniah Eccle.12.c.
went forth of Miſpa weepyng, to meete them: Nowe when he met them, he ſayde, Goe your way to Gedaliah the ſonne of Ahicam.

7 And when they came in the myddeſt of B
the citie, Iſmael the ſonne of Nathaniah, with them that were with hym, ſlue them euen at the middeſt of the pyt.

8 Among theſe foureſcore men there were ten that ſayd vnto Iſmael, Oh ſlay vs not, for we haue yet a great treaſure in ỹ feelde, of wheate, barley, oyle, and hony: So he ſpared them, and ſlue them not with theyr brethren.

9 Nowe the pyt wherein Iſmael did caſt 2.Kin.25.c.
the dead bodyes of the men whom he ſlue becauſe of Gedaliah, had kyng Aſa cauſed to be made for feare of Baaſa the kyng of Iſrael, and the ſame pytte dyd Iſmael fyl with ſlayne men.

10 As for the remnant of the people, the kynges daughters, and al the people that were left at Miſpa, vpon whom Nabuzaradan the cheefe captaine had made Gedaliah ỹ ſonne of Ahicam gouernour, Iſmael 2.Kin.25.c.
the ſonne of Nathaniah caryed them away priſoners towarde the Ammonites.

11 But

11 But when Johanan the sonne of Careah, and al they whiche had ben captaynes ouer the kynges host with him, heard of al the wyckednesse that Ismael the sonne of Nathaniah had done:

Gen. 13.c. 1.Sa. 30.b. 12 They tooke theyr companions, and went out for to fyght with Ismael the sonne of Nathaniah, and founde hym by the great waters that are at Gibeon.

13 Nowe when al the people whom Ismael led captiue, sawe Johanan the sonne of Careah, and al the other captaynes of the host, they were glad.

¶ 14 So al the people that Ismael had caryed away from Mispa, were brought againe: and when they returned, they came to Johanan the sonne of Careah.

15 But Ismael the sonne of Nathaniah fled from Johanan with eight companions, and went to the Ammonites.

16 Then Johanan the sonne of Careah, and al the captaines of the host that were with hym, tooke al the remnaunt of the people, whom Ismael the sonne of Nathaniah had led away when he had slayne Gedaliah the sonne of Ahicam, whom they also had reserued from him, fighting men, women, & children, and gelded men, whom they brought agayne from Gibeon,

17 And went from thence, and sate them downe at Geruth Chamaam, which lyeth beside Bethlehem, that they might goe into

Jere. 12.c. Egypt for feare of the Chaldees:

18 Of whom they were afrayde, because that Ismael the sonne of Nathaniah had

Jere. 40.a. slaine Gedaliah Ahicams sonne, whom the kyng of Babylon had made gouernour in the lande.

The .xlii. Chapter.

1. The captaynes aske counsayle at Ieremie what they ought to do. 19. Ieremie admonisheth the remnant of the people not to goe into Egypt.

¶ 1 SO al the captaynes of Johanan ỳ sonne of Careah, Iezaniah the sonne of Osaiah, came, with al the people from the least vnto the most,

2 And sayde vnto Ieremie the prophete, Jere. 21.a. and. 37.a. O heare our petition, that thou mayest pray for vs vnto the Lord thy God, (Namely) for al the remnant, whereof there be fewe of vs left of many, as thou seest vs:

3 That the Lorde thy God may shewe vs a way to goe in, and tel vs what we shoulde do.

4 Then Ieremie the prophete sayde vnto them, I haue heard you, behold, I wil pray vnto God your Lorde as ye haue required me: and looke what answeare the Lorde geueth, I shal certifie you thereof, and keepe nothyng backe from you.

5 And they sayde vnto Ieremie, The Lord be a true and faythful witnesse betwixt vs, Iosu. 1.c. that we wyl do al that the Lorde thy God commaundeth vs.

6 Whether it be good or euil, we wil hearken vnto the voyce of the Lorde God, to whom we sende thee, that we may prosper when we haue folowed the voyce of the Lorde our God.

7 And after ten dayes came the woorde of ℣ the Lorde vnto Ieremie.

8 Then called he Johanan the sonne of Careah, and al the captaynes of the people that were with hym, yea and al the people from the least to the most,

9 And sayde vnto them, Thus sayth the Lorde God of Israel, vnto whom ye sent me to lay foorth your prayers before hym:

10 Yf you wyl dwel in this lande, I wyl Jere. 21.b. builde you vp, and not breake you downe, I wyl plant you, and not roote you out: for I (a) repent as concerning the trouble that I haue done to you.

(a) Gods repentance is nothing els but that he dooth not prosecute to the vttermost his wrath accordyng to the deserues of this people.

11 Feare not the kyng of Babylon, of whom ye stande in awe, O be not afrayde of him, sayth the Lorde, for I wyl be with you to helpe you, and deliuer you from his hande.

12 I wyl pardon you, I wyl haue mercye vpon you, and cause hym to pitie you, and bryng you agayne into your owne lande.

13 Neuertheless, yf ye purpose not to dwel in this lande, nor to folowe the voyce of the Lorde your God:

14 But wyl say thus, We wyl not dwel ¶ here, but goe into Egypt, where we shal neyther see warre, heare the noyse of the trumpe, nor suffer hunger, there wyl we dwel:

15 Wherefore heare nowe the woorde of Jere. 27.a. the Lorde, O ye remnant of Juda, thus sayth the Lorde of hostes the God of Israel, Yf ye be wholly purposed to goe into Egypt, and to dwel there as strangers,

16 The swoorde that ye feared shal ouertake Jere. 41.c. you in Egypt: and the hunger whereof ye be afrayde, shal hang vpon you, and folowe you into Egypt, and there shal ye dye.

17 And al they that of set purpose vndertake to goe into Egypt to soiourne there, shal perishe with the swoorde, with hunger, and pestilence, not one of thē shal remayne, there shal none escape the plague that I wyl bryng vpon them.

18 For thus sayth the Lorde of hostes, the god of Israel, Like as my wrath and indignation is moued agaynst the inhabiters of Hierusalem: so shal my displeasure be kind-

len

led againſt you alſo if ye goe into Egypt, & there ye ſhalbe reuiled, abhorred, brought to ſhame and confuſion, and as for this place ye ſhal neuer ſee it more.

19 The Lorde forbiddeth you (O ye remnant of Iuda) that ye ſhal not goe into Egypt: and forgeat not that I haue warned you earneſtly this day.

D 20 For ye haue diſſembled with me: for ye ſent me vnto the Lorde your God, and ſaid, Iere.42.a Pray thou the Lorde our God for vs, and looke what anſweare the Lorde our GOD geueth thee, that bring vs agayne, and we wyl doo thereafter:

21 Nowe haue I ſhewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for the whiche cauſe he hath ſent me to you.

Deut.28.a. 22 Nowe therefore be ye ſure that ye ſhal periſhe with the ſworde, with hunger, and peſtilence, euen in the ſame place where your luſt is to goe and dwel.

The.xliii.Chapter.

I. Iohanan caryeth the remnant of the people into Egypt, contrary to the mynde of Ieremie. 8. Ieremie prophecieth the deſtruction of Egypt.

A 1 NOw when Ieremie had ended al the woordes of the Lorde his God vnto the people, which to declare the Lord their GOD had ſent him to them, euen al theſe woordes ((I ſay,)

2 Azariah the ſonne of Oſaiah, and Iohanan the ſonne of Careah, with al the ſtubburne perſons, ſayde vnto Ieremie, Thou Iere.42.a lyeſt, the Lorde our God hath not ſent thee to ſpeake vnto vs, that we ſhoulde not goe into Egypt and dwel there:

3 But Baruch the ſonne of Neriah prouoketh thee againſt vs, that he myght bring vs into the captiuitie of the Chaldees, that they might ſlay vs, and cary vs away priſoners vnto Babylon.

4 So Iohanan the ſonne of Careah, and al the captaynes of the hoſt, and al the people folowed not the commaundement of the Lorde, (namely) to dwel in the lande of Iuda:

5 But Iohanan the ſonne of Careah, and al the captaines of the hoſt caried away al the Iere.41.a remnant of Iuda, that were comme togeather agayne from al the heathen, among whom they had benne ſcattered, to dwel in the lande of Iuda,

6 Men, women, chyldren, the kings daughters, al thoſe that Nabuzaradan the cheefe captayne had left with Gedaliah the ſonne of Ahicam, the ſonne of Saphan: they caryed away alſo the prophete Ieremie, and Baruch the ſonne of Neriah,

7 And ſo came into Egypt: for they were B not obedient vnto the commaundement of God. Thus came they to Thaphnis:

8 And in Thaphnis the woorde of the lorde happened vnto Ieremie, ſayeing,

9 Take great ſtones in thine hande, & hide them in the bricke wal vnder the dooze of Pharaos houſe in Thaphnis, that al the menne of Iuda may ſee,

10 And ſay vnto them, Thus ſayth the lord Iere.46.a of hoſtes the God of Iſrael, Behold, I wyl ſende and cal for Nabuchodonoſor the king of Babylon my ſeruant, & wyl ſet his ſeate vpon theſe ſtones that I haue hyd, and he ſhal ſpreade his tent ouer them.

11 And when he commeth, he ſhal ſmite the lande of Egypt, ſomme with ſlaughter, ſomme with banithment, and ſomme with the ſworde.

12 He ſhal ſet fire vpon the temple of the E- C gyptians goddes, and burne them vp, and take them ſelues priſoners: moreouer, he ſhal aray him ſelf with the land of Egypt, lyke as a ſheephearde putteth on his coate, and ſhal depart his way from thence in peace.

13 The pillers alſo of the temple of the ſunne that is in Egypt ſhal he breake in peeces, and burne the temples of the Egyptians goddes.

The.xliiii.Chapter.

I. He reproueth the people for their idolatry. 15. They that ſet lyght by the threatnyng of the Lorde are chaſtened.

1 THis is the woorde that was ſhewed to A Ieremie concernyng al the Iewes which dwelt in Egypt, at Migdol, at Thaphnis, at Noph, and in the lande of Phathures.

2 Thus ſaith the Lorde of hoſtes the God of Iſrael, Ye haue ſeene al the miſerie that I haue brought vpon Hieruſalem, and vpon al the cities of Iuda: ſo that this day they are deſolate, and no man dwellyng therein,

3 And that becauſe of the great blaſphemies whiche they committed to prouoke me vnto anger, in that they went backe to doo ſacrifice and woorſhip vnto ſtrange goddes, whom neyther they nor ye, nor your fathers haue knowen.

4 Howbeit I ſent vnto them my ſeruantes Iere.25.a al the prophetes, I roſe vp early, I ſent vn- and.29.a to them and gaue them warnyng, O doo no ſuche abominable thynges, and thynges

that I hate.

5 But they wouldē not folow nor hearken, to turne from their wickednesse, and to do no more sacrifice vnto strange goddes.

6 Wherefore myne indignation and wrath was kyndled, and it brent vp the cities of Juda, with the streetes of Hierusalem, so that they were made waste and desolate, as it is comme to passe this day.

7 Nowe therefore, thus sayth the Lorde of hostes the God of Israel, Howe happeneth it that ye doo so great euyl vnto your owne soules, thus to destroy the menne and women, chyldren and babes of Juda, so that none of you is left?

8 Because ye prouoke me to wrath with the worckes of your owne handes, when ye offer vnto strange goddes in the lande of Egypt where as ye be gonne to dwel, that ye myght vtterly perysh, and that ye might be reuyled, and shamefully intreated of al nations?

9 Or haue ye nowe forgotten the wickednesse of your forefathers, the wickednesse of the kynges of Juda and their wyues, the wickednesse that ye your selues and your wyues haue donne in the land of Juda, and in the streetes of Hierusalem?

10 Yet are ye not sory this day, ye feare not, neyther walke ye in my lawe, and myne commaundementes that I haue geuen vnto you and your forefathers.

11 Therefore, thus sayth the Lord of hostes the God of Israel, I am stedfastly aduised and determined to punish you, and to roote out al Juda.

12 As for ỹ remnant of Juda that purposely went into Egypt there to dwel, I wyl take them, and they shal al be destroyed, in the lande of Egypt shal they perishe, beyng consumed with the swoorde and with hunger: for from the least vnto the most they shal perishe with the swoord and with hunger: Moreouer, they shalbe reuyled, abhorred, shamed, and confounded.

Eſech.39.a 13 For I wyl visite them that dwel in Egypt, as I haue visited Hierusalem, with the swoorde, with hunger, and with pestilence.

¶ 14 So that none of the remnant of Juda whiche are gonne to dwel in Egypt, shalbe left to comme agayne into the lande of Juda, although they thinke to comme thyther agayne and to dwel there: for none shal comme agayne but suche as are fled away.

15 Then al the menne whiche knewe that their wiues had offered vnto strange gods, and a great sorte of wyues that stood there, yea and al the people that dwelt there in Egypt in the citie of Phathures, answered Jeremie, and sayde,

16 As for the wordes that thou hast spoken vnto vs in the name of the Lorde, we wyl in no wyse heare them:

17 But whatsoeuer goeth out of our owne mouth that wyl we do, we wyl do sacrifice, and offer oblations vnto the queene of heauen, lyke as we and our forefathers, our kynges and our heades haue donne in the cities of Juda, and in the streetes of Hierusalem: for then had we plenteousnesse of victuales, then were we in prosperitie, and no misfortune came vpon vs: Jere.7.b 1.Mach.1.b

18 But since we left to offer and to do sacrifice vnto the queene of heauen, we haue had scarcenesse of al thinges, and perishe with the swoorde and hunger.

19 (Last of al) when we (women) dyd sacrifice and offered vnto the queene of heauen: did we make her cakes and powre vnto her drynke offerynges to doo her seruice without our husbandes wylles?

20 Then sayd Jeremie vnto al the people, to the menne, to the women, and to al the folke whiche had geuen hym that answere,

21 Dyd not the Lorde remember the sacrifices that ye, your forefathers, your kynges and rulers, which al the people haue offred in the cities of Juda, in the streetes of Hierusalem? and hath he not considered this in his mynde? D

22 In so muche that the Lorde myght no longer suffer the wickednesse of your inuentions, and the abominable thinges whiche ye dyd: Is not your lande desolate and voyde, yea and abhorred, so that no man dwelleth therein any more, as it is comme to passe this day? Eſai.1.a

23 Dyd not al this happen vnto you, because ye made suche sacrifice, and sinned agaynst the Lorde? Ye haue not folowed his voyce, to walke in his lawe, in his ordinances and statutes: yea this is the cause that al misfortune happened vnto you, as it is comme to passe this day. 1.king.17.b Jere.2.c.3. c.and 5.c Baruc.3.a

24 Moreouer, Jeremie spake vnto al the people, and to al the women, Heare the woorde of the Lorde al Juda that be in the lande of Egypt.

25 Thus sayth the Lorde of hostes, the god of Israel, Ye and your wyues haue spoken with your owne mouth the thyng that ye haue fulfylled in deede, yea thus haue ye sayde, We wyl not fayle but performe the vowes that we haue vowed, we wyl doo sacrifice, and powre out drinke offerynges to the queene of heauen: Purposely wyl ye set vp your owne meanynges, & performe your vowes. Jere.44.c

26 And therefore heare the woorde of the

Lorde

Lorde al Juda that dwel in the land of Egypt: Beholde, I haue ſworne by my great
Gen.22.b. name, ſayth the Lorde, that my name ſhal not be rehearſed through any mans mouth of Juda in al the lande of Egypt, to ſay, The Lorde God lyueth.

27 For I wil watch to plague them, and not
Jere.42.a. for their wealth: and al the men of Juda that be in the lande of Egypt ſhal perysshe with the ſworde, and with hunger, vntyll they be vtterly deſtroyed.

28 Neuertheleſſe, thoſe that fledde away for the ſworde, ſhal come agayne out of Egypt into the lande of Juda, but there ſhalbe very fewe of them: and al the remnaunt of Juda that are gonne into Egypt there to dwel, ſhal knowe whoſe woordes ſhalbe founde true, theyrs, or myne.

29 Take this for a token, that I wil viſite you in this place ſayth the Lorde, and that ye may knowe howe that I without doubt wil perfourme my purpoſe vppon you, to punyſhe you.

30 Beholde, ſayth the Lorde, I wil delyuer
2.king.25.a Pharao Hophrea kyng of Egypt, into the handes of his enemies that ſeeke after his lyfe: euen as I gaue Zedekias the kyng of Juda into the handes of Nabuchodonoſor kyng of Babylon his enemie, whiche ſought after his lyfe.

The.xlv.Chapter.

2. Baruche is reproued of Ieremie.

A THeſe are the woordes that Ieremie the prophete ſpake vnto Baruch the
Jere.36.a. ſonne of Neriah, after that he hadde written theſe Sermons in a booke at the mouth of Ieremie, in the fourth yere of Iehoakim the ſonne of Joſias kyng of Juda, ſayeing,

2 Thus ſayth the Lorde God of Iſrael vnto thee, O Baruch:

3 Inſomuche as thou thoughteſt thus (when thou waſt wryting) Wo is me, the Lord hath geuen me payne for my trauayle, I haue weeryed my ſelfe with ſighing, and haue founde no reſt:

4 Therfore tel hym, O Ieremie, that ỹ Lord ſayth thus: Beholde, the thyng that I haue buylded, wyl I breake downe agayne, and roote out the thyng that I haue planted, yea, this whole lande:

5 And ſeeketh thou yet promotion? (loke not for it, and) deſyre it not, for I wil bryng a
Jere.21.b. miſerable plague vpon al fleſhe, ſayeth the Lorde: but thy lyfe wil I geue thee, for a pray, in al places whyther ſo euer thou goeſt.

The.xlvi.Chapter.

1. He prophecieth the deſtruction of Egypt.
27. Deliueraunce is promyſed to Iſrael.

1 HEre folowe the woordes of the Lorde A
to the prophete Ieremie, whiche he ſpake agaynſt (al) the gentiles.

2 These woordes folowing preached he to the Egyptians, concernyng the hoaſt of Pharao Necho kyng of Egypt, when he was in Charchamis beſide the water of Euphrates, what tyme as Nabuchodonoſor the kyng of Babylon ſlue hym, in the fourth yere of Jehoakim the ſonne of Joſias kyng of Juda.
Eſai.19.a. and 20.a. Ezec.29.a. 30. and.31.a 2. kyn. 24.b Jere.36.a.

3 Make redy buckler and ſheelde, and goe forth to fyght.

4 Harneſſe your horſes, and ſet your ſelues vpon them, ſet your ſallets faſte on, bryng forth ſpeares, ſcoure your ſwords, and put on your breſt plates.

5 But alas, how happeneth it that I ſee you ſo afrayde? why ſhrynke ye backe? Their worthies are ſlayne, yea, they runne ſo faſt away that none of them looketh behynde hym: fearefulneſſe is fallen vppon euery one of them, ſayth the Lorde.

6 The lightest of foote ſhal not flee away, and the worthies ſhal not eſcape: towarde the North by the water of Euphrates they did ſtumble and fal.

7 But what is he this that ſwelleth vp as it B
were a floodde, roaryng and razyng lyke the ſtreames of water?

8 It is Egypt that ryſeth vp lyke the flood, and caſteth out the waters with ſo great noyſe: And he ſayde, I wyl goe vp and wil couer the earth, I wyl deſtroy the citie with them that are therein.

9 Geat you vp ye horſes, roule forth ye charettes, come forth worthies, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.

10 But this day of the Lorde God of hoaſtes is a day of vengeance, that he may auenge hym of his enemies: The ſworde ſhal deuoure, it ſhalbe ſatiſfied & bathed in theyr blood, for the Lorde God of hoaſtes ſhall haue a ſlayne offering towarde the North, by the water of Euphrates.

11 Goe vp vnto Gilead, and bryng triacle, O virgin thou daughter of Egypt: but in vayne ſhalt thou goe to ſurgerie, for thy wounde ſhal not be ſtopped.

12 The heathen haue heard of thy ſhame, and the lande is ful of thy confuſion: for one ſtrong man did ſtumble vpon another, and they are fallen both togeather.

13 These are the woordes that the Lorde

ſpake to the prophete Jeremie, concernyng the commyng of Nabuchodonoſor the kyng of Babylon, whiche was ſent to deſtroy the lande of Egypt:

¶ 14 Preache out through the lande of Egypt, and cauſe it to be proclaymed at Migdol, Noph, and Taphnis, and ſay, Stande ſtil, make thee redy, for the ſworde ſhal conſume thee rounde about.

15 Howe happeneth it that thy myghty worthies are fallen? why ſtoode they not faſte? euen becauſe the Lorde thruſt them downe.

16 The ſlaughter was great, for one fel euer styl vpon another: and they ſayde, Up, let vs goe agayne to our owne people, and to our owne natural countrey, from the cruel ſworde.

17 They did crye euen there, Pharao the kyng of Egypt is a kyng of troubleſommes: he hath ouerpaſt the appoynted tyme.

18 As I liue (ſayth the kyng whoſe name is the Lorde of hoaſtes) ſo ſurely as Thabor ſtandeth among the mountaines, & Charmel in the ſea: euen ſo aſſuredly ſhal this miſchefe come (vpon Egypt.) Eſai. 48. b.

19 O thou daughter of Egypt, make redye thy geare to flit: for Noph ſhalbe voyde and deſolate, ſo that no man ſhall dwell therein.

20 The lande of Egypt is lyke a goodlye fayre Calfe: but deſtruction ſhal come out of the North, (I ſay) it commeth.

D 21 Her waged ſouldiers that be with her are like fat Calues, they alſo ſhal flee away togeather and not abyde: for the day of their ſlaughter, and the time of their viſitation ſhal come vpon them.

22 The cry of them ſhal make a noyſe as the hiſſing of ſerpentes: for they ſhal enter in with their hoaſtes, and come agaynſt her with axes, as it were hewers downe of wood.

(a) Her wood, that is, the whole multitude of the people, whiche was lyke a great wood.

23 And they ſhal cut downe her (a) wood, ſayth the Lord, They ſhalbe innumerable: for they ſhalbe mo in number then the graſſehoppers, ſo that no man ſhalbe able to tel them.

24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the North.

25 Thus ſayth the Lorde of hoaſtes the God of Iſrael, Beholde, I wil viſite that reſtleſſe people of Alexandria, Pharao, and Egypt, yea both their gods and their kinges, euen Pharao and al them that put their truſt in hym:

26 Yea, I wil deliuer them into the handes of thoſe that ſeeke after their lyues, (namely) into the power of Nabuchodonoſor the king of Babylon, and into the power of his ſeruauntes: and after al theſe thynges, it ſhalbe inhabited as afore tyme, ſayth the Lorde.

27 Be not thou afrayde, O my ſeruaunt Jacob, feare not thou, O Iſrael: for loe, I wil helpe thee from farre, and thy ſeede from the lande of their captiuitie: Jacob alſo ſhal come agayne and be in reſte, he ſhal proſper, and no man ſhal do him harme.

28 Feare thou not (O Jacob my ſeruaunt) ſayth the Lorde, for I am with thee, and wil deſtroy al nations among whom I haue ſcattered thee: neuertheleſſe I wil not conſume thee, but chaſten thee and correct thee, yea, and that with diſcretion, neither wil I vtterly deſtroy thee.

The. xlvii. Chapter.

1. The worde of the Lorde agaynſte the Philiſtines.

1 THeſe are the woordes that the Lorde ſpake vnto Jeremie ỹ prophete againſt the Philiſtines, before that Pharao ſmote the citie of Azah. a

2 Thus ſayth the Lorde, Beholde, there ſhal waters aryſe out of the North, and ſhal growe to a great floodde, running ouer and couering the lande and al that is therein, the cities, and them that dwel therein: and the men ſhal cry, and al they that dwel in the lande ſhal mourne.

3 At the noyſe and ſtampyng of their ſtrong barbed horſes, at the ſhaking of their charets, and at the rumblyng of the wheeles: the fathers ſhal not looke to their children, ſo feeble and weery ſhal their handes be,

4 At the ſame tyme when he ſhalbe there to deſtroy the whole lande of the Philiſtines, he ſhal make waſte both Tyrus, Sidon, and the reſidue of their ayde: for the Lorde wyl deſtroy the Philiſtines, the remnant of the Ile of * Caphtor. * or, Cappadocia.

5 Baldneſſe is come vpon Azah, Aſcalon is put to ſylence, with the reſte of their valleys: Howe long wylt thou teare thee ſelfe?

6 O thou ſworde of the Lorde, howe long wilt thou not ceaſſe? Turne agayne into thy ſheath, reſt, and leaue of. B

7 But howe can it ceaſſe, when the Lorde hym ſelfe hath geuen it a charge agaynſte Aſcalon, and rayſed it vp agaynſt the cities of the ſea coaſt?

The. xlviii. Chapter.

1. The worde of the Lorde agaynſt the Moabites.

Thus

A 1 THus sayth the Lorde of hostes the God of Israel, against Moab, Wo be to the
Esai.15.a. and.16.a. and.25.b. Ezech.25.b. Sopho.2.b citie of Nebo, for it is layde waste, brought to confusion, and Kiriathaim is taken: Misgab is brought to shame and afrayde.

2 Moab can boast no more of Hesbon, for they haue deuised a mischeefe agaynst it: Comme (shal they say) let vs roote them out, that they may be no more a natiō, thou also shalt be destroyed, O Madmena, and the swoorde shal persecute thee.

3 A voyce shal crye from Horonaim: Great wastyng and destruction shal comme vpon them.

4 Moab is made desolate, her litle ones haue cryed out.

5 For at the goyng vp vnto Luith he arose with lamentation and mournyng, & downe towarde Horonaim they heard a cruel and deadly crye:

6 Geat you away, saue your lyues, and be lyke vnto the heath in the wyldernesse.

B 7 For because thou hast trusted in thyne
Esai.2.b. Iere.17.b Ezech.29.a owne woorkes and treasure, thou shalt be taken: Chamos with his priestes and princes shal goe away into captiuitie.

8 The destroyer shal comme vpon al cities, none shal escape: The valleys shalbe destroyed, and the feeldes shalbe layde waste, lyke as the Lorde hath spoken.

9 Geue wynges vnto Moab, that she geat her away speedyly: for her cities shalbe made so desolate, that no man shal dwel therein.

10 Cursed be he that doth the woorke of the Lorde fraudulently, and cursed be he that keepeth backe his swoord from shedding of blood.

Iere.47.b 11 Moab hath euer benne ryche and careless from her youth vp, she hath benne styl setled vpon lyes, she was neuer yet put out of one vessel into another (that is) she neuer went away into captiuitie, therefore her taste remayneth, and her sauour is not yet chaunged.

12 But lo, the time commeth, saith the lord, that I shal sende her trussers to trusse her vp, which shal remoue her from her dwelling, and emptie her vessels, and breake her wine pottes.

13 And Moab shalbe ashamed of Chamos,
3.king.12.a. lyke as Israel was ashamed of Bethel wherein she put her trust.

C 14 Wherefore doo ye thinke thus, We are mightie and strong menne of warre?

15 Moab is destroyed, and her cities brent vp, her chosen young menne be slayne, sayth the kyng whose name is the Lorde of hostes.

16 The destruction of Moab commeth on a pace, and her fal is at hande.

17 Al ye neighbours mourne for her, and al ye that knowe her name, say, O howe happeneth it that the strōg staffe and the goodly rodde is thus broken?

18 And thou daughter Dibon, come downe from thy glory, and sit in thirst: for he that destroyeth Moab, shal comme vp to thee also, and breake downe thy strong holdes.

19 And thou that dwellest in Aroer, geat thee to the streete, and loke about thee, aske them that are fledde and escaped, and say, What thyng is happened?

20 Oh Moab is confounded & ouercome: mourne and crye, tel it out at Arnon that Moab is destroyed,

21 For iudgement shal comme vpon the D
playne lande (namely) vpon Holon, & Jahzah, and vpon Mephaath,

22 And vpon Dibon, vpon Nabo, & Beth Deblathaim,

23 Vpon Kiriathaim, and vpon Beth Gamul, vpon Beth Maon,

24 And vpon Carioth, vpon Bozra, and al the cities in the lande of Moab, whether they lye farre or neare.

25 The horne of Moab is smitten downe, and her arme broken, sayth the Lorde.

26 Make her drunken, for she magnified her selfe aboue the Lord, that menne may clap their handes at her vomite, and that she also may be laughed to scorne.

27 Diddest not thou laugh Israel to scorne, as though he had benne taken (with theft) among theeues? for so often as thou makest mention of hym, thou skippest for ioy.

28 Ye Moabites, leaue the cities and dwel E
in rockes of stone, and become lyke doues that make their nestes in holes.

29 As for Moabs pride we haue heard of it, Esai.16.b Iere.49.c
she is very hygh minded, I know her stoutnesse, her boastyng, her arrogancie, and the pryde of her stomacke, (sayth the Lorde.)

30 I knowe (sayth the Lorde) her indignation, she dooth not rycht, her woordes are lyes, and they haue not dealt truely.

31 Therefore wyl I mourne for Moab, for whole Moabs sake: my hart shal lament the menne of Kirchares.

32 O thou vineyarde of Sabamah, I wyl weepe for thee as for Jazer: thy vine branches shal comme ouer the sea vnto the sea of Jazer, the destroyer shal breake into thy haruest and grape geathering.

33 Myrth and cheare shalbe taken away from the fertile feelde, and from the lande of Moab: there shalbe no sweete wyne in the presse, ỹ treader shal haue no stomacke to crye, yea there shalbe none to crye vnto

hym,

34 Whiche afore tyme were hearde from Helbon to Eleale, and Jahaz, whiche lyfted vp their voyce from Zoar vnto Horonaim that bullocke of three yeere old: the waters alſo of Nemrim ſhalbe dryed vp.

F 35 Moreouer, I wyl make Moab ceaſſe, ſayth the Lorde, from the offerynges and cenſing that ſhe hath made vnto her gods in hygh places.

36 Wherfore my hart mourneth for Moab lyke a crowde playing an heauye ſong, and for the mens ſake of Kirchares my hart mourneth alſo, euen as a pype that pypeth a doleful ſong: for their riches whiche they haue geathered ſhalbe deſtroyed.

Eſai.15.d 37 Al heades ſhalbe ſhauen, and al beardes clipped of, al handes bounde, and al loynes girded about with ſackcloth.

38 Vpon al the houſe toppes and ſtreetes of Moab there ſhalbe lamentable mournyng: for I wyl breake Moab lyke an vnprofitable veſſel, ſayth the Lorde.

39 O howe is ſhe deſtroyed? O how mourneth ſhe? O how dooth Moab hang downe her head & is aſhamed? Thus ſhal Moab be a laughyng ſtocke, and had in deriſion of al them that be rounde about her.

Deut.28.e Iere.49.d 40 For thus ſayth the Lorde, Beholde, the enimie ſhal comme fleeing as an Egle, and ſpreade his winges vpon Moab.

41 They ſhal take the cities, and winne the ſtrong holdes: then the myghtie mens hartes in Moab ſhalbe lyke the hart of a woman trauaylyng with chylde.

G 42 And Moab ſhalbe made ſo deſolate that ſhe ſhal no more be a people, becauſe ſhe hath ſet vp her ſelfe againſt the Lorde.

Eſai.24.e 43 Feare, pit, and ſnare ſhal comme vpon thee, O Moab, ſayth the Lorde.

44 Who ſo eſcapeth the feare, ſhal fal into the pit, and who ſo geatteth out of the pit, ſhalbe taken in the ſnare: for I wyl bryng a yere of viſitation vpon Moab, ſayth the Lorde.

45 They that are able to flee, ſhal ſtande vnder the ſhadowe of Helbon, for there ſhal goe a fire out of Helbon, and a flame from Sion, and ſhal burne vp that proude people of Moab, and the top of thoſe ſeditious chyldren.

46 Wo be vnto thee, O Moab, thou people of Chamos ſhalt perythe: yea thy ſonnes and daughters ſhalbe ledde away captiue.

47 Yet at the laſt wyl I bryng Moab out of captiuitie agayne, ſayth the Lord. Thus farre is of the plague of Moab.

The.xlix.Chapter.

1. The woorde of the Lorde agaynſt the Ammonites, 7. agaynſt Idumea, 13. Damaſcus, 28. Cedar, 34. Elam.

1 AS concernyng the Ammonites, thus the Lorde ſayth, Hath Iſrael no chyldren? for is he without any heyre? Why hath your kyng then taken Gad in? Wherfore dooth his people dwell in his cities? A Ezech.21.d. and.25.a. Amos.1.a

2 Behold therfore, the time commeth, ſaith the lord, that I wyl bryng a noyſe of warre into Rabath of the Ammonites, & it ſhalbe layde on a deſolate heape, and her cities brent vp, and the Iſraelites ſhalbe lordes ouer thoſe that had them in poſſeſſion afore, ſayth the Lorde.

3 Helbon ſhal mourne, for Ai ſhalbe rooted out of the grounde, (ſayth the Lorde:) the citie of Rabath ſhal crye out, and girde them ſelues with ſackecloth, they ſhal mourne and runne about the walles, for theyr kyng ſhalbe led away priſoner, yea his prieſtes and princes with him.

4 Wherfore gloryeſt thou in the (a) valleys? thy valley hath flowed away, O thou rebellious daughter, and thynkeſt thou that thou art ſo ſafe by reaſon of thy treaſure, that no man ſhal comme to the? (a) The plentifulneſſe of the foyle, the ſtrong ſituation of the place, and their great wealth, caſteth the Ammonites lyke a retchleſſe wanton girle to blaſpheme the Lorde, to annoy his people, & to be without al feare of enimies.

5 Beholde, I wyl bryng a feare vpon thee, ſayth the Lord God of hoſtes, from al thoſe that be about thee, ſo that ye ſhalbe ſcattered euery man from another, & no man ſhal geather the togeather agayne that be fled.

6 But after that I wyl bryng the Ammonites alſo out of captiuitie agayne, ſayth the Lorde.

7 Vpon the Edomiees hath the Lorde of hoſtes ſpoken on this maner, Is there no more wyſedome in Theman? Is there no more good counſayle among his people? Is their wyſedome then turned cleane to nought? B Eſai.21.b Exod.25.b and.35.d.

8 Geat you hence, turne your backes, creepe downe into the deepe, O ye citizens of Dedan: for I wyl bryng deſtruction vpon Eſau, yea and the day of his viſitation.

9 If the grape geatherers come vpon thee, ſhoulde they not leaue ſomme grapes? If the nyght robbers come vpon thee, ſhoulde they not take ſo muche as they thought were yenough?

10 But I wyl make Eſau bare, and diſcouer his ſecretes, ſo that he ſhal not be able to byde the: his ſeede ſhalbe waſted away, yea his brethren and his neyghbours, and he hym ſelfe ſhal not be left behynde.

11 Thou ſhalt leaue thy fatherleſſe chyldren behynde thee, and I wyl keepe them, and thy

thy wydowes shal take their comfort in me.

Iere. 25.b. Ezech.9.b 1.Pet.4.c. 12 For thus hath the Lorde spoken, Behold, they that men thought were vnmeete to drinke of the cuppe, haue dronken with the fyrst: and thinkest thou then to be free? No no, thou shalt neither be quit nor free: but thou must drinke also.

13 For why? I haue sworne by mee selfe, sayth the Lorde, that Bozrah shal become a wylderneſſe, an open shame, a laughing stocke, and cursyng, and al her cities shalbe a continual desart.

C 14 For I am perfectly informed of the Lorde, that he hath sent a message alredye vnto the heathen: Gather you togeather, and goe forth agaynst her, make you redye to batayle:

Abdi.1.a. 15 For loe, I wyl make thee but smal among the heathen, & litle regarded among men.

Esai. 48.b. Iere.48.d. 16 Thy hie stomacke, and the pride of thy hart hath deceiued thee, because thou dwelst in the holes of stony rockes, and hast the high mountaynes in possession: Neuertheleſſe, though thy nest were as high as the Egles, yet I wyl cast thee downe, saith the Lorde.

17 Moreouer, Idumea shalbe a wylderneſſe, who so goeth by it, shalbe abashed, & woonder at al her miserable plagues.

Iere.18.b. and.19.b. and.50.b. Gen.19.a 18 Like as Sodome, Gomor, and the cities that lay there about were turned vpsyde downe, sayth the Lorde: so shal no body dwel in Idumea, and no man shal haue his habitation there.

19 Behold, like as the lion, so shal a destroyer comme vp from the pleasant medowes of Iordane, vnto ỹ strong dwelling place, and when I haue made him quiet, I wyll make him to flee from her, and al chosen men wyl I set in aray agaynst her: who is lyke vnto me? what is he that wyl striue with me? what shepheарde may stande in my handes?

Psal. 37.b. 20 Therefore heare the counsel of the Lorde that he hath taken vpon Idumea, and his purpose that he hath deuised vpon the citizens of Theman: the least of the flocke shal trayle them, and looke what fayre habitation they haue, they shal make it waste, and them selues also.

21 At the noyse of their fal the earth shall quake, the crie of their voyce shalbe heарde vnto the red sea.

D 22 Behold, the enimie shal comme and flee vp hyther like as it were an Egle, and spread his winges vpon Bozrah: then shal the hartes of the woorthies in Edom be as the hart of a woman trauayling of chylde.

23 Upon Damascus, Hemath, and Arphad, shal come confusion: for they shal heare euil tydynges, they shalbe tossed to and fro lyke the sea that can not stande stil. Esai.17.a. Amos.1.a.

24 Damascus shalbe soare afrayde, and shal flee: trembling commeth vpon her, sorowe and payne shal ouertake her, as a woman trauaylyng of childe.

25 But howe happeneth it that the famous citie, the citie of my ioy, is not spared?

26 Her young men shal fal in the streetes, and al her menne of warre shalbe taken away in that time, sayth the Lord of hoastes.

27 I wyl kindle a fyre in the walles of Damascus, whiche shal consume the palace of Benhadad.

28 As for Cedar and the kyngdome of Hazor, whom Nabuchodonosor the kyng of Babylon smote, the Lord hath spoken thus vpon them: Aryse, and geat you vp vnto Cedar, and destroy the people toward the east. Esai.21.c.

29 Their tentes and their flockes shal they take away, yea their hanginges and theyr vessels, their Cammels also shal they carie away with them: they shal crie to them, feare is on euery syde. E

30 Flee, geat you farre away, creepe into caues, that ye may dwel there, O ye inhabitours of Hazor, sayth the Lorde: for Nabuchodonosor the king of Babylon hath holden a counsayle concernyng you, and concluded his deuice agaynst you.

31 Aryse and geat you vp agaynst yonder riche and careleſſe people, sayth the Lorde, which haue neither gates nor doore barres, but dwel alone.

32 Their Camels shalbe a pray, and the droues of their catel driuen away: Moreouer, those wyl I scatter towarde all the windes, and to the farthest partes of the worlde, yea from al the sydes thereof wyll I bring their destruction, sayth the Lorde.

33 Hazor also shalbe a dwelling for dragons, and an euerlasting wylderneſſe, so that no body shal dwel there, and no man shal haue there his habitation.

34 These are the woordes that the Lorde spake to the prophete Ieremie concernyng Elam, in the beginnyng of the raigne of Zedekias kyng of Juda. Ezech. 32.a Daniel.8.a.

35 Thus sayth the Lord of hoastes, Behold, I wyl breake the bowe of Elam, theyr principal strength.

36 And vpon Elam I wyl bryng the foure windes from the foure quarters of heauen, & wyl scatter them agaynst the same foure windes: and there shalbe no people, but some of Elam shall flee vnto them.

37 For I wyl cause Elam to be afrayde of

their enimies, and of them that ſeeke their liues, & wil bring vpon them a miſcheefe, euen my wrath, ſayth the Lord: And I wil perſecute them with the ſwoorde, ſo long til I haue brought them to nought.

38 I wyl ſet my throne in Elam, I wyl deſtroy both the king & princes from thence, ſaith the Lorde: but in proceſſe of time I wyl bring Elam out of captiuitie againe, ſayth the Lord.

The. L. Chapter.

I. He prophecieth the deſtruction of Babylon, and the deliuerance of Iſrael, whiche was in captiuitie.

A 1 THe woordes that the Lorde ſpake vnto the prophete Jeremie concernyng Babylon and the lande of the Chaldees:

Eſai. 13. a. and. 47. a. and. 51. a. Jere. 25. b. Eſai. 46. a. Daniel. 5. a.

2 Preache among the gentiles, let your voyce be hearde, make a token, crie out, keepe no ſylence, but ſay, Babylon is wonne, Bel is confounded, and Merodach is ouercome, yea their goddes be brought to ſhame, and their images burſt in peeces:

3 For out of the north there doth comme a people againſt her, whiche ſhal make her land ſo waſte, that no body ſhal dwel therin, neither man nor beaſt, for they ſhal flee and depart from thence.

4 In thoſe dayes, and at that time, ſaith the Lorde, the children of Iſrael ſhal come, they and the children of Juda, weeping & making haſte, and ſhal ſeeke the Lord their God.

1. Eſd. 1. a.

5 They ſhal aſke the way to Sion, thither ſhal they turne their faces, ſayeing, Come, and we wyl cleaue to the Lorde in a couenant that neuer ſhalbe broken.

Jere. 23. a. Ezech. 36. f.

6 My people haue benne a loſt flocke, my ſhepheardes haue deceiued them, and haue made them goe aſtray vpon the hilles, they haue gonne from the mountaine to the litle hil, and forgotten their folde.

7 Al they that came vpon them haue deuoured them, and their enimies ſaid, We haue made no fault againſt them, for they haue diſpleaſed the Lorde, (yea euen the Lorde whiche is) the habitation of their righteouſneſſe, & the hope of their fathers.

B

8 Flee from Babylon, and depart out of the lande of the Chaldees, and be ye as the rammes that goe before the flocke.

9 For loe, I wyl wake vp an hoaſt of people from the northren lande, & bring them vpon Babylon, theſe ſhal lay ſiege to it, and winne it: their arrowes ſhal not miſſe, like as a cunning archer ſhooteth not wrong.

Jere. 50. g.

10 And the Chaldees ſhalbe ſpoyled, and al they that ſpoyle them ſhalbe ſatisfyed, ſaith the Lorde:

11 Although ye were ſo chearefull and glad to treade downe myne heritage, and fulfilled your pleaſures as the calues in the graſſe, and triumphed ouer them like buls (when ye had gotten the victory.)

Eſai. 47. a.

12 Your mothers ſhalbe ſoare confounded, and they that bare you ſhal come to ſhame, ſhe ſhalbe the leaſt ſet by among the nations, voyde, waſted, and dryed vp.

13 No man ſhalbe able to dwel there for the feare of the Lorde, but ſhe ſhalbe whole deſolate: al they that goe by Babylon ſhall ſtande ſtil and be abaſhed, and ſhal wonder at al her plagues.

Jere. 18. b. 19. b. and 49. c.

14 Goe forth in your array againſt Babylon rounde about al ye that can handle bowes, ſhoote at her, ſpare no arrowes: for ſhe hath ſinned againſt the Lorde.

C

15 Crie out againſt her rounde about: ſhe ſhal yeelde her ſelfe, her fundations ſhall fall, and her walles ſhal comme downe, for it ſhalbe the vengeaunce of the Lorde, yea vengeaunce ſhalbe taken of her: and as ſhe hath donne, ſo deale ye with her.

16 Roote out the ſower from Babylon, and him that handleth the ſickle in harueſt: for feare of the ſwoorde of the enimie euery man ſhal gear him to his owne people, and euery man ſhal flee to his owne lande.

Exod. 21. b. Leuit. 24. d. Joel. 3. b.

17 Iſrael is a ſcattered flocke, the lions haue diſpearſed them: fyrſt the king of the Aſſyrians deuoured them, laſt of al this Nabuchodonoſor king of Babylon hath bruiſed al their bones.

2. king. 17. a Eſai. 10. a. 1. king. 25. b

18 Therefore thus ſaith the Lorde of hoaſtes the God of Iſrael, Beholde, I wyl viſite the king of Babylon and his kingdome, as I haue viſited the king of the Aſſyrians,

19 And wyl bring Iſrael againe to his pleaſaunt paſture, that he may feede vppon Charmel and Baſan, and be ſatisfyed vpon the mount of Ephraim and Galaad.

1. king. 19. g Eſai. 14. d.

20 In thoſe dayes, & at the ſame time, ſayth the Lorde, yf ỹ offence of Iſrael be ſought for, there ſhal none be founde, yf men enquire for the ſinne of Juda, there ſhalbe none: for I wyl be mercyful vnto them whom I ſuffer to remaine.

21 Goe downe (O thou auenger) into the enimies land, and viſite them that dwel therin: downe with them, and ſmyte them vpon the backes, ſayth the Lorde, doo accordyng to al that I haue commaunded thee.

D

22 There is gonne about the lande a crie of a ſlaughter and great murder (namely on this manner,)

23 Howe happeneth it that the hammer of the

the whole worlde is thus broken and bruyſed in ſunder? Howe chaunceth it that Babylon is become a wylderneſſe among the heathen (on this maner?)

24 I mee ſelfe haue layde a ſnare for thee, and thou art taken vnawares, thou art trapped and ſnared: for why, thou haſt contended againſt the Lorde.

25 The Lorde hath opened his houſe of ordinance, and brought foorth the weapons of his wrath: for the thyng that is donne in the lande of the Chaldees, it is the Lord of hoſtes worke.

26 Come againſt her, for this is her ende, breake vp her cheſtes, threſh her as ye threſh corne, deſtroy her, that nothing ſhalbe left.

27 Slaye al theyr myghty ſouldiers, and put them to death: wo be vnto them, for the day and time of their viſitation is at hand.

E 28 (Me thynke) I heare (already) a crye of them that be fledde and eſcaped out of the lande of Babylon, whiche ſhewe in Sion the vengeance of the Lorde our God, the vengeance of his temple, (yea a voyce of them that crye againſt Babylon.)

29 Cal vp al the archers againſt Babylon, pitche your tentes rounde about her, that none eſcape, recompence her as ſhe hath deſerued, and accordyng as ſhe hath done, ſo deale with her againe: for ſhe hath ſet vp her ſelfe againſt the Lorde, againſt the holy one of Iſrael.

Ierem.50.c Apoc.18.b.

30 Therfore ſhal her young men fal downe in the ſtreetes, and all her menne of warre ſhalbe rooted out in that day, ſayth the Lorde.

2.Theſ.2.a

31 Beholde, I ſpeake vnto thee, O thou proude, ſayth the Lorde God of hoſtes, for thy day ſhal come, euen the tyme of thy viſitation.

32 And the proude ſhal ſtumble and fal, & no man ſhal helpe hym vp, I wyl burne vp his cities with fire, and it ſhal conſume al that is rounde about hym.

33 Thus ſayth the Lord of hoſtes, The children of Iſrael and Iuda ſuffer violence togeather, al they that haue them in captiuitie keepe them faſte, and wyl not let them goe.

F 34 But theyr auenger & redeemer is myghtie, whoſe name is the Lorde of hoſtes, he ſhal maynteyne theyr cauſe, he ſhal make the lande ſhake, and iudge them that dwel therein (one with another.)

35 The ſworde ſhal come vpon the Chaldees, ſayth the Lord, vpon them that dwel in Babylon, vpon theyr princes, and vpon theyr wyſe men.

36 The ſworde vpon theyr ſoothſayers, as for thoſe they ſhal become fooles: the ſworde vpon theyr worthies, ſo that they ſhal ſtande in feare.

37 The ſworde vpon theyr horſemen and charettes, and vpon all the common people that dwel among them, ſo that they ſhal al become lyke women: the ſworde vpon theyr treaſure, ſo that it ſhalbe ſtollen away.

38 A drought vpon theyr waters, ſo that they ſhalbe dryed vp: for the lande worſhyppeth images, and deliteth woonderfully in idolles.

39 Therefore ſhal wylde beaſtes, Lamia, and Cat of mountaynes, and Eſtriches dwel therin: for there ſhal neuer man dwel there, neyther ſhal any man haue his habitation there for euermore.

40 Like as God deſtroyed Sodome and Gomor, with the cities that laye there about, ſayth the Lorde: ſo ſhal no man dwel there alſo, neyther ſhal any man haue there his habitation. Gene.19.

41 Beholde, there ſhal come a people from the North with a great bonde of men, and many kinges ſhal ſtande vp from the endes of the earth. Iere.50.b. Deut.28.c.

42 They beare bowes and bucklers, cruel are they and vnmerciful: theyr voyce roareth lyke the ragyng ſea, they ryde vpon horſes, and come weaponed to fight againſt thee, O Babylon.

43 Aſſoone as the king of Babylon heare tel of them, his handes ſhal waxe feeble, ſorowe and heauineſſe ſhal come vpon him as a woman trauaylyng with chylde. G

44 Beholde, lyke as the lyon commeth vp from the ſwellyng of Iordan, vnto the dennes of Ethan, ſo wyl I driue them foorth, and make them runne againſt her: but whom ſhal I chooſe out & ordeyne to ſuche a thyng? for who is lyke me? or who wyl ſtryue with me? or what ſheephearde maye ſtande againſt me? Ierem.49.c

45 Therefore heare the counſel that the Lorde hath geuen vpon Babylon, and the deuice that he hath taken vpon the lande of the Chaldees, The leaſt among the people ſhal drawe them out, and looke what pleaſant houſes they haue, they ſhal laye them waſte.

46 The noyſe at the wynnyng of Babylon ſhal moue the earth, and the crye ſhalbe heard among the Gentiles.

The.li. Chapter.

1. Howe Babylon ſhould be ouerthrowen.
59. Ieremie geueth his booke to Saraias.

I Thus

A 1 THus hath the Lorde sayde, Beholde, I wyl rayse vp a perillous wynd against Babylon, and her citizens that beare euyl wyl agaynst me. Jerem.25.b and.50.a.

2 I wyl sende also into Babylon fanners to fanne her out, and to destroye her lande: for in the day of her trouble they shalbe about her on euery syde.

3 Moreouer (the Lorde wyl say) vnto the bowmen, and to them that aduaunce them selues in theyr armour: ye shal not spare her young men, kyl downe al her host.

4 Thus the slayne shal fal downe in the lande of the Chaldees, and the wounded in the streetes.

5 As for Israel and Juda, they shal not be forsaken of theyr God of the Lord of hostes, yea, (a) for ỹ holy one of Israels sake, haue the Chaldees fylled theyr land ful of sinne.

(a) For the holy one of Israels sake, that is, for the greeuous affliction and great iniurie done to gods people, whiche he reputeth as done vnto hym selfe.

6 Flee away from Babylon, euery man saue his life, that ye be not rooted out with her wickednesse: for the time of the Lordes vengeance is come, yea, he shal reward her agayne.

7 Babylon hath ben in the Lordes hande a golden cuppe, that maketh al landes dronken: of her wyne haue al people dronken, therefore are they out of their wittes.

B 8 But sodaynely is Babylon fallen and destroyed: mourne for her, bring plaisters for her woundes, yf she may peraduenture be healed agayne. Esai.48.b. Jerem. 25.c Esai.21.b. Apoc.18.a.

9 We would haue made Babylon whole, say they, but she is not recouered: therefore wyl we let her alone, and goe euery man into his owne countrey: for her iudgement is comme into heauen, and is gonne vp to the cloudes.

(b) Howsoeuer the Iewes had deserued to be plagued at gods hande, yet had the Chaldees no cause on their partes why to deale so cruellye with them, and so God declareth theyr righteousnesse in respecte to the Chaldees, by punishyng them and delyuerying his people.

10 The Lorde hath brought foorth our (b) righteousnesse, and therefore comme on, we wyl shewe in Sion the woorke of the Lorde our God.

11 Make sharpe the arrowes, and multiply your shieldes: for the Lord shal rayse vp the spirite of the kyng of the Medes, whiche hath already a desire to destroy Babylon: this shalbe the vengeaunce of the Lord, and the vengeaunce of his temple.

12 Set vp tokens vppon the walles of Babylon, make your watche strong, set your watchmen in aray, yea, hold prouy watches, and yet for al that shal the Lorde goe foorth with his deuice whiche he hath taken vpon them that dwel in Babylon.

13 O thou that dwellest by the great waters, O thou that hast so great treasure and riches, thine ende is come, and the reckenyng of thy wynnynges.

14 The Lord of hostes hath swoorne by him selfe, that he wyl ouerwhelme thee with men like grashoppers in number, whiche with a courage shal crye alarum alarum against thee: Amos.6.c. Jere.22.a.

C 15 Yea, euen the Lorde of hostes that with his power made the earth, with his wysedome prepared the rounde worlde, & with his discretion spread out the heauens. Jere.35.b.

16 Assoone as he letteth his voyce be heard, the waters in the ayre ware fierce: he draweth vp the cloudes from the endes of the earth, he turneth the lyghtnynges to raine, he bryngeth the wyndes out of theyr secrete places.

17 (If they be esteemed) by theyr wysdome, al men are becomme fooles: confounded be al the casters of images, for the thyng that they make is but deceite, and hath no breath. Esai.44.c. Baruch.6.a

18 Claine is it, and an erronious woorke, and in the tyme of visitation it shal perishe.

19 The portion of Jacob is none suche: but he that made al thinges, whose name is the Lorde of hostes, he is the rodde of his inheritance.

20 (c) Thou hast ben myne hammer and weapons for warre: for with thee haue I broken the people in peeces, and with thee haue I destroyed kyngdomes. (c) Thou hast ben. This God speaketh vnto Babylon.

21 Through thee I haue beaten to powder horse and horsemen, yea, the charettes, and such as sate vpon them. D

22 Thorowe thee I haue broken man and woman, olde and young, bacheler, and mayden.

23 Through thee I haue destroyed the sheephearde and his flocke, the husbandman and his cattel, the princes and the rulers.

24 Therefore wyl I reward the citie of Babylon, and al the inhabitantes of Chaldea, with al the euyl which they haue done vnto Sion, yea, that ye your selues shal see it, sayth the Lorde.

25 Behold, I come vpon thee thou noysome (d) hyl, sayth the Lorde, thou that destroyest al landes, I wyl stretche out my hande ouer thee, and cast thee downe from the stonye rockes, and wyl make thee a burnt hyl, (d) Babylon is called an hil, although it stoode in a lowe place, and no hils about it: for that her walles and buyldynges were so great and hygh as mountaines.

26 So that neyther corner stones shalbe taken any more out of thee: but waste and desolate shalt thou lye for euermore, sayth the Lorde.

27 Set vp a token in the lande, blowe the trumpettes among the heathen, prouoke the nations against her, cal the kingdomes of Ararat, Menni, and Ascanez, against her, set the prince against her, bring as great a sorte of terrible horses against her, as yf they were grashoppers.

28 Prepare against them the people of the Medes,

Medes, with theyr kynges, princes, and al theyr cheefe rulers, yea and the whole land that is vnder hym.

29 The lande also shal shake and be afraid when the deuice of the lord shal come forth against Babylon, to make the lande of Babylon so waste that no man shal dwel any more therein.

30 The woorthies of Babylon shal leaue the battayle, & keepe them selues in strong holdes, theyr strength hath fayled them, they shalbe like women, theyr dwellyng places shalbe burnt vp, theyr barres shalbe broken.

31 One Pursuant shal meete another, yea one Poste shal come by another, to bryng the kyng of Babylon tydinges that his citie is taken on euery syde,

32 The foordes occupied, the fennes burnt vp, and the souldiers soare afraide.

33 For thus sayth the Lorde of hostes the God of Israel, (e) The daughter of Babylon hath ben in her tyme lyke as a threshyng flooze, but shortly shal her haruest come.

(e) The complaynt of Gods people

34 Nabuchodonosor the kyng of Babylon hath deuoured and destroyed me, he hath made me an emptie vessel, he swalowed me vp lyke a dragon, and fylled his belly with my delicates, he hath cast me out.

35 My substance whereof he hath spoyled me, and the thyng that was left me which he hath caryed away, crye out agaynst Babylon, sayth the daughter that dwelleth in Sion, yea and my blood also agaynst the Chaldees, sayth Hierusalem.

36 Therefore thus sayth the Lorde, Beholde, I wil defende thy cause, and auenge thee, I wyl drynke vp her sea, and drye vp her water springes.

37 Babylon shal become an heape of stones, a dwellyng place for dragons, a fearefulnesse and woonderyng, and no man shal dwel there. Esai.12.c.

38 They shal roare together lyke Lions, and as the young Lions when they be angrye, so shal they bende them selues.

39 In theyr heate I wyl geue them a dinner, and they shalbe dronken for ioye: then shal they sleepe an euerlastyng sleepe, and neuer wake, sayth the Lorde.

40 I wyl cary them downe to be slayne lyke sheepe, lyke Weathers, and Goates:

41 O howe was Sesach wonne? O howe was the glorye of the whole lande taken? howe happeneth it that Babylon is so woondred at among the heathen?

42 The sea is ryssen ouer Babylon, & hath couered her with her great waues.

43 Her cities are layd waste, the land lyeth vnbuilded and voyde, it is a lande where no man dwelleth, and where no man trauayleth through.

44 Moreouer, I wyl visite Bel at Babylon, and the thing that he hath swalowed vp, that same shal I plucke out of his mouth: the gentiles also shal run no more vnto him, yea and the walles of Babylon shal fal. Ierc.1.a. Esai.46.a. Dan.14.d.

45 O my people, come out of Babylon, that euery man may saue his life from the feareful wrath of the Lorde. Esai.52.b. 2.Cor.6.e

46 Be not faynt harted, and feare not at euery rumour that shalbe hearde in the land: for euery yere bringeth new tidinges, and in the yeere folowing new tydynges, & robbing in the lande, and lord vpon lord.

47 And loe, the time commeth that I wyl visite the images of Babylon, & the whole land shalbe confounded, yea and her slayne shal lye in the middest of her.

48 Heauen and earth with al that is therein shal reioyce ouer Babylon, when the destroyers shal come vpon her from the north, sayth the Lorde.

49 Like as Babylon hath beaten downe and slayne many out of Israel, so shal there fal many, and be slaine in al her kingdome. Iere.50.c.

50 Ye that haue escaped the sworde, haste you, stande not styl, remember the Lorde a farre of, and thinke vpon Hierusalem.

51 For we are ashamed to heare the blasphemies, our faces were couered with shame, because the strange aliantes came into the sanctuarie of the Lorde.

52 Wherefore beholde, sayth the Lorde, the time commeth that I wyl visite the images of Babylon, & through the whole lande they shal mourne and fal.

53 Though Babylon clymed vp into heauen, and keapt her power on hygh, yet shal I sende her destroyers, sayth the Lorde. Iere.49.d.

54 A pitious crye (shalbe hearde) from Babylon, and a great miserie from the lande of the Chaldees:

55 When the Lorde destroyeth Babylon, and when he driueth out the high stomacke and proude boasting, wherewith they haue ben as furious as the waues of the great water fluddes, & made great crakes with theyr woordes:

56 For the destroyers shal come vpon her, euen vpon Babylon, which shal take theyr woorthies, and breake theyr bowes: for the God of recompence, euen the Lord shal sufficiently recompence them,

57 Yea (sayth the Lorde) I wil make theyr princes, their wise men, their cheefe rulers, theyr nobles, & their woorthies dronken, so that they shal sleepe an euerlasting sleepe, and

and neuer wake: thus saith the king, whose name is the Lorde of hostes.

58 Moreouer, thus saith the Lord of hostes, The thicke wal of Babylon shalbe broken, and her hygh gates shalbe burnt vp, and the thyng that the gentiles and the people haue wrought with great trauayle and labour shal come to nought, and be consumed in the fyre.

59 This is the charge that Jeremie the prophete gaue vnto Saraiah the sonne of Neriah the sonne of Maasiah, when he went towarde Babylon with Zedekias the kyng of Juda, in the fourth yeere of his raigne: nowe this Saraiah was a peaceable prince.

60 Jeremie wrote in a booke al the miserie that shoulde come vpon Babylon, yea and al these sermons that be wrytten agaynst Babylon,

61 And gaue Saraiah this charge, When thou commest vnto Babylon, see that thou reade these wordes,

62 And say, O Lord, thou art determined to roote out this place, so that neither people nor cattel shal dwel there anye more, but to lye waste for euer.

63 And when thou hast read out the booke, bynde a stone to it, and caste it in the myddest of Euphrates,

64 And say, Euen thus shal Babylon sinke, and be thruste downe with the burden of trouble that I wyl bryng vpon her: so that she shal neuer come vp againe. Thus farre are the preachinges of Jeremie.

The.lii.Chapter.

1. He repeateth the raking of Zedekias.
4. Hierusalem is taken of the Chaldees.
14. The temple is spoyled and robbed.

A 1 Zedekias was one and twentie yeeres
2.Kin.24.d olde when he was made king, and
2.Chr.36.b raigned eleuen yeeres in Hierusalem: his mothers name was Hamutal, Jeremies daughter of Lybna.

2 He liued wickedly before the Lorde, euen as Jehoakim dyd:

3 For the Lorde was angry at Hierusalem and Juda, so long tyl he had cast them out of his presence: and Zedekias fel from the kyng of Babylon.

Jere.39.a. 4 But in the ninth yeere of his raigne, in
2.Kin.25.a the tenth moneth, the tenth day of the moneth, it happened that Nabuchodonosor the kyng of Babylon with al his host came before Hierusalem, and besieged it, & made bulwarkes rounde about it.

2.Kin.25.a 5 And this besieging of the citie endured vn-
Jere.27.b. and.39.a. to the eleuenth yeere of kyng Zedekias.

6 And in the fourth moneth the nineth day of the moneth, there was a great hunger in the citie, that there were no more victuals for the people of the lande.

7 So al the souldiers brake away, and fled B
out of the citie by nyght, through the way of the porte, betweene the two walles by the kynges garden: (Nowe the Chaldees had compassed the citie round about) yet went these men their way through the wyldernesse.

8 And so the Chaldees folowed vpon them, and tooke Zedekias the kyng in the feelde of Jericho when his host was runne from hym.

9 So they caryed the kyng away prysoner Jere.39.b.
to Reblath, vnto the kyng of Babylon in the lande of Hemath, where he gaue iudgement vpon hym.

10 The kyng of Babylon also caused Zedekias sonnes to be slayne before his face, yea and put al the princes of Juda to death at Reblath.

11 Moreouer, he put out the eyes of Zedekias, and caused him to be bounde with two chaynes, to be caryed vnto Babylon, and let hym lye in prison tyl he dyed.

12 Nowe the tenth day of the fifth moneth, in the nineteenth yeere of Nabuchodonosor kyng of Babylon, Nabuzaradan the cheefe captayne, and the kyng of Babylons seruauntes came vnto Hierusalem,

13 And burnt vp the house of the Lorde: he C
burnt vp also the kinges palace, al the houses, and al the gorgeous buildinges in Hierusalem.

14 And the whole host of the Chaldees that were with the cheefe captayne, brake downe al the walles of Hierusalem rounde about.

15 As for the poore people, and suche folke as was yet leaft in the citie, whiche also were fallen to the kyng of Babylon, yea and what people as yet remayned, Nabuzaradan the cheefe captayne caryed them away prysoners.

16 But the poore people of the countrey did Nabuzaradan the cheefe captayne leaue in the lande, to occupie the vineyardes and feeldes.

17 The Chaldees also brake the brasen pillers that were in the house of the Lord, yea the seate and the brasen lauer that was in the house of the Lorde, and caryed al the mettal of them vnto Babylon.

18 They tooke away also the chaldernes, shouels, flesshookes, sprynckelers, spoones, and al the brasen vessels that was occupyed in the seruice,

19 With the basons, colepannes, sprinck- D
lers,

ers, pottes, candlestickes, spoones, and cuppes, whereof somme were of golde, and somme of siluer.

20 The cheefe captaine tooke also the two
1.king.7.d. pyllers, the lauer, the twelue brasen bullockes that stoode vnder the seate whiche kyng Solomon had made in the house of the Lorde: and al the vesselles conteyned so muche metal, that it myght not be wayed.

D 21 For euery pyller was eyghteene cubites hygh, and the rope that went about it was twelue cubites, and foure fyngers thicke, and rounde.

22 Nowe vpon the rope were brasen knops, and euery knop was fiue cubites hygh, and vpon the knoppes were hoopes, and pomegranates rounde about of cleane brasse.

23 After this maner were both the pyllers fashioned with the pomegranates, whereof there were an hundred, nynetie, & sixe, whiche hanged vpon the hoopes rounde about.

24 The cheefe captayne also tooke Saraiah the hygh priest, and Sophoniah that was cheefe next hym, and the three keepers of the doore.

25 He tooke out of the citie a chamberlaine, whiche was captayne of the souldiers, and seuen menne that were the kinges seruantes, which were found in the citie: and Sophera captaine that vsed to muster the men of warre, with three score men of the countrey that were taken in the citie:

26 These Nabuzaradan the cheefe captaine tooke, and caryed them to the kyng of Babylon, vnto Reblath:

27 And the kyng of Babylon caused them E
to be put to death at Reblath in the land of Hemath: and thus Iuda was ledde away captiue out of his owne lande.

28 This is the summe of the people whom Nabuchodonosor ledde away captiue: In the seuenth yeere of his raigne, he carryed away of the Iewes, three thousande, twentie and three,

29 In the eighteenth yeere, Nabuchodonosor carryed away from Hierusalem, eyght hundred, thirtie, and two persons.

30 In the three and twentieth yeere of Nabuchodonosor, Nabuzaradan the cheefe capayne tooke away seuen hundred, fourtie and fyue Iewes prisoners. The whole summe of the prisoners is foure thousande and syxe hundred.

31 In the thirtie and seuenth yere after that Iehoakim the kyng of Iuda was carryed away, in the fiue and twentieth day of the twelfth moneth, Euilmerodach kyng of Babylon (the same yeere that he raigned) gaue Iehoakim the kyng of Iuda his pardon, and let hym out of prison,

32 And spake louyngly to hym, and set his throne aboue the thrones of the other kings that were with hym in Babylon.

33 He changed also the clothes of his prison, yea, and dyd eate with hym al his lyfe long.

34 And he had a continual lyuyng geuen F
hym of the kyng of Babylon, euerye day a certayne thyng allowed hym al the dayes of his lyfe, vntyl he dyed.

The ende of the booke of the prophete Ieremie.

The lamentations of the prophete Ieremie.

The first Chapter.

It happened after Israel was brought into captiuitie, and Hierusalem destroyed, that Ieremie the prophete sate weepyng, and sorowfully bewayled Hierusalem, and syghyng and howlyng with an heauie and woful hart, sayde,

Q 1 Las) how sytteth the citie so desolate, that sometyme was ful of
2.Sam.4.d people? Howe is
2.Kin.15.a. she become like a wydowe whiche was great amõg nations? Howe is she brought vnder tribute that ruled landes?

Iob.6.b. 2 She weepeth sore in the night, so that the teares runne downe her cheekes: for among al her louers, there is none that geueth her any comfort, yea her next freendes transgresse agaynst her, and are become her enimies.

3 Iuda went away by reason of the affliction and great bondage: she dwelleth among the Heathen, she findeth no reast, all they that persecuted her, tooke her in straight places (where she coulde not escape.)

4 The streetes of Sion mourne, because

no

no man commeth no more to the solemne feastes: al her gates are desolate, her preistes make lamentation, her maydens are carefull, and she her selfe is in great heavynesse.

Jerem.52.c 5 Her enimies have benne rulers ouer her, and her enimies have prospered, because the Lorde hath chastened her for her great wickednesse: her chyldren are ledde away captyne before their enimies.

6 Al the beautie of the daughter of Sion is away, her princes are become lyke Hartes that finde no pasture, they are driuen away before their enimie, so that they have no more power.

Beth 7 Now Hierusalem remembred in the time of her misery and bare estate, al her ioy and pleasure that she hath had in times past, seing her people is brought downe vnder the power of their enimies, and there is no man for to helpe her: her enimies stande lookyng at her, and laugh her Sabboth dayes to scorne.

8 Hierusalem hath sinned greevously, therefore is she come in decay: al they that had her in honour, despise her, for they have seene her sylthynesse, yea, she syghyth, and * is ashamed of her selfe.

* or, and is turned backward.

9 Her skyrtes are defyled, she remembred not her last ende, therfore is her fal so wonderful, and there is no man to comfort her: O Lord consyder my trouble, for mine enimie hath the vpper hande.

10 The enimie hath put his hande to al the precious thynges that she had, yea euen before her eyes came the heathen in and out of the sanctuarie, whom thou (neuertheles) hast forbydden to comme within thy congregation.

Deut.23.c. 11 Al her people seeke their bread with heavinesse, and looke what precious thing every man hath, that geveth he for meate to saue his lyfe: consyder, O Lorde, and see howe vyle I am become.

2. Kin.6.c. Lamen.2.c. (a) The bondage thorow sinne is most greevous, which therfore is called the yoke of sinnes, fastened in or to gods hande, because by no meanes it can be shakē of or remitted, but only of gods special grace and mercy. Jerem.3.c. Lamen.2.c.

12 Have ye no regarde al ye that goe foreby, beholde and see yf there be any sorowe lyke vnto myne, wherewith the Lorde hath troubled me in the day of his fearefull wrath.

13 From aboue hath he sent downe a fyre into my bones, and it burneth them cruelly: he hath layd a net for my feete, and thrown me wyde open, he hath made me desolate, so that I must euer be mournyng.

14 The (a) yoke of my transgressions is bounde fast to his hande, they are wrapped (or writhen) and come vp about my necke: he hath caused my strength to faile, the lord hath delivered me into those handes wherout I can not quyte mee selfe.

15 The Lorde hath destroyed al the myghty menne that were in me, he hath proclaymed an appoynted tyme to slaughter al my best menne: the Lorde hath troden downe the daughter of Juda, lyke as it were in a wynepresse.

16 Therefore doo I wepe, and myne eyes gushe out of water: for the comfort that should quicken me, is farre fro me: my children are dryuen away, for why? the enimie hath gotten the vpper hande.

17 Sion casteth out her handes, and there is no man to comforte her: the Lorde hath layd the enimies rounde about Jacob, and Hierusalem is become abomination in the myddest of them.

18 The Lorde is ryghteous, for I have provoked his countenance vnto anger, O take heede al ye people, and consyder my heavinesse, my maydens and my young men are ledde away into captiuitie. Dan.9.a.

19 I called for my louers, but they beguyled me, for my priestes and counsaylours, but they perished, enen whyle they sought for meate to saue theyr lyues.

20 Consyder (O Lorde) howe I am troubled, my wombe is disquyeted, my hart turneth about in me, and I am ful of heavinesse, because I rebelled stubburnly: the swoord hurteth me without, and within I am lyke vnto death. Lamen.2.c.

21 They heare my mournyng, but there is none that wyl comforte me: al mine enimies have hearde of my trouble, and are gladde therof, because thou hast donne it, and thou hast brought forth the tyme whiche thou calledst, whē they also shalbe lyke vnto me. D

22 Let al their wickednesse comme before thee, and doo thou to them as thou hast donne vnto me for al my trespasses: for my sorowe is very great, and my hart is heavye.

The.ii. Chapter.

1 ALas) howe hath the Lorde darkned the daughter of Sion in his wrath? as for the honour of Israel, he hath caste it downe from heauen vnto the earth, and he remembred not his owne (a) footestoole when he was angry? A Lamen.3.b.

(a) By the footstoole is meant the temple of Hierusalem.

2 The Lorde hath caste out al the habitations of Jacob without any fauour, al the strong places of the daughter of Juda hath he broken in his wrath, and thrown them downe to the grounde, her kyngdome and her princes hath he prophaned.

3 In the wrath of his indignation he hath broken al the (b) horne of Israel, he hath withdrawen his right hand from ỹ enimie, yea, a flambe of fyre is kyndeled in Jacob, and

(b) By the horne, that is, the power or strength.

and hath consumed vp al rounde about.

4 He hath bent his bowe lyke an enimie, he hath fastened his ryght hande as an aduersarie, and euery thyng that was pleasant to see, he hath slayne: he hath powred out his wrath lyke a fyre into the tabernacle of the daughter of Sion.

5 The Lorde is become lyke as it were an enimie, he hath deuoured Israel and al his palaces, yea al his strong holdes hath he destroyed, and filled the daughter of Iuda with muche sorowe and heauinesse.

Iere.7.b. 6 His tabernacle as a garden hath he destroyed, his solemne meetynges hath he put downe: the Lord hath brought it so to passe, that the hygh solemne feastes and sabbothes in Sion are cleane forgotten: in his heauie displeasure hath he despised the kyng and priestes.

ℵ 7 The Lord hath forsaken his owne aulter, and hath abhorred his owne sanctuarie, and hath geuen the walles of theyr towres into the handes of theyr enimie: theyr enimies made a noyse in the house of the Lord, as it had ben a solemne feast day.

8 The Lorde thought to breake downe the walles of the daughter of Sion, he spread out his line, and drewe not in his hande til he had destroyed them: therefore mourne the turrettes, and the broken walles fal

Iere.52.b. downe togeather.

9 Her gates are sunke downe to the ground, her barres are broken and smitten in sunder, her king and princes (are caried away) to the gentiles: they haue not the lawe, neither her prophetes haue any vision from the Lorde.

10 The senatours of the daughter Sion sit vpon the grounde in scilence, they haue strawed ashes vpon theyr heades, and gyrded them selues with sackcloth, the may-

Lamen.1.a. dens of Hierusalem hang downe theyr heades to the grounde.

11 Myne eyes do fayle through weepyng, my bowels do swel, my liuer is powred vpon the earth for the great hurt of the daughter of my people, seeyng the chyldren and babes did sowne in the streetes of the citie.

* or, wheate and wine. 12 They haue said to their mothers, Where is * bread and drynke? When they fel downe as wounded in the streetes of the citie, and when they dyed in theyr mothers bosome.

ℶ 13 What shal I take to witnesse against thee, or what shal I liken to thee, O daughter Hierusalem? To whom shal I compare thee, O thou daughter Sion, to comfort thee withal? thy hart is lyke a mayne sea, who may heale thee?

14 Thy (c) prophetes haue looked out vayne and foolishe thinges for thee, they haue not shewed thee of thy wickednesse, to kepe thee from captiuitie: but they haue seene out for thee * burdens of vanitie and banishment. Iere.5.d.

(c) The false prophetes toke vpon them the name of seeers whiche was proper to the true prophetes: but theyr vayne burdens, that is, theyr false prophecies brought the people vnder the greeuous burden of affliction and banishment.

15 Al they that goe by the way clappe their handes at thee, hyssyng and wagging their heades vpon the daughter Hierusalem (and say,) Is this the citie that men cal so fayre, (and) the ioy of the whole earth?

16 Al thine enimies gape vpon thee, they hysse and grinde theyr teeth, saying, Let vs deuoure, for the tyme that we looked for is come, we haue founde and seene it.

17 The Lorde hath fulfylled the thyng that he was purposed to doo, and perfourmed his worde that he had * deuised long agoe: he hath destroyed and not spared, he hath caused thine aduersarie to triumph ouer thee, and set vp the horne of thyne enimie.

18 Theyr hart cryed vnto the Lorde, O * thou citie of the daughter Sion: let thy teares runne downe like a riuer day and night, rest not, and let not the apple of thine eye leaue of.

19 Stande vp, crye in the night in the beginning of the watch, powre out thine hart lyke water before the Lorde: lift vp thine handes towardes him for the liues of thy young chyldren that dye of hunger in the streetes.

20 Behold, O Lord, and consyder to whom thou hast done thus: shal the women then eate theyr owne fruite, euen chyldren of a spanne long? shal the priestes and prophetes be slayne in the sanctuarie of the Lorde? ℶ

21 Young and olde lye through the streetes vpon the grounde, my maydens and young men are slayne with the sword, whom thou in the day of thy wrathful indignation hast put to death, yea euen thou hast put them to death, and not spared them.

22 My * terrours that are round about me hast thou called as it were to a feast day, so that in the day of the Lordes wrath none escaped, neither was any left behind: those that I haue brought vp and nourished, hath myne enimie destroyed.

* or, deuised. * or, commaunded. Deut.4.c. * or, O thou wal. * or, enimies, whom I feared.

The.iii.Chapter.

1 I Am the man that through the rodde of his wrath haue experience of miserie. ℵ

2 He droue me forth, and led me, yea into darknesse, but not into lyght.

3 Surely against me is he turned, he turneth his hande dayly (against me.)

4 My

4 My flesshe and my skinne hath he made olde, and my bones hath he brused.
5 He hath builded agaynst me, and closed me in with gal and trauayle.
6 He hath set me in darkenesse, as they that be dead (for) euer.
B 7 He hath hedged me in, that I can not geat out, and he hath layde heauie lynkes vpon me.
8 Though I crye and cal pitiously, yet heareth he not my prayer.
9 He hath stopped vp my wayes with squared stones, and made my pathes crooked.
10 He layeth wayte for me (lyke) a beare, and (as) a Lion in a hole.
11 He hath marred my wayes, and broken me in peeces, he hath layde me waste.
12 He hath bent his bowe, and made me as it were a marke to * shoote at.
* or, for the arrowe.
13 The arrowes of his quiuer hath he shot, euen into my reynes.
C 14 I am laughed to scorne of al my people, they make songes vpon me al the day long.
Iere.20.b. 15 He hath fylled me with bytternesse, and made me drunken with woormewood.
16 He hath smitten my teeth in peeces with stones, and roulled me in the dust.
17 My soule departed from peace: I forgeat al good thynges.
18 And I sayde, My strength and my hope is perished from the Lorde.
19 O remember yet my miserie & my trouble, the woormewood, and the gal.
20 Yea in remembryng my soule dooth stil remember them, & is humbled within me.
D 21 I consyder these thynges in my hart, and I geat hope agayne.
22 (Namely) it is of the Lordes mercyes that we are not vtterly consumed, for truely his pitiful compassion hath not ceassed.
23 Newe mercies shal the Lord shewe vpon thee early in the day springyng, (O Lorde) great is thy faythfulnesse.
Psal.16.a. 24 The Lord is my portion, sayth my soule, therefore wyl I hope in hym.
25 O howe good is the Lorde vnto them that put their trust in hym, and to the soule that seeketh after hym.
26 The good man with stylnesse and patience tarieth for the healthy of the Lorde.
27 Good is it for a man to take the yoke vpon hym from his youth vp.
E 28 He sytteth alone, he holdeth hym styl, because he hath taken (the Lordes yoke) vpon hym.
* or, mouth 29 He layeth his * face vpon the earth, yf there happen to be any hope.
30 He offereth his cheeke to the smyter, he wyl be content with reproches.
31 For the Lorde wyl not forsake for euer.
32 But though he punishe, yet accordyng to the multitude of his mercies he receiueth to grace agayne. 1.Sam.3.b.
33 For he doth not plague wyllyngly, nor afflict the chyldren of men,
34 To treade al the prisoners of the earth vnder his feete,
35 To decline the iudgement of man before the most high, F
36 To condemne a man in his cause: "the Lorde hath not pleasure in suche thynges. "the Lorde seeth it not.
37 What is he then that sayth and it commeth to passe, and the Lorde commaunded it not?
38 Out of the mouth of the most high, goeth not euyl and good?
39 Wherefore then mourneth the lyuyng man? let him mourne for his owne sinne.
40 Let vs looke wel vpon our wayes, and remember our selues, and turne agayne to the Lorde. Iob.31.d. Psal.14.a.
41 Let vs lyft our hartes with our handes vnto God (that is) in the heauens. G
42 We haue sinned and rebelled, (therfore) hast thou not spared.
43 Thou hast couered vs in thy wrath, and persecuted vs: thou hast slayne without any fauour.
44 Thou hast bid thee selfe in a cloud, that our prayers shoulde not goe through. Eccle.35.d.
45 Thou hast made vs as the offcouryng and refuse in the middest of the people.
46 Al our enimies gape vpon vs.
47 Feare and a snare is come vpon vs, yea desolation and destruction. Lamen.1.d.
48 Whole riuers of water gushe out of mine eyes for the hurte of the daughter of my people.
49 Myne eye runneth, and can not ceasse, for there is no reast,
50 Tyl the Lord looke downe from heauen and consyder.
51 Myne eyes breaketh my hart because of al the daughters of my citie.
52 Myne enimies hunted me out sharpely like a birde, yea and that without a cause.
53 They haue shut vp my lyfe in a dungeon, and cast stones vpon me.
54 The waters flowed ouer my head: then thought I (nowe) am I vndone.
55 I called vpon thy name, O Lorde, out of the deepe pyt.
56 Thou hast heard my voyce, withdrawe not thine eare from my sighing and crying.
57 Thou drewest nigh vnto me when I called vpon thee: and hast sayd, Feare not.
58 Thou (O Lorde) hast mayntayned the cause of my soule, & hast redeemed my life.
59 O Lorde thou hast seene my wrong, take thou my cause vpon thee.

60 Thou

60 Thou haſt ſeene al their vengeance, and al their deuiſes againſt me.
61 Thou haſt heard their diſpiteful woꝛdes, O Loꝛde, yea and al their imaginations againſt me:
62 The lyppes of them that ryſe againſt me, & their deuiſes that they take againſt me al the day long.
63 Beholde (alſo) their ſitting downe and their ryſing vp, (nowe) I am their ſong.
64 Reward them, O Loꝛde, accoꝛdyng to the woꝛkes of their handes.
* oꝛ, ſoꝛowe of hart. 65 Geue them * an obſtinate hart, euen thy curſe.
66 Perſecute them, O Loꝛde, with thyne indignation, and roote them out from vnder the heauen.

The. iiii. Chapter.

Aleph 1 HOwe is the gold become ſo dimme? the moſt fyne golde ſo changed? and the ſtones of the ſanctuarie are ſcattered in the coꝛner of euery ſtreete?
* oꝛ, compared to. 2 The chyldꝛen of Sion that were alway in honour, and * clothed with the moſte pꝛecious golde: how are they now become lyke the earthen veſſels, the woꝛke of the potters hande?
3 The dꝛagons geue their yong ones ſucke with bare bꝛeſtes: but the daughter of my people is cruel, lyke the Eſtriches in the wyldernes.
4 The tongues of the ſuckyng chyldꝛen cleaue to the rooke of their mouthes foꝛ very thirſt: the young chyldꝛen aſke bꝛead, but there is no man that geueth it them.
Beth 5 They that were wont to fare delicately periſh in the ſtreetes: they that (afore) were bꝛought vp in purple, make (nowe) muche of doung.
(a) The greeuouſneſſe of the puniſhemẽt ſheweth their ſinnes to exceede the ſinnes of the Sodomites. The Sodomites were ſodaynely conſumed with fire, but the Iewes were miſerably tormẽted with hunger, peſtilence, & the ſwoorde, in a long and cruel ſiege. 6 The ſinne of the daughter of my people, is become greater then the (a) wickedneſſe of Sodome, that ſodaynly was deſtroyed, and * not taken with handes.
" oꝛ, abſtayners were whyter then the ſnowe oꝛ mylke, their colour was freſhe, redde as coꝛal, their beautie lyke the Saphire. 7 Her "
8 (But nowe) their faces be very blacke, inſomuch that thou ſhouldeſt not know them in the ſtreetes: their ſkinne cleaueth to their bones, it is wytherꝛd & become lyke a dꝛye ſtocke.
* oꝛ, Nazarees. 9 They that be ſlayne with the ſwoꝛd, are happyer then ſuche as dye of hunger, foꝛ theſe periſh away as they were ſtriken thoꝛowe foꝛ the (lacke) of the fruites of the feelde.
10 The women whiche (of nature) are pitiful, haue ſodden their owne chyldꝛen with their hands, that they myght be their meat in the (miſerable) deſtruction of the daughter of my people.
Gimel 11 The Loꝛde hath perfourmed his heauy wꝛath, he hath powꝛed out the furiouſneſſe of his diſpleaſure: he hath kyndled a fyre in Sion, whiche hath conſumed the fundations thereof.
Lamen. 2. a. 12 Neyther the kynges of the earth, noꝛ al the inhabitours of the woꝛlde, would haue beleeued that the enimie and aduerſarie ſhoulde haue comme in at the gates of Hieruſalem.
13 (Whiche neuertheleſſe is comme to paſſe) foꝛ the ſinne of her pꝛophetes, and foꝛ the wickedneſſe of her pꝛieſtes, that haue ſhed innocentes bloode in the myddeſt of her.
Gen. 9. a. 14 As blynde menne went they ſtumblyng in the ſtreetes, & ſtayned them ſelues with blood, (ſo that the Heathen) woulde not touche their garmentes.
15 But they cryed vnto them, Flee ye polluted, away, geat you hence, touche not: foꝛ they are vncleane, and be remoued, yea they haue ſayde among the Heathen, They ſhal no moꝛe dwel there.
* oꝛ, the wꝛath. 16 The * countenance of the Loꝛde hath banniſhed them, and ſhal neuer looke moꝛe vpon them: foꝛ they (them ſelues) neyther * regarded the pꝛieſtes, noꝛ pitied their elders.
" oꝛ, reuerenced. 17 Wherefoꝛe our eyes fayled vs, whyles we yet looked foꝛ our vayne helpe, ſeeyng we euer wayted vpon a people that coulde do vs no good.
18 They lay ſo ſharpe wayte foꝛ vs, that we can not goe ſafe vpon the ſtreetes, foꝛ our ende is at hande, our dayes are fulfylled, our ende is come.
* oꝛ, heauen 19 Our perſecutours are ſwifter then the Egles of the * ayre: they folowed vpon vs ouer the mountaynes, and layde wayte foꝛ vs in the wyldernes.
* oꝛ, noſethyrlles. (b) The breath, that is, the lyfe, meanyng the kyng, who is called the lyfe of the people, for that the people are lyke an headleſſe body that hath no lyfe in it, when they be left without a kyng or gouernour. 20 The (very) bꝛeath (b) of our * mouth (euen) the annoynted of the Loꝛd (hym ſelf) was taken in their net, of whom we ſayde, Vnder his ſhadowe we ſhalbe pꝛeſerued alyue among the Heathen.
21 And thou, O daughter Edom that dwelleſt in the lande of Huz, be glad and reioyce, foꝛ the cup ſhal comme vnto thee alſo, thou ſhalt be dꝛunken, and * diſcouer thy nakednes.
* oꝛ, thou ſhalt vomite 22 Thy ſinnes are fully puniſhed, O thou daughter Sion, he wyl no moꝛe cary thee away into captiuitie: but thy wickednes, O daughter Edom ſhal be viſite, and wyl diſcouer thy ſinnes.

The.v.Chapter.

The prayer of Ieremie.

A 1 CAL to remembrance (O Lorde) what is comme vpon vs, consyder and see our * confusion.

* or, reproche.

2 Our inheritance is turned to the strangers, (and) our houses to the aliantes.

3 We are vnderlings without fathers, and our mothers are as wydowes.

4 We haue drunken our water for money, and our wood haue we by sale.

5 Our neckes are vnder persecution, we are weery and haue no rest.

6 (Aforetyme) we yeelded our selues to the Egyptians, (and nowe) to the Assyrians, onely that we myght haue bread yenough.

B 7 Our fathers (which now are gonne) haue sinned, and we muste beare their wickednesse. Iere.31.c Ezech.18.a

8 Seruantes haue the rule of vs, and no man deliuereth vs out of their handes.

* or, bread. * or, swoord 9 We must gett our * lyuyng with the peryl of our lyues, because of the * drouth of the wyldernesse.

10 Our skinne is made blacke lyke as an ouen, for very sore hunger.

11 They rauished the wiues in Sion, and the maydens in the cities of Iuda.

12 The princes are hanged vp with their (enimies) hand, they haue not honoured the olde sage mens faces.

13 They haue taken young men to grinde, and the boyes faynted vnder the (burdens) of wood.

14 The elders haue ceassed from the gates, C and the young menne from their songes.

* or, our daunce. * or, crowne 15 The ioy of our hart is gonne, our * melodious meetyng is turned into mourning.

16 The * garlande of our head is fallen: alas that euer we sinned.

17 Therefore our hart is ful of heauynesse, Iere.31.a and for these thinges our eyes are dimme.

18 Because of the hyl of Sion that is destroyed: (insomuche that) the foxes runne vpon it.

19 But thou, O Lorde, remaynest for euer, D and thy seate worlde without ende:

20 Wherfore wylt thou styl forget vs, and forsake vs so long?

21 O Lorde, turne thou vs vnto thee, and (so) shal we be turned, renue our dayes as in olde tymes:

22 But thou hast banniched vs vtterly, and hast benne exceedyngly displeased at vs.

The ende of the lamentations of Ieremie.

The booke of the prophete Ezechiel.

The fyrst Chapter.

I. The tyme wherein Ezechiel prophecied, and in what place. 3. His kinrede, 5. The vision of the foure beastes. 16. The fashion and woorke of the wheeles. 26. The vision of the throne.

(a) After the Iubilee, in whiche yeere the booke of the lawe was found: which was the .18. yeere of Iosias, so that .25 yeeres after this booke was founde, Iechonias was led away captiue with Ezechiel (and many of the people) who the fift yeere after sawe these visions.

IT came to passe in the (a) thyrtieth yeere in ỹ fourth (moneth) in ỹ fifth day of ỹ moneth, that (I beyng in the middes of the captiuitie, by the ryuer Chebar) the heauens were opened, and I sawe visions of God:

2 In the fifth (day) of the moneth, whiche was the fyfth yeere of kyng Ioakims captiuitie,

3 The woorde of the Lorde came to Ezechiel the priest the sonne of Buzi, in the lande of the Chaldeans by the riuer Chebar, where the hand of the Lord was vpon hym.

4 And I looked, & beholde a stormie winde came out of the north, a great cloude, and a fyre foldyng it selfe (in the cloude) and a bryghtnesse rounde about it, and foorth of the myddes thereof as the colour of Amber out of the middes of the fyre.

(b) Whiche were the foure Cherubims that represented the glory of God, as Ezech.3.b

5 And out of the middes therof, the likenes of foure (b) beastes (appeared) and this was their fourme: They had ỹ likenes of a man.

6 And

6 And euery one had foure faces, and euery one of them had foure winges.

7 Their feete were straight feete, and the sole of their feete like the sole of calues feete, and they glistred as the appearance of brasse burnished.

8 From vnder their winges vppon al the foure * corners they had mens hands: and they foure had their faces & their winges.

* or, quarters.

9 Their winges were ioyned one to another: when they went, they looked not backe, but eche one went straight forward.

10 But (touchyng) the similitude of their faces, they foure had the (c) face of a man and the face of a lion on the ryght syde, and they foure had the face of an Oxe on the leaft syde, they foure also had the face of an Eagle.

(c) Euery Cherub had foure faces, the face of a man and of a lion on the ryght syde, and the face of a bullocke and of an Egle on the leaft syde.

11 Thus were their faces: and their winges were spread out aboue, (so that) two (winges) of euery one were ioyned one to another, and two (wynges) couered (euery one of) their bodies.

12 Euery one went straight forwarde: (d) whyther as the spirite led them, thyther they went, and returned not in their goeing.

(d) Whither their wyl or minde was to goe.

13 And the fashion of the beastes, their appearance was like coales of fyre, burnyng like the appearance of cressets, it ranne among the beastes, and the fyre gaue a glister, and out of the fyre there went lightnyng.

C 14 And the beastes ranne, and returned like lightning.

15 When I had consydered the beastes, beholde a wheele vpon the earth nigh to the beastes, to * euery of the foure before his face.

* or, hauing foure faces.

16 The fashion and worke of the wheeles was like the colour of (e) Tharsis, and they foure had one fashion, and their fashion and their worke (was) as though it were a wheele in the middle of a wheele.

(e) That is, a precious stone of a goodly colour, thought to be the Thurkis.

17 When they went, they went vpon their foure sydes: they turned not when they went.

18 They had (f) ringes, and height, and were fearefull to beholde: and their ringes were ful of eyes rounde about them foure.

(f) The vtter compasse of the wheeles, whiche some cal strakes.

19 When the beastes went, the wheeles went also by them: and when the beastes were lyft vp from the earth, the wheeles were lyft vp.

20 Whyther soeuer the spirite (was) to goe, they went, and thither (was) the spirite of the wheeles to goe, and the wheeles were lyft vp before them: for the spirite of the beastes was in the wheeles.

21 When the beastes went, they went, and when they stoode, they stoode, and when they were lifted vp from the earth, the wheeles were lyfted vp before them: for the spirite of the beastes was in ỹ wheeles.

22 And the similitude of the fyrmament vppon the heades of the beastes, was like the colour of chrystal woonderful, spread ouer their heades aboue. D

23 And vnder the firmament their winges were straight (foorth) one towardes another, euery one had two couernyng them, and (g) euery one had two couering them, (euen) their bodyes.

(g) He noteth two maner of couerings, the one with wings, stretched vpward to couer their faces, & the other with the neather winges to couer their bodyes.

24 And when they went, I heard the noyse of their winges, like the noise of many waters as the voyce of the almighty, the voyce of speache as the noyse of an hoast: when they stoode, they let downe their winges.

25 And there was a voyce from the fyrmament that was ouer their heades, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heades, there was the fashion of a throne like a Saphire stone: and vpon the similitude of the throne by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of Amber (and) as the similitude of fyre round about within, from the appearance of his loynes vpwarde: and from the appearance of his loynes and downewarde I sawe as the likenesse of fyre, and brightnesse rounde about it.

28 As the likenesse of a bowe that is in a cloude in the day of rayne, so was the appearance of the brightnesse rounde about: this was the appearance of the similitude of the glory of the Lorde, and when I sawe it, I (h) fel vpon my face, and heardkened vnto the voyce of one (i) that spake.

(h) Consyderyng the maiestie of god, and the weakneſſe of fleashe.

(i) That is, the Lorde.

The. ii. Chapter.

The prophete is sent to call the people from their errour.

1 AND then sayde he vnto me, Stand vp vpon thy feete (O thou sonne of man) and I wyl talke with thee. A

2 And the spirite entred into me when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he saide vnto me, Thou sonne of man, I sende thee to the children of Israel, to a rebellious people whiche haue rebelled against me, both they and their forefathers haue wickedly behaued themselues against me, euen vnto this verye day.

4 For they are children of a * harde face and

* or, impudent.

and ſtiffe hart, I doo ſend thee vnto them, and thou ſhalt ſay vnto them, Thus ſayth the Lorde God.

5 And whether they wyl heare or refuſe (for they are a rebellious houſe) yet they may knowe that there hath ben a prophete among them.

6 And thou ſonne of man feare them not, neither be afraide of their woordes, for "byers and thornes are with thee, and thou doeſt dwel among ſcorpions: feare not their woords, nor be abaſhed at their lokes, for they are a rebellious houſe.

" or, rebelles.

ℶ 7 And thou ſhalt ſpeake my woordes vnto them, whether they wyl heare or refuſe, for they are rebellious.

" or, heare. 8 Therfore thou ſonne of man, "obey thou al thinges that I ſay vnto thee, and be not thou rebellious like the rebellious houſe: open thy mouth, and (a) eate that I geue thee.

(a) That is, print in thy memorie, or receaue in thyne hart al my words, as Ezec. iii. b

9 And I looked, and beholde a hande was ſent vnto me, and loe, in it was a roule of a booke.

10 And he opened it before me, and it was written within and without, and there was written therein (b) lamentations, and mourning, and wo.

(b) That is, gods iudgementes agaynſt the wicked.

The. iii. Chapter.

1. The prophete beyng fedde with the worde of God, and with the conſtant boldneſſe of the ſpirite, is ſent vnto the people that were in captiuitie. 17. The office of true preachers.

א 1 AFter this ſayde he vnto me, Thou ſonne of man, eate what ſo euer thou fyndeſt, eate this roule, and goe thy way, and ſpeake vnto the houſe of Iſrael.

2 So I opened my mouth, and he fedde me with this roule.

3 And he ſayde vnto me, Thou ſonne of man, thy belly ſhal eate, and thy bowels ſhalt thou fyll with this roule that I geue thee: then did I eate, and it was in my mouth as ſweete as honie.

4 And he ſayde vnto me, Thou ſonne of man, goe, geat thee vnto the houſe of Iſrael, and declare my woordes vnto them.

Pſal. 19. b.

5 For not to a people of "profounde lippes and harde language art thou ſent, but vnto the houſe of Iſrael:

" ſtrange ſpeache.

6 Not to many nations of a ſtrange ſpeache and hard langnages, whoſe woordes thou vnderſtandeſt not: certainely yf I had ſent thee vnto them, they woulde haue hearkened vnto thee.

7 But the houſe of Iſrael wyl not hearken vnto thee, for they wyl not hearken vnto me: for al the houſe of Iſrael haue ſtiffe foreheades, and ſtubburne hartes.

8 Beholde therefore, I haue made thy face ℶ ſtrong againſt their faces, and thy forehead ſtrong agaynſt their foreheades.

9 As an Adamant, harder then the flint ſtone haue I made thy forehead: thou ſhalt not feare them, nor be abaſhed at theyr lookes: for they are a rebellious houſe.

10 He ſaid moreouer vnto me, Thou ſonne of man, al my woordes that I ſhal ſpeake vnto thee receaue in thyne hart, and hearken with thyne eares.

11 And goe, geat thee to the captiuitie, to the children of thy people, & thou ſhalt ſpeake vnto them, and ſhalt ſay vnto them, Thus ſayth the Lorde God: but ſurely they wyll not heare, neither wyl they leaue of.

12 With that the ſpirite tooke me vp, and I hearde behinde me a voyce of a great ruſhing, (to wit,) Bleſſed be the glory of Iehouah from his place.

13 (I hearde) alſo the noyſe of the winges of the beaſtes ioynyng one with another, and the ratling of the wheeles that were before them, euen a noyſe of great ruſhing.

14 Nowe when the ſpirite lyft me vp and ℭ tooke me away, I went in bitterneſſe and furie of my ſpirite: but the hande of the Lorde vpon me was ſtrong.

15 Then I came to the captiues in Thelabib that dwelt by the riuer Chebar, and I ſate where they ſate, & I remayned there ſeuen dayes aſtoniſhed among them.

16 And when the ſeuen dayes were expired, the Lorde ſayde vnto me,

17 Thou ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the woorde at my mouth, and geue them warnyng from me. Ezech. 33. b

18 When I ſhal ſay vnto the wicked, Thou ſhalt ſurely dye, and thou geueſt not hym warnyng, nor ſpeakeſt to admonithe the wicked of his euil way, and ſo to liue: then ſhal the ſame vngodly man die in his owne vnrighteouſneſſe, but his blood wyl I require of thyne hande.

19 Neuertheleſſe, yf thou geue warnyng vnto the wicked, and he yet turne not from his vngodlyneſſe & from his wicked way: he ſhal dye in his owne wickednesſe, but thou haſt deliuered thy ſoule.

20 Agayne, yf a ryghteous man turne from ℶ his ryghteouſneſſe and doo the thing that is euil, I wyl lay a ſtumbling blocke before him: and he ſhal dye, becauſe thou haſt not geuen him warning, dye ſhal he in his owne ſinne, ſo that his righteouſneſſe which he hath done ſhal not be thought vpon: but his blood wyl I require at thyne hande.

21 Neuer-

21 Neuertheleſſe yᵗ thou admoniſhe that ryghteous man, that the ryghteous ſinne not, and ſo the ryghteous do not ſinne: then ſhal he lyue, becauſe he hath receiued thy warnyng, and thou haſt deliuered thy ſoule.

22 And the hande of the Lorde was there vpon me, and he ſayde vnto me, * Stande vp, and goe into the feeld, that I may there talke with thee.

* or, aryſe.

23 So when I had ryſen vp, and gonne forth into the feelde, beholde the (a) glory of the Lorde ſtoode there, lyke the glorye whiche I ſawe by the riuer Chebar: then fel I downe vpon my face.

(a) Meanyng the viſion of the Cherubims and the wheeles.

24 And the ſpirite came into me, which ſet me vp vpon my feete, and ſpake vnto me, and ſayde vnto me, * Goe thy way, and ſhut thee ſelfe in thyne houſe.

* or, geat thee in.

25 Beholde, O thou ſonne of man, * they haue prepared bandes agaynſt thee, & they wyl bynde thee with them, and thou ſhalt not goe out among them.

* or, they ſhal put bondes vpon thee.

26 And I wyl make thy tongue (b) cleaue to the roofe of thy mouth, that thou ſhalt be dumbe, & not be as a reprouer vnto them: for they are a rebellious houſe.

(b) It is a great plague of God towarde the people, when he cauſeth the miniſters to ceaſſe preachyng & rebukyng of ſinne.

27 But when I ſpeake vnto thee, I wyl open thy mouth, and thou ſhalt ſay vnto them, Thus ſayth the Lorde God: Who ſo heareth, let hym heare, who ſo leaueth of, let hym leaue: for they are a rebellious houſe.

The. iiii. Chapter.

1. The ſiege of the citie of Hieruſalem is ſignified. 9. The long continuance of the captiuitie of Iſrael. 16. A hunger is prophecied to comme in the captiuitie.

AND thou ſonne of man, take thee a tyle ſtone, and lay it before thee, and purtray vpon it the citie Hieruſalem,

2 And lay ſiege againſt it, and buylde a fort againſt it, and caſt a mount againſt it: ſet the campe alſo againſt it, and lay engins of warre againſt it rounde about.

(a) Hereby he repreſented the idolatrie and ſinne of the tenne tribes, (for Samaria was on his left hande from Babylon) and how they had remayned therin three hundred and nineteene yeeres.

3 Moreouer take an iron panne, and ſet it betwixt thee and the citie for an iron wal, then ſet thy face towarde it to beſiege it, & make an aſſault againſt it: this ſhalbe a token vnto the houſe of Iſrael.

4 But thou ſhalt ſleepe vpon thy left ſide, and lay the ſinne (a) of the houſe of Iſrael vpon it: (accordyng) to the number of the dayes that thou ſhalt ſleepe vpon it, thou ſhalt beare their iniquitie.

5 For I haue layde vpon thee the yeeres of their iniquitie accordyng to the number of the dayes (euen) three hundred and ninetie "dayes, ſo ſhalt thou beare the iniquitie of the houſe of Iſrael.

"vnderſtãde ſhal they be.

6 When thou haſt fulfylled theſe dayes, (lye downe agayne) and ſleepe vpon thy (b) ryght ſide, and beare the ſinnes of the houſe of Iuda: fourtie dayes haue I appoynted thee, (c) a day for a yeere (euen) a day for a yeere.

(b) Whiche declared Ioſuah, who had nowe frō the tyme of Ioiuah ſlept in theyr ſinnes fourtie yeeres.

(c) That is, for euery yeere they haue ſinned, to ſleepe one day.

7 Therefore ſet nowe thy face towarde the ſiege of Hieruſalem, and diſcouer thyne arme, that thou mayeſt prophecie agaynſt it.

8 Behold, I wyl lay * chaynes vpon thee, that thou ſhalt not turne thee from one ſide to another, tyl thou haſt ended the dayes of thy beſiegyng.

* or, bandes

9 Wherefore take vnto thee wheate, barly, beanes, lintils, millot, and fitches, and put theſe togeather in a veſſel, and make thee loaues of bread thereof, accordyng to the number of the dayes * that thou muſt lye vpon thy ſide, that thou mayeſt haue bread to eate for three hundred and ninetie daies.

* or, that thou muſt ſleepe.

10 And thy meate that thou eateſt (ſhalbe) by wayght, (namely) twentie ſickles euery day: and from tyme to tyme ſhalt thou eate thereof.

11 Thou ſhalt drinke alſo water by meaſure, (namely) the ſyxth (part) of an Hin: from tyme to tyme ſhalt thou drinke.

12 Barly cakes ſhalt thou eate, and them ſhalt thou bake in (d) mans doung before their eyes.

(d) Signifiyng hereby the great ſcarcitie of fuel & matter to burne.

13 And with that ſayde the Lorde, Euen thus ſhal the chyldren of Iſrael eate their defiled bread among the Gentiles whither I wyl caſt them.

14 Then ſayde I, Oh Lorde God, behold, my ſoule was yet neuer ſtayned, for fro my youth vp vnto this houre I dyd neuer eate of a dead carkaſſe, or of that whiche was ſlayne of wyld beaſtes, neyther came there euer any vncleane fleaſhe in my mouth.

15 (Whereunto) he anſweared me, Lo I wil grant thee (e) cowe aſſins in ſtede of mans doung, and thou ſhalt make thy bread with them.

(e) To be as fire to bake thy bread with.

16 And he ſayde vnto me, Beholde thou ſonne of man, I wyl breake the (f) ſtaffe of bread in Hieruſalem, and they ſhal eate their bread with wayght and with care, and their water in meaſure, and aſtoniſhement ſhal they drinke,

(f) That is, the force and ſtrength wherewith it ſhoulde nouriſhe.

17 That they hauyng a lacke of bread and water, may be aſtonied one at another, and be conſumed in their iniquitie.

The. v. Chapter.

1. The ſigne of the heares, by which is ſignified the deſtruction of the people. 6. The cauſes of the anger of God towarde the people.

A 1 AND thou ſonne of man, take thee then a ſharpe knife (namely) a barbers raſour, take that to thee, and cauſe it to (a) paſſe vpon thy head and vpō thy beard: then take thee wayght ſcales and diuide (the heare.)

(a) To ſhaue thy head and bearde.

2 Thou ſhalt burne with fire the third part in the middes of the (b) citie whē the dayes of the ſiege are fulfilled, and thou ſhalt take the other thirde part and ſmite about it with a knife, and the laſt thirde part thou ſhalt ſcatter in the wynde, and I wyl draw out a ſwoorde after them.

(b) To wit, of that citie whiche he had purtrayed vpon the bricke, chap. 4. By the fire he meaneth famine and peſtilence, wherewith one part periſhed during the ſiege of Nabuchodonoſor: by the ſword, thoſe that were ſlayne when Zedekias fled, thoſe that were caryed away captiue: and by the ſcatteryng into the wynde, thoſe that fled into Egypt, and into other partes after the citie was taken.

3 Thou ſhalt alſo take therof a few in number, and bynde them in thy lap.

4 Of them yet ſhalt thou take, & caſt them into the middeſt of the fire, and burne them in the fire: therof ſhal a fyre comme forth into all the houſe of Iſrael.

5 Moreouer, thus ſaith the lord God, This ſame is Hieruſalem, whiche I ſet in the middeſt of nations and countreys rounde about her.

6 But ſhe hath changed my iudgementes into wickednes more then the nations, and my ſtatutes more then the countreys that are rounde about her: for they haue refuſed my iudgements and my ſtatutes, and haue not walked in them.

7 Therefore thus ſayth the Lorde GOD, For your (c) multiplyeing more then the Gentiles that dwel rounde about you, and becauſe ye haue not walked in my lawes, neyther haue ye kept my ordinances, no, ye haue not donne accordyng to the iudgementes of the nations that are round about you:

(c) Becauſe ye haue encreaſed the number of your idols & ſuperſtitions more then the Gentiles.

8 Therefore thus ſayth the Lorde GOD, Beholde, I wyl alſo (comme) agaynſt thee, I mee ſelfe I ſay: for in the middeſt of thee wyl I execute iudgement in the ſight of the Heathen.

9 And I wyl doo in thee as I neuer dyd (before) and as I wyl neuer doo the lyke from that tyme forth, & that becauſe of al thyne abominations.

10 For in the middeſt of thee the fathers ſhal eate their owne ſonnes, and the ſonnes ſhal eate their owne fathers, and I wyl execute iudgement in thee, and the whole remnant of thee wyl I ſcatter into al the wyndes.

11 Wherfore, as truely as I lyue, ſayth the Lorde God, Surely ſeyng thou haſt defiled my ſanctuarie with al maner of abominations, and with al ſhamefull offences:

12 For this cauſe wyl I alſo deſtroy thee, myne eye ſhal not ſpare thee, neyther wyl I haue any pitie.

13 One thirde part of thee ſhal dye of the peſtilence, and ſhalbe conſumed of hunger in the middeſt of thee, another thirde part ſhalbe ſlayne downe rounde about thee with the ſwoorde, the other thirde part (that remayneth) wyl I ſcatter abroade toward al the wyndes, & drawe out a ſwoord after them.

14 Thus wyl myne indignation be perfourmed, & I wyl cauſe my wrath to ceaſſe among them, and I wyl be (d) comforted: ſo that when I haue fulfylled myne anger agaynſt them, they ſhal knowe that I the Lorde with a feruent ielouſie haue ſpoken it. C

(d) That is, I wyl not be pacified tyl I be reuenged. Eſai. 1. c.

15 Moreouer, I wyl make thee waſte, and a reproch among al the Heathen that dwel about thee, in the ſight of al them that goe by thee.

16 So thou ſhalt be a reproche and ſhame, a chaſtiſement and a wondryng vnto the nations that are rounde about thee, when I ſhal execute iudgementes in thee, in anger and in wrath, and in ſharpe rebukes, I the Lorde haue ſpoken it:

17 When I ſhal ſhoote among them the perilous (e) dartes of hunger, whiche ſhalbe for their deſtruction, therefore ſhal I ſhoote them, becauſe I wyl deſtroy you, I wyl encreaſe hunger vpon you, and wyl breake your ſtaffe of bread.

(e) Which be the graſſhoppers, myldeawe, and whatſoeuer were occaſions of famine

18 " Plagues wyl I ſende vpon you, yea and wicked beaſtes alſo to ſpoyle thee, peſtilence and bloodſheddyng ſhal come vpon thee, and the ſwoorde wyl I bryng ouer thee: I the Lorde haue ſpoken it.

" or, famine

The. vi. Chapter.

1. He ſheweth that the people ſhalbe plagued for the ſinne of idolatrie.

1 AND the woord of the Lorde came vnto me, ſayeing, A

2 Thou ſonne of man, ſet thy face to the mountaynes of Iſrael, and propheſie agaynſt them,

3 And ſay, Heare the woorde of the Lorde God, O ye mountaynes of Iſrael, Thus hath the Lord God ſpoken to the (a) mountaynes, hylles, riuers, and dales, Beholde (euen I) wyl bring a ſwoorde vpon you, and I wyl deſtroy your hygh places. Ezech. 30. a

(a) He ſpeaketh to al the places where the Iſraelites accuſtomed to commit their idolatries, threatnyng them deſtruction.

4 Your aulters ſhalbe deſtroyed, and your images of the ſonne ſhalbe broken downe, your ſlayne men wyl I caſt downe before your idols.

5 And the dead carkaſſes of the chyldren of Iſrael wyl I " caſt before their idolles, your bones wil I ſcatter round about your aulters.

" or, lay.

6 In al your dwellyng places your cities ſhalbe 2. king. 23. c

shalbe desolate, and the high places laide waste, so that your aulters shalbe made waste and desolate, your idols shalbe broken * and abolished, and your images of the sunne shalbe cut downe, & your workes quite taken away.

* or, and cease.

B 7 The slaine shal fall among you: and ye shal knowe that I am the Lorde.

8 Yet wyl I leaue a remnant, that you may haue (some) that shal escape the sword among the nations, when ye shalbe scattered through the countreys.

9 And they that escape of you shal thinke vpon me among the heathen where they shalbe in captiuitie, because I haue benne * broken: for their whorishe hart whiche hath departed from me, and for their eyes that haue gone a whoring after their idols: and * they shalbe abhorred before their owne eyes for the euyls whiche they haue committed in al their abominations.

* or, greened.

* or, they shalbe ashamed of them selues.

10 And they shal know that I am the Lord, and that I haue not saide in vaine, that I woulde doo this euyl vnto them.

11 Thus sayth the Lord God, * (b) Smite thyne handes togeather, and stampe with thy feete, and say, Wo worth al the abominations and wickednesses of the house of Israel: for they shal fal with the sword, with hunger, and with pestilence.

* or, smite with thyne hande, and spurne with thy foote.

(b) He wylleth the prophete not only with wordes, but also with gestures of hande and foote, to signifye the destruction to come.

12 Who so is farre of, shal dye of the pestilence, he that is nigh at hande shal perishe with the sworde, and the remnant that are besieged shal dye of hunger: thus wyl I satisfye my wrathful displeasure vpon them.

13 And so shal ye knowe that I am the Lord, when their slayne men shalbe among their idols rounde about their aulters, vppon euery high hil, and toppes of mountaynes, and vnder euery greene tree, and vnder euery thicke oke, (euen) in the places where they dyd offer sweete sauour to al their idols.

14 I wyl stretche mine hand out vpon them, and wyl make the land waste and desolat, (c) from the wildernesse vnto Diblath through al their habitations: and they shal knowe that I am the Lorde.

(c) Some reade, more desolat then the wylderneſſe of Diblath, which was in Syria, and bordered vpon Israel: but it may stande wel for the wyldernesse whiche was south vnto Diblath, whiche was north, meanyng the whole countrey.

The. vii. Chapter.

2. The ende of al the lande of Israel shal sodaynely comme. 20. The cause of the destruction thereof. 23. The prophete is commaunded to shewe the summe of the euyls that are at hande.

A 1 THe woord of the Lorde came vnto me, sayeing,

2 And thou sonne of man, thus sayth the Lorde God, An ende is comme vnto the lande of Israel: yea verily the ende commeth vpon the foure corners of the lande.

3 Nowe shal the ende come vpon thee: for I wyl sende my wrath vpon thee, and wyl * punishe thee according to thy wayes, and * rewarde thee after al thyne abominations.

* or, iudge thee.

* or, lay vpon thee.

4 Myne eye shal not spare thee, neyther wyl I haue pitie, but * rewarde thee according to thy wayes, and declare thyne abominations: then shal ye knowe that I am the Lorde.

* or, I wyl lay thy wayes vpon thee, and thyne abominations shalbe in the middest of thee.

5 Thus sayth the Lorde God, Behold, one euyl shal comme after another:

6 The ende is here, the ende (I say) is come, it watched for thee: beholde it is comme (alredy.)

(a) That is, the beginning of thy punishment.

7 The (a) morning is comme vnto thee that dwellest in the lande, the time is at hande, the day of trouble is hard by, and not the (b) sounding againe of the mountaynes.

(b) That is, no vayne or counterfaite crie, as is the eccо in the hilles.

8 Nowe I wyl shortly powre out my sore displeasure ouer thee, and fulfyl my wrath vppon thee: I wyl iudge thee after thy wayes, and recompence thee al thyne abominations.

9 Myne eye shal not spare, neither wyl I haue pitie, but * rewarde thee after thy wayes, and thyne abominations shalbe in the middest of thee: and ye shal know that I am the Lorde that smiteth.

* or, lay vpon thee.

10 Beholde the day, beholde it is come, the morning is gonne forth, the rodde (c) florisheth, pride hath budded.

(c) Meanyng Nabuchodonosor, whom god had appoynted to be a rod to scourge them.

11 Crueltie is waxen to a rodde of wickednesse, none of them (shal remayne,) none of their richesse, * not one of their seede, and no lamentation shalbe made for them.

* or, none of their pleasures.

12 The time commeth, the day draweth nie: who so byeth, let him not reioyce, he that selleth, let him not be sory: for wyl wrath is vpon al the multitude thereof.

(d) That is, in the yere of Iubilee, whē euery man returned to such possessions as he solde before. Leuit. xxv. b

13 So that the seller shal not come agayne to the thyng that he solde, although their life be (d) yet with the liuyng: for when the prophecie was preached vnto al the people, none returned, no man shal (e) strengthen him selfe in the iniquitie of his lyfe.

(e) Iniquitie shal make no man strong agaynst god.

14 (f) They haue blowen the trumpet, and made al redy, but none goeth to ỹ batail: for my wrath is vpō the whole multitude.

(f) The Israelites made a bragge, but their hartes fayled them.

15 The sworde (shalbe) without, pestilence and hunger within: so that who so is in the feelde shalbe slayne with the sworde, and he that is in the citie shalbe deuoured with hunger and pestilence.

16 But they that flee away from them shal escape, and shalbe in the mountaynes lyke

the doues of the valleyes, al they ſhal mourne, euery one for his iniquitie.

Eſai.13.b. Iere.6.c. Ezec.15.a. Iere.48.d.

17 Al handes ſhalbe let downe, and al knees ſhalbe weake as the water.

18 They ſhal girde them ſelues with ſackcloth, feare ſhal couer them, ſhame ſhalbe vpon al faces, and baldneſſe vppon their heades.

Prou. 11.a. Eccle.5.b.

19 Their ſiluer ſhal they caſt foorth in the ſtreetes, and their golde ſhalbe deſpiſed: yea their ſiluer and golde ſhal not be able to deliuer them in the day of the wrath of the Lorde, they ſhal not ſatiſfye their ſoules, neither fyll their * bellies therewith, becauſe (g) it * was a ſtumbling blocke of their iniquitie.

* or, bowels.

(g) Their gold and ſiluer brought them to this ruine or deſtruction.

20 He had alſo ſet the beautie of his (h) ornament in maieſtie: but they made images of their abominations and * fylthyneſſe in it, therefore haue I ſet it farre from them.

* or, this ruine is for their iniquitie.

21 Moreouer, I wyl geue it into the handes of ſtrangers to be ſpoyled, and to the wicked of the earth for to be robbed, and they ſhal pollute it.

(h) Meaning the ſanctuarie.

22 My face wyl I turne from them, my ſecrete place ſhalbe defyled: for * burglers ſhal goe into it, and pollute it.

* or, idols.

23 Make a chaine: for the lande is ful of the (i) iudgement of blood, and the citie is ful of extortion.

* or, deſtroyers.

24 Wherefore I wyl bryng the moſt wicked of the heathen to take their houſes in poſſeſſion, I wyl make the pompe of the mighty to ceaſſe, and their (k) ſanctuaries ſhalbe defyled.

(i) That is, of ſinnes that deſerue death.

25 When deſtruction is come, they ſhal ſeeke peace, but they ſhal (haue) none.

(k) That is, their temple whiche was diuided into three partes, Iere. lxi. f.

26 One miſchefe ſhal folowe another, and one rumour ſhal come after another: then ſhal they ſeeke a viſion (in vayne) at the prophete, the lawe ſhal periſhe from the prieſt, and counſaile from the auncientes.

27 The kyng ſhal mourne, the prince ſhalbe clothed with deſolation, and the handes of the people in the lande ſhalbe troubled: I wil doo vnto them after their owne waies, accordyng to their owne iudgementes wyl I iudge them: and they ſhal knowe that I am the Lorde.

The. viii. Chapter.

2. An appearance of the ſimilitude of God. 3. Ezechiel is brought to Hieruſalem in the ſpirite. 6. The Lorde ſheweth the idolatries of the houſe of Iſrael, and chefely of the prieſtes.

(a) Of the captiuitie of Ieconias, ſo that there was fourteene monethes betwixt the firſt viſyon and this.

1 AND it was in the (a) firſt yeere, in the firſt (moneth), in the fifth (day) of the moneth, I ſate in my houſe, and the elders of Iuda ſate before me, and the hande of the Lorde God fel there vpon me.

2 Then I beheld, and loe (there was) a likeneſſe as the appearance of fyre: from the appearance of his loynes downeward, fyre: and from his loynes vpwarde as the appearance of bryghtneſſe, like (the colour of) amber.

3 And he ſtreatched out the likeneſſe of an hande, and tooke me by an hearie locke of my head, and the ſpirite lyft me vp betwixt earth and heauen, and (b) brought me in a diuine viſion to Hieruſalem, into the entry of the inner (c) gate that lyeth toward the north, where remained the * image of (d) emulation (and) of gayne.

(b) This was in the ſpirit, and not in body.

(c) The porch or court where the people aſſembled.

* or, idol.

(d) Of emulation, becauſe it diſpleaſed god: of gayne, becauſe it was ſet vp and worſhipped for gayne & increaſe of their offeringes for the prieſtes, and of theyr catel & ſubſtance for the people,

4 And beholde, the glory of the God of Iſrael (was) in the ſame place, (euen) as I had ſeene it afore in the feelde.

5 And he ſaid vnto me, Thou ſonne of man, lyft vp thyne eyes nowe toward the north: then lyft I vp myne eyes towarde the north, and beholde northwarde at the gate of the (e) aulter this * image of emulation (was) in the entrye.

(e) That was in the court where the people had made an aulter to Baal,

* or, idol.

6 And he ſaide furthermore vnto me, Thou ſonne of man, ſeeſt thou not what theſe do? (namely) the great abominations that the houſe of Iſrael commit in this place, to driue me from my ſanctuarie? but turne thee about, and thou ſhalt ſee yet greater abominations.

7 And with that brought he me to the court gate, and when I looked, beholde there was a hole in the wall.

8 Then ſaide he vnto me, Thou ſonne of man, digge nowe in the wall: and when I digged in the wall, beholde (there was) a dooze.

9 And he ſayde vnto me, Goe thy way in, and loke what wicked abominations they doo heere.

10 So I went in and ſawe, and beholde (there were) al manner of creepyng thinges, (f) and abominable beaſtes, and al the idols of the houſe of Iſrael paynted vpon the wall rounde about.

(f) Whiche were forbidden in the law Leui. xi.

11 There ſtood alſo before the images three ſcore and tenne menne of the auncientes of the houſe of Iſrael, and in the middeſt of them ſtoode Iaazaniah the ſonne of Saphan, with euery man his cenſor in his hande, and the ſmoke of the incenſe aſſended as a cloude.

* or, in the darke.

12 Then ſaide he vnto me, Thou ſonne of man, haſt thou ſeene what the auncientes of the houſe of Iſrael doo * ſecretly, euery one in the (g) chamber of his imagerie? for they ſay, The Lorde ſeeth vs not, the Lorde

(g) For beſid their common idolatrie they had their particuler ſeruice in their ſecrete places or pewes.

Lorde hath forsaken the earth.

13 And he sayde vnto me, Turne thee yet agayne, and thou shalt see greater abominations that they doo.

14 And with that he brought me to the doore of the gate of the Lordes house towarde the North, and beholde there sate women mournyng for (h) Thammuz.

15 Then sayde he vnto me, Hast thou seene this, thou sonne of man? Turne thee yet about, and thou shalt see greater abominations then these are.

16 And so he brought me into the inwarde court of the Lordes house, and behold, at the doore of the Lordes house, betwixt the porch and the aulter, there were about twentie and fyue men that turned theyr backes vpon the temple of the Lord, and theyr faces towarde the East, and these woorshypped the sunne eastwarde.

17 And he sayde vnto me, Hast thou seene (this) thou sonne of man? Thynketh the house of Juda that it is but a tryfle to doo these abominations which they doo heere? for they haue filled the lande ful of wickednesse, and haue returned to prouoke me (to anger) and loe, (i) they are puttyng the * branches to theyr noses.

18 Therefore wyl I also doo somethyng in my wrathful displeasure, so that myne eye shal not spare them, neither wyl I haue pitie: yea, and though they crie in mine eares with a loude voyce, yet wyl I not heare them.

(h) The Iewes say, this was a prophete of the idolles, who after his death was once a yeere mourned for in the night, only of women. Saint Hierome taketh it for Adonis, Venus louer. Other thinke it was Osyris an idol of the Egyptians.

* or, stinch.

(i) They smelled to theyr branches, flowers, or posies, in doing their sacrifice to the sunne, which yet before god was vile & stincking, howe sweete soeuer they seemed to them selues.

The. ix. Chapter.

1. The destruction of the citie. 4. They that shalbe saued are marked. 8. A complaynt of the prophete for the destruction of the people.

1 HE cried also with a loud voice in mine eares, sayeing, Drawe neare ye (a) visitations of the citie, euery man with a destroying weapon in his hande.

(a) The persons appointed to visite the citie, as Nabuchodonosor & his captaynes.

2 And behold, then came there (b) sixe men out of the streete of the vpper gate towarde the North, and euerye man a slaughter weapon in his hande: There was one amongest them that had on hym lynnen rayment, and a wryters (c) inckhorne by his side: these went in, and stood beside the brasen aulter.

(b) Whiche were sixe angels, in lykenesse of men.

3 And the glorye of the God of Israel was gone from the Cherub whereupon it was, to the doore of the house: and he called to the man that had the lynnen rayment vpon him, and the wryters inckhorne by his side.

(c) To marke them that shoulde be saued from destruction.

4 And the Lorde sayde vnto hym, Goe thorowe the myddest of the citie, euen thorowe the middest of Hierusalem, and set a marke vpon the foreheades of them that mourne and * are sory for al the abominations that be done therein.

* or, crye.

5 And to the other he sayde that I myght heare, Goe ye after hym through the citie, and smyte, let your eye spare none, neyther haue ye any pitie:

6 Kyl and destroy both olde men and young maydens, chyldren, and women: but as for al those that haue the marke vppon them, see that ye touche them not, and begyn at my sanctuarie. Then they began at the antient men whiche were before the house.

7 And he sayde vnto them, Defyle ye the temple, fyl the courtes with the slaine, then goe your way forth. So they went out, and slue downe through the citie.

8 Nowe when they had done the slaughter, and I yet escaped, I fel downe vppon my face, and cryed, sayeing, Ah Lorde God, wylt thou then destroy al the residue of Israel, in powryng out thy wrath vpon Hierusalem?

9 Then sayde he vnto me, The wickednes of the house of Israel and Juda is exceedyng great: so that the land is ful of blood, and the citie ful of revoltyng (from God:) for they say, The Lorde hath forsaken the earth, and the Lorde seeth it not. Esai. 1. c.

10 As touchyng me also, myne eye shal not spare them, neyther wyl I haue pitie: but wyl recompence theyr wayes vppon theyr heades.

11 And beholde, the man that had the lynnen rayment vpon hym, and the wryters inckhorne by his syde, reported the matter, and sayde, As thou hast commaunded me, so haue I done.

The. x. Chapter.

2. Of the man that tooke hot burnyng coales out of the myddle of the wheeles of the Cherubims.

1 AND as I looked, beholde in the firmament that was aboue the head of the (a) Cherubims, as it were a Saphire stone (made) like the similitude of a throne, was seene ouer them. A Ezech. 1. d.

(a) Whiche in the fyrste chap. and fift vearse, he called the foure beastes

2 Then spake he to hym that had the lynnen raiment vpon him, and said, * Creepe in betweene the wheeles that are vnder the Cherub, and take thyne hande ful of hot coales out from betwene the Cherubims, and scatter them ouer the citie. And he

* or, got.

* creepe

* or, went in.

* crept in, that I myght see.

3 (Nowe the Cherubims stoode vppon the ryght syde of the house when the man went in, & the cloude filled the inner court.

4 And the glory of the Lord remoued from the Cherubims, and came vppon the doore of the house: so that the temple was filled with a cloude, and the court was ful of the shyne of the Lordes glory.

5 Yea, and the sounde of the Cherubims wynges was heard into the fore court, like as it had benne the voyce of the almyghtye God when he speaketh.)

6 Nowe when he had bydden the man that was clothed in lynnen, saying, Take fyre from the myddest of the wheeles, & from the mydst of the Cherubims: he went and stoode beside the wheeles.

℣ 7 Then one Cherub reached forth his hand from betweene the Cherubims, vnto the fire that was betweene the Cherubims, & tooke therof, and gaue it into the handes of hym that had on the linnen raiment: which took it, and went out.

8 And vnder the winges of the Cherubims there appeared the lykenesse of a mans hande.

9 I looked also, and beholde, foure wheeles beside the Cherubims, one wheele by one Cherub, and another by another Cherub, and the wheeles were to looke vppon after the fashion of the precious stone Tharsis.

Ezech.1.c.

10 As touchyng their appearaunce, (they were al foure of one fashion) as yf one wheele had ben in another.

11 When they went forth, they went vpon their foure sides, not turning backe in their goyng: for whiche way the (head of the) first looked, after it they went, so that they turned not backe in their goeyng.

12 And their whole bodyes, their backes, their handes, and their wynges, yea, and the wheeles also were ful of eyes rounde about the foure wheeles.

Ezech.1.c.

13 And to the wheeles, he cryed to them in my hearyng, O wheele.

℣ 14 Euery one of them had foure faces, so that the face of the fyrste was the face of a Cherub, and the face of the second the face of a man, and of the thirde the face of a lyon, and of the fourth the face of an Egle.

Ezech.1.a.

15 And the Cherubims were lyfted vp: this is the beast that I sawe at the water of Chebar.

16 Nowe when the Cherubims went, the wheeles went by them: and when the Cherubims lyft vp their wynges to mount vp from the earth, the same wheeles also turned not from besides them.

17 (Shortly) when they stoode, these stoode also, and when they were lyfted vp, the (wheeles) lyfte vp them selues also with them: for the (b) spirite of the beast was in the (wheeles.)

(b) There was one consent betwene the Cherubims and the wheeles.

18 Then the glorye of the Lorde departed from aboue the dooze of the temple, and remayned vpon the Cherubims.

19 And the Cherubims flackred with their wynges, and lyfte them selues vp from the earth in my sight: when they went, the wheeles were besides them, & they stoode at the dooze of the east gate of the house of the Lorde: so the glory of the God of Israel was vpon them on hygh.

20 This is the (c) beast that I sawe vnder the God of Israel by the ryuer Chebar, & I perceyued that it was the Cherubims.

(c) That is, the whole body of the foure beastes or Cherubims.

21 Euery one had foure faces, and euery one foure winges, and vnder their wynges the lykenesse of mens handes.

22 The similitude of their countenances, were the very same countenances which I saw at the riuer Chebar, and the selfe same appearaunces: euery one in his goyng went strayght forwarde.

The.xii. Chapter.

1. Who they were that seduced the people of Israel. 5. Agayust these he prophecieth, shewyng them howe they shalbe dispearsed abroade.

MOreouer, the spirite lyft me vp, and brought me vnto the east gate of the Lordes house, which lyeth eastward: & behold, at the entry of the gate (were) fiue and twentie menne, among whom I sawe Iaazaniah the sonne of Azur, and Pheltiah the sonne of Banaiahu, the rulers of the people.

A

(a) We shal not be pulled out of Hierusalem, tyl the houre of our death come, as the flesshe is not taken out of the caldron tyl it be sod. (b) Contrary to their vain cõfidence he sheweth in what sense this citie was the caldron, that is, because of the dead bodyes that haue benne murdered therein, and so lye as the flesshe in the caldron.

2 Then sayde he vnto me, Thou sonne of man, these men imagine mischefe, & a wicked counsayle take they in this citie,

3 Sayeing, It is not neare, let vs buylde houses: this (Hierusalem) is the (a) caldron, and we be the flesshe.

4 Therefore shalt thou propheeie agaynst them: yea propheeie, O sonne of man.

5 And with that fel the spirite of the Lorde vpon me, and saide vnto me, Speake, thus sayth the Lorde, On this manner haue ye spoken (O ye house of Israel) and I know the imaginations of your hartes.

6 Many one haue ye murdered in this citie, and filled the streetes ful of the slayne:

7 Therefore thus sayth the Lord God, The slayne men that ye haue layd in the myddest of the (citie,) are the (b) flesshe, and this citie is the caldron: but I wyl bryng you out of it.

8 Ye

8 Ye haue feared the ſwoꝛd, and I wil bꝛing a ſwoꝛde ouer you, ſayth the Loꝛde God.
9 And I wyl bꝛyng you out of the myddeſt thereof, and deliuer you into the handes of ſtrangers, and wil execute iudgementes among you.
10 Ye ſhal fal by the ſwoꝛde, in the boꝛders of (c) Iſrael wyl I iudge you, and ye ſhal knowe that I am the Loꝛde.
11 This citie ſhal not be your caldꝛon, neither ſhal ye be the fleaſhe in the myddeſt thereof: but in the boꝛders of Iſrael wyl I " pounyſhe you.
12 That ye may knowe that I am the Loꝛd, in whoſe commaundementes ye haue not walked, noꝛ kept my lawes, but haue done after the cuſtomes of the heathen that lye rounde about you.
13 Nowe when I pꝛopheſied, (d) Pheltiah the ſonne of Banaiahu dyed: then fel I downe vpon my face, & cryed with a loude voyce, ſaying, Ah Loꝛde God, wylt thou then vtterly deſtroy al the remnant in Iſrael?
14 And ſo the woꝛde of the Loꝛde came vnto me on this manner,
15 Thou ſonne of man, thy bꝛethꝛen (euen) thy bꝛethꝛen, the men of thy kinrede, and al the houſe of Iſrael, wholly (are they) vnto whom the inhabitantes of Hieruſalem haue ſayde: (e) Withdꝛawe ye farre from the Loꝛde, foꝛ the lande is geuen vs in poſſeſſion.
16 Therfoꝛe (tel them) thus ſayth the Loꝛd god, Although I ſend them farre of among the gentiles, and ſcatter them among the nations, yet wyl I be to them as a litle (f) ſanctuarie in the landes where they ſhal come.
17 Tel them alſo, Thus ſayth the Loꝛde God, I wil geather you agayne out of the nations, and bꝛing you from the countreys where ye be ſcattered, and I wil geue you the lande of Iſrael agayne.
18 And they ſhal come thither, and they ſhal take away al theyꝛ idols, and al theyꝛ abominations from thence.
19 And I wil geue them one hart, and I wyl put a newe ſpirite within theyꝛ bowelles: that ſtony hart wyl I take out of theyꝛ bodꝛy, and geue them a fleaſhly hart,
20 That they may walke in my commaundementes, and keepe mine oꝛdinances, and do them, that they may be my people, and I theyꝛ God.
21 But to the hart of theyꝛ idols and theyꝛ abominatiõs theyꝛ hart goeth, their wayes wyl I bꝛyng vpon theyꝛ owne heades, ſaith the Loꝛde God.
22 After this did the Cherubims lyft vp theyꝛ wynges, and the wheeles beſydes them, and the gloꝛy of the GOD of Iſrael was vpon them on bygh.
23 So the gloꝛy of the Loꝛde went vp from the myddeſt of the citie, and ſtoode vpon the mount of the citie towarde the eaſt. Ezech. 10.a
24 And the ſpirite tooke me vp, and bꝛought me agayne to Chaldea to the captiuitie in a viſion by the ſpirite of God: then the viſion that I had ſeene went vp from me.
25 So I ſpake vnto the (g) captiues al the wooꝛdes of the Loꝛd which he had ſhewed me.

(c) That is, in Riblath. 2. Kin. 24.2.
" oꝛ, iudge.
(d) It ſeemed this noble man dyed of ſome terrible death, and therfore the prophete feared ſome ſtraunge iudgement of God toward the reſt of the people.
(e) They that remayned ſtyl at Hieruſalé, thus reproched them that were gone into captiuitie, as though they were caſt of and forſaken of God.
(f) They ſhal be yet a litle Church whé he wyl preſerue, though they be diſpearſed, & for a tyme afflicted. Iere. 32. D. Ezech. 36. D
(g) Thoſe that were led away captiues with Iconias.

The .xii. Chapter.

The parable of the captiuitie. 10. The expoſition of the parable, by which the takyng of king Zedekias is ſignified.

A 1 THe woꝛde of the Loꝛde came vnto me, ſaying,
2 Thou ſonne of man, thou dwelleſt in the middeſt of a rebellious houſe, whiche haue eyes to ſee, and yet ſee not, eares haue they to heare, and yet heare they not: foꝛ they are a rebellious houſe.
3 Therefoꝛe (O thou ſonne of man) " pꝛepare thee inſtrumentes to flyt with, and remoue on the day tyme that they may ſee, yea (euen) in theyꝛ ſyght ſhalt thou goe from thy place to another place, if peraduenture they wyl conſyder that they be a rebellious houſe.
4 Thou ſhalt bꝛing foꝛth thine inſtrumentes as ſtuffe to flyt with by the day time in their ſight, & thou thee ſelfe ſhalt goe foꝛth alſo at euenyng befoꝛe theyꝛ eyes, as they that goe foꝛth to flyt.
5 Digge thꝛough the wal in theyꝛ ſight, and cary out thereby.
6 In theyꝛ ſyght ſhalt thou beare vpon thy ſhoulders, and cary it foꝛth in the darke: hyde thy face, that thou ſee not the earth, foꝛ I haue made thee a (a) ſhewe token vnto the houſe of Iſrael.
7 And I dyd ſo as I was commaunded, I bꝛought foꝛth my ſtuffe by day, as the ſtuffe of one that goeth into captiuitie: and in the euenyng I dygged thꝛough the wal with my handes, and bꝛought it foꝛth in the darke, and bare it vpon my ſhoulder in theyꝛ ſyght.
8 And in the moꝛnyng came the wooꝛde of the Loꝛde vnto me, ſaying,
9 Thou ſonne of man, hath not the houſe of Iſrael, the rebellious houſe, ſayde vnto thee, (b) What doeſt thou?
10 Then tel them, thus ſaith the Loꝛd God, This " burden toucheth the prince at Hieruſalem, & al the houſe of Iſrael that dwel among

" oꝛ, make thee veſſels to goe into captiuitie.
B (a) That as thou doeſt, ſo ſhal they do, and therfore in thee they ſhal ſee theyr owne plague and puniſhment.
(b) Do not they deride and mocke thy dwyngs?
" oꝛ, pꝛophecie.

among them.

11 Tel them, I am your shewe token, lyke as I haue done, so shal it be done vnto them, they shal goe into bondage and captiuitie.

12 The prince that is among them shal loade his shoulders in the darke, and geat hym away, they shal breake downe the wal to cary through by it: he shal couer his face, that he see not the grounde with his eyes.

C 13 My net wyl I (c) spreade out vpon him, and he shalbe caught in my "nette, and I wyl bryng hym to Babylon in the land of the Chaldees, whiche he shal not see, and yet shal he dye there.

(c) When the kyng shal thinke to escape by fleeing I wil take him in my net, as Ezec. 17.c.&.32.a

" Or, toiles.

14 As for al his helpers and al his bandes that be about hym, I wil scatter them towarde al the wyndes, and drawe out a swoorde after them.

15 So when I haue scattered them among the heathen, and strawed them in the landes, they shal knowe that I am the Lorde.

Ezech.11.c

16 But I wil leaue a litle number of them from the swoorde, hunger, and pestilence, to tel al theyr abominations among the heathen where they come, that they may knowe howe that I am the Lorde.

17 Moreouer, the woorde of the Lord came vnto me, saying,

18 Thou sonne of man, with a fearful trembling eate thy bread, with vnquietnesse and sorowe drynke thy water.

19 And vnto the people of the lande speake thou, Thus sayth the Lorde GOD vpon them that dwel in Hierusalem, and vpon the lande of Israel, They shal eate theyr bread with sorowe, and drynke theyr water with desolation: yea the lande after plentifulnesse shalbe layde waste for the wickednesse of al them that dwel therein.

20 And the cities that nowe be wel inhabited, shalbe voyde, and the lande desolate, that ye may knowe that I am the Lorde.

D 21 Yet came the woorde of the Lorde vnto me agayne, saying,

22 Thou sonne of man, what manner of prouerbe is that whiche ye vse in the lande of Israel, saying, (d) The dayes are slacke in commyng, and al visions fayle?

(d) Because they did not see the prophecies accomplished, they cõtemned them as though they neuer should be fulfilled.

23 Tel them therfore, Thus sayth the Lord God, I wil make that prouerbe to ceasse, and they shal no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hande, and the effect of euery vision.

24 There shal no vision be anye more in vayne, neither anye flatrering diuination within the house of Israel:

25 For I the Lord speake it, and whatsoeuer I shal speake, it shalbe performed, and not be slacke in comming anye more, yea euen in your dayes, O rebellious house, wyl I speake the thyng, and bryng it to passe, sayth the Lorde God.

26 And the woorde of the Lord came vnto me, saying,

27 Beholde thou sonne of man, the house of Israel sayth (on his manner) The vision that he seeth, it wil be manye a day or it come to passe: it is farre of yet the tyme that he prophesieth of.

28 Therefore say vnto them, Thus sayth the Lord God, Al my woordes shal no more be delayed, looke what I speake, that same shal come to passe, sayth the Lorde God.

Ezech. 11.a 2.Pet.3.a.

The.xiii.Chapter.

I. The worde of the Lorde agaynst false prophetes, which teache the people the counsels of theyr owne hartes.

1 THe woorde of the Lorde came vnto me, saying, A

2 Thou sonne of man, prophesie against those prophetes of Israel which prophesie, and say vnto them that prophesie out of theyr owne hartes, Heare the woorde of the Lorde,

Iere.23.c.

3 Thus sayth the Lorde God, Wo be vnto those foolishe prophetes that folowe theyr owne spirite, and haue seene nothing.

4 O Israel, thy prophetes are like the foxes in (a) desart places.

(a) Watching to destroy the vineyardes, reade Cant.2.c.

5 For ye haue not stande vp in the gappes, nor made a hedge for the house of Israel, to stande in the battayle in the day of the Lorde.

6 They haue seene vanitie and lying diuination, saying, The Lorde sayth it: and the Lord hath not sent them, and they haue made (men) hope that they would confyrme the woorde.

7 Haue ye not seene vayne visions, and spoken false prophesies, when ye say, The lord hath spoken it, whereas I neuer sayde it? B

8 Therefore thus saith the Lorde God, Because ye haue spoken vanitie, and haue seene lyes: therefore beholde I am against you, sayth the Lorde God:

(b) What one false prophet did say (whiche is here called the building vp of a wal) another false prophete woulde affirme the same, though he had neyther occasion nor good grounde to beare hym.

9 Myne handes shalbe vpon the prophetes that see vanities and diuine lyes: they shal not be in the counsel of my people, nor written in the booke of the house of Israel, neyther shal they come in the lande of Israel, that ye may knowe howe that I am the Lorde God:

10 And that for because they haue deceiued my people, and tolde them of peace, where no peace was: one setteth vp a (b) wal, and they daube it with vntempered clay.

11 Therefore tel them whiche daube with vntempered

vntempred morter, that it shal fal: for there shal come a great showre of rayne, I wyll sende haylestones to cause it to fal, and a great storme of wynde shal breake it.

12 And loe, when the wal is fallen, shal it not then be saide vnto you, Where is nowe your * morter that ye dawbed withal?

* or, daubyng.

13 Therefore thus sayth the Lorde God, I wyl cause a stormie wynde to breake out in my wrathful displeasure, so that in myne anger there shal come a myghty showre of rayne, and haylestones in my wrath to destroy it.

C

(c) That is, whatsoeuer man of him selfe setteth forth, vnder the authoritie of gods woorde, and God alloweth it not.

14 As for the wal that ye haue daubed with vntempred morter, I wyl breake it downe, and make it euen with the grounde, so that the fundation therof shalbe discouered, and it shal fal: yea, and ye your selues shal perish in the myddes therof, and ye shal know that I am the Lorde.

15 Thus wyl I perfourme my wrath vpon this wal, and vpon them that haue daubed it with (c) vntempred morter, and then wyl I say vnto you, The wal is * gonne, and the daubers of it.

* or, is no more.

(d) These superstitious women for lucre would propheſie, tel euery man his fortune, geuing them pyllowes to leane on, & kerchifes to couer their heades, that they myght the more allure them, and bewitch them.

16 (To wit) the prophetes of Israel, which prophecie vpon Hierusalem, and looke out visions of peace for it, whereas no peace is, sayth the Lorde God.

17 Wherefore, O thou sonne of man, set thy face agaynst the daughters of thy people, which prophecie out of their owne hartes, and prophecie agaynst them:

18 And say, Thus sayth the Lord God, Wo be vnto them that sowe (d) pyllowes vnder al arme holes, and put kerchifes vpon the heades of euery stature, to hunt soules. Wyl ye hunt the soules of my people, and geue lyfe to the soules that (come) vnto you?

(e) These sorcerers made the people beleeue that they coulde preserue life or destroy it, and that it should come to euery one accordyng as they propheſied.

19 And wyl ye pollute me to my people for handfulles of barley, & for peeces of bread, to kyl the soules of them that dye not, and promise (e) lyfe to them that lyue not, in lying to my people that heareth your lyes?

20 Wherefore thus sayth the Lorde God, Beholde, I wyl vpon your pillowes wherwith ye hunt the soules to (f) make them flee, & I wyl teare them from your armes, and wyl let the soules goe, (euen) the soules that ye hunt to make them flee.

(f) Makyng them flocke vnto you with deceiue able doctrine, as the fowlers doo the byrdes with their stales and calles.

21 Your kerchifes also wyl I teare in peeces, and deliuer my people out of your handes, so that they shal come no more in your handes to be hunted: and ye shal know that I am the Lorde.

22 Seeyng that with your lyes ye discomfite the hart of the righteous, whom I haue not discomforted agayne, for so muche as ye encourage the hande of the wicked, so that he may not turne from his wicked way, in promisyng hym lyfe:

23 Therefore shal ye see no more vanitie, neyther shal ye diuine diuinations, for I wyl deliuer my people out of your hande, that ye may knowe howe that I am the Lorde.

The. xiiii. Chapter.

2. The Lorde denyeth his woorde to the people for their sinnes sake.

1 THere resorted vnto me certayne of the elders of Israel, and sate downe by me. A

2 Then came the woorde of the Lorde vnto me, sayeing,

3 Thou sonne of man, these men haue set vp their idolles in their hartes, and put the stumblyng blocke of iniquitie before their face, should I then answere them at their request?

4 Therefore speake vnto them, and say vnto them, thus sayth the Lorde God, Euery man of the house of Israel that setteth vp his idols in his hart, and putteth the stumblyng blocke of his iniquitie before his face, & commeth to the prophet: vnto that man wyl I the Lord mee selfe geue answere when he commeth, accordyng to the multitude of his idolles.

(a) As his abomination hath deserued, that is, he shalbe led with lies according as he delyted therein.

5 That the house of Israel may be snared in their (b) owne hartes, because they be cleane gonne from me al of them through their idolles.

(b) That is, conuince them by their owne consciences.

6 Wherefore tel the house of Israel, Thus sayth the Lorde God, Returne and cause (c) to returne from your idolles, and turne your faces from al your abominations.

(c) Al suche as by your example haue declined from God.

B

7 For euery man, whether he be of the house of Israel, or a stranger that soiourneth in Israel, whiche departeth from me, and setteth vp his idols in his hart, & putteth the stumblyng blocke of his wickednesse before his face, and commeth to a prophete for to aske counsayle at me through hym: vnto that man wyl I the Lorde geue answeare by myne owne selfe:

8 I wyl set my face agaynst that man, and wyl make hym to be an example (for other) yea, and a common byworde, and wil roote hym out of my people, that ye maye knowe howe that I am the Lorde.

9 And yf that prophete be deceyued when he telleth a thyng, then I the Lorde mee selfe haue deceyued that prophete, and wyl stretche out my hande vpon hym, to destroy hym out of my people of Israel: 2. king. 22. c

10 And

10 And they shalbe punished for their wickednesse, according to the sinne of him that asketh shal the sinne of the prophete be:

11 That the house of Israel may wander no more from me, neyther be anye more defiled inal their transgressions: but that they may be my people, and I theyr God, sayth the Lorde God.

12 And the woorde of the Lorde came vnto me, sayeing,

13 Thou sonne of man, when the lande sinneth agaynst me by committing a trespasse, I wyl stretche out my hande vppon it, and breake theyr staffe of bread, and sende dearth vpon them, to destroy man and beast footh of it.

Ezech. 4.b. and.5.b.

C 14 And though Noe, Daniel, and Job, these three men were among them: yet shal they in theyr ryghteousnesse, delyuer but theyr owne soules, sayth the Lorde God.

Jere.15.a.

15 If I bryng noysome beastes into the lande, & they spoyle it, and it be so desolate that no man may passe thorow it for beasts,

16 If these three men were also in the myddest thereof: as truely as I lyue, sayth the Lorde God, they shal saue neyther sonnes nor daughters, but be only delyuered them selues: and as for the lande it shalbe waste.

17 Or yf I bryng a swoord vpon this land, and say, Swoorde goe through the lande, so that I slay downe man and beast in it,

" or, in the myddest thereof.

18 And yf these three men were " therin: as truely as I lyue, sayth the Lorde God, they shal delyuer neyther sonnes nor daughters, but onely be " saued them selues.

" or, delyuered.

19 If I sende a pestilence into this lande, and powre out my sore indignation vpon it in blood, so that I roote out of it both man and beast,

" or, in the middest of it

20 And yf Noe, Daniel, and Job " were therein: as truely as I lyue, sayth the Lord God, they shal delyuer neyther sonne nor daughter, but " saue theyr owne soules in theyr ryghteousnesse.

" or, deliuer.

D 21 Moreouer, thus sayth the Lorde God, Howe muche more when I sende my foure " troublous plagues vppon Hierusalem, the swoorde, hunger, perillous beastes, and pestilence, to destroy man and beast out of it?

" or, foure sore iudgementes.

22 Beholde, there shalbe a remnant saued therein, whiche shal bryng footh theyr sonnes and daughters: behold, they shal come footh vnto you, and ye shal see theyr way, and theyr enterprise, & ye shalbe comforted concerning the euyl that I haue brought vppon Hierusalem, (euen) concernyng al that I haue brought vpon it.

23 They shal comforte you when ye shal see theyr way and woorkes, and ye shal knowe howe that it is not without a cause that I haue done al agaynst Hierusalem as I did, sayth the Lorde God.

The.xv.Chapter.

As the vnprofitable wood of the vine tree is cast into the fyre, so sayth he that Hierusalem shalbe brent.

1 THe woorde of the Lorde came vnto me, A sayeing,

2 Thou sonne of man, what commeth of the vine tree more then of euery other tree, and of the wylde vine among other trees of the forrest?

3 Doo menne take wood of it to make any woorke withal? or wyl menne take a pynne of it to hange any vessel thereon?

4 Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddes of it is brent: is it meete then for any woorke?

5 Seeyng then that it was meete for no woorke beyng whole, muche lesse may there any thyng be made of it when the fyre hath consumed and brent it.

6 And therefore thus sayth the Lorde God, As the vine tree (that is) among the trees of the forrest, whiche I haue geuen to the fyre to be consumed: so wyl I geue the inhabitantes of Hierusalem.

7 And I wyl set my face agaynst them, they B shal goe out from the fyre, and yet the (a) fyre shal consume them: then shal ye knowe that I am the Lord, when I set my face agaynst them,

(a) Though they escape one danger, yet another shal take them.

8 And when I make the lande waste, because they haue so sore offended, sayth the Lord God.

The.xvi.Chapter.

2. The prophete declareth the benefites of God toward Hierusalem. 60. Mercy is promised to the repentant.

1 AGayne the woorde of the Lorde came vnto me, sayeing,

(a) Thou boastest to be of the seede of Abraham, but thou art degenerate, and folowest the abominations of the wicked Chananites, as children doo the maners of their fathers Esa.1.a.57.a

2 Thou sonne of man, shewe Hierusalem theyr abominations,

3 And say, Thus sayth the Lorde God vnto Hierusalem, Thy habitation and kynred is of the lande of (a) Chanaan, thy father was an Amorite, thy mother an Hittite.

4 In the day of thy byrth, (b) when thou wast borne, the stryng of thy nauel was not cut of, thou wast not bathed in water to " make thee cleane, thou wast not salted with salt, nor swadled in cloutes.

(b) When I

5 No

first brought thee forth of the land of Egypt, & planted thee in this land to be my church. " or, to softē thee.

5 No eye pitied thee to do any of these thinges for thee, for to haue compassion vpon thee: but thou wast vtterly cast out vpon the feelde, in contempt of thy person in the day of thy byrth.

B 6 Then came I by thee, and sawe thee defiled in thine owne blood, and I sayd vnto thee when thou wast in thy blood, Lyue, (euen) when thou wast in thy blood, I said vnto thee, Liue.

(c) These woordes, blood, pollution, nakednesse, and filthinesse, &c. are oft times repeated, to beate downe their pride, and to cause them to consyder what they were before God receiued them to mercy, fauoured thē, and couered their shame.

7 I caused thee to multiplie as the budde of the feelde, thou art growen vp, and waxen great, thou hast gotten a maruelous pleasant beautie, thy breastes are fashioned, thy heare is goodly growen, whereas thou wast naked and bare.

8 Nowe when I went by thee and looked vpon thee, beholde thy time was come, yea (euen) the tyme to woo thee: then spread I my clothes ouer thee to couer thy (c) dishonestie, yea I made an oth vnto thee, and contracted mee selfe with thee (sayth the Lorde God) and so thou becamest myne owne.

9 Then washed I thee with water, and pourged thy blood from thee, & I annoynted thee with oyle.

10 I clothed thee with broydred woorke, and shodde thee with Badgers skinne, and I gyrded thee about with fine lynnen, and couered thee with silke.

11 I decked thee with costly apparel, I put braselets vpon thy handes, a chayne about thy necke,

12 And I put a frontlet vpon thy face, and earerynges vpon thine eares, and a beautiful crowne vpon thyne head.

13 Thus wast thou deckt with golde and siluer, and thy rayment was of fine linnen, and of silke, and of broydred woorke: thou dydst eate fyne floure, hony, and oyle, marueilous beautiful wast thou, and thou didst luckily prosper into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfect thorowe my beautie whiche I put vpon thee, sayth the Lorde God.

15 But thou hast put thy confidence in thine owne beautie, & played the harlot, because of thy renowne: and hast (d) powred out thy fornications with euery one that went by, " thou wast his.

16 Thou didst take thy garmentes, and deckt thy high places with (e) diuers colours, and played the harlot thereupon, (f) " they come not, and it shal not be.

17 The goodly iewels which I gaue thee of myne owne golde & siluer, hast thou taken and made thee mens images thereof, and committed whoredome with them.

18 Thy broydred garmentes hast thou taken, and deckt them therwith: mine oyle and incense hast thou set before them.

19 My meate whiche I gaue thee, as fyne flowre, oyle, and honie, to feede thee withal, that hast thou set before them for a sweete sauour: and thus it was, sayth the Lorde God.

20 Thou hast taken thyne owne sonnes and daughters whom thou hast begotten vnto me, and these hast thou offered vp vnto them to be (g) deuoured: is this but a smal whoredome of thine?

(g) Meaning by fire, reade Leuit. 18. b. 2. Reg. 23. b

21 And thou hast slayne my chyldren, and deliuered them, to cause them to passe (thorowe the fyre) for them.

22 And yet in al thine abominations and whoredomes thou hast not remembred the dayes of thy youth, howe naked and bare thou wast at that tyme, and wast defiled in thine owne blood.

D 23 After al these thy wickednesses (woe, woe vnto thee, sayth the Lord God,)

24 Thou hast built vnto thee an high place, and hast made thee an high place in euerye streete.

25 Thou hast built thine high place at euery " head of the way, thou hast made thy beautie to be abhorred, thou hast opened thy feete to euery one that came by, and multiplied thy whoredome.

" Corner of the streete.

26 Thou hast committed fornication with the (h) Egyptians thy neighbours which were great in fleashe, and thus hast thou increased thine whoredome to anger me.

(h) He noteth the great impietie of this people, who first fallyng from God to seeke helpe at strange nations, did also at lēgth embrace their idolatry, thinking thereby to make theyr amitie more sure.

27 Beholde, I did stretche out my hande ouer thee, and did minishe thine ordinary (foode) and deliuered thee ouer into the wylles of them that hate thee, (euen) to the daughters of the Philistines, whiche are ashamed of thine abominable wayes.

28 Thou hast played the whoore also with the Assyrians, because thou wast insatiable: yea thou hast (I say) with them played the harlot, and yet hadst thou not yenough.

29 Thus hast thou furthermore multiplyed thy fornication from the lande of Chanaan vnto the Chaldees, and yet thou wast not satisfied herewith.

30 Howe weake is thyne hart, sayth the Lord God, seeing thou doest al these, (euen) the woorkes of a presumptuous whoorysshe woman?

E

31 Building thy high places at the head of euery way, and makest thy high places in euery streete: thou hast not ben as another whoore that holdeth scorne of a reward:

32 But as a wyfe that breaketh wedlocke, and taketh other in steade of her husbande.

33 Giftes

(d) There was none idolatrie so vile, wherewith thou diddest not pollute thee selfe.

" or, that thou mightest be his.

(e) This declareth how the idolaters put theyr cheefe delite in those thinges whiche please the eyes & outward senses.

(f) In suche sorte as the like hath not ben, nor shalbe, so that they passed al nations in idolatry.

" Or, there neither shalbe, nor hath benne anye that hath done the lyke.

33 Giftes are geuen to al other whoores: but thou geuest rewardes vnto al thy louers, and rewardest them to come vnto thee on euery syde for thy fornication.

34 It is come to passe with thee in thy whoredomes contrarye to the vse of other women, yea there hath no such fornication ben committed after thee: seeyng that thou geuest gyftes vnto other, and no reward is geuen thee, therefore thou art contrary.

F 35 Therfore heare the worde of the Lorde, O thou harlot.

36 Thus sayth the Lord God, Because thou hast (i) powred out * thy brasse, and discouered thy filthinesse through thy fornications with thy louers, and with al the idols of thyne abominations, and in the blood of thy children whom thou hast geuen them:

37 Beholde therefore, I wil geather togeather al thy (k) louers with whom thou hast taken pleasure, yea and al them whom thou hast loued, and euerye one that thou hatest: I wyl (I say) geather them togeather rounde about agaynst thee, and wyl discouer thy shame before them, that they may see al thy filthinesse.

38 Moreouer, (l) I wyl iudge thee as a breaker of wedlocke and a murderer, and recompence thee thine owne blood in wrath and iealousie.

39 I wyl geue thee ouer into their handes, and they shal destroy thy high place, and breake downe thy high places, they shal strip thee also out of thy clothes: thy fayre iewelles shal they take from thee, and so leaue thee naked and bare.

40 Yea they shal bring a companye vpon thee, which shal stone thee with stones, & thruste thee through with their swoordes,

G 41 They shal burne vp thy houses with fyre, and punishe thee in the sight of many women: thus wyl I make thee ceasse from playing the harlot, so that thou shalt geue out no more rewardes.

42 So wil I make my wrath toward thee to reast, and my iealousie shal depart from thee, and I wyl ceasse, and be angrye no more.

43 Seeyng thou remembrest not the dayes of thy youth, but hast fretted me in al these thinges: beholde, therefore I wyl bring thine owne wayes vpon thy head, saith the Lorde God, so that (m) thou shalt not commit (any more) mischeefe vpon al thyne abominations.

44 Beholde, al they that vse common prouerbes, shal vse this prouerbe also agaynst thee, saying, Suche a (n) mother, suche a daughter.

45 Thou art euen thy mothers owne daughter, that haue cast of her husbande and her children: yea thou art the syster of thy (o) systers, whiche forsooke their husbandes and their children, your mother is an Hittite, and your father an Amorite.

46 Thyne eldest syster is Samaria, she and her (p) daughters that dwel vpon thy left hande: but thy younger syster that dwelleth on thy right hand is Sodoma and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations, as a litle, and a litle: but in al thy wayes thou hast ben more corrupt then they.

48 As truely as I lyue, sayth the Lord God, Sodoma thy syster with her daughters, haue not done as thou hast done and thy daughters.

49 Beholde, the sinnes of thy sister Sodoma were these, (q) Pride, fulnesse of meat, and abundance of idlenesse, these thynges had she and her daughters: besydes that, they strengthed not the hande of the poore and needie.

50 But they were hautie, and committed abomination before me, therefore I tooke them away as I sawe good.

51 Neyther hath (r) Samaria done halfe of thy sinnes, yea thou hast exceeded them in thyne abominations, and hast (s) iustified thy sisters in al thyne abominations whiche thou hast done.

52 Therefore thou whiche didst condemne thy sister, beare thyne owne shame, for thine owne offences that thou hast committed more abominable then they did, whiche in deede are more ryghteous then thou art, be thou (I say) ashamed, and beare the shameful rebuke, seeyng that thou hast iustified thy systers.

53 Therefore I wyl bring agayne their captiuitie, the captiuitie of Sodom and her daughters, and the captiuitie of Samaria and her daughters, and the captiuitie of thy captiuities among (t) them,

54 That thou mayest take thyne owne confusion vpon thee, and be ashamed of al that thou hast done, in that thou hast (v) comforted them.

55 And thy syster Sodom & her daughters shal returne to their former state, Samaria also and her daughters shal returne to their former state, when thou & thy daughters shal returne to your former state.

56 For thy sister Sodom was not (x) heard of by thy report in the day of thy pryde,

57 Before thy wickednesse was (y) discouered according to the time of the reproche of the daughters of Aram, & of al the daughters

(i) That is, lauished out thy money vpon images to thy shame.

* or, thy neather partes.

(k) Egyptians, Assyrians, and Chaldeans, whom thou tokest to be thy louers, shal come & destroy thee. Ezech. 23.b.

(l) I wyl iudge thee to death, as the adulterers, & murderers.

2. Kin. 25.d

(m) Of al the heynous offences this shalbe the last, or God wyl punishe thee so, that thou shalt neuer sinne more.

(n) As were the Chanaanites & the Hittites, and other your predecessours, so are you theyr successours.

(o) That is, of Samaria, and Sodom,

(p) That is, her cities,

(q) He alleageth these foure vices, pryde, excesse, idlenesse, & contempt of the poore, as foure principal causes of suche abhomination wherefore they were so horribly punyshed. Gen. 19.d,

(r) Whiche worshypped the calues in Bethel and Dan. 1. Kin. 12.d,

(s) Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

(t) That is, as yf he had sayd, neuer.

(v) In that thou hast shewed thee selfe woorse then they, and yet thoughtest to escape punishment.

(x) Thou wouldest not cal her punyshment to mind, whe thou wast aloft, to learn by her example to feare my iudgementes.

(y) That is, til thou wast brought vnder by the Syrians and the Philistines,

ters of the Philistines rounde about her, whiche dispise thee on al sydes.

58 Thou hast borne thy wickednesse and thyne abomination, sayth the Lorde.

59 For thus sayth the Lorde God, I might (by right) deale with thee as thou hast donne, whiche hast despised the (z) othe in breaking the couenant:

(z) Reade the eyght verse.

60 Neuertheless, I wyl remember my couenant with thee in the dayes of thy youth, and I wyl establishe vnto thee an euerlasting couenant.

61 Then shalt thou remember thy wayes, and be ashamed when thou shalt receiue thy sisters, (both) thy elder and thy yonger: and I wyl geue them vnto thee for daughters, but not by thy couenant.

62 And I wyl establishe my couenant with thee, that thou mayst knowe that I am the Lorde.

(aa) This declareth the frutes of gods mercy, to wit, sorow and repentance for their former lyfe.

63 That thou mayest thinke vpon it, and be (aa) ashamed, and neuer open thy mouth any more for shame of thee self, when I am pacified towarde thee for al that thou hast donne, sayth the Lorde God.

The. xvii. Chapter.

The parable of the two Egles.

A 1 THe woorde of the Lorde came vnto me, sayeing,

2 Thou sonne of man, put forth a parable, and speake a prouerbe vnto the house of Israel,

3 And say, thus sayth the Lord God, There came a great (a) Egle, with great winges, yea with a myghtie long bodye, and ful of feathers of diuers colours, vpon the mount of Libanus, and tooke the byghest branche of a Cedar tree,

4 And brake of the top of his twigges, and caryed it into the lande of (b) marchantes, and set it in a citie of marchantes.

5 He tooke also of the (c) seede of the lande, and planted it in a fruiteful grounde, he brought it vnto great waters, and set it in * an open trenche.

6 Then dyd it growe, and was a (d) spreadyng vine, but (e) lowe of stature, whose branches turned towarde "it, & the rootes of it were vnder it: thus there came of it a vine, and it brought forth branches, and shot forth buddes.

7 But there was another (f) Egle, a great one, whiche had great wynges and manye feathers: and behold the rootes of this vine turned towardes it, and spread out her braches towardes it, that she myght water it by the trenches of her plantation.

8 It was planted vpon a good soyle beside great waters, so that it shuld haue brought out branches, and borne fruite, and haue benne a goodly vine.

B

9 Speake thou therefore, thus sayth the Lord God, Shal this vine prosper? shal (g) he not pul vp the rootes therof, and destroy the fruite therof, and cause them to dry? al the leaues of her bud shal wyther without great power, or many people to plucke it vp by the rootes therof.

(g) Nabuchodonosor, vnderstande by the first egle.

10 Beholde, it was planted: Shal it prosper therefore? Shal it not be dryed vp and withered? when the (h) east wynde shal touche it, it shal wyther in the trenches where it grewe.

(h) That is, the Babylonians.

11 Moreouer the woorde of the Lorde came vnto me, sayeing,

12 Speake nowe to the rebellious house, Knowe ye not what these thynges (doo signifie?) Tel them, beholde the king of Babylon is comme to Hierusalem, and hath taken the king therof, and the princes therof, & hath led them with him to Babylon.

13 He tooke of the kynges seede, and made a couenant with hym, and toke an othe of hym: the princes of the land tooke he with hym also,

14 That the kingdome myght be in subiection, and not lyft vp it selfe, but keepe the couenant, and stande to it.

C

15 But he rebelled against him, and sent his ambassadours into Egypt, that he myght haue horses and muche people: Shoulde he prosper? shal he escape that dooth such thinges? or shal he breake the couenant and escape free?

16 As truely as I lyue, sayth the Lord god, he shal dye at Babylon in the place where the kyng dwelleth that made hym kyng, whose othe he hath despised, and whose couenant he hath broken.

17 Neither shal Pharao with his great host and multitude of people maynteyne him in the warre, whē they haue cast vp mountes, and buylt a fort to destroy many persons.

(i) Because he tooke the name of God in vayne, and brake his oth which he had cōfirmed by geuing his hande, therfore the prophete declareth that god woulde not suffer periurie and infidelitie to escape punishment.

18 For seeyng he hath despised the othe and broken the couenant, (whereas he yet gaue his (i) hande thereupon) and donne al these thynges, he shal not escape.

19 Therfore thus sayth the Lorde God, As truely as I lyue, I wyl bryng myne othe that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 I wyl spreade my net vpon hym, and he shalbe caught in my net: and I wyl bryng him to Babylon, and enter into iudgement with him there, for the trespasse whiche he

(d) This was Zedekias kyngdome. (e) That it myght not haue power to rebel agaynst Babylon as verse. 14. "the Egle. (f) Meanyng the kyng of Egypt, of whom Zedekias sought succour agaynst Nabuchodonosor.

* Or, as a willow tree.

hath committed agaynſt me.

D 21 As for thoſe that flee from him, with al his hoſt, they ſhalbe ſlayne with the ſworde, & the reſidue ſhalbe ſcattered towardes al the wyndes: and ye ſhal knowe that I the Lorde haue ſpoken it.

22 Thus ſayth the Lorde God, I wyl alſo take of the top of this high Cedar, and wil ſet it, and cut of the top of the tender plante thereof, and wyl plant it vpon an hygh hyl and a great.

23 (Namely) vpon the hygh hyl of Iſrael wyl I plante it, that it may bryng foorth bowes, and geue fruite, and be an excellent Cedar: & vnder it ſhal remayne al birdes, and euerye ſoule ſhal remayne vnder the ſhadowe of the branches thereof.

24 And al the trees of the feelde ſhal know that I the Lorde haue brought downe the hygh tree, and exalted the lowe tree, that I haue dryed vp the greene tree, and made the dry tree to floriſhe, (euen) I the Lorde that ſpake it, haue alſo brought it to paſſe.

The.xviii.Chapter.

4. He ſheweth that euery man ſhal beare his owne ſinne. 21. To hym that amendeth, is ſaluation promiſed.

A

(a) The people murmured at the chaſtiſinges of the Lorde, and therfore vſed this proverbe, meanyng that their fathers had ſinned, & they were puniſhed for their tranſgreſſions, reade Iere. 31.d.

(b) That is, yf he haue not communicated in the ſacrifices of idols.

(c) Meanyng ſuch as were ſet apart in tyme of natural and monthly diſeaſes, namely in tyme of chylde birth, leproſie, and ſuche lyke, as Leuit. 20.c.

1 THE woorde of the Lorde came vnto me, ſayeing,

2 What meane ye by this common proverbe that ye vſe in the lande of Iſrael, ſayeing, The (a) fathers haue eaten ſowre grapes, and the chyldrens teeth are ſet on edge?

3 As truely as I lyue, ſayth the Lord God, ye ſhal vſe this bywoorde no more in Iſrael.

4 Beholde, al ſoules are myne: lyke as the ſoule of the father is myne, ſo is the ſoule of the ſonne myne alſo: the ſoule that ſinneth, ſhal dye it ſelfe.

5 But if a man be iuſt, and doo that whiche is lawful and ryght:

6 And hath not (b) eaten vpon the hylles, he hath not lyft his eyes to the idols of the houſe of Iſrael, neyther hath defyled his neyghbours wyfe, neither hath come neare a (c) woman removed:

7 Neither hath oppreſſed any man, but hath reſtored to the detter his pledge: he that hath not ſpoyled any by violēce, hath geuen his bread to the hungry, and hath clothed the naked:

8 And hath not geuen foorth vpon vſurie, neyther taken any encreaſe, he hath withdrawen his hande from iniquitie, and hath executed true iudgement betwene man and man:

9 And hath walked in my ſtatutes, & kept my iudgementes to deale truely: this is a ryghteous man, he ſhal ſurely lyue, ſayth the Lorde God.

10 If he now geat a ſonne that is a robber, a ſhedder of blood, and doo any one of theſe thynges:

11 Though he doo not al theſe thynges, but eyther hath eaten vpon the hylles, or defiled his neyghbours wyfe:

12 Or hath oppreſſed the poore and needy, or ſpoyled by violence, or hath not reſtored the pledge, or hath lift vp his eyes vnto the idols, or hath committed abomination:

13 Or hath geuen foorth vpon vſurie, or hath taken encreaſe: Shal this man lyue? he ſhal not lyue: Seeyng he hath donne al theſe abominations he ſhal dye the death, his blood ſhalbe vpon him.

14 Now if this man geat a ſonne alſo, that ℭ ſeeth al his fathers ſinnes whiche he hath donne, and feareth, neither dooth ſuch like:

15 (Namely) that hath not eaten vpon the hylles, neyther hath lyft vp his eyes to the idols of the houſe of Iſrael, nor defyled his neyghbours wyfe:

16 Neyther hath oppreſſed any, nor hath withholde the pledge, neyther hath ſpoyled by violence: (but) hath geuen his bread to the hungry, & hath couered the naked with a garment:

17 Neyther hath withdrawen his hande from the afflicted, nor receiued vſurie nor encreaſe, (but) hath executed my iudgementes, and walked in my ſtatutes: this man ſhal not dye in his fathers ſinne, but ſhal lyue without fayle.

18 As for his father, becauſe he hath cruelly oppreſſed and ſpoiled his brother by violence, and hath not donne good among his people, loe he dyeth in his owne ſinne.

19 And yet ſay ye, Wherefore then ſhoulde not this ſonne beare his fathers ſinne? Becauſe the ſonne hath donne iudgement and righteouſnes, he hath keapt al my ſtatutes, and donne them: therefore ſhal he lyue in deede.

20 The ſame ſoule that ſinneth ſhal dye, the ſonne ſhal not beare the fathers iniquitie, neither ſhal the father beare the ſonnes iniquitie: the ryghteouſneſſe of the ryghteous ſhalbe vpon him, and the wyckedneſſe of the wicked ſhalbe vpon hym ſelfe alſo. Deut. 24.c 2. king. 14.c 2. Chr. 25.a

21 But if the vngodly wyl turne away frō D al his ſinnes that he hath donne, and keepe al my ſtatutes, and doo the thyng that is iudgement and ryght, doubtleſſe he ſhal lyue, and not dye.

22 As for al his ſinnes that he dyd before, they ſhal not be mentioned vnto him: but in his ryghteouſneſſe that he hath donne he

he shal liue.

2. Pet. 3. b. Ezech. 33 b. 23 For haue I any pleasure in the death of a sinner saith the Lorde God? shal he not liue yf he returne from his wayes?

24 Againe, yf the righteous turne from his righteousnesse, and doo iniquitie, and shall doo according to al the abominations that the wicked man dooth: shal he liue? Al the righteousnesse that he hath donne shal not be remembred, but in his transgression that he hath committed, in his sinne that he hath sinned, in them he shal dye.

25 And yet ye say, The way of the Lorde is not (d) indifferent. Heare therefore ye house of Israel, is not my way equal? or are not your wayes rather vnequal?

(d) In punishing the fathers with the children.

26 When a righteous man turneth away from his righteousnesse, and committeth iniquitie, and dyeth in the same: in his iniquitie whiche he hath committed shal he dye.

℣ 27 Againe, when the wicked turneth away from his wickednesse that he hath donne, and dooth iudgement and right, he shal saue his soule aliue.

" Considereth or remembreth his iniquities.

28 Because he " seeth and turneth away from al his iniquitie that he hath committed, he shal surely liue, and not die.

29 And yet saith the house of Israel, The way of the Lorde is not equal. Are not my wayes equal O ye house of Israel? are not your wayes rather vnequal?

30 Therefore I wyl iudge you, euery man according to his wayes, O ye house of Israel, saith the Lord God, returne and bring againe others from al your wickednesse, so iniquitie shal not be your destruction.

31 Cast away from you al your transgressions whereby ye haue transgressed, and make you a newe hart and a newe spirite: for why wil ye die, O ye house of Israel?

32 Seeing I haue no pleasure in the death of him that dieth, saith the Lorde God, " bryng againe your selues then, and ye shal liue.

" or cause therefore one another to returne.

The. xix. Chapter.

2. The captiuitie of Iehoas and Iehoiakim is signifyed by the lions whelpes, and by the lion.

1 THou also take vp a lamentation for the (a) princes of Israel,

(a) That is, Iehoas and Iehoiakim Iosias sons, whofor their crueltie and pride are compared vnto lions.

2 And say, Wherefore lay thy mother that Lioneſſe among ỹ lions? she nourished her young ones among the lions whelpes.

3 One of her whelpes she brought vp, and it became a lion, it learned to catche the pray, and to deuoure folke.

4 The (b) heathen hearde of him, & caught him in their snare, and brought him in hookes vnto the lande of Egypt.

(b) Meaning Pharao Necho king of Egypt.

5 Now when she sawe that she had wayted, and her hope was lost, she tooke another (c) of her whelpes, and made him a lion.

chaines.

(c) Whiche was Iehoiakim.

6 Whiche went among the lions, and became a fierce lion, learned to catche the pray, and to deuoure folke.

7 He " destroyed their palaces, and made their cities waste, insomuch that the whole lande, and euery thing therein, were vtterly desolate through the voyce of his roaring.

" or, and he knewe theyr wydowes.

8 Then set the (d) heathen togeather on euery syde of the countreys agaynst him, laide their nettes for him, and tooke him in their pit.

(d) Nabuchodonosor with his great armie whiche was geathered of diuers nations.

9 So they put him in prison in chaines, and brought him to the king of Babylon: they put him in holdes, that his voyce shoulde no more be heard vpon the mountaynes of Israel.

10 As for thy (e) mother, she is like a vine in thy blood, planted by the waters: she brought foorth fruit and branches by the abundant waters.

(e) He speaketh this in the reproche of this wicked king, in whose blod, that is, in the race of his predecessours, Hierusalem was & so shoulde haue benne blessed, according to Gods promises, and florisheth like a fruiteful vine.

11 And she had strong roddes for the scepters of them that beare rule, and her stature was exalted on high among the branches, and she appeared in her height with the multitude of her branches.

12 But she was pluckt vp in wrath, cast out vpon the grounde, the east winde dryed vp her fruite (her branches) were broken of and wythered, (as for) the roddes of her strength, the fyre consumed them.

13 And nowe she is planted in the wylderneſſe, in a drie and thirstie grounde.

14 And there is a fyre gonne out of the rodde of her branches, it hath deuoured her fruit, so that she hath no strong rodde for a scepter to rule: This is a lamentation, and shalbe for a lamentation.

The. xx. Chapter.

3. The Lorde denyeth that he wyl answeare them when they pray, for the offence of vnkyndneſſe whiche he here obiecteth.

1 IN the (a) seuenth yeere, the tenth day of the fifth moneth, certaine of the elders of Israel came for to aske counsaile at the Lorde, and sate downe before me.

A (a) Of the captiuitie of Ieconias.

2 Then came the woorde of the Lorde vnto me, saying,

3 Thou sonne of man, speake vnto the elders of Israel, & say vnto them, thus saith the Lorde God, Are ye come to enquire of

* or, when I am asked, I wyl not answeare.

me? As truely as I liue, I * wyl not be sought of you, sayth the Lorde God.

4 Wylt thou iudge them sonne of man, wilt thou iudge (them?) cause them to vnderstande the abominations of their fathers.

5 And tel them, Thus sayth the Lord God, In the day when I chose Israel, and (b) lyft vp mine hande vppon the seede of the house of Jacob, and was knowen vnto them in the lande of Egypt, yea when I lyft vp myne hande ouer them, and sayde, I am the Lorde your God:

(b) This was a manner of swearing whiche was obserued in takyng an othe of al antiquitie, & is yet in diuers countreys vsed.

6 Euen in the day that I lyft vp myne hand vnto them, to bring them out of the lande of Egypt, into a land that I had prouided for them, whiche floweth with milke and hony, and is pleasant among al other landes:

7 Then saide I vnto them, Cast away euery man the abominations of his eyes, and defyle not your selues with the idolles of Egypt: for I am the Lorde your God.

B 8 But they rebelled against me, and would not hearken vnto me, they dyd not cast away euery man the abominations of his eyes, neither dyd they forsake the idolles of Egypt: then I saide, I would powre out myne indignation ouer them, and accomplishe my wrath vpon them, yea euen in the middest of the lande of Egypt.

9 And I wrought for my names sake that it shoulde not be polluted before the heathen among whom they were, to whom I was manifestly knowen, in bringing them forth of the lande of Egypt.

10 Nowe when I had caused them to goe out of the lande of Egypt, & brought them into the wylderneſſe:

11 I gaue them my statutes, and shewed them my iudgementes: whiche who so doeth, shal liue in them.

Rom. 10.a. Galat. 3.b. Leuit. 18.a. Exod. 20.b

12 I gaue them also my Sabboth dayes to be a token betwixt me and them, and therby to knowe that I am the Lorde whiche halowe them.

13 And yet ỹ house of Israel rebelled against me in the wylderneſſe, they woulde not walke in my statutes, they haue cast away my iudgementes, which who so dooth, shal liue in them, and my Sabboth dayes haue they greatly polluted: then I said, I would powre out myne indignation vppon them, and consume them in the wylderneſſe.

Num. 14.b.

14 And I wrought for my names sake, lest it shoulde be defyled before the heathen, in whose syght I brought them out.

15 Yet neuertheleſſe I lyft vp my hand vnto them in the wylderneſſe, that I would not bring them into the lande whiche I gaue them, that floweth with milke and hony, and is a pleasure of al landes:

16 And that because they cast away my iudgementes, and walked not in my statutes, but haue defyled my Sabbothes: for their hart was gonne after their idols.

17 Neuertheleſſe myne eye spared them, so that I woulde not destroy them, nor consume them in the wylderneſſe.

18 Moreouer, I sayde vnto their sonnes in the wylderneſſe, Walke not in the statutes of your (c) fathers, keepe not their iudgementes, and defyle not your selues with their idols.

(c) Whereby the holy ghost confuteth them that say, They wyl followe the religion and example of their father: and not measure their doynge by gods worde, whether they be approuable thereby or no.

19 I am the Lorde your God, walke in my statutes, keepe my iudgementes, and doo them.

20 Halowe my Sabbothes, for they are a token betwixt me and you: that ye may knowe howe that I am the Lorde your God.

21 Notwithstandyng, their sonnes rebelled agaynst me also, they walked not in my statutes, they kept not my iudgementes to fulfyl them, whiche he that dooth shal liue in them, they prophaned my Sabboth dayes, and I sayde, I woulde powre out myne indignation ouer them, and accomplishe my wrath vpon them in the wylderneſſe.

22 Neuertheleſſe, I withdrewe my hande, and wrought for my names sake, lest it shoulde be defyled in the syght of the heathen, before whom I had brought them forth. D

23 I lyft vp my hande to them also in the wylderneſſe, that I woulde scatter them among the heathen, and strawe them among the nations:

24 Because they had not kept my iudgementes, but cast aside my statutes, & broken my Sabbothes, and their eyes were after their fathers idols.

25 Wherefore I (d) gaue them also statutes that were not good, and iudgementes wherein they shoulde not liue.

(d) Because they woulde not obey my lawes, I gaue them vp to them selues, that they should obey their owne fantasies, as vearse, 39. Rom. 1.d.

26 And I defyled them in their owne gifts, in that they (e) caused al that openeth the wombe to passe, that I myght destroy them, that they might knowe howe that I am the Lorde.

(e) Causyng their fyrst born to passe through the fyre in sacrifyce to Moloch.

27 Therefore speake vnto the house of Israel thou sonne of man, and thou shalt say vnto them, thus sayth the Lorde God, Yet in this also your fathers haue blasphemed me, and greeuously transgressed agaynst me:

28 For after I had brought them into the lande, for the whiche I lyfted vp my hande to geue it vnto them, when they saw euery hygh hill, and al thicke trees, they offered there

there their ſacrifices, & there they preſented their offering of(g) anger, there alſo they made their ſweet ſauours, and powred out their wyne offerynges.

(g) Such offeryng as prouoke God to anger.

29 And I ſayde vnto them, What is that high place whereunto ye reſort? & the name of it is called(h) Bamah vnto this day.

(h) Whiche ſignifieth an hygh place, declaryng that they vaunted thē ſelues of their idolatrie, & were not aſhamed thereof, though God had cōmaunded expreſly that they ſhoulde haue no aulter lyfted vp on hye by ſtayres. Exod. 20. d.

30 Wherefore ſpeake vnto the houſe of Iſrael, thus ſayth the Lorde God, Are ye not defyled in the wayes of your fathers, and commit ye not whoredome after their abominations?

31 For when ye offer your giftes, and make your ſonnes to paſſe thyough the fyre, you are polluted with al your idolles vnto this day: ſhal I anſwere you when I am aſked, O houſe of Iſrael? As I lyue, ſayth the Lorde GOD, I * wyl not be ſought of you.

* or, I wyl not anſwere when I am aſked.

32 And (that whiche) commeth into your minde ſhal not be at al, which you ſay, We wyl be as the Gentiles, as the kynredes of countreys, to ſerue wood and ſtone.

33 As truely as I lyue, ſaith the Lord God, I mee ſelfe wyl rule you with a mightie hande, with a ſtretched out arme, and with indignation powred out ouer you.

34 And I wyl bryng you from the people, and geather you out of the countreis wherin ye are ſcattered, with a myghtie hande, with a ſtretched out arme, and with indignation powred out.

F

(i) That is, amongſt ſtrange nations.

35 And I wyl bryng you into the (i) wilderneſſe of the people, and there I (k) wyl be iudged with you face to face.

(k) I wyl reaſon & pleade my cauſe with you me ſelfe.

36 Lyke as I pleaded with your fathers in the wylderneſſe of Egypt: ſo wyl I pleade with you alſo, ſayth the Lorde God.

37 I wyl cauſe you to paſſe vnder the rod, and I wyl bryng you into the bonde of the couenant.

38 And I wil * purge out of you the rebels, and them that tranſgreſſe agaynſt me, and bring them out of the lande of their habitation: as for the lande of Iſrael they ſhal not comme in it, that you may knowe how that I am the Lorde.

* or, cul.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, Go you and ſerue euery man his idols, ſeeyng that ye obey not me: and polluts no more my holye name with your giftes and your idols.

40 For vpon my holy hyl, euen vpon ỹ high hyl of Iſrael, ſayth the Lorde God, ſhal al the houſe of Iſrael, & al that is in the lande worſhip me: and in the ſame place wyl I fauour them, and there wil I require your heaue offerynges, & the firſtlynges of your oblations, with al your holy thinges.

41 I wyl accept your ſweete ſauour, when I bring you from the nations, and geather you togeather out of the landes wherein ye haue ben ſcattered, that I may be halowed in you before the Heathen.

42 And ye ſhal knowe that I am the lorde, when I ſhal bring you into the lande of Iſrael, into the lande for the whiche I lyft vp my hande to geue it vnto your fathers.

43 There ſhal ye call to remembrance your owne wayes, and al your workes wherein ye haue benne defiled, and ye ſhalbe cut of in your (l) owne ſight for al your wickednesſe that ye haue donne.

G

(l) Your owne conſciences ſhal condemne you as worthy to be cut of from the earth.

44 And ye ſhal knowe that I am the lord, when I deale with you for my names ſake, and not after your wicked wayes, nor according to your corrupt workes, O ye houſe of Iſrael, ſayth the Lorde God.

45 Moreouer, the word of the Lorde came vnto me, ſayeing,

46 Thou ſonne of man, ſet thy face toward the way of(m) Themanah, and dryp (thy woorde) towarde the (n) ſouth, and prophecie towarde the forreſt of the ſouth feelde,

(m) To wit, the ſouth.

(n) That is, towarde Hieruſalem and Iuda, whiche was ſouth from Babylon.

47 And ſaye to the forreſt of the South, Heare the woorde of the Lorde, thus ſayth the Lorde God, Beholde, I wyl kindle a fire in thee, that ſhal conſume al the (o) greene trees, with al the dry: the continual flame ſhal not be quenched, and euery face from the ſouth to the north ſhalbe burnt therein.

(o) That is, both ſtrong and weake in Hieruſalem.

48 And al fleaſhe ſhal ſee that I the Lorde haue kindled it, and it ſhal not be quēched.

49 Then ſaide I, Ah Lorde God, they ſay of me, Doth not he ſpeake (p) parables?

(p) Becauſe the people ſaide that the prophete ſpake darkly, therefore he deſireth the Lorde to geue them a playne declaration thereof.

The. xxi. Chapter.

3. He threatneth the ſwoorde, that is to ſay, deſtruction to the citie of Hieruſalem.

1 THE woord of the Lord came vnto me, ſayeing,

2 Thou ſonne of man, ſet thy face toward Hieruſalem, and (a) dryp (thy woord) towarde the holy places, and prophecie againſt the lande of Iſrael.

A

(a) As doctrine is compared to rayne, euen ſo here wordes are compared to droppes.

3 Say to the lande of Iſrael, thus ſayth the Lorde, Behold, I am againſt thee, and wyl drawe my ſwoorde out of the ſheath, and cut of from thee both the (b) ryghteous and the wicked.

(b) That is, ſuch as ſeme to haue an outwarde ſhewe of ryghteouſneſſe by obſeruation of the ceremonies of the lawe.

4 Seeyng then that I wyl cut of from thee both the ryghteous and the wicked: therefore ſhal my ſwoorde goe out of his ſheath agaynſt al fleaſhe from the (c) ſouth to the north,

(c) Meanyng through al the lande.

5 That al fleaſhe may knowe howe that I the Lorde haue drawen my ſwoorde out of the ſheath, and it ſhal not be put in againe.

V 6 Mourne therefore, O thou sonne of man, yea (euen) with the (d) breaking of thy loynes, mourne bitterly in their presence.

(d) As though thou were in extreme anguishe wherewith thy loines should breake.

7 And yf they say vnto thee, Wherefore mournest thou? Then tel them, For the tydinges that commeth: Al hartes shal melt, al handes shalbe letten downe, al stomackes shal faynt, and al knees shal goe as water: beholde it commeth, and shalbe brought to passe, sayth the Lorde God.

8 Agayne, the woord of the Lord came vnto me, sayeing,

9 Thou sonne of man, prophecie & speake, thus sayth the Lorde G D D, Speake, the swoorde, the swoord is sharpened and wel furbished.

10 Sharpened is it to make a great slaughter, and furbished that it may glitter: Shal we then make myrth? It contemneth the (e) rod of my sonne (as) (f) al other trees.

(e) Meanyng the scepter, shewing that it wyl not spare the kyng who should be as the sonne of God, and in his place.

11 He hath geuen it to be furbished, to holde it in the hande: this swoorde is sharpened, and furbished, to geue it into the hande of the (g) slayer.

(f) That is, the rest of the people.

(g) To wit, vnto the armie of the Chaldeans.

12 Crye and howle sonne of man, for it commeth vpon my people (it commeth) vpon al the princes of Israel: the terrours of the swoorde shalbe vpon my people, smite therfore thou vpon thy thygh.

13 Because it is a tryal: and what yf (h) it contemne the rod? it shalbe no more, sayth the Lorde God.

(h) Meanyng the sword of the kyng of Babylon, whiche shal not spare the scepter of Iuda.

14 Prophecie thou sonne of man, and smite thy (i) handes togeather, and let the swoord be doubled thryse, (euen) the swoorde of the great slaughter, entring into their priuie chambers,

(i) That is, encourage the swoorde.

15 To make them faynt at the hartes, and to multiply their falles, in all their gates haue I geuen the terrour of the swoorde: Ah it is made bryght, and dressed for the slaughter.

16 Gat thee (k) one way or other, eyther vpon the ryght hande or vpon the left, whithersoeuer thy face turneth.

(k) He speaketh vnto the swoorde, geuyng it libertie to raunge at his pleasure.

17 I wyl smite my handes togeather also, and make my wrathful indignatiō to rest: euen I the Lorde haue sayde it.

18 The woorde of the Lorde came yet vnto me agayne, sayeing,

19 Thou sonne of man, appoynt thee two (l) wayes, that the swoorde of the kyng of Babylon may come: both these wayes shal goe out of one lande, & choose thee a place, at the head of the cities wayes choose it.

(l) Where the way diuideth and leadeth to many cities.

20 Appoynt a way that the swoorde may comme towarde Rabbath of the Ammonites, and towarde (m) Iuda in the defenced Hierusalem.

(m) The tribe of Iuda that keapt them selues cheefely in Hierusalem.

D 21 For the kyng of Babylon stoode at the (n) parting of the wayes, at the head of the two wayes, consultyng by diuination, he made his arrowes bryght, consulted with images, and looked in the lyuer.

(n) To know whether he shoulde goe agaynst the Ammonites or them of Hierusalem.

22 At his ryght hande was the soothsayeing for Hierusalem, to appoynt captaynes, to open (theyr) mouth to the slaughter, and to lyft vp their voyce with the alarum, to set battayle rammes agaynst the gates, to cast a bulwarke (and) to buylde a fort.

23 And it shalbe vnto them as a false diuination in their syght, for the (o) othes made vnto them: but (p) he wyl cal to remembrance their iniquitie, to the intēt they may be taken.

(o) Because there was a league betweene the Iewes and the Babylonians, they of Hierusalē shal thynke nothyng lesse then that this thing shal comme to passe.

(p) That is, Nabuchodonosor wil remember the rebellion of Zedekias, & so comme vpon them.

24 Therefore thus sayth the Lorde God, Because ye haue made your iniquitie to be remembred in discoueryng your transgressions, so that in al your workes your sinnes myght appeare, because ye are comme to remembrance, ye shalbe taken by hande.

25 O thou shameful wicked (q) prince of Israel, whose day is comme, euen when wickednesse shal haue an ende,

(q) Meanyng Zedekas.

26 Thus sayth the Lorde God, I wyl take away the (r) Diademe, & put of the crowne: this shalbe no more the same, I wyl exalte the humble, and abase hym that is hygh.

(r) Some referre this to the priestes attyre, for Iehozadek the priest went into captiuitie with the kyng.

27 Ouerthrowen, ouerthrowen, ouerthrowen wyl I put (s) it, and it shal not be, vntyl he comme to whom the iudgement belongeth, and to whom I haue geuen it.

(s) That is, the state of the kyngdom & priesthood shal euer more and more decay tyl Christe comme, vnto whom of ryght both belong.

28 And thou, O sonne of man, prophecie and speake, Thus sayth the Lorde God to the chyldren of Ammon, and to their blasphemie, speake thou, The swoorde, the swoord is drawen foorth alredy to slaughter, & furbished to cōsume because of the glittering:

29 Whyles they see vnto thee vanitie, and diuine a lye vnto thee, to put thee with the neckes of the wicked that be slayne, whose day is come when their iniquitie shal haue an ende.

30 Shoulde I cause it to returne into his sheath? In the place where thou wast created, in the lande of thyne habitation wyl I iudge thee:

31 And I wyl powre myne indignation vpō thee, and wyl blowe vpon thee in the fyre of my wrath, and deliuer thee into the handes of desperate people, whiche are skylful to destroy.

32 Thou shalt feede the fyre, and thy blood shalbe shed in the middest of the land: thou shalt be put out of remembrance, for I the Lorde haue spoken it.

The. xxii. Chapter.

The woord of the Lord agaynst Hierusalem for manslaughter, and denying due honour to their fathers and mothers, and other wickednesse.

21 Moreouer, the woorde of the Lorde came vnto me, and saide.

2 Thou sonne of man, wilt thou not (a) iudge, wylt thou not iudge this bloody citie? wilt thou not shewe her al her abominations?

3 And tel them, thus saith the Lorde God, The citie sheddeth blood in the middest of it, that her (b) time may come, and maketh idols (c) against her selfe, to defyle her selfe.

4 Thou hast made thee selfe giltie in the blood that thou hast shed, and defyled thee in the idolles whiche thou hast made: thou hast caused thy dayes to drawe nigh, and made the time of thy yeeres to come: therefore wyl I make thee a reproche among the heathen, and to be a mocking in al landes.

5 Whether they be nigh or farre from thee, they shal laugh thee to scorne, thou that hast gotten thee so foule a name, and art full of trouble.

6 Beholde the rulers of Israel, euery one in thee (was redye) to his power to shedde blood.

7 In thee haue they despised father & mother, in thee haue they oppressed the stranger, in thee haue they vexed the widowe and the fatherlesse.

8 Thou hast despised my holy thinges, and defyled my Sabbothes.

9 * Tale tellers are there in thee to shed blood, in thee are suche as eate vppon the hilles, and in the middest of thee they commit abomination.

10 In thee they discouered their fathers shame, in thee they haue humbled her that was set apart for pollution.

11 Euery man hath dealt shamefully with his neighbours wyfe, and abominably defyled his * daughter in lawe, in thee hath euery man forced his owne syster, euen his fathers daughter.

12 Yea giftes haue beene receiued in thee to shed blood, thou hast taken vsurie and increase, thou hast oppressed thy neighbours by extortion, and forgotten me, saith the Lorde God.

13 Beholde, I haue (d) smitten my handes vpon thy couetousnesse that thou hast vsed, and vpon the blood whiche hath ben (shed) in the middest of thee.

14 Is thy hart able to endure? or may thy handes be strengthened in the dayes that I shal haue to doo with thee? Euen I the Lorde that speake it, wyl bring it also to passe.

15 I wyl scatter thee among the heathen, and strawe thee about in the landes, & wyl cause thy filthinesse to (e) ceasse out of thee.

16 Yea and thou shalt be thyne (f) owne inheritance in the sight of the heathen, that thou mayest knowe that I am the Lorde.

17 And the woorde of the Lorde came vnto me, saying,

18 Thou sonne of man, the house of Israel is vnto me as drosse: al they are brasse, tinne, iron, and lead in the middest of the furnace, euen drosse of siluer are they.

19 Therefore thus saith the Lord God, Forasmuche as ye al are turned into drosse, therefore beholde I wyl bring you together vnto Hierusalem.

20 Like as they geather siluer, brasse, iron, tinne, and lead into the middest of the furnace, and the fire is blowne there vnder to melt them: euen so wyl I geather you in myne anger and in my wrath, and let you remaine (there) and cause you to (g) melt.

21 I wyl bring you together, and blow the fyre of my wrath vpon you, and ye shalbe molten in the middest thereof.

22 Like as the siluer is molten in the middest of the furnace, so shal ye also be molten therein, that ye may knowe howe that I the Lorde haue powred my wrath vppon you.

23 And the woorde of the Lorde came vnto me, saying,

24 Thou sonne of man, tel her, Thou art an vncleane lande, whiche is not (h) rayned vpon in the day of wrath.

25 There is a (i) conspiracie of her prophetes in the middest thereof: as a roaring lion rauening his pray they deuoure soules, they haue taken the riche and pretious thinges, they haue made her many widdowes in the middest thereof.

26 Her priestes haue broken my lawe, and defyled my holy thinges, they put no difference betweene the holy and vnholy, neyther discerne they betweene the cleane and vncleane: they turne their eyes from my Sabbothes, & I am defiled among them.

27 Thy rulers in the middest of thee are like woolues rauening the pray, to shed blood, and destroy soules for their owne couetous lucre.

28 As for her (k) prophetes, they daube with vntempered morter, they see vanities, and diuine lies vnto them, saying, The Lorde saith so: whereas the Lorde hath not spoken.

29 The people in the lande vsed wicked extortion and robberie, they vexe the poore and needie, & oppresse the stranger against right.

30 And I sought among them for a man that would (l) make vp the hedge, and set hym selfe

(a) That is, wylt thou winke at suche horrible faultes, and not vtter my iudgmentes agaynst them.
(b) That is, the time of her destruction.
(c) To her owne vndoyng.
* or, pickthanckes.
Leuit. 18. b.
Iere. 5. b.
* or, sonnes wyfe.
(d) As forewyng & lamenting their wickednesse: or in token of his wrath & vengeance.
(e) I wyl take away the occasion of thy wickednesse.
(f) Whereas before thou wast godsinheritance, nowe thou shalt be left to thee selfe miserable & forsaken.
(g) Meaning thereby that the godly shoulde be tried, & the wicked destroyed.
(h) Thou art like a barren lande which the Lorde plagueth with drought.
(i) The false prophetes haue conspired togeather to make their doctrine more probable. 1. king. 22. b
(k) They whiche should haue reproued them, flattered them in their vices, and couered their doings with lyes. Eze. xiii. b.
(l) Whiche would shew him selfe zelous in my cause by resisting vice. Esai. lix. c. & lxiii. a. and also pray vnto me to withholde my plagues. Psal. 106. d.

selfe in the gappe before me in the landes behalfe that I shoulde not destroy it: but I coulde finde none.

31 Therefore haue I powred out my cruel displeasure vpon them, & consumed them in the fyre of my wrath: their owne wayes wyl I recompence vpon their heades, saith the Lorde God.

The.xxiii.Chapter.

4. Of the fornication, that is to say, of the idolatrie of Samaria and Hierusalem, vnder the name of Aholah and Aholibah.

1 The woord of the Lorde came vnto me, 2 sayeing,

Thou sonne of man, there were two women the daughters of (a) one mother.

3 And they committed fornication in (b) Egypt, they played the harlottes in their youth: there were their brestes pressed, and there they bruised the teates of their virginitie.

4 The (c) names of them (were) Aholah the elder, and Aholibah her sister, and they were myne, and they bare sonnes & daughters: thus (were) their names, Samaria is Aholah, and Hierusalem Aholibah.

5 Aholah played the harlot (d) when she was mine, and she was set on fyre with her louers the Assyrians her neighbours:

6 Whiche were clothed with blewe sylke, (both) captaines and princes, they were al pleasant young menne, and horsemen ryding vpon horses.

7 Thus she committed her whoredome with them (being) al chosen men of Assur, and with al on whom she doted, and defiled her selfe with al their idols.

8 Neither leaft she the fornication that she vsed with the Egyptians: for in her youth they (e) lay with her, they bruised the brestes of her maydenhead, and powred their whoredome vpon her.

9 Wherfore I deliuered her into the hands of her louers (euen) into the handes of the Assyrians vpon whom she doted.

10 These discouered her shame, tooke her sonnes and daughters, and slue her with the swoorde, an euyl name had she among women: for they had executed iudgement vpon her.

11 Her sister Aholibah saw this, and destroyed her selfe with inordinate loue more then she, and with her fornications, more then her sister with her fornications.

12 She doted vpon the Assyrians captaynes and princes her neighbours, clothed with al manner of gorgeous apparel, horsemen ryding vppon horses, being al pleasant young menne.

13 Then I sawe that she was defiled, and they tooke both one way.

14 But she encreased stil in whoredome: for when she sawe men painted vpon the wal, the (f) images of the Chaldees painted with vermilion,

15 And girded with girdles vpon their loines, & with dyed attyre vpon their heades, looking al lyke princes, after the manner of the Babylonians in Chaldea, the lande where they were borne.

16 As soone as she sawe them, she burnt in loue vpon them, and sent messengers vnto them into the lande of the Chaldees.

17 Nowe when the Babylonians came vnto her in the bedde of loue, they defyled her with their whoredome: and so was she polluted with them, and her lust was abated from them.

18 And she discouered her whoredome, and disclosed her shame: then my hart forsooke her, lyke as my hart was gonne from her sister also.

19 Neuertheless, she encreased her whoredome more, and remembred the dayes of her youth, wherein she had played the harlot in the lande of Egypt.

20 She burnt in lust vppon their lechers, whose fleash was lyke the fleathe of asses, and their issue like the issue of horses.

21 Thus thou hast called to remembrance the fylthynesse of thy youth, when thy teates were bruised by the Egyptians, for the pappes of thy youth.

22 Therefore, O Aholibah, thus sayth the Lorde God, I wyl rayse vp thy louers agaynst thee from whom thy hart is departed, and geather them togeather agaynst thee on euery syde.

23 (Namely) the Babylonians and al the Chaldees, "rulers, wealthie and mighty menne, with al the Assyrians, al pleasant young men, captaynes and princes, al valiant and renowmed ryding vpon horses.

24 These shal comme vpon thee with charrettes, wagons, and wheels, and great multitude of people, with buckler, shielde, and helmet they shal beset thee on euery syde: "I wyl geue iudgement before them, yea they them selues shal iudge thee according to their owne iudgement.

25 I wyl lay myne indignation vpon thee, so that they shal deale cruelly with thee: they shal cut of thy nose and thyne eares, and thy remnaunt shal fal by the swoorde, they shal cary away thy sonnes and daughters, and the residue shalbe deuoured by the fyre.

26 They shal strip thee out of thy clothes, and

(a) Meaning Israel and Iuda, which came both out of one familie.

(b) They became idolaters after the maner of the Egyptians.

(c) Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria, which was the royal citie of Israel, and Aholibah signifyeth, My mansion in her, whereby is ment Hierusalem, where gods temple was.

(d) Or, vnder me, that is, vnder my gouernance, and named the people of god: they became idolaters, forsoke god, & put their trust in the Assyrians.

(e) The holy ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie so to be abhorred, that vnneth any should abide to heare the name therof mentioned.

C

(f) This declareth that no woordes are able sufficiently to expresse the rage of idolaters, and therfore the holy ghost here compareth them to those which in their raging loue & filthy lustes dote vpon the images and paintinges of them after whom they lust.

D

"Or, Pekod, and Shoah, and Koa.

"Or, I wyl leaue the punishment vnto them.

and take away thy fayre iewels.

27 Thus wyl I make thy wickednesse to ceasse from thee, and thy fornication out of the lande of Egypt: so that thou shalt turne thyne eyes no more after them, and cast thy mynde no more vpon Egypt.

E 28 For thus sayth the Lorde God, Behold, I wyl deliuer thee into the handes of them whom thou hatest, yea, euen into the hands of them from whom thyne harte is departed.

29 And they shal deale hatefully with thee, and take away al thy (g) labour, and leaue thee naked and bare, and the shame of thy fornications (h) shalbe discouered, both thy wickednesse and thy whoredome.

(g) Al the treasures and riches which thou hast gotten by labour.

(h) Al the worlde shal see thy shameful forsakyng of God to serue idolles.

30 I wyl doo these thynges vnto thee, because thou hast gonne a whoorying after the heathen, & because thou art polluted with their idolles.

31 Thou hast walked in the way of thy syster, therfore wyl I geue her cup into thine hande.

32 Thus sayth the Lorde God, Thou shalt drynke of thy systers cup deepe and large, thou shalt be laughed to scorne, and had in derision, because it conteyneth muche.

(i) Meanyng, that the afflictions should be so great, that they should cause them to loose their senses and reason.

33 Thou shalt be filled with (i) drunkennesse and sorowe (euen) with the cup of destruction and desolation, with the cuppe of thy syster Samaria.

34 Thou shalt drynke it, and sucke it out, and thou shalt breake the sheardes thereof, and teare thyne owne brestes: for I haue spoken it, sayth the Lorde God.

35 Therefore thus sayth the Lord God, For as much as thou hast forgotten me, and cast me aside behynde thy backe, so beare nowe thyne owne wickednesse and whoredome.

F 36 The Lorde sayde moreouer vnto me, Thou sonne of man, wylt thou not iudge Aholah, and Aholibah? shewe them their abominations.

37 (Namely) that they haue broken their wedlocke, and blood is in their hands: and with their idols haue they committed adulterie, and haue also caused their sonnes whom they bare vnto me, to passe (by the fire) to be their (k) meate.

(k) That is, to be sacrifices to their idols. Reade, Ezech. 16. c.

38 Yea, and this haue they donne vnto me also, they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbothes.

(l) They sent into other countreys to haue such as should teach them the seruice of their idolles.

39 For when they had slayne their children for their idols, they came the same day into my sanctuarie to defile it: and lo, thus haue they done in the myddest of myne house.

40 And howe muche more (is it) that they sent for men to comme from (l) farre, vnto whom a messenger was sent, and loe, they came: for whom thou dyddest washe thee selfe, and paynted thyne eyes, and deckedst thee with ornamentes.

41 Thou satest vpon a stately bed, and a (m) table spread before it, whereupon thou hast set myne incense and myne oyle.

(m) He meaneth the auters that was prepared for the idolles. " or, the table.

42 And a noyse of a mery company at "it, and with the men, beside the multitude of the people, were brought men of Saba out of the desart, which gaue them bracelettes vpon their handes, and beautiful crownes vpon their heades.

43 And I sayde vnto her that was worne in her adulteries, Nowe shal her fornications come to an ende, and she also.

44 And they went in to her as they go vnto a G common harlot: euen so went they to Aholah and Aholibah, those wicked women.

45 And the ryghteous men they shal iudge them after the maner of harlottes, and after the maner of murderers: for they are harlottes, and blood is in their handes. Ezech. 16. d

46 Wherefore thus sayth the Lorde God, I wyl bryng a great multitude of people vpon them, and geue them to be scattered and spoyled.

47 And the multitude shal stone them with stones, & cut them downe with their swordes, they shal slaye their sonnes and daughters, and burne vp their houses with fyre.

48 Thus wyl I cause wickednesse to ceasse out of the land, that al (n) women may be taught not to doo after your wickednesse.

(n) Meanyng al other cities and countreyes.

49 And so they shal lay your wickednesse vpon your owne selues, & the sinnes of your idols shal ye beare: and ye shal knowe that I am the Lorde God.

The. xxiiii. Chapter.

3. He prooueth the firyng of Hierusalem by a parable of a seething pot.

1 IN the (a) nynth yere, in ỹ tenth moneth, the tenth day of the (b) moneth, came the word of the Lorde vnto me, sayeing,

(a) Of Iechonias captiuitie, and of the raigne of Zedekias. 2. king. 25. a

2 O thou sonne of man, wryte thee the name of this day, yea, euen of this present day: for the kyng of Babylon set hym selfe agaynst Hierusalem this selfe same day.

(b) Called Tebeth, conteynyng part of December and parte of Ianuarie, in which moneth and day Nabuchodonosor besieged Hierusalem.

3 And shew the rebellious house a parable, and speake vnto them, thus sayth the Lord God, Prepare a (c) pot, set it on, & powre water into it.

(c) Whereby is meant Hierusalem.

4 Geather the (d) peeces therof into it, euery good peece, the thygh and the shoulder, and fyl it with the cheefe bones.

5 Take one of the best sheepe, " and burne also bones vnder it: let it boyle wel, and let the

(d) That is, the citizens & chefe men therof. " or, heape.

the bones therevnto see the wel therein.

6 With that saith the Lord God on this maner, Wo vnto the bloodie citie, to the pot whose scumme is therein, & whose scumme is not gone out of it: bring it out (e) peece by peece, let no (f) lot fal vpon it.

(e) Signifiyng they shoulde not be destroyed al at once, but by litle and litle
(f) Spare no state or condition.

7 For her blood is in the middest of it, vpon a high drye (g) stone hath she powred it, & not vppon the ground, that it myght be couered with dust.

(g) The citie shewed her crueltie to al the worlde, and was not ashamed thereof, neyther yet hydde it.

8 That it myght cause wrath to aryse, and take vengeance: I haue set her blood vpon a high (drye) rocke, that it shoulde not be couered.

9 Wherefore thus sayth the Lorde God, O wo be vnto the bloodthirsty citie, for whom euen I mee selfe wyl make a great fire,

10 And heape on muche wood, and (h) kindle the fire, and seethe the fleshe, & " spice the pot, so that the very bones shalbe brent.

(h) Meaning that the citie shoulde be vtterly destroyed, and that he wold geue the enimies an appetite therevnto.
" or, taste in spice.

11 Moreouer, I wyl set the pot emptie vpon the coales, so that the brasse thereof may be hot and burnt, and the filthinesse of it may be molten in it, and the scumme of it shalbe consumed.

12 She hath weeryed her selfe with "labour, yet her great scumme is not gonne of her, in the fire her scumme (must be consumed.)

13 In thy filthinesse is wickednesse: because I (i) woulde haue purged thee, and thou wast not purged from thy filthynesse, thou shalt not be purged any more, tyl I haue caused myne indignation to rest in thee.

" or, tyres.
(i) I laboured by sending my prophete to cal thee to repentance, but thou wouldest not.

14 Euen I the Lorde haue spoken it: yea, it is come thereto already that I wyl doo it, I wyl not goe backe, I wyl not spare, I wyl not repent: but according to thy wayes & imaginations shal they (k) iudge thee, sayth the Lorde God.

(k) That is, the Babylonians.

15 And the woorde of the Lorde came vnto me, sayeing,

16 Thou sonne of man, behold, I wyl take awaye from thee the (l) pleasure of thyne eyes with a plague, yet shalt thou neyther mourne nor weepe, neyther shal thy teares runne downe.

(l) Meanyng, his wyfe, in whom he delyghted, as, verse. 18.

17 Mourne in silence, make no mourning of the dead, bynde the tyre of thy head vpon thee, and put on thy shooes vppon thy feete, couer not thy lyppes, and (m) eate no mans bread.

(m) For mourners were wont to eate bread sent vnto them by theyr neighbours in tyme of mournyng.

18 So I spake vnto the people betymes in the morning, and at euen my wyfe dyed: then vpon the next morow I dyd as I was commaunded.

19 And the people saide vnto me, Wylt thou not tel vs what this signifieth towarde vs that thou dooest so?

20 I answeared them, The woorde of the Lorde came vnto me, sayeing, D

21 Tel the house of Israel, thus sayth the lord God, Behold, I wil pollute my sanctuary, euen the glory of your power, the pleasure of your eyes, and your hartes delite: & your sonnes and daughters whom ye haue left, shal fal through the sworde.

22 Lyke as I haue done, so shal ye doo also: ye shal not couer your lyppes, ye shal eate no mans bread.

23 And your tyre (shalbe) vppon your heades, and your shooes vppon your feete: ye shal neyther mourne nor weepe, but ye shal pyne away in your iniquities, and mourne one towardes another.

24 Thus Ezechiel is your shewetoken: according to al that he hath done, ye shal doe: when it commeth, then ye shal knowe that I am the Lorde God.

25 Also, thou sonne of man, shal it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the (n) lyfting vp of theyr soules, theyr sonnes and theyr daughters?

(n) Theyr hartes delite

26 In that day shal come one that is escaped, vnto thee, (o) (and bryng it) to the hearyng of (thyne) eares.

(o) That is, bryng thee tydynges of the destruction of Hierusalem.

27 In that day shal thy mouth be opened to hym whiche is escaped, that thou mayst speake, and be no more dumbe: yea, thou shalt be theyr shewe token, that they maye knowe howe that I am the Lorde.

The. xxv. Chapter.

I. The woorde of the Lorde vppon the sonnes of Ammon, whiche reioyced at the fal of Hierusalem. 8. Againſt Moab and Seir, against Idumea, against the Philistines.

1 THE woord of the Lord came vnto me, sayeing,

2 Thou sonne of man, set thy face toward the Ammonites, and prophecie vpon them.

(a) Because ye reioyced when the enimie destroyed my citie and temple.

3 And say vnto the Ammonites, Heare the word of the Lord God, thus sayth the Lord God, For so muche as thou saydest (a) Ha ha ouer my sanctuarie because it was polluted, and ouer the lande of Israel because it was desolate, and ouer the house of Iuda because they went into captiuitie:

(b) That is, to the Babylonians.

4 Beholde therefore, I wyl delyuer thee to the people of the (b) East, that they maye haue thee in possession: these shal settle their (c) palaces in thee, and make their dwellynges in thee, they shal eate thy fruite, and drynke vp thy mylke.

(c) They shal chase thee away, and take thy gorgeous houses to dwel in.

5 As

5 As for (d) Rabbath, I wyl make of it a stable for Camels, and of the Ammonites a sheepefolde: and ye shal know that I am the Lorde.

(d) Called also Philadelphia, whiche was the cheefe citie of the Ammonites, & ful of conduites, as 2. Sam. 12. d.

6 For thus sayth the Lord God, Insomuch as thou hast clapped with thyne handes, and stamped with thy feete, yea and reioyced ouer the lande of Israel with al thy "despite in hart:

"or, tyckling of hart.

7 Beholde therfore, I wyl stretche out my hand ouer thee, and deliuer thee to be spoyled of the heathen, and roote thee out from among the people, and cause thee to perishe out of the landes, yea I wyl make thee to be destroyed, that thou mayest knowe that I am the Lorde.

8 Thus sayth the Lorde God, Forsomuche as Moab and Seir do say, Beholde, the house of Juda is lyke as al gentiles be:

9 Therefore beholde I wyl open the syde of Moab from the cities, from his cities (I say) of his frontires, the pleasures of the countrey (as namely) Bethiesimoth, Baalmeon, and Kiriathaim:

(e) Vnderstande out of the next former verse, I wyl open. &c.

10 (e) Unto the children of the east against the Ammonites, and wyl geue it into possession, so that the Ammonites shal no more be had in remembrance among the heathen.

11 And I wyl execute iudgementes vpon Moab, and they shal knowe that I am the Lorde.

12 Thus sayth the Lorde God, For that Edom hath done in auenging reuengement vpon the house of Juda, and hath done great offence and auenged hym selfe vpon them:

13 Therefore thus sayth the Lorde God, I wyl reache out myne hande vpon Edom, and destroy man and beast out of it, I wyl make it desolate from Theman, and Dedanah shal falle by the swoorde.

14 And I wyl execute my reuengement vpon Edom by the hand of my people Israel, they shal do in Edom accordyng to my wrath and indignation, so that they shal knowe my vengeance, sayth the Lorde God.

"or, tyckling hart, as they often haue whiche delite in see. kyng reuengement.

15 Thus sayth the Lorde God, For that the Philistines did in vengeance, (namely) in auengyng reuengement, with a "despiteful hart to destroy it for the olde enmitie:

(f) Whiche were certain garisons of Philistines, wherby they oft molested the Iewes. Of the Cerethites Dauid also had a garde. 2. Sam. 8. d.

16 Therefore thus sayth the Lorde God, Beholde, I wil stretche out my hande ouer the Philistines, and destroy the (f) Cerethites, and cause al the remnant of the sea coast to perishe:

17 A great vengeance wil I take vpon them, with pounishmentes of my wrath, that they may know that I am the Lord, when I shal lay my vengeance vpon them.

The. xxvi. Chapter.

I. He prophecieth that Tyrus shalbe ouerthrowen, because it reioyced at the destruction of Hierusalem.

1 AND it came to passe in the (a) eleuenth yeere, the first day of the moneth, the woorde of the Lorde came vnto me, saying,

(a) Eyther of the captiuitie of Ieconias, or of the raigne of Zedekias.

2 Thou sonne of man, because that Tyre hath spoken vpon Hierusalem, Haha, the gates of the people is broken, (b) it is turned vnto me, for nowe that she is destroyed I shalbe (c) fylled:

(b) The traffique of merchandize that was vsed in Hierusalem, shal be turned to me agayne.

3 Therefore thus sayth the Lord God, Beholde, O Tyre, I wyl vpon thee, I wyl rayse vp many nations agaynst thee, lyke as when the sea aryseth with his waues.

(c) My riches & fame shal encrease: thus the wicked reioyce at theyr fal by whō they may haue any profite or aduantage.

4 They shal breake the walles of Tyre, and cast downe her towres, I wyl scrape her dust from her, and make her a drye rocke.

5 She shalbe for a spreading of nettes in the sea, for I haue spoken it, sayth the Lord God, and she shalbe for a spoyle to the nations.

(d) Meanyng the smal townes and villages that were in the countrey or territorie of Tyrus.

6 Her (d) daughters that are in the feelde shalbe slayne with the swoorde, that they may knowe howe that I am the Lorde.

7 For thus sayth the Lord God, Behold, I wil bring vpon Tyrus Nabuchodonosor kyng of Babylon from the north, a kyng of kinges, with horses, charrets, horsemen, with a multitude, and muche people.

8 Thy daughters that are in the feeld shal he slay with the swoorde: but agaynst thee he shal make bulwarkes, and cast a mount agaynst thee, and lift vp his speare against thee.

9 He shal set engins of warre before hym agaynst thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shal couer thee they shalbe so many, thy walles shal shake at the noyse of the horsemen, wheeles, and chariots, when he shal enter into thy gates, as into the entrie of a citie broken downe.

11 With the hoofes of his horses shal he treade downe al thy streetes, he shal slay the people with the swoorde, and the pyllers of thy strength shal fal downe to the grounde.

12 They shal rob thy riches, and spoyle thy merchandize, thy walles shal they breake downe, and destroy thy houses of pleasure, thy stones, thy tymber and dust shal they cast into the myddest of the water. Iere. 7. b.

13 Thus wil I cause the sounde of thy songs to

to ceasse, and the noyse of thy harpes shal no more be heard.

¶ 14 I wyl bryng thee into a drye rocke, thou shalt be for a spreading of nets, thou shalt neuer be built againe: for euen I the Lorde haue spoken it, sayth the Lorde God.

15 Thus hath the Lord God spoken concernyng Tyre, Shal not the Iles tremble at the noyse of thy fal, and at the crye of the wounded, when they shalbe slayne and murdered in the middest of thee?

(e) The gouernous and rulers of other countreys by the sea, whereby he signifieth that her destruction should be so horrible that al the world should heare thereof, and be afrayde.

16 Al princes of the (e) sea shal come downe from theyr thrones, they shal lay away theyr robes, and put of theyr brodered garmentes, yea with tremblyng shal they be clothed, they shal sit vpon the ground, they shalbe astonished at euery moment, and be amased at thee.

17 They shal mourne for thee, and say vnto thee, How art thou destroyed that wast inhabited of the (f) seas, the renowmed citie whiche was strong in the sea, she and her inhabitantes, whiche caused theyr feare to be on al that haunted therein?

(f) Meanyng merchantes, whiche by their traffique did enriche her wonderfully, and encrease her power.

18 Nowe shal the inhabitours of the Iles be astonished in the day of thy fal: yea the Iles that are in the sea shalbe troubled at thy departure.

19 For thus sayth the Lorde God, When I make thee a desolate citie, as other cities be that no man dwel in, and when I bring vp the deepe vpon thee, that great waters may couer thee:

20 Then wil I cast thee downe vnto them that descende into the pyt, vnto a people of (g) olde time, and set thee in a land that is beneath, like the olde ruines, with them whiche goe downe to the graue, so that no man shal dwel more in thee: but I wyl reserue honour for the (h) land of the liuing:

(g) Whiche are dead long ago.

(h) Meanyng Iudea, when it shalbe restored.

21 I wyl "make thee terrours, and thou shalt be no more: though thou be sought for, yet shalt thou not be founde for euermore, sayth the Lorde God.

" or, I wyl bring thee to nought.

The .xxvii. Chapter.

1. The prophete is mooued to bewayle the desolation of Tyrus.

¶ 1 The woorde of the Lord came vnto me, saying,

2 Othou sonne of man, take vp a lamentable complaynt vpon Tyre,

3 And say vnto Tyre that is situate at the entrie of the sea, whiche is the Marte of the people for many Iles, Thus saith the Lord god, O Tyre, Thou hast said, I am of perfect beautie.

4 Thy borders are in the mids of the seas, thy builders haue made perfecte thy beautie.

5 They haue made al thy (shyp) boordes of fyre trees of (a) Shenir, from Libanus haue they taken Cedar trees to make thee maستes:

(a) This mountayne was called Hermon, but the Ammonites called it Shenir. Deut. 3. b.

6 And the Okes of Basan to make thee Ores, they of Assyria haue made thy benches of Iuorye, brought out of the Iles of (b) Chittim.

(b) Whiche is taken for Greece and Italie.

7 Fine linnen with broydred woorke out of Egypt was spread ouer thee to be thy sayle: blewe sylke and purple out of the Iles of Elishah was thy couerynge.

8 The inhabitours of Sidon and Aruad were thy Mariners: and thy wyse men, O Tyre, that were in thee, were thy shipmaisters.

9 The auncient and wyse men of Gebal were in thee thy (c) stoppers of chynkes: al shyppes of the sea with theyr shypmen were in thee to occupie thy merchandize.

(c) Or Calkers, Meanyng that they built the walles of the citie, whiche, is here meant by the shyp. And of these were the builders of Solomons temple, 1. Kin. 5. c.

10 The Perses, Lydians, and Phutens were in thy armies thy men of warre: these hanged vp theyr shieldes and helmettes in thee, these set foorth thyne honour.

11 They of Aruad were with thyne host rounde about thy walles, and the (d) Pygmenians were thy watchemen vpon thy towres: these hanged vp theyr "quiuers rounde about thy walles, they made thy beautie perfect.

(d) Gammadims of Cappadocia, whiche were called Pygmeis and dwarfes, because that out of the high towres they seemed litle.

"or, shieldes

12 They of Tharsis (were) thy merchantes for the multitude of al riches, in siluer, iron, tynne, and lead, which they brought to thy Fayres.

13 Iauan, Tubal, and Meschech were thy merchantes concerning the (e) lyues of men, and they brought vessels of brasse for thy merchandise.

(e) By selling bondemen, seruantes, & slaues.

14 They of the house of Thogarma brought vnto thee at the time of thy mart, Horses, Coursers, and Mules.

15 They of Dedan were thy merchantes, and many Iles the merchandize of thy handes, and brought thee (f) hornes, teeth, and (g) Hebenus, for presentes.

¶

(f) Hornes of vnicornes, teeth of Elephantes, called Iuory.

(g) Hebenus, a pretious wood, bright and blacke.

16 They of Aram (were) thy merchantes for the multitude of thy woorkes, and occupied in thy fayres with emeraudes, purple, broidred woorke, fine linnen, Coral, & perle.

17 Iuda and the lande of Israel occupyed with thee, and brought vnto thy markets wheate of (h) Minneth and Pannag, hony, oyle, and Triacle.

(h) These were two places where the best wheate groweth.

18 Damascus also vsed merchandize with thee, in the wine of Helbon, & white wool, because thine occupying was so great, and thy wares so many.

19 Dan, Iauan, and "Meuzal haue brought vnto thy markets wrought iron: Cassia & Calamus were among thy merchandize.

"or, wandring to and froe.

20 They

D 20 They of Dedan were thy Merchantes in precious clothes for chariotes.
21 Arabia and al the princes of Cedar haue occupyed with thee, in weathers, rammes, and goates: in these were they thy Merchantes.
22 The Merchantes of Seba and Rema haue occupyed also with thee in al cheefe spices, in al precious stones and golde, whiche they brought vnto thy markettes.
23 Haran, Chenne, and Eden, the Merchantes of Seba, Assyria, and Chelmad, were dooers with thee.
24 These were thy Merchantes in al sortes (of thynges,) in rayment of blewe silke, & of broydred wooike, and in Cofers for the riche apparel, whiche were trussed with coardes, and "Cedar boorde among thy merchandize.
"or, chaynes were.
25 The shyppes of Tharsis were the cheefe of thyne occupying: thus thou wast replenished and in great wooishyppe euen in the myddes of the sea.
26 Thy "rowers haue brought thee into great waters, the (i) east wynde hath broken thee in the myddes of the sea.
"or, robbers.
(i) That is, Nabuchodonosor kyng of Babylon.
27 Thy riches, and thy fayres, thy merchandize, thy maryners, and shypmaisters, thy calkers, and the occuppyers of thy merchandize, and al thy men of warre that are in thee, and al thy multitude that is in the myddes of thee, shal fal in the myddes of the sea, in the day of thy fal.
E 28 The (k) suburbes shal shake at the loud crye of thy shypmen.
(k) That is, the townes and villages neare adioynyng vpon the mayne lande.
29 Al that handle the ore, maryners, and al shypmaisters of the sea, shal come downe from their ships, and stand vpon the lande.
30 And they shal cause theyr voyce to be heard agaynst thee, and shal crye bytterly, and shal cast dust vppon theyr heades, and wallowe in the ashes.
(l) Whiche was the maner of the heathen in mournynges and miseries
31 They shal (l) make them selues bauldе for thee, and gyrde them with sackclothe, and they shal weepe for thee with sorowful hart, and bitter mournyng.
32 And they shal take vp a lamentation for thee in theyr mournyng, and lament ouer thee: (What citie) is like Tyrus so destroyed in the myddes of the sea?
33 When thy wares went forth of the seas, thou filledst many people: the kynges of the earth hast thou made riche, through the multitude of thy riches and merchandize.
34 When thou shalt be broken by the seas in the depthes of the waters, thy merchandize, and al thy multitude that was in the myddes of thee, shal fal.
35 Al the inhabitantes of the Iles shalbe astonied at thee, and al theyr kynges shalbe sore afrayde, and troubled in theyr countenance.
36 The Merchantes of the nations shal hysse at thee: thou shalt be a terrour, and shalt (m) neuer be any more.
(m) Whereby is meante a long tyme: for it was prophecied to be destroyed but seuentie yeeres. Esai. 23. c.

The .xxviii. Chapter.

1. The woorde of God agaynst the kyng of Tyrus for his pryde.

1 THE woord of the Lord came vnto me, A
2 saying.
Thou sonne of man, Tel the prince of Tyre, thus sayth the Lorde God, Because thou hast a proude harte, and hast sayde, I am a (a) God, I sit in the seate of God, in the myddest of the sea: whereas thou art but a man, and not God, (b) though thou set thyne hart as the hart of God.
(a) Lyke as God is safe in heauen, euen so I am safe that none canne comme to hurt me.
(b) Though thou diddest thynke in thine harte that thou wast equal with God.
3 Beholde, thou thynkest thee selfe wyser then (c) Daniel, that there is no secretes hyd from thee.
(c) Thus he speaketh by derision, for Daniel had declared notable signes of his wysedome in Babylon, when Ezechiel wrote this.
4 With thy wysdome and thine vnderstandyng thou hast gotten thee great wealthynesse, and geathered treasure of syluer and golde.
5 With thy great wysdome and occuppying hast thou encreased thy "power, and because of thy great riches thy hart is proud.
"or, riches.
6 Therefore thus sayth the Lord God, For so muche as thou hast set thyne hart as the hart of God:
7 Beholde, I wyl bryng strangers vppon thee, euen the terrible nations, these shall drawe out theyr swoordes vppon the beautie of thy wysdome, and shal defile thy glory.
8 They shal caste thee downe to the pit, so that thou shalt dye the death of them that be slayne in the myddest of the sea.
9 Wylt thou say then before them that slay thee, I am a God? whereas thou art but a man, and not God, in the handes of them that slay thee.
10 Dye shalt thou the death of the (d) vncircumcised in the handes of the strangers: for I haue spoken it, sayth the Lorde God.
(d) Lyke the rest of the heathen and infidels, whiche are gods enimies.
11 Moreouer, the woorde of the Lord came vnto me, saying,
12 Thou sonne of man, take vp a lamentation vppon the kyng of Tyre, and tel hym, thus sayth the Lorde God, Thou sealest vp the summe, (e) ful of wysedome and perfite beautie.
(e) He derideth the vayne opinion and confidence that the Tyrians had in theyr riches, strength, and pleasures.
13 Thou hast ben in the pleasant garden of God, thou art deckte with al maner of precious stones, with Rubie, Topas, Diamond, Thurkis, Onyx, Iasper, Saphyr, Emeralde, Carbuncle, & golde: the woorkmanship of thy timbzelles, and of thy pipes (that

(chat be) in thee, was prepared in the day that thou wast created.

℣ 14 Thou art an (f) annoynted Cherub that couereth, & I haue set thee (in this dignitie) thou wast vppon the holy mount of God, thou hast walked in the myds of the stones of fyre.

15 From the tyme of thy creation thou hast benne perfite in thy wayes, tyl wickednesse was founde in thee.

16 By the multitude of thy merchandize they haue filled the myddes of thee with crueltie, and thou hast sinned: I wyl caste thee as prophane out of the (g) mount of God, and I wyl destroy thee, O couerynge Cherub, from the myddes of the stones of fire.

17 Thy hart was proud in thy beautie, and thrugh thy brightnesse thou hast destroyed thy wysedome: I wyl caste thee downe to the ground, I wyl laye thee before kinges, that they may beholde thee.

18 Thou hast defiled thy (h) sanctification with the great wickednes of thine vnrighteous occupying: I wyl bryng a fire from the myddest of thee, to consume thee, and wyl make thee to ashes vppon the earth, in the sight of al them that looke vppon thee.

19 Al they that haue ben acquaynted with thee among the heathen, shalbe abashed at thee: thou hast ben a terrour, & neuer shalt thou be any more.

20 And the woorde of the Lorde came vnto me, sayeing,

℣ 21 Thou sonne of man, set thy face agaynst Sidon, and prophecie vpon it,

22 And speake, Thus sayth the Lord God, Beholde, O Sidon, I wyl vpon thee, and I wyl be glorified in the myddest of thee: that it may be knowen how that I am the Lorde, when I shal haue executed iudgementes in her, and shalbe sanctified in her.

23 For I wyl sende pestilence and bloodsheddyng into her streetes, and the slayne shal fal in the myddes of her by the swoord (commyng) vppon her on euery side: and they shal knowe that I am the Lorde.

24 They shalbe no more a pricking thorne vnto the house of Israel, nor a greeuous thorne of al that are rounde about them and despised them: and they shal know that I am the Lorde God.

25 Thus sayth the Lorde God, When I geather the housholde of Israel togeather agayne from the nations among whom they be scattered, then shal I be sanctified in them in the sight of the gentiles, and they shal dwel in the lande that I gaue to my seruant Iacob.

26 They shal dwel with confidence therin, buylde houses, and plant vineyardes, yea, with confidence shal they dwel therein, when I haue executed iudgementes vppon al those that despise them rounde about: and then shal they knowe that I am the Lorde their God.

(f) He meaneth the royal state of Tyrus, whiche for the excellencie and glorye therof, he compareth to the Cherubims whiche couered the arke: and by this word annoynted, he signifieth the same.

(g) Thou shalt haue no parte among my people.

(h) That is, the honour whereunto I called thee.

The.xxix.Chapter.

1. He prophecieth agaynst Pharao, and of the desolation of Egypt, with the sparkling abroade of the Egyptians.

1 IN the (a) tenth yeere, vppon the twelfth day of the tenth moneth, the woorde of the Lord came vnto me, sayeing,

2 Thou sonne of man, set thy face agaynst Pharao the kyng of Egypt, prophecie agaynst hym, and against the whole lande of Egypt.

3 Speake, and tel hym, thus sayth the Lord God, Beholde, O Pharao, thou kyng of Egypt, I wyl vppon thee thou great (b) dragon that lyeth in the myddes of his ryuers, thou that sayest, The ryuer is mine, I haue made it for mee selfe.

4 I wyl put (c) hookes in thy chawes, and hang the fishe in thy ryuers vpon thy skales: after that, I wyl drawe thee out of the myddest of thy ryuers, yea, and al the fishe of thy ryuers shal hang vpon thy skales.

5 I wyl leaue thee in the wildernesse (both) thee and al the fish of thy ryuers: thou shalt fal vpon the open feelde, thou shalt not be brought togeather, nor geathered: I haue geuen thee for meate to the beastes of the feelde, and to the fowles of the "ayre.

6 That al they which dwel in Egypt, may knowe that I am the Lorde, because they haue benne a staffe of reede to the house of Israel.

7 When they tooke holde of thee with their hande, thou brakest and rent al their shoulder: and when they leaned vpon thee, thou brakest and madest al their loynes to stand vpryght.

8 Therefore thus sayth the Lorde God, Beholde, I wyl bryng a swoorde vppon thee, and destroy out of thee both man and beast.

9 Yea, the lande of Egypt shalbe desolate and waste, & they shal know that I am the Lorde, because he saide, The riuer is mine, I mee selfe haue made it.

10 Beholde therfore, I wyl vpon thee and vppon thy ryuers, I wyl make the lande of Egypt vtterly waste and desolate, from the towre of Seueneh, vnto the borders of Ethiopia.

11 No foote of man shal passe by it, nor foote

(a) To wit of the captiuitie of Ieconias, and of the raigne of Zedekias: But note that the disposition of these visions are not set foorthaccordyng to the order of the tymes: but accordyng to the nearnes and distance of the countreys against whom they were writte. As the vision of Tyrus, seene in the eleuēthyere, is set before this seene in the tenth yere, because it was nearer to Iurie then Egypt.

(b) He compareth Pharao to a dragon or crocodile which was wont to haunt the riuer Nilus.

(c) I wyll send enimies against thee, whiche shal plucke thee and thy people that trust in thee out of thy sure places.

" or, of beast.

of vem.

of beast shal passe by it, neither shal it be inhabited fourtie yeeres.

12 I wyl make the land of Egypt to be desolate among other waste countreyes, and her cities destroyed fourtie yeeres among other destroyed cities: and I wyl scatter the Egyptians among the nations, and strawe them through the countreyes.

Jer. 46.d. 13 Agayne, thus saith the Lord God, When the fourtie yeeres are expired, I wyl gather the Egyptians togeather agayne out of the nations among whom they were scattered.

℣ 14 And I wyl bring the captiuitie of Egypt agayne, & cause them to returne into the lande of Pathros, the land of theyr habitation, and they shalbe there a (d) smal kingdome.

(d) Meanyng that they should not haue ful dominion, but be vnder the Persians, Gretians, & Romanes: & the cause is, that the Israelites shoulde no more put theyr truste in them, but learne to depende on God.

15 Yea it shalbe the smalest among other kyngdomes, neyther shal it exalt it selfe any more aboue the nations: for I wyl so minishe them, that they shal no more rule the nations.

16 And they shalbe no more vnto the house of Israel a truste, which bringeth their iniquitie to remembrance, when they shal looke after them: and they shal know that I am the Lorde God.

(e) Counting fro the captiuitie of Ieconias.

17 In the (e) twentie and seuenth yeere, the firste day of the first moneth, came the woorde of the Lorde vnto me, saying,

18 Thou sonne of man, Nabuchodonosor the kyng of Babylon caused his armie to serue a great seruice agaynst Tyrus: euery head was made balde, and euerye shoulder bare, yet had neither he nor his armie any wages for Tyrus for the seruice whiche he serued agaynst it.

19 Therefore thus saith the Lorde God, Beholde, I wyl geue the lande of Egypt vnto Nabuchodonosor the kyng of Babylon, that he may take away her multitude, and spoyle her spoyles, and take her pray to pay his host theyr wages withal.

" The trauaile he toke about Tyre

20 For the " woorke which he wrought about it, I haue geuen hym the lande of Egypt, because they wrought for me, saith the Lorde God.

21 In that day I wyl cause the horne of the house of Israel to bud foorth, and I wyl geue thee the openyng of thy mouth in the mids of them: and they shal knowe that I am the Lorde.

The. xxx. Chapter.

The destruction of Egypt, and of his cities is bewayled.

℣ 1 The woorde of the Lorde came vnto me, saying,

2 Thou sonne of man, prophesie, and speake, Thus sayth the Lorde God, Howle, woe woorth this day:

3 For the day is neare, the day of the Lorde is at hande, the " darke day, the tyme of the nations shalbe.

" or, a clowdie day.

4 And the swoorde shal come vpon Egypt: and feare shalbe in Ethiopia when the slayne shal fal in Egypt: and they shal take away her multitude, and her fundations shalbe broken downe.

5 Yea Ethiopia, Libya, and Lydia, al their common people, and Chub, and al that be confederate vnto them, shal fal with them through the swoorde.

6 Thus sayth the Lorde, the mayntayners of the lande of Egypt shal fal, the pryde of her power shal come downe: euen from the towre of (a) Seueneh shal they fal downe in it with the swoorde, sayth the Lorde God.

(a) Whiche was a strong citie of Egypt. B

7 Among other desolate countreyes they shalbe made desolate, among other waste cities they shalbe wasted.

8 And they shal knowe that I am the Lord, when I haue set a fire in Egypt, and when al her helpers shalbe destroyed.

9 In that day shal messengers goe foorth from me in shyppes, to make the careleſſe Moryans afrayde, and feare shall come vpon them, accoryding to the day of Egypt: for loe it commeth.

10 Thus sayth the Lorde God, I wil cause the multitude of Egypt to ceasse by ý hand of Nabuchodonosor king of Babylon.

11 He, and his people with him, the terrible nations shalbe brought to destroy the land: they shal drawe out theyr swoordes vpon Egypt, and fyl the lande ful of slayne men.

12 I wyl make theyr riuers drye, and sel the lande into the handes of wycked (people:) the lande and al that is therein I wyl destroy through the hande of strangers: euen I the Lorde haue sayde it.

13 Thus sayth the Lorde God, I wyl destroy the idols, and bring the images of (b) Noph to an ende: there shal no more be a prince of Egypt, and a feareſulneſſe wyl I sende into the Egyptians lande.

(b) Called also Memphis, or Alkaira.

14 As for Pathros I wil make it desolate, and kyndle a fyre in (c) Zoan, and I wyl execute iudgementes in (d) No.

(c Or, Thaphnis.

(d) Which is supposed of diuers to be the citie Alexandria.

15 And I wyl powre out my wrathful indignation vpon Sin ý strength of Egypt, and I wyl destroy the multitude of No.

" or, Heliopolis.

16 And I wil kindle a fire in Egypt, Sin shalbe in great brauineſſe, No shalbe rooted out, and Noph shal haue dayly sorowe.

17 The young men of " Auen, and of "Phibeseth shal fal by the swoorde, and these

" Pubastum.

(cities)

(cities) shal goe into captiuitie.

(e)Meaning that there shalbe great sorowes and afflictions, when the strength and force of Egypt shalbe broken.

18 At Tehaphnees the day shalbe (c) darke, when I breake there the barres of Egypt, and when the pompe of her power shal ceasse in her: a cloude shal couer her, and her daughters shal goe into captiuitie.

19 Thus wyl I execute my iudgementes in Egypt, and they shal knowe howe that I am the Lorde.

(f) Of the captiuitie of Ieconias, or raigne of Zedekias.

20 And in the (f) eleuenth yeere, vpon the seuenth day of the firste moneth, the woord of the Lorde came vnto me, saying,

21 Thou sonne of man, I haue (g) broken the arme of Pharao kyng of Egypt: and loe, it shal not be bounde vp to be healed, to put a roller to binde it, to make it strong to holde the swoorde.

(g)For Nabuchodonosor destroyed Pharao Necho at Charchemish. Iere. 46. d.

22 Therefore thus sayth the Lorde God, Beholde, I wil vpon Pharao king of Egypt, & breake his arme that was strong, but is broken: and I wil cause the swoorde to fal out of his hande.

23 As for the Egyptians I wil scatter them among the nations, and strawe them in the landes about.

24 Agayne, I wyl strengthen the arme of the kyng of Babylon, and geue hym my swoorde in his hande, but I wyl breake Pharaos armes, and he shal grone the gronynges of a deadly wounded man before hym:

(h)Whereby we see that tyrauntes haue no power of them selues, neither can do any more harme then god appoynteth, and when he wyl they must ceasse.

25 Yea I wyl strengthen the kyng of Babylons arme, & the armes of Pharao shal fal downe: and they shal knowe that I am the Lord, when I shal (h) geue my swoorde into the hand of the kyng of Babylon, that he may stretche it out vpon the lande of Egypt.

26 And I wil scatter the Egyptians among the nations, and strawe them in the landes about: and they shal knowe that I am the Lorde.

The. xxxi. Chapter.

I. A comparison of the prosperitie of Pharao with the prosperitie of the Assyrians. 10. He prophecieth a lyke destruction to them both.

(a)Of Zedekias raigne, or Ieconias captiuitie.

1 MOreouer, in the (a) eleuenth yeere, the firste day of the thirde moneth, the woord of the Lord came vnto me, saying,

(b)Meaning that he was not lyke in strength to the kyng of the Assyrians, whom the Babylonians ouercame.

2 Thou sonne of man, speake vnto Pharao king of Egypt, & to al his people, Whom art thou (b) lyke in thy greatnesse?

3 Beholde, Assur is a Cedar in Libanon, with fayre branches, and with thicke shadowyng bowes of a high stature, and his toppe was among the thicke bowes.

4 The waters made him great, and the deepe set hym vp on high, with the riuers running rounde about his plantes, and set out her (c) litle riuers vnto al the trees of the feelde.

(c)Many other nations which were vnder theyr dominion.

5 Therfore was he higher then al the trees of the feelde, and his bowes were multiplied, and his branches were long, because of the multitude of the waters which the deepe sent out.

6 Al foules of the * ayre made theyr neastes in his branches, vnder his bowes dyd al the beastes of the feelde bring foorth theyr young, & vnder his shadow dwelt al mightie nations.

* or, heauen

7 Beautiful was he in his greatnesse, and in the length of his branches: for his roote stoode beside great waters.

8 No Cedar tree myght (d) hyde hym in the garden of God, there was no Fyre trees lyke his braunches, the Chestnutte trees were not lyke the boughes of hym: al the trees in the garden of God myght not be compared vnto hym in his beautie.

(d)Signifying that there was no greater power in the world then his was.

9 I made hym fayre with the multitude of his branches: insomuche that al the trees in the pleasant garden of God had enuie at hym.

10 Therfore thus saith the Lord God, Forsomuche as he hath lyfte vp hym selfe so high, and hath shot vp his toppe among the thicke boughes, and his hart is lyft vp in his heigth:

11 I haue therefore deliuered hym into the handes of the (e) mightiest among the heathen: he shal handle him, (for) in his wickednesse haue I cast hym away.

(e)That is, Nabuchodonosor, who afterwarde was the monarche and only ruler of the worlde.

12 And strangers haue destroyed hym, euen the terrible nations, and haue left him: vpon the mountaynes & vpon al valleys haue his bowes fallen, and his boughes are (f) broken by al the riuers of the lande: and al the people of the earth are departed frō his shadowe, and haue forsaken him.

(f) Hereby is signified the destruction of the power of the Assyrians, by the Babylonians.

13 Upon his ruine shal al the fowles of the * ayre remayne, and al the beastes of the feelde shalbe vpon his branches.

* or, heauen

14 So that none of al the trees by the waters shalbe exalted in theyr heigth, nor shoote vp theyr toppes among the thycke boughes, neyther shal theyr trees stande in their heigth, as many of them as drynke water: for they are al delinered vnto death in the nether partes of the earth, in the middes of the childzen of men, among them that goe downe to the pyt.

(g) The depe waters that caused him to mount so high (meanyng his great abundance and pompe,) shal nowe lament as they whiche in mourning were couered with sackcloth.

15 Thus sayth the Lorde God, in the day when he went downe to the graue, I caused a lamentation to be made, I (g) couered the deepe for hym, I restrayned the

fluddes

fluddes therof, and the great waters were stayed, I caused Libanus to mourne for hym, and al the trees of the feelde faynted.

16 I made the Heathen shake at the sounde of his fal, when I cast hym downe to hel with them that descende into the pit: all the excellent trees of Eden, and the best of Libanus, al that (h) drinke waters, shalbe (i) comforted in the neather partes of the earth.

17 They also went downe to hel with hym vnto them that be slayne with the swoorde, whiche were his arme (and) dwelt vnder his shadowe in the middest of the nations.

18 To whom art thou thus lyke in glory and in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the neather partes of the earth: in the myddest of the vncircumcised shalt thou sleepe with them that are slayne with the swoorde: This is Pharao and al his multitude, sayth the Lorde God.

(h) That are nourished with waters.
(i) To cause this destruction of the king of Assyria to seeme more horrible, he setteth foorth other kynges and princes whiche are dead, as though they reioyced at the fal of suche a tyrant.

The .xxxii. Chapter.

The prophete is commaunded to bewaile Pharao kyng of Egypt. 12. He prophecyeth that destruction shal come vnto Egypt through the kyng of Babylon.

A 1 IN the (a) twelfth yere, the first day of the twelfth moneth, the woorde of the Lorde came vnto me, sayeing,

2 Thou sonne of man, take vp a lamentation vpon Pharao the kyng of Egypt, and say vnto him, Thou art (b) like a lion of the Heathen, and as a whale fyshe in the sea: thou drawest out thy riuers, thou (c) troublest the waters with thy feete, and stampest in their riuers,

3 Thus sayth the Lorde God, I wyl spread my net ouer thee with a great multitude of people, these shal make thee comme vp into my net.

4 For I wyl leaue thee vpon the lande, and cast thee vpon the open feelde, and I wyl cause al the foules of the ayre to remayne vpon thee, and fyl al the beastes of the feeld with thee.

5 Thy fleashe wyl I lay vpon the hylles, and fyl the valleys with thy (d) hyghnesse.

6 I wyl (e) water thyne ouerflowing lande with thy blood, euen to the mountaynes, and the riuers shalbe ful of thee.

7 When thou art put out I wyl couer the heauen, and make his starres dimme: I wyl spreade a cloud ouer the sunne, and the moone shal not geue her lyght.

8 Al the lightes of heauen wil I make darke for thee: & bryng darknesse vpon thy lande, sayth the Lorde God.

(a) Whiche was the first yeere of the generall captiuitie vnder Zedekias.
(b) Thus the scriptures compare tyrantes to cruel & huge beastes, whiche deuour al that be weaker then they, & such as they may ouercome.
(c) Thou disquieteste the worlde with warre.
(d) With the heapes of the carkasses of thyne armie.
(e) As Nilus ouerfloweth Egypt, so wyl I make the blood of thyne host to ouerflowe it.

9 I wyl stirre vp to anger the hartes of many people, when I bryng thy destruction among the Heathen, and vpon the countreys whiche thou knowest not.

10 Yea I wyl make many people amased at thee, and their kynges shalbe astonished with feare for thee, when I shal make my swoorde to glitter agaynst their faces: and they shalbe afrayde at euery moment euery man for his owne lyfe, in the day of thy fal.

11 For thus sayth the Lord God, The king of Babylons swoorde shal come vpon thee:

12 With the swoordes of the mightie wyl I smite downe thy multitude: they al shalbe terrible nations, and they shal destroy the (f) pompe of Egypt, and the multitude thereof shalbe consumed.

13 I wyl destroy also al the beastes thereof from the great waters sydes, neyther shal the foote of man trouble them any more, nor the hoones of beastes trouble them.

14 Then wyl I make their waters (g) deepe, and cause their ryuers to runne lyke (h) oyle, sayth the Lorde God.

15 When I make the lande of Egypt desolate, and when the countrey with al that is therin shalbe layd waste, and when I smite al them whiche dwel in it, then shal they knowe that I am the Lorde.

16 This is the mournyng when they shal lament her, The daughters of the nations shal lament her, they shal make the lamentation ouer Egypt, and ouer al the people thereof, sayth the Lorde God.

17 In the twelfth yere, the fyfteenth day of the moneth, came the woorde of the Lorde vnto me, sayeing,

18 Thou sonne of man, lament for the multitude of Egypt, & (i) cast them downe, euē them and the daughters of the famous nations, vnto the neather partes of the earth, with them that goe downe into the pyt.

19 Whom doest thou passe in (k) beautie? go downe & sleepe with the vncircumcised.

20 Among those that be slayne with the swoorde shal they lye, to the swoorde is (l) she alredy deliuered: drawe her downe, and al her multitude.

21 The (m) mightie worthyes shal speake to her out of the midst of hel, & to her helpers: they are gone downe & sleepe (with) the vncircumcised that be slayne with the swoorde:

22 Assur is there also with al his company, and their graues round about hym, which were slayne and fel al with the swoorde:

23 Whose graues are made in the syde of the pit, and his multitude are round about his graue, (to wit) al the slayne and fallen by the swoorde, which cause a feare (to be)

(f) This came to passe in lesse then fourtie yeres after the prophecie.
(g) The inhabitantes of Egypt shalbe so cleane destroyed, that there shal remayne none to drawe the waters out of the riuers to water theyr grounds as before, wherby it shalbe the deeper in his channel.
(h) That is, cleare and vntroubled with feete passyng thorowe the foordes.
(i) That is, prophecie that they shalbe cast downe. Thus the Lord geueth power both to plant & to destroy by his word.
(k) Haue not other kyngdomes more beautiful thē thou perished?
(l) That is, Egypt.
(m) To make the matter more sensible, he bryngeth in Pharao as though the dead should meete him when he is slayne, and marueyle at hym.

He setteth out the office of the gouernours and ministers. 14. He strengtheneth them that dispayre, and boldeneth them with the promise of mercy.

in the lande of the lyuyng.

24 There is Elam also, with al his people rounde about his graue: whiche al beyng slayne and fallen with the swoorde, are gonne downe vncircumcised vnder the earth, whiche neuertheleſſe sometyme brought feare into the lande of ỹ (o) liuing: they beare their owne shame, with the other that be gonne downe to the graue.

(n) They which beyng a lyue were a terrour to al the world, nowe beyng dead, are despised both of the lyuing & the dead.

25 They haue made his bed in the middest of the slayne, with al his multitude, their graues are rounde about hym: al these vncircumcised slayne by the swoord, although they caused their feare in the lande of the lyuyng, yet haue they borne their shame with them that got downe to the pyt, they are layde in the middest of them that are slayne.

(o) That is, the Capadotians and Italians, or Spaniardes Iosephus writeth.

26 There is (o) Mesech also and Tubal, and their people, and their graues rounde about hym: these al vncircumcised were slayne with the swoord, because afore tyme they made the lande of the lyuyng afrayde.

27 They shal not lye with the (p) valiant (whiche are) fallen of the vncircumcised, whiche are gonne downe to the graue with their weapons of warre, and haue layde their swoordes vnder their heades: but their iniquitie shalbe vpon their bones, because the terrour of their myghtie (was) in the lande of the lyuyng.

(p) Whiche dyed not by cruel death: but by the course of nature, and are honorably buryed with their coate armour and signes of honour.

28 Yea, and among the vncircumcised shalt thou be destroyed, & sleepe with them that perished through the swoorde.

29 There is Edom with her kynges and princes also, which with their strength are layde by them that were slayne with the swoorde: yea among the vncircumcised shal they sleepe, and with them whiche are gonne downe into the pyt.

30 Moreouer there be al the princes of the (q) north, with al the Sidonians, whiche are gonne downe with the slayne: with their feare and strength they are comme to confusion, and lye there vncircumcised among those that be slayne with the swoord, & beare their owne shame with them that be gonne downe to the pyt.

(q) That is, the kynges of Babylon.

(r) Lyke as the wicked reioyce, whē they see others partakers of their miseries.

31 Pharao shal see them, and be (r) comforted ouer al his multitude: Pharao and al his armie (shalbe) slayne with the swoorde, sayth the Lorde God,

(s) I wil make the Egyptiās afraid of me, as they haue caused other to feare them

32 For I haue geuen my feare (s) in the lande of the lyuyng: but Pharao and al his people shalbe layde among the vncircumcised, and among them that be slayne with the swoorde, sayth the Lorde God.

1 AGayne, the woorde of the Lorde came vnto me, sayeing,

A

2 Thou sonne of man, speake to the chyldren of thy people, and tel them, When I sende a swoorde vpon a land, yf the people of the land take a man of their coastes, and set hym to be their (a) watchman:

(a) He sheweth that the people ought continually to haue gouernours and teachers, whiche may haue a care ouer them, & to warne thē euer of the dāgers which are at hande.

3 Yf when he seeth the swoord comme vpon the lande, he shal blowe the trumpet and warne the people:

4 Then he that heareth the noyse of the trumpet and wyl not be warned, and the swoorde comme and take hym away, his blood shalbe vpon his owne head.

5 For he heard the sounde of the trumpet, and would not be warned, therefore his blood be vpon hym: but he that receiueth warnyng, he shal saue his lyfe.

6 Agayne yf the watchman see the swoorde comme, and blowe not the trumpet, so that the people is not warned, yf the swoorde comme then, and take any man from amōg them: the same shalbe (b) taken away in his owne sinne, but his blood wil I require at the watchmans hande.

B

(b) Signifiyng that the wicked shal not escape punishment, though the watchmen be negligent: but yf the watchmen blowe the trumpet, and then he wyl not obey, he shal deserue double punishment. Cap. 3. c.

7 And thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the woorde at (c) my mouth, & thou shalt warne them from me.

(c) Whiche teacheth that he that receiueth not his charge and watchworde at the Lordes mouth, is a spye, and not a true watchman.

8 Yf I say vnto the wicked, Thou wicked, thou shalt surely dye: and thou speakest not to admonishe the wicked of his way: that wicked man shal dye in his owne sinne, but his blood wyl I require at thy hande.

9 Neuertheleſſe yf thou warne the wicked of his way to turne from it, and he yet wyl not be turned from his way: then shal he dye in his iniquitie, but thou hast deliuered thy soule.

10 Therfore, O thou sonne of man, speake vnto the house of Israel, yea say thus, Yf our offences and sinnes lye vpō vs, and we be consumed in them, (d) howe shoulde we then lyue?

(d) Thus the wicked when they heare of Gods iudgementes for their sinnes, dispayre of his mercies, & murmure.

11 Tell them, as truely as I lyue, sayth the Lord God, I haue no pleasure in the death of the wicked, but muche rather that the wicked turne from his way, and lyue: Turne you, turne you from your wicked wayes, for why wyl ye dye, O ye of ỹ house of Israel?

12 Therefore thou sonne of man, tel the chyldren of thy people, The ryghteousneſſe of

of the righteous shal not saue him in the day of his iniquitie: againe, the wickednesse of the wicked shal not ouerthrow him for it in the day that he returneth from his wickednesse: neither shal the righteous liue for (e) it in the day that he sinneth.

13 If I say vnto the righteous, he shal surely liue: and so he trust to his owne righteousnesse, and doo sinne: then shal his righteousnesse be no more thought vpon, but in his wickednesse that he hath donne, in it he shal die.

14 Againe, yf I say vnto the wicked, Thou shalt surely die: and so he turne from his sinnes, and (f) doo the thing that is lawful and right,

15 Insomuche that the same wicked man geueth the pledge againe, restoreth that he had taken away by robberie, walketh in the commaundementes of life, and dooth none iniquitie: then shal he surely liue, and not dye.

16 None of the sinnes that he hath committed shalbe mentioned vnto him: for insomuche as he dooth nowe the thing that is lawful and right, he shal liue.

17 And yet the children of thy people say, The way of the Lorde is not equal: but their owne way is rather vnequal.

18 When the righteous turneth from his righteousnesse, and dooth the thing that is wicked, he shal dye therein.

19 But yf the wicked turne from his wickednesse, dooing the thing that is lawful and right, he shal liue therefore.

20 Yet ye say, The way of the Lorde is not equal: O ye house of Israel, I wyl iudge euery one of you after his wayes.

21 In the twelfth yeere, the fifth day of the tenth moneth of our (g) captiuitie, one whiche was escaped out of Hierusalem came vnto me, & said, The citie is smitten.

22 Nowe the (h) hande of the Lorde had ben vpon me the euening afore this man which was escaped came vnto me, and had (i) opened my mouth vntil the morning that he came to me: yea my mouth was opened, so that I was no more dumbe.

23 Then came the woorde of the Lorde vnto me, and saide,

24 Thou sonne of man, these that dwel in the wasted lande of Israel talke and say, (k) Abraham was but one (man) and he had the lande in possession: nowe are we many, and the lande is geuen vs to possesse also.

25 And therefore tel them, thus sayth the Lorde God, In the blood haue ye eaten, your eyes haue ye lift vp to idols, and haue shed blood: shal ye then haue the lande in possession?

26 Ye (l) leane vppon your swoordes, ye woorke abominations, euery one defyleth his neighbours wyfe: and shal ye possesse the lande?

27 Say thou thus vnto them, thus sayth the Lorde God, As truely as I liue, they that are in the desolate places shal fal by the swoorde, and him that is in the open feeld, wyl I geue vnto the beastes to be deuoured: and they that be in the strong holdes and dennes shal dye of the pestilence.

28 For I wyl make the land so desolate and waste, that the pompe of her strength shal ceasse: the mountaines of Israel shalbe so waste, that no man shal trauaile thereby. Ezech. 7. d.

29 Then shal they know that I am the lord, when I make the land desolate and waste, because of al their abominations that they haue wrought.

30 And thou sonne of man, the children of thy people that talke of thee by the waters and in the doores of their houses, & speake one to another, euery one to his brother, saying, Comme I pray you, let vs heare what word is gonne foorth from the Lord:

31 They come vnto thee as the people vseth to comme, and my people sit before thee & heare thy woordes, but they doo not thereafter: for in their mouthes they make a (m) iest of them, and their hart goeth after their couetousnesse.

32 And loe, thou art vnto them as a (n) lesting song of one that hath a pleasant voyce and can sing wel: for they heare thy woordes, but doo them not.

33 When this commeth to passe (loe it commeth) then shal they knowe that there hath benne a prophete among them.

The .xxxiiii. Chapter.

2. Againste shepheardes that despise the flocke of Christe, and seeke their owne gayne.

1 AND the woorde of the Lorde came vnto me, saying,

2 Thou sonne of man, prophecie against the shepheardes of Israel, prophecie and speake vnto them, Thus saith the Lorde God vnto the shepheardes, Wo be vnto ỹ (a) shepheards of Israel that feede them selues: shoulde not the shepheardes feede the flockes?

3 Ye eate vp the fatte, ye clothe you with the wooll, the best fedde doo ye slay: but the flocke doo ye not feede.

4 The weake haue ye not strengthened, the sicke haue he not healed, the broken haue ye not bounde together, the driuen away haue

(e) Namely, his righteousnesse.
(f) Hereby he condempneth al them of hypocricie, whiche pretende to forsake wickednes, and yet declare not them selues suche by their fruites: that is, in obeying gods commaundementes, and by godly lyfe.
(g) When the prophete was led away captiue with Ieconias.
(h) I was endued with the spirite of prophecie as Cap. viii. a.
(i) Whereby is signifyed that the ministers of god can not speake tyl god geue them courage, and open their mouthes.
(k) Thus the wicked think them selues more worthy to enioy gods promise then the saincles of god, to whom they were made: and woulde binde god to be subiect to them, though they woulde not be bounde to hym.
(l) As they that are redy stil to shed blood.
(m) This declareth that we ought to heare gods worde with such zeale & affection, that we shoulde not only delight therein to heare it preached, but also in al pointes obey it: els we abuse the worde to our owne condempnation, and make of the ministers as though they were iestes to serue mens fantasies.
(n) Or a song of pastime & plasure.
(a) By the shepheards, he meaneth the king, the magistrates, priestes, and prophetes.

haue ye not brought againe, the lost haue ye not sought: but with force & crueltie haue ye ruled them.

5 They are scattered without a shepheard, yea al the beastes of the feelde (b) deuoure them, and they goe astray.

(b) For lacke of good gouernment & doctrine they perishe.

6 My sheepe go wandring vpon al mountaynes, and vpon euery hygh hil, yea my flocke is scattered through al the face of the earth, and there is no man that seeketh or searcheth (after them.)

7 Therefore, O ye shepheardes, heare the woorde of the Lorde.

8 As truely as I liue, sayth the Lorde God, forasmuche as my sheepe are robbed and deuoured of al the wylde beastes of the feelde, hauing no shephearde, and seeing that my shepheardes seeke not my sheepe, but the shepheardes feede them selues, and feede not my sheepe.

9 Therfore heare the woorde of the Lorde, O ye shepheardes,

10 Thus saith the Lorde God, Beholde, I wyl vpon the shepheardes, and require my sheepe from their handes, and make them ceasse from feeding of the sheepe, yea the shepheards shal feede them selues no more: for I wyl (c) deliuer my sheepe out of their mouthes, so that they shal not deuoure them after this.

(c) By destroying the couetous hirelinges, and restoring true shepheards.

11 For thus sayth the Lorde God, Beholde, I (euen) I wyl looke to my sheepe mee selfe, and seeke them out.

12 Like as a shephearde when he hath ben among the flocke, seeketh after the sheepe that are scattered abroade: euen so wyl I seeke after my sheepe, and deliuer them out of al places where they haue benne scattered in the (d) cloudie and darke day.

(d) In the day of theyr affliction & miserie: and this promise is to comfort the Churche in al daungers.

13 I wyl bring them out from the people, and geather them togeather out of the landes, I wyl bring them into their owne lande, and feede them vpon the mountaines of Israel by the riuers, and in al the inhabited places of the countrey.

14 I wyl feede them in right good pastures, and vpon the high mountaynes of Israel shal their foldes be: there shal they lye in a good folde, and in a fat pasture shal they feede, euen vppon the mountaines of Israel.

℣ 15 I wyl feede my sheepe, and bring them to their rest, sayth the Lorde God.

(e) That is, by putting difference betweene the good and bad, and so geue to eyther as they deserue.

16 Suche as be lost, wyl I seeke: suche as are driuen away, wil I bring agayne: such as be broken, wil I binde vp: suche as be weake, wyl I make strong: suche as be fat and strong, those wil I roote out, and feede them with (e) iudgement.

17 And as for you, O my sheepe, sayth the Lord god, I wyl iudge betweene catel & catel, betweene the rammes and the goates.

18 Seemeth it a smal thing to you to haue eaten vp the good (f) pasture, and to treade downe the residue of your pasture with your feete also? to drinke the deepe waters, and to trouble the rest also with your feete?

(f) By good pasture and deepe waters is meant the pure word of god, and the administration of iustice: whiche they did not distribute to the poore til they had corrupt it.

19 Thus my sheepe must be fayne to eate the thing that ye haue troden downe with your feete, and to drinke it that ye with your feete haue defyled.

20 Therefore thus sayth the Lorde God vnto them, Beholde, I (euen) I wyl iudge betweene the fatte catel and the leane catel,

21 Forasmuche as with syde and shoulder ye haue shoued, and with your hornes haue pushed al the weake, til ye haue scattered them abroade.

D

22 I wyl saue my sheepe, so that they shal no more be spoyled, yea I wyl iudge betweene catel and catel.

23 I wyl set vp ouer them a shephearde, and he shal feede them, euen my seruant (g) Dauid, he shal feede them, and he shalbe their shephearde.

(g) Meaning Christe, of whom Dauid was a figure, as Osee. iii. a.

24 And I the Lorde wyl be their God, and my seruant Dauid shalbe their prince: euen I the Lorde haue spoken it.

25 Moreouer, I wyl make a couenant of peace with them, and cause euil beastes to ceasse out of the lande: so that they may dwel (h) safely in the wylderneſſe, and sleepe in the woodes.

(h) This declareth, that vnder Christ the flocke shoulde be truely deliuered from sinne and hel: and so be safely preserued in the Church, where they should neuer perishe.

26 And I wyl set them (as) a blessing round about my hil, and I wyl cause raine to come downe in due season, (and) there shal be raine of blessing.

27 And the tree of the feelde shal yeelde her fruite, & the earth shal geue her encrease: they shalbe safe in their lande, and shal knowe that I am the Lorde, when I haue broken the bondes of their yoke, and deliuered them out of the handes of those that serued them selues of them.

28 They shal no more be spoyled of the heathen, nor deuoured with the beastes of the lande: but safely shal they dwel, and no man shal fray them.

29 And I wyl rayse vp for them a (i) plant of renowme, and they shalbe no more "clunged with hunger in the land, neither beare the reproche of the heathen any more.

(i) That is, the rod that shal come out of the roote of Isai.

" or, clembd or hunger starued.

30 Thus shal they vnderstande that I the Lorde their God am with them, and that they, euen the house of Israel, are my people, sayth the Lorde God:

31 And ye my sheepe, the sheepe of my pasture,

ſhure, are menne: and I am your God, ſaith the Lorde God.

The. xxxv. Chapter.

The deſtruction that ſhal comme on the mount Seir, that is, on the Idumeans, becauſe they troubled the people of the Lorde.

1 MOreouer the woorde of the Lorde came vnto me, ſayeng,

Eſai. 44. a. 2 Thou ſonne of man, ſet thy face towarde the mount (a) Seir, prophecie agaynſt it,

(a) Where the Idumeans dweit.

3 And ſay vnto it, Thus ſayth the Lorde God, Beholde, O thou mount Seir, I wyl vpon thee, I wyl reache out my hande ouer thee, yea waſte and deſolate wyl I make thee.

4 Thy cities wil I lay waſt, and thou ſhalt lye voyde, that thou mayeſt know how that I am the Lorde,

5 Forſomuch as thou beareſt an olde enmitie, and haſt put the chyldren of Iſrael to flight by the force of the ſwoord, in the time of their calamitie, (when their) iniquitie had an ende.

6 Therefore as truely as I lyue, ſayth the Lord God, I wyl prepare thee vnto blood, yea blood ſhal folow vpon thee, except thou (b) hate blood, euen blood ſhal perſecute thee.

(b) Except thou repent thy former crueltie.

7 Thus wyl I make the mount Seir deſolate and waſt, and cut out from it him that paſſeth out, and hym that returneth:

(c) To wit, to their former eſtate.

8 His mountaines wil I fil with his ſlaine men, thy hylles, valleys, and al thy riuers, the ſlayne with the ſwoorde ſhal fal in them.

(d) Meanyng Iſrael, and Iuda.

9 I wyl make thee a perpetual wyldernes, ſo that thy cities ſhal not (c) returne: that ye may knowe that I am the Lorde.

(e) As thou haſt donne cruelly, ſo ſhalt thou be cruelly handled.

10 And becauſe thou haſt ſayde, (d) Both theſe nations, and both theſe landes muſte be myne, and we wyl haue them in poſſeſſion, whereas the Lorde was there:

(f) Shewyng that when God puniſheth the enimies, the godly ought to conſyder that he hath a care ouer them, and ſo prayſe his name: and alſo that the wicked rage as though there were no God, vyl they feele his hande to their deſtruction.

11 Therefore as truely as I lyue, ſayth the Lord God, I wyl euen do accordyng to thy (e) wrath, and accordyng to thyne enuying whiche thou haſt vſed in thyne hatred agaynſt them: and I wyl make mee ſelfe (f) knowē amongſt them when I haue iudged thee.

12 Yea and thou ſhalt knowe that I the Lord haue heard all thy blaſphemies, whiche thou haſt ſpoken agaynſt the mountaynes of Iſrael, ſayeng, They are made waſte, and geuen vs to deuoure.

13 Thus with your mouthes ye haue made your boaſtes agaynſt me, yea and multipliſed your woordes agaynſt me, which I haue heard.

14 Thus ſayth the Lorde God, To the ioy of al the worlde wyl I make thee waſte.

15 And lyke as thou waſt glad becauſe the heritage of the houſe of Iſrael was deſtroyed, euen ſo wyl I doo vnto thee, thou ſhalt be deſtroyed, O mount Seir, and al Idumea wholly, and they ſhal knowe that I am the Lorde.

The. xxxvi. Chapter.

2. He promiſeth to deliuer Iſrael from the Gentiles. 22. The benefites donne vnto the Iewes, are to be aſcribed to the mercy of God, not vnto their deſeruynges.

1 THou ſonne of man prophecie vnto the mountaynes of Iſrael, and ſpeake, Heare the woorde of the Lorde, O ye mountaynes of Iſrael,

A Ezech. 6. a.

2 Thus ſayth the Lord God, Becauſe your (a) enimie hath ſayde vpon you aha, the (b) hygh places of the worlde are now become ours in poſſeſſion:

(a) That is, the Idumeans.

(b) That is, the hylly countreys of Iuda.

3 Prophecie therfore and ſpeake, thus ſayth the Lorde God, For becauſe that they haue made you deſolate, and ſwalowed you vp on euery ſyde, that ye myght be a poſſeſſion vnto the reſidue of the Gentiles, and ye are taken vp in the (c) lyppes and tongues of menne, and to the reproche of the people:

(c) Ye are made a matter of talke and derision to al the worlde.

4 Therefore heare the woorde of the Lorde GOD, O ye mountaynes of Iſrael, thus ſayth the Lord God to the mountaynes and hylles, to the ryuers & valleys, to the waſte and deſolate places, and to the cities that are forſaken, whiche are ſpoyled and had in derision on euery ſide, among the reſidue of the Heathen:

(d) They appointed with them ſelues to haue it, and therfore came with Nabuchodonoſor againſt Hieruſalē for this purpoſe.

5 Therfore thus ſaith the Lord God, Surely in the fire of my gelouſie haue I ſpoken agaynſt the reſidue of the Gentiles, and agaynſt al Edom, which haue (d) appoynted my lande for their poſſeſſion, which alſo reioyced frō their whole hart with a deſpiteful ſtomacke, to caſt it out for a pray.

(e) Becauſe ye haue ben a laughyng ſtocke vnto them.

6 Prophecie therfore vpon the lande of Iſrael, and ſpeake vnto the mountaynes and hylles, to the riuers and dales, thus ſayth the Lorde God, Behold this haue I ſpoken in my gelouſie and terrible wrath, becauſe ye haue borne the (e) ſhame of the Heathen:

(f) By making a ſolemne othe. Chap. 20. a.

7 Therefore thus ſayth the Lorde GOD, I haue (f) lyft vp my hand, ſurely the Heathen that are about you, ſhal beare their ſhame.

(g) God declareth his mercyes and goodneſſe towarde his Churche, who ſtyl preſerueth his, euen when he deſtroieth his enimies.

8 But you, O mountaynes of Iſrael, ye ſhal (g) ſhoote out your branches, & bring foorth your fruite to my people of Iſrael: for they are at hande to comme.

9 Beholde, I comme vnto you, and vnto you wyl I turne, that ye may be tylled and sowen.

10 I wyl multiply menne vpon you (euen) al the house of Israel wholy, the cities shal be inhabited, and the decaied places shalbe repayred agayne.

11 And I wyl multiply vpon you man and beast, which shal encrease and bring fruite: and I wyl cause you to dwel after your old estate, and be better (k) vnto you then at the begynnyng: and ye shal knowe that I am the Lorde.

12 Yea I wyl cause men to walke vpon (l) you, (euen) my people Israel, and they shal possesse (k) thee, and thou shalt be their inheritance, & thou shalt no more henceforth deprive them of (menne.)

13 Thus sayth the Lorde God, Forsomuch as they say vnto you, Thou art an (i) eater vp of menne, and a waster of thy people:

14 Therefore thou shalt eate no more men, neyther destroy thy people any more, sayth the Lorde God:

15 Neyther wyl I cause menne to heare in thee the shame of the Heathen any more: neyther shalt thou beare the reproche of the people any more, nor cause thy folke to fal any more, sayth the Lorde God.

16 Moreouer, the woorde of the Lord came vnto me, saying,

17 O thou sonne of man, when the house of Israel dwelt vpō their owne ground, they defiled them selues with their owne waies & imaginations: so that in my syght their way was lyke the vncleannesse of a remoued woman.

18 Wherefore I powred my wrathful displeasure vpon them, because of the blood that they had shed in the land, & because of their idols wherewith they had defiled it:

19 I scattered them also among the Heathē, so that they were strawed about in the landes: according to their ways, & after their owne inuentions, so dyd I iudge them.

20 And when they entred vnto the Heathen whyther they went, they polluted my holy name, when they sayde of them, These are the people of God, and are gonne out of his lande.

21 Then spared I my holy (m) name, which the house of Israel had dishonoured amōg the Gentiles where they came.

22 Therefore tel the house of Israel, thus sayth the Lorde God, I (n) doo not this for your sakes, O house of Israel, but for my holy names sake, whiche ye dishonoured among the Heathen where ye came.

23 Therfore I wyl halowe my great name agayne, which among the Gentiles is polluted, for ye your selues haue dishonoured it among them: and the Gentiles shal knowe that I am the Lorde, sayth the Lorde God, when I shalbe sanctified in you before your eyes.

24 As for you, I wyl take you from among the Heathen, & geather you togeather out of al countreys, and bring you agayne into your owne lande.

25 Then wyl I sprinckle cleane (o) water vpon you, and ye shalbe cleane: yea from al your vncleannes and from al your idols shal I cleanse you.

26 A newe hart also wyl I geue you, and a newe spirite wyl I put into you: as for that stony hart I wyl take it out of your fleashe, and geue you a fleashly hart.

27 I wyl geue my spirite among you, and cause you to walke in my commaundementes, and ye shal keepe my iudgementes, and doo them.

28 And so ye shal dwel in the lande that I gaue to your fathers: and ye shalbe my people, and I wyl be your God.

29 I wyl deliuer you frō al your vncleannesse, I wyl cal for the (p) corne, and wyl encrease it, and lay no famine vpon you.

30 I wyl multiply the fruites of the trees and the increase of the feelde: so that ye shal receiue no more reproche of hunger among the Heathen.

31 Then shal ye remember your owne wicked waies, and your imaginations which were not good: so that ye shalbe (o) irksome in your owne eyes for your sinnes and abominations.

32 But I wyl not doo this for your sakes, saith the Lorde God, be ye sure of it: therefore, O ye house of Israel, be ashamed and confounded of your owne waies.

33 Moreouer thus saith the Lorde GOD, What time as I shal cleanse you from al your iniquities, then wil I make the cities to be inhabited againe, and the places that be decayed shalbe repaired.

34 The desolate land shalbe tylled againe, whiche aforetime lay waste in the sight of all them that went by.

35 And they shal say, This waste land was lyke the garden of Eden: and these waste & desolate and ruinous cities (were) strong (and) inhabited.

36 Then the residue of the Heathen that lye rounde about you, shal knowe that I the Lorde (r) repaire that was broken downe, & plant agayne that that was made waste: euen I the Lorde haue spoken it, and wyl doo it in deede.

37 Thus sayth the Lord God, I wyl yet for this be sought of the house of Israel to do it

(h) Whiche was accomplished vnder Christe, to whom al these temporal deliuerances dyd direct them.

(i) That is vpon the mountaynes of Iuda.

(k) You, changyng the number.

(l) Thus the enimies imputed as the reproche of the lande, whiche God dyd for the sinnes of the people, according to his iust iudgementes.

(m) And therfore wouldе not suffer my name to be had in contempt, as the Heathen wouldе haue reproched me, yf I had suffered my Churche to perishe.

(n) This excludeth from men al dignitie & meane to deserue any thing by, seeyng that god referreth the whole to him self, and that only for the glory of his holy name.

(o) That is, his spirite, whereby he reformeth the hart, and regenerateth his, Esai. 44. 3

(p) Vnder the aboundance of temporal benefites, he concludeth the spiritual graces.

(q) Ye shal come to true repentance, and thynke your selues vnworthy to be of the number of Gods creatures, for your ingratitude agaynst him.

(r) He declareth that it ought not to be referred to the foyle or fertilitie of the earth that any countrey is riche and abundant, but onely Gods mercies: as his plagues & curses declare when he maketh it barren.

te for them, I wyl multiplie them as a flocke of men.

38 Like as the holy flocke, and the flocke of Hierusalem are in the high solempne feastes, so shal also the wasted cities be filled with flockes of men: and they shal knowe that I am the Lorde.

The.xxxvii.Chapter.

He prophecieth the bringing againe of the people beyng in captiuitie. 16. He sheweth the vnion of the ten tribes with the two.

A 1 THe hande of the Lorde was vpon me, and caryed me out in the spirite of the Lord, and set me downe in the middest of a playne feelde that was ful of (a) bones.

(a) By this vision he prophecieth that the people of Israel shalbe deliuered, whom he compareth to bones of dead men, for as drye bones seeme without al hope of lyfe againe, so the Israelites thought they should neuer returne into theyr countrey, as appeareth by theyr woordes in the eleuenth vearse, Our bones are dryed, and our hope is gonne. &c.

2 And he led me round about by them, and beholde there was very many in the open feelde, and lo (they were) very drie.

3 Then saide he vnto me, Thou sonne of man, thinkest thou these bones may liue againe? I answeared, O Lorde God, thou knowest.

4 And he saide vnto me, Prophecie thou vpon these bones, and speake vnto them: Ye drye bones heare the woord of the lord,

5 Thus sayth the Lorde God vnto these bones, Beholde, I wyl cause breath to enter into you, that ye may liue.

6 I wyl geue you sinowes, and make fleash growe vpon you, and couer you ouer with skinne, and so geue you breath, that ye may liue, and knowe that I am the Lorde.

7 So I prophecied as I was commaunded: and as I was prophecying, there was a noyse, and loe a great motion, so that the bones came neare togeather, bone to his bone.

8 Nowe when I had looked, beholde they had synowes, and fleash growe vpon them, and aboue they were couered with skinne: but there was no breath in them.

9 Then saide he vnto me, Thou sonne of man, prophecie thou towarde the winde, prophecie and speake to the winde, thus sayth the Lorde God, Comme, O thou " ayre from the foure windes, and " blowe vpon these slayne, that they may liue.

" or, breath
" or, breathe.

10 So I prophecied as he had commaunded me: then came the breath into them, and they receyued life, and stood vp vpon their feete, a marueylous great armie.

11 Moreouer he saide vnto me, Thou sonne of man, these bones are the whole house of Israel: beholde they say, Our bones are dryed vp, our hope is gonne, and we are cleane cut of.

12 Therefore prophecie thou, and speake vnto them, thus sayth the Lorde God, Beholde, I wyl open your graues, O my people, and cause you to comme vp out of your sepulchres, and bring you into the lande of Israel agayne.

13 So shal ye knowe that I am the Lorde, when I open your graues, O my people, and bring you (b) out of your sepulchres.

(b) That is, when I bring you out of these places and townes where ye are captiues.

14 My spirite also wyl I put in you, and ye shal liue, I wil set you againe in your owne lande: and ye shal knowe that I the Lorde haue sayde it, and fulfilled it in deede, saith the Lorde.

15 The woorde of the Lorde came vnto me, sayeing,

C

16 Thou sonne of man, take one sticke, and write vpon it, Vnto Iuda and to the children of Israel his companyons. Then take another sticke, and write vpon it, Vnto Ioseph the " stocke of Ephraim, and to al the householde of Israel his companions.

" or, tree.

17 And (c) ioyne them one to another into one sticke: and they shalbe as one in thy hande.

(c) Whiche signifieth the ioyning togeather of the two houses of Israel and Iuda.

18 Now yf the children of thy people speake vnto thee, sayeing, Wylt thou not shewe vs what thou meanest by these?

19 Then geue them this answeare, thus sayth the Lorde God, Beholde, I wil take the (d) " stocke of Ioseph, whiche is in the hande of Ephraim, and of the tribes of Israel his felowes, and wil put them with him, (euen) with the stocke of Iuda, and make them one " stocke, and they shalbe one in my hande.

(d) This is, the house of Israel.
" or, tree.
" or, tree.

20 And the sticke wherevpon thou writest, shalt thou haue in thy hand, that they may see.

21 And thou shalt say vnto them, thus sayth the Lorde God, Beholde, I wyl take the children of Israel from among the heathen vnto whom they be gonne, and wil gather them togeather on euery syde, and bryng them agayne into their owne lande.

D

22 Yea I wyl make one people of them in the lande vpon the mountaynes of Israel, and one kyng shalbe kyng to them al: they shal no more be two peoples, neither be diuided from hence foorth into two kyngdomes.

Iohn. 10. c.

23 They shal also defyle them selues no more with their idols and abominations, and al their wicked doinges: I wyl saue them out of al their dwelling places wherein they haue sinned, and wyl so cleanse them, that they shalbe my people, and I wyl be their God.

24 Dauid my seruant shalbe their king, and they al shal haue one shepheard: they shal walke in my iudgements, and my

Esai. 40. b. Iere. 23. a. Dan. 9. c.

commaundementes shal they keepe, and fulfil them.

25 They shal dwel in the lande that I gaue vnto Iacob my seruant, whereas your fathers also haue dwelt, yea (euen) in the same lande shal they, their children, and their childers children dwel for euermore: and my seruant Dauid shalbe their prince for euer.

26 Moreouer I wyl make a bonde of peace with them, whiche shalbe vnto them an euerlasting conenant: I wyl settle them also and multiplie them, my sanctuarie wyl I set among them for euermore.

27 My tabernacle shalbe with them: yea I wylbe their God, and they shalbe my people.

28 Thus the heathen also shal knowe that I the Lorde doo sanctifye Israel, when my sanctuarie shalbe among them for euermore.

The.xxxviii.Chapter.

1. He prophecieth that Gog and Magog shal come with an appoynted hoast into the lande of promise.

A

1 AND the woorde of the Lorde came vnto me, sayeing.

2 Thou sonne of man, set thy face against (a) Gog, the land of Magog, which is the cheefe prince of Mesech & Tubal, and prophecie against him,

(a) Whiche was a people that came of Magog the son of Iaphet. Gene x.a, Magog also here signifieth a certain countrey, so that by these countreys whiche had the gouernment of Gretia and Italy, he meaneth the principal enimies of the Church. Apoc.xx.b.

3 And say, thus sayth the Lorde God: O Gog, thou cheefe prince of Mesech & Tubal, beholde I wyl vpon thee:

4 And I wil turne "thee backe, and put hookes in thy chawes, I wyl bring thee forth and al thyne hoast, both horse and horsemen, al armed with al sortes of armour, a great multitude with speares and shyldes, al handling swoordes.

" or, destroy thee.

5 They of (b) Paras, of Cush, and Phut, with them (euen) al (hauyng) shieldes and helmets,

(b) The Persians, Ethiopians, & men of Aphrica.

6 Gomer and al his hoastes, the house of Togarma out of the north quarters and al his hoastes, yea and muche people with thee.

7 Therefore prepare thee, set thee selfe in aray with al the people that are come vnto thee by heapes, and be thou their defence.

8 After many dayes thou shalt be visited, and in the latter yeeres thou shalt comme into the lande that hath benne turned (and rost) with the swoorde, and geathered togeather againe out of many people vppon the mountaines of Israel, whiche haue ben alwayes (subiect) to waste: but it is brought out of the people, and they dwell al safe.

9 Thou shalt assende and comme vp lyke a storme, as a cloude to couer the lande shalt thou be: thou with al thyne hoastes, and a great multitude of people with thee.

10 Moreouer thus saith the Lorde God, At the same time shal thinges comme into thy minde, so that thou shalt thinke (c) euyll thoughtes,

(c) That is, to molest & destroy the Churche.

11 And say, I wyl vp to the lande of (d) vnwalled villages, I wyl goe to them that be at rest, whiche dwel safely, al dwelling without walles, they haue neither barres nor gates:

(d) Meaning Israel which had now ben destroyed, & was not yet built againe, declaring hereby also the simplicitie of the godly, who seeke not so much to fortifie themselues by our warde force, as to depend on the prouidence and goodnesse of god.

12 To spoyle the pray, and to take a bootie, to turne thy hande vppon the desolate places that are (nowe) inhabited, and vpon that people that is geathered togeather from among the heathen, whiche haue gotten catel & goodes, and dwel in the middes of the lande.

13 Then shal Saba & Dedan, and the marchantes of Tharsis with al their lions, say vnto thee, (e) Art thou comme to spoyle a pray? hast thou geathered thy people togeather to take a bootie, to take away siluer and gold, to cary away catel and good, and to haue a great pray?

(e) One enimie shal enuie another, becausse euery one shal thinke to haue the spoyle of the people of god.

14 Therefore, O thou sonne of man, thou shalt prophecie and say vnto Gog, thus sayth the Lorde God: In that day when my people Israel (f) dwelleth safe, shalt thou not knowe it?

(f) Shalt not thou espie thyne occasyons to come against the Church, when they suspect nothyng?

15 And thou shalt come from thy place out of the north partes, thou and muche people with thee, whiche ride al vppon horses, (euen) a great multitude and a mighty armie.

16 Yea thou shalt comme vpon my people of Israel, as a cloude to couer the lande: this shal comme to passe in the (g) latter dayes, and I wyl bring thee vp into my lande, that the heathen may knowe me, when I shalbe (h) sanctifyed in thee, O Gog, before their eyes.

(g) Meaning in the last age, & from the comming of Christe vnto the end of the world

(h) Signifiing that god wyl be sanctified by mainteynyng his Church and destroying his enimies, as chap. xxxvi.c and xxxvii.d.

17 Thus saith the Lorde God, Art not thou he of whom I haue spoken in olde time by the handes of my seruantes the prophetes of Israel, which prophecied in those dayes and yeeres, that I shoulde bring thee vpon them?

18 At the same time when Gog commeth vp into the lande of Israel, sayth the Lorde God, shal myne indignation ryse in my wrath:

19 For in my gelousie & fire of my wrath haue I spoken it, surely at that time there shalbe a great shaking in ỳ lande of Israel.

20 The very fishes in the sea, the foules in the ayre, the beastes of the feelde and al that moone and creepe vpon the earth, & al the

the men that are vpon the earth, shal tremble at my presence, the hylles also shalbe turned vpside downe, the (i) stayres shal fal, and al walles shal fal downe to the grounde.

21 I wyl cal for a swoorde vppon (k) hym in al my mountaynes, sayth the Lorde God: so that euery mans swoorde shalbe vpon an other.

22 With pestilence and blood wil I pleade agaynst him: stormie rayne and haylstones, fire and brymstone wyl I cause to rayne vpon hym and al his hostes, yea, and vpon al that great people that is with hym.

23 Thus wyl I be magnified, sanctified, & knowen in the eyes of many nations: and they shal knowe that I am the Lorde.

(i) Al meanes wherby man should think to saue hym selfe, shal fayle, the afflictions in those dayes shalbe so great, & the enimies destructiō shalbe so terrible

(k) Against the people of Gog and Magog.

The. xxxix. Chapter.

1. He sheweth the destruction of Gog and Magog. 13. The graue of Gog and his host.

1 THerfore, O thou sonne of man, prophecie agaynst Gog, and speake, thus saith the Lorde God, Behold, O Gog, thou cheefe prince at Mesech and Tubal, I wyl vpon thee.

2 And I wyl " turne thee about, and I " wyl (a) prouoke thee forewarde, and cause thee to come vp from the North partes, and bryng thee vp to the mountaynes of Israel.

3 And as for thy bowe, I wyl smyte it out of thy left hande, and cause thyne arowes to fal out of thy ryght hande.

4 Thou, with al thyne host, & al the people that is with thee, shal fal vppon the mountaynes of Israel: then wyl I geue thee vnto the (b) flockes of byrdes, (euen) to al feathered foules and beastes of the feeld, to be deuoured.

5 Thou shalt fal vpon the open feelde: for I haue spoken it, sayth the Lorde God.

6 Into Magog, and among those that sit so careleslie in the Iles wyl I sende a fyre, and they shal know that I am the Lorde.

7 I wyl make also the name of my holynes to be knowen among my people of Israel, and I wyl not let them pollute my holye name any more: but the very heathen also shal knowe that I am the Lorde, the holye one of Israel.

8 Beholde, it is (c) come, and it is donne, sayth the Lorde God: this is the day wherof I haue spoken.

9 They that dwel in the cities of Israel, shal goe forth, and (d) set fire vppon the weapons, and burne them, shieldes and speares, bowes and arowes, " handstaues, and swoordes, and they shal burne them with fire seuen yeere.

10 So that they shal els bryng no wood from the feelde, neyther hewe downe anye out of ỹ wood: for with weapons shal they make theyr fire, they shall rob those that robbed them, and spoyle those that spoyled them, sayth the Lorde God.

11 At the same tyme wyl I geue vnto Gog a place to be buried in Israel, euen the valley wherthrough men goe toward the East sea: those that trauayle thereby, shal (e) stop theyr noses: there shal Gog and al his multitude be buryed: and it shalbe called the valley of the " multitude of Gog.

12 Seuen monethes long shal the house of Israel be burying of them, that they maye cleanse the lande.

13 Yea, al the people of the lande shal burye them, and they shal haue a name when I shalbe glorified, saith the Lord God.

14 They shal choose out men to goe continually through the lande, to (f) burye as they passe through those that remaine vpon the grounde, to cleanse it: after the ende of seuen monethes shal they make their searche.

15 And the trauaylers that passe through the land, where they see a mans bone, they shal set vp a token by it, tyl the dead buryers haue buried it also in the valley of the " multitude of Gog.

16 And the name of the citie shalbe called (g) Hamonah: thus shal they make the lande cleane.

17 And thou sonne of man, thus saith the Lorde God, Speake vnto al feathered foules, yea, and to al the beasts of the feeld, Assemble you togeather, and come, geather you round about to my (h) sacrifice that I sacrifise for you, (euen) a great sacrifice vpon the mountaynes of Israel, that ye may eate flesh, and drynke blood.

18 Ye shal eate the flesh of the valiant, & drynke the blood of the princes of the land, of the rammes, of the weathers, of the goates, and of the bullockes, that be al fedde at Basan.

19 Ye shal eate the fat your belly ful, and drynke blood tyl ye be dronken of my sacrifice, whiche I haue sacrifised for you.

20 Ye shal fil you at my table with horses & " horsemen, with the valiant and men of warre, sayth the Lorde God.

21 I wyl set my glory also among the Gentiles, that al the heathen may see my iudgment that I haue executed, and my hande whiche I haue layde vpon them.

22 And the house of Israel shal know that I am the Lorde theyr God, from that day, and so forewarde.

23 And

(a) That is, I wyl encourage thee with clapping & stroking, as men doo horses when they wyl encourage them.

(b) Hereby he signifieth that whiche is woont to befal in war: that the bodyes of the slaine should be vnburied.

(c) That is, this plague is fully determined in my counsel, and can not be changed.

(d) After this destruction, shalbe suche peace and tranquilitie, that they shal neede no weapons of warre, but burne them al with fyre.

(e) For the stinke of the carkases that shal ly slaine there vnburyed.

(f) Partely that the holy lande should not be polluted, and partly for the compassion whiche the children of God haue euen vppon their enimies.

(g) So called, for the multitude of the people of Gog that shoulde be slaine there.

(h) As solemne sacrifices were common feastes to great multitudes of people assembled, so was this slaughter as a great sacrifice and feast for al birdes and beastes to feede vpō.

" or, I wyl strike thee with syxe plagues.

" or, I wyl leaue but the sixt part of thee.

" or, ramme.

" or, Hamon Gog.

" or, chariotts.

23 And the heathen shal know, that whereas the house of Israel was led into captiuitie, it was for theyr (i) wickednesse sake, because they offended me: for the whiche cause I hidde my face from them, and deliuered them into the handes of their enimies, that they myght al be slayne with the swoorde.

(i) The heathen shal knowe that they ouercame not my people by theyr owne strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

24 Accordyng to theyr vncleannesse, and according to their transgressions haue I done vnto them, and hyd my face from them.

25 Therfore thus saith the Lord God, Now wyl I bring agayne the captiues of Jacob, and haue mercy vppon the whole house of Israel, & be gelous for my holy names sake,

26 After that they haue borne theyr shame, & al theyr transgression, whereby they haue transgressed against me, when they dwelt safely in their land, & no man to feare them:

27 And when I haue brought them againe from among the people, when I haue gathered them together out of their enimies landes, and am sanctified in them in the sight of many nations:

28 Then shal they knowe that I am the Lord their God, whiche caused them to be led into captiuitie among the heathen, but haue gathered them agayne into their owne lande, and not lefte one of them anye more there.

29 After that wyl I hyde my face no more from them, but wyl powre out my spirite vppon the house of Israel, sayth the Lorde God.

The.xl. Chapter.

1. The restoring of the cities and of the temple that was to come, is shewed vnto the prophet.

1 IN the fiue and twentieth yere of our captiuitie, in the (a) beginning of the yeere, the tenth day of the moneth, that is, the fourteenth yeere after the citie was smytten, the selfe same day came the hande of the Lord vpon me, and brought me thither:

(a) The Iewes counted the beginning of the yere after two sortes: for feastes, they beganne to counte in March: and for theyr other affaires, in September, so that this is to be vnderstande of September.

2 Euen into the lande of Israel brought he me in the visions of God, and set me downe vpon a marueylous high mountaine, wherupon there was as it had ben the buyldyng of a citie towarde the south.

3 Thyther he carried me, and behold, there was a (b) man, whose similitude was like brasse, whiche had a twysted lyne of flaxe in his hande, and a cane to measure with: and he stoode in the dooze.

(b) Whiche was an angel in fourme of a man, that came to measure out this buyldyng.

4 And that man sayd vnto me, Thou sonne of man, marke wel with thine (c) eyes, hearken to with thine eares, and fasten it in thy harte whatsoeuer I shal shewe thee: for to the intent that they myght be shewed thee, therefore art thou brought hither, and whatsoeuer thou seest, thou shalt certifie the house of Israel thereof.

(c) By this & the like Hebrue phrases, he exhorted him to behold, & marke diligently as a thing worthy noting.

5 Behold, there was a wal on the (d) outside of the house rounde about: the cane to measure with that he had in his hand, was sixe cubites long by the (e) cubite, & a hand breadth: So he measured the breadth of the buyldyng with one cane, and the heyght with one cane.

(d) Whiche compassed the whole hyl of Sion, in the top whereof the temple was buylded.

6 Then came he to the gate whiche looketh towarde the East, and went vp the stayres thereof, and measured the post of the gate, one cane broade, and the other post of the gate one cane broade.

(e) The cubite whiche he speaketh of, was larger then the common cubite by a hād breadth, that is, foure inches, and it was called the holy cubite: the common cubite conteyned but fiue hād breadth, and this sixe, reade cha. 43

7 And (euery) chamber was one cane long, and one cane broade, & betweene the chambers, were fiue cubites: and the post of the gate by the porche of the gate within, was one cane.

8 He measured also the porche of the gate within, with one cane.

9 Then measured he the porche of the gate eyght cubites: and the * pentises thereof two cubites, and the porch of the gate (was) inwarde.

* or, fronts

10 And the chambers of the gate eastward, were three on this side, and three on that side: they three were of one measure, and the pentises had one measure on this side, and one measure on that side.

11 After this he measured the breadth of the entrie of the gate ten cubites, & the height of the gate thirteene cubites.

12 The space also before the chambers, was one cubite (on this side) and the space one cubite on that side: and the chambers, sixe cubites on this side, and sixe cubites on that side.

13 He measured the gate from the roofe of a chamber to his owne roofe, the breadth of fiue and twentie cubites: dooze against dooze.

14 He made * frontes also of three score cubites, (euen) vnto the front of the courte rounde about the gate.

C

* or, pentises.

15 And from the forefront of the entrie of the gate, vnto the forefront of the gate within (were) fiftie cubites.

16 And there were narow windowes in the chambers, and in the frontes within the gate round about, and so in the arches: and the windowes (went) rounde about within, and vppon the frontes were palme trees.

17 Then brought he me into the outwarde court, wheras were chambers, and a pauement made for the court round about: thirtie chambers were vpon the pauement.

18 And

18 And the pauement (was) by the syde of the gates ouer agaynst the length of the gates: and the pauement (was) beneath.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, a hundred cubites eastwarde and northwarde.

20 And the gate in the outwarde court that looked towarde the north, measured he after the length and breadth thereof.

D 21 And the chambers thereof (were) three on this side, and three on that side: and the frontes therof, and the arches therof were after the measure of the (f) first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

(f) That is, the east gate, as appeareth in the next verse.

22 And their windowes, and their arches, with their palme trees (were) after the measure of the gate that looketh towarde the east: and the goeyng vp vnto it (had) seuen steppes, and the arches thereof (were) before them.

23 And the gate of the inner court (stoode) ouer agaynst the gate towarde the north and toward the east, and he measured from gate to gate a hundred cubites.

24 After that he brought me toward ẏ south, where there stoode a gate towarde the south, and he measured the frontes therof and the arches thereof accordyng to those measures.

25 And (there were) windowes in it, and in the arches therof rounde about lyke these windowes: the length (was) fiftie cubites, and the breadth fiue and twentie cubites.

26 And (there were) seuen steppes at the goeyng vp to it, and the arches thereof before them: and it had palme trees, one on this syde, and another on that syde, vpon the front thereof.

27 And (there was) a gate in the inner court towarde the south, and he measured from gate to gate towarde the south, a hundred cubites.

E 28 So he brought me into the inner courte thorow the south gate, and he measured the south gate accoyding to those measures.

29 And the chambers therof, ẏ frontes therof, and the arches therof, accoyding to these measures, and windowes in it: and in the arches thereof rounde about, fiftie cubites long, and fiue and twentie cubites broade.

30 And the arches rounde about (were) fiue and twentie cubites long, and fiue cubites broade.

31 And the arches thereof (were) towarde the vtter court, and palme trees vpon the frontes therof, and the goeyng vp to it (had) eyght steppes.

32 He brought me also into the inmost court towarde the east, and measured the gate accoyding to those measures.

33 And the chambers thereof, and frontes thereof, and the arches therof (were) accoyding to those measures, & there were wyndowes therein, and in the arches thereof rounde about, it (was) fiftie cubites long, and fiue and twentie cubites broade.

34 And the arches thereof (were) towarde the vtter courte, and palme trees vpon the frontes thereof on this syde, and on that side, & the goyng vp to it had eight steppes.

35 And he brought me to the north gate, & F measured it accoyding to those measures.

36 The chambers therof, the frontes therof, and the arches thereof, and (there were) wyndowes therein rounde about: and the length (was) fiftie cubites, and the breadth fiue and twentie cubites.

37 And the frontes thereof (were) towarde the vtter courte, and palme trees (were) vpon the frontes thereof on this syde and on that syde, and the goeyng vp to it had eyght steppes.

38 And a chamber and the entrie thereof (was) vnder the frontes of the gates: there they washed the (g) burnt offeringes.

(g) That is, the inwardes or entrayles of the sacrifice that was offered for a burnt offering.

39 And in the porche of the gate stoode two tables on this side, and two tables on that syde, vpon the whiche they slue the burnt offeryng, and the sinne offeryng, and the trespasse offeryng.

40 And at the syde without the steps at the entry of the north gate (stoode) two tables, and on the other syde whiche was at the porche of the gate (were) two tables.

41 Foure tables were on this syde, & foure G on that syde, by the syde of the gate, (euen) eyght tables, whereupon they slue (their sacrifices.)

42 And the foure tables were of hewen stone for the burnt offryng, of a cubite and a halfe long, and a cubite & a halfe broade, and one cubite hygh, whereupon were laid the instrumentes wherewith they slue the burnt offering, and the sacrifice.

43 And within there were "hookes one "or, trehande breadth (long) fastened round about, nettes. and vpon the tables was the offeryng fleashe.

44 And without the inner gate (were) the chambers of the singers in ẏ inward court, whiche was at the syde of the north gate, and theyr prospect was toward the south: and one was at the side of the east gate, hauing the prospect towarde the north.

45 And he sayde vnto me, This chamber whose prospect is towarde the south, (is) for the priestes that haue charge to kepe the house.

46 And

46 And the chamber whose prospect is towarde the north (is) for the priestes that haue charge to keepe the aulter: these are the sonnes of Sadoc, whiche of the sonnes of Leui come neare to the Lord, to minister vnto him.

47 So he measured the courte, whiche had in length a hundred cubites, and a hundred in breadth, (euen) foure square: and the aulter stoode before the house.

48 And he brought me to the porche of the (h) house, and measured the porche fyue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that syde.

(h) That is, of the temple.

(i) Frō north to south.

49 The (i) length of the porche was twentie cubites, the breadth eleuen cubites, and by steps went men vp to it: by the frontes also were pyllers, one on this syde, and another on that syde.

The .xli. Chapter.

1. The disposition and deuice of building agayne of the temple, and of the other thinges thereto belonging.

¶ 1 AFter this he brought me to the temple, and measured the frontes, sixe cubites broade on the one syde, and sixe cubites brode on the other syde (which was) the breadth of the tabernacle.

2 The breadth of ẏ dooze was ten cubites, and the sydes of the dooze (were) fiue cubites on the one syde, and fyue cubites on the other syde, and he measured the length (a) therof fourtie cubites, and the breadth twentie cubites.

(a) Of the temple from this doore to the most holy place.

3 Then went he in and measured the front of the dooze two cubites: but the dooze it selfe was sixe cubites, and the breadth on the other syde of the dooze was seuen cubites.

4 He measured the length thereof twentie cubites, and the breadth twentie cubites before the temple: and he sayde vnto me, This is the moste holy (place.)

5 He measured also the wal of the house sixe cubites, & the breadth of a chamber foure cubites rounde about the house on euery syde.

6 And the chambers were chamber vpon chamber, "three and thirtie in order: and they entred the wal which was of the house for the chambers rounde about, that they myght be fastened, and not be fastened in the wal of the house.

"or, three and thirtie foote high.

¶ 7 There was an enlarging, and a winding about, mounting still vpward to the chambers: for the stayze of the house was mounting styl vpwarde rounde about the house, therfore the house was larger vpwarde: so they went vp from the lowest (chamber) to the highest by the middest.

8 And I sawe the house high rounde about: the fundations of the chambers (were) a ful cane of sixe cubites (b) vp to the armeholes.

(b) That is, great, and of the largest syse.

9 The thickneſse of the wal whiche was for the chamber without (was) fyue cubites, and that whiche remayned was the place of the chambers that were within.

10 And betweene the chambers was the wydeneſse of twentie cubites round about the house on euery syde.

11 And the doores of the chambers were toward the " place that remained, one dooze toward the north, and another toward the south: and the breadth of the place that remayned, was fiue cubites rounde about.

" or, voyde space.

12 Nowe the buildyng that was before the separate place at the ende toward the west (was) seuentie cubites broade: and the wal of the building was fyue cubites thicke rounde about, and the length ninetie cubites.

13 So he measured the house, whiche was a hundred cubites long, and the separate place and the building with the walles, were a hundred cubites long also.

14 The breadth also of the forefront of the house and of the separate place toward the east, was a hundred cubites. C

15 And he measured the length of the building ouer agaynst the separate place which was behynde it, and the chambers on the one syde, and on the other side, a hundred cubites, with the temple within, and the porches of the court.

16 The dooze postes, and the narowe wyndowes, and the chambers round about, on three sydes ouer agaynst the dooze, seeled with wood round about, & from the ground vp to the wyndowes: and the wyndowes themselues were seeled.

17 And from aboue the dooze vnto the house within and without, and vpon euery wal rounde about within and without, (tooke he) measure.

18 And it was made with (d) Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub, and euery Cherub had two faces.

(d) That is, Cherubims and palme trees were grauen and carued in the walles.

19 So that the face of a man was towarde the palme tree on the one syde, and the face of a Lion towarde the palme tree on the other syde: (thus) was it made through al the house rounde about.

20 From the grounde vnto aboue the dooze were Cherubims and palme trees made: and

and (thus was) the wal of the temple.

D 21 The postes of ỹ temple were foure squared, and the fashion of the sanctuarie was (c) appearance lyke appearance.

(e) That is, the doore postes or cheekes of the sanctuarie, were like the doore cheekes of the temple.

22 The aulter of wood was three cubites hygh, and two cubites long: the corners, the length, and the walles thereof were of wood. And he sayde vnto me, This is the table that shalbe before the Lorde.

23 The temple and the holyest of al had eyther of them two doores.

24 And the doores had two (f) doores (a peece, euen) two folding doores, two for the one doore, and two doores for the other.

(f) That is, two leaues, one on the one side, and the other on the other side, of either of the dores.

25 And vpon the doores of the temple there were made Cherubims and palme trees, like as was made vpon the walles: & thicke beames vppon the forefront of the porche without.

26 And (there were) narowe wyndowes and palme trees on the one side, and on the other side, by the sides of the porche, and vppon the sides of the house, and thicke beames.

The.xlii.Chapter.

1. Of the chambers of the temple for the priestes, and the holy thynges.

A 1 THen led he me into the vtter court by the way towarde the North, and he brought me into the chamber that (was) ouer agaynst the separate place, whiche (was) before the buyldyng towarde the North.

2 Before the length of a hundred cubites (was) the North doore: and the breadth (was) fyftie cubites.

3 Ouer agaynst the twentie cubites whiche were for the inner court, and ouer against the pauement, whiche was for the vtter court, (was) chamber agaynst chamber, three (orders.)

4 And before the chambers, there was a walking place of ten cubites wide inward, the way of one cubite: and their doores towarde the North.

5 Thus the vpper chambers were alwaye narrower: for those chambers (seemed) to eate vp these, (to wit) the lower and the myddlemer of the buyldyng.

6 For they were in three orders, but had no pyllers as the pyllers of the courtes: therfore were they smaller thē the neatherwost and the myddlemoste (to recken) from the grounde.

B 7 And the wal that was without ouer agaynst the chambers, towarde the vtter court on the forefront of the chambers, the length thereof was fyftie cubites.

8 For the length of the chambers that were in the vtter courte, was fiftie cubites: and lo, before ỹ temple was a hundred cubites.

9 And vnder these chambers (was) the entrie from the East, as one goeth vnto them from the vtter court.

10 In the thickneſſe of the wal of the court towarde the East, before the separate place, and before the buyldyng of the chambers.

11 And the way before them after the appearaunce of the chambers whiche were towarde the North: as their length, so was their breadth: and al their entryes (were) accordyng to their fashion, and accordyng to their doores.

12 And accordng to the doores of the chambers that were towarde the South, (was) a doore in the head of the way, (euen) the way directly before the wal towarde the East as one entreth.

13 Then sayde he vnto me, The chambers towarde the North, and the chambers towarde the South, whiche are before the separate place, those be holy chambers, wherin the priestes that (a) approche vnto the Lorde must eate the most holy thynges, and there must they lay the most holy thynges: and the meate offeryng, and sinne offering, and trespasse offering: for it is a holy place.

(a) That is, which exercise the priestes office, as more fully is declared in the nexte chapter following. verse.19.

14 When the priestes comme therein, they shal not goe out of the holy place into the vtter court, but there they shal lay vp their garmentes wherein they minister, for they are holy: and shal put on (b) other garmentes, and so shal approche to those which are for the people.

(b) That is, their cōmon apparel whiche thei vsed among the people: and as some say, was such as the common people vsed.

15 Nowe when he had finished the measuring of the house within, he led me foorth toward the gate, whose prospect is toward the East, and he measured it round about.

16 He measured the East side with the measuring cane, fiue hundred canes, (euen) with the measuryng cane rounde about.

17 And he measured the North side fiue hundred canes, (euen) with the measuryng cane rounde about.

18 The South side also measured he fiue hundred canes, by the measuryng cane.

19 He turned about (also) to the Weast side, and measured fiue hundred canes, by the measuryng cane.

(c) That is, betwene the temple & the citie, whiche in respect of the sanctuarie and temple was coūted prophane

20 So he measured it by the foure sides: it had a wal round about, fiue hundred canes long, and fiue hundred broad, to make a separation betweene the (c) sanctuarie, and the prophane place.

The.xliii.Chapter.

1. He seeth the glory of God goeyng into the temple, from whence it had before departed.

A 1 SO he brought me to the gate (euen) the gate that turneth towarde the East:

2 And beholde, then came the glorye of the God of Israel from out of the East, whose voyce was lyke a great noyse of waters, and the earth was lightened with his glory.

Ezech.9.c. 3 And accordyng to the appearance of the vision whiche I sawe, (euen) according to the vision whiche I sawe (a) when I came to destroy the citie: and the visions were lyke the visions whiche I sawe by the riuer Chebar, and I fel vpon my face.

(a) When I prophecied the destruction of the citie by the Chaldeans.

4 And the (b) glory of the Lorde came into the house by the way of the gate whose prospect is towarde the East.

(b) Whiche wasdeparted before.chap. 10.a 11.c.

5 So a "wynde tooke me vp, and brought me into the innermer court: and behold, the house was ful of the glory of the Lorde.

" or, the spirite.

6 And I heard one speakyng vnto me out of the house, and there stoode a man by me,

B 7 And he sayde vnto me, O thou sonne of man, this roome is my seate, and the place of my footsteppes, whereas I wyl dwel among the children of Israel for euermore: so that the house of Israel shal no more defyle my holy name, neyther they nor theyr kynges through theyr whoredome, and through the dead bodyes of theyr (c) kinges (in) theyr hygh places.

(c) He alludeth to Ammon & Manasses, who were buryed in their gardens neare the temple, & there had erected vp monuments to their idols

8 Albeit they haue set theyr thresholdes by my thresholdes, and theyr postes by my postes, and a wal betwixt me and them, yet haue they defyled my holy name with theyr abominations that they haue committed: wherefore I haue consumed them in my wrath.

9 But nowe let them put away their whoredome, and the dead bodyes of their kinges out of my sight, and I wyl dwel among them for euermore.

10 Therfore, O thou sonne of man, shewe thou the house of Israel this house, that they may be ashamed of theyr wickednesse, and measure them selues an example therat.

11 And yf they be ashamed of al theyr workes: then shew them the fourme of the house and patterne therof, ỹ goyng out, the commyng in, al the maner therof, yea, al the ordinances therof, the fygures, & al the lawes therof, and wryte it in theyr sight, that they may keepe the whole fashion therof, and al the ordinances therof, and doo them.

(d) Or, description.

12 This is the (d) lawe of the house: Vpon the toppe of the mount shal al the limittes therof be, round about the most holy place: loe, this is the lawe of the house.

13 And these are the measures of the aulter in cubites: the cubite is a cubite and a hand breadth, the bottome (shalbe) a cubite, and the breadth a cubite, and the border thereof by the edge thereof rounde about was one spanne, and this (shalbe) the heyght of the aulter.

14 And from the bottome vpon the ground, C vnto the lower peece, (shalbe) two cubites, the breadth one cubite: and from the litle peece to the great peece, (shalbe) foure cubites, and the breadth one cubite.

15 The aulter was foure cubites hygh, and from ỹ aulter vpward stoode foure hornes.

16 And the aulter was twelue cubites long, and twelue cubites broade, square in the foure corners thereof.

17 The frame of the aulter (shalbe) fourteene cubites long, and fourteene broade in the foure square corners therof, and the border about it shalbe halfe a cubite, and the bottome therof (shalbe) a cubite about, and the steppes thereof shalbe turned towarde the East.

18 And he sayde vnto me, Thou sonne of man, thus sayth the Lorde God, These are the ordinances of the aulter, in the day whē it is made, to offer burnt offerings thereupon, and to sprynkle blood thereupon.

19 And thou shalt geue to the priestes, to the Leuites that be of the seede of Sadoc, and approche vnto me, sayth the Lorde God, to minister vnto me, a young bullocke for a sinne offeryng.

20 And thou shalt take of the blood therof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and purge it.

21 Thou shalt take the bullocke also of the D sinne offeryng, and burne hym in the appointed place without the sanctuarie.

22 The second day, take a goate bucke without blemishe for a sinne offeryng, to cleanse the aulter withal, lyke as it was cleansed with the bullocke.

23 Nowe when thou hast made an ende of cleansyng it, then offer a young bullocke without blemishe, and a ramme out of the flocke without blemishe also.

24 Offer them before the Lorde, and let the priestes cast salt therevpon, and geue them so vnto the Lorde for a burnt offeryng.

25 Seuen dayes shalt thou prepare euerye day a goate bucke for sinne, a young bullocke and a ramme of the flocke, both without blemishe shal they prepare.

26 Seuen dayes shal they reconcile and cleanse the aulter, & (e) fil the place therof.

(e) Or, consecrate it.

27 When these dayes are expired, then vpon the eyght day, and so forth, the priestes shal make your burnt offeringes, & pease offeringes

feringes vpon the aulter: so I wyl accept you, sayth the Lorde God.

The .xliiii. Chapter.

I. He sheweth what doore of the temple is shut. 6. He is commaunded to vpbrayde the people with theyr offence.

A 1 AFter this he brought me agayne to the outward gate of the sanctuarie on the east syde, and that was shut.

2 Then sayde the Lorde vnto me, This gate shalbe styl (a) shut and not opened, neyther shal any man goe through it: for the Lorde God of Israel hath entred by it, and it shalbe shut.

(a) Meaning from the cõmon people, but not from the priestes, nor the prince. Cap. 46. b.

3 It is for the prince, the prince hym selfe shal syt in it to eate bread before the Lorde: he shal enter by the way of the porche of that gate, and shal goe out by the way of the same.

4 Then brought he me towarde the north gate before the house: and as I looked, beholde, the glory of the Lorde fylled the house of the Lorde, and I fel vpon my face.

5 So the Lord spake vnto me: O thou sonne of man, set thyne hart, and beholde with thyne eyes, and heare with thyne eares al that I say vnto thee concerning al the ordinances of the house of the Lorde, and al the lawes thereof, and marke wel the entring in of the house, with euery goeyng foorth of the sanctuarie.

(b) For they had brought idolaters whiche were of other countreys, to teache them their idolatrie. Cap. 13. g.

6 And thou shalt say to the rebellious (euen) to the house of Israel, thus sayth the Lorde God, O house of Israel, ye haue yenough of al your abominations.

(c) Ye haue not offered vnto me accordyng to my lawe.

7 Seeyng ye haue brought into my sanctuarie (b) strangers, hauyng vncircumcised hartes and vncircumcised flesshe, to be in my sanctuarie to pollute my house, when ye offer my bread, fat, and blood, and they haue broken my couenant because of al your abominations:

8 And ye haue not kept the (c) ordinances of my holy thinges, and ye haue set keepers to keepe my sanctuarie (d) for you.

(d) In your place.

9 Therefore thus sayth the Lorde God, Of al the strangers that dwel among the children of Israel, no stranger vncircumcised in hart, nor vncircumcised in flesshe, shal enter into my sanctuarie.

(e) That is, the Leuites whiche had committed idolatrie, were put frõ theyr dignitie, & coulde not be receiued into the priestes office, although they had ben of the house of Aaron, but must serue in the inferior offices, as to watche and to keepe the doores, 2. Kin. 23. b.

10 But the Leuites that went backe from me when Israel went astray, which strayed from me after theyr idols, (e) shal beare theyr iniquitie:

11 And they shalbe ministers in my sanctuarie, and keepe the gates of the house, and minister in the house: they shal slay the burnt offerynges, and the sacrifice for the people, and they shal stande before them to serue them.

12 Because they serued before theyr idols, and caused the house of Israel to fal into iniquitie: therefore haue I lyft vp my hande agaynst them, sayth the Lorde God, and they shal beare theyr iniquitie.

13 And they shal not come neare vnto me to do the office of a priest vnto me, neither shal they come neare vnto any of myne holy thynges in the most holy place: but they shal beare theyr owne shame and abominations whiche they haue done.

14 And I wil make them keepers of the watch of the house for al the seruice thereof, and for al that shalbe done therein. C

15 But the priestes, the Leuites, the sonnes of Sadoc, that (f) keapt the charge of my sanctuary whẽ the children of Israel strayed from me, shal come to me, to doo me seruice, to stand before me, and to offer me the fat and the blood, sayth the Lorde God.

(f) Whiche obserued the lawe of god, and fel not to idolatrie.

16 They shal goe into my sanctuarie, and approche vnto my table to do me seruice, and they shal keepe my charge.

17 Nowe when they goe in at the gates of the innermer court, they shal put on linnen clothes, so that no wollen come vpon them whyle they do seruice vnder the gates of the innermer court, and within.

18 They shal haue lynnen bonnettes vpon theyr heades, and lynnen "breeches vpon theyr loynes: they shal not gird them selues in the "sweate.

"sloppes.

"in the places of sweat, or els not ouer straite to make thẽ to sweate.

19 And when they goe forth into the vtter court, (euen) to ỹ vtter court of the people, they shal put of the clothes wherein they haue ministred, and lay them in the chamber of the sanctuarie, and put on other apparel, and they shal not sanctifie the people with theyr clothes.

20 They shal not (g) shaue theyr heades, nor suffer theyr heare to growe long, but powle theyr heades only.

(g) For that as saint Ierome sayth, was the maner of the gentiles & infidels.

21 Al the priestes that goe into the inmost court shal drynke no wine.

22 They shal marye no wydowe, neyther one that is put from her husbande, but a mayde of the seede of the house of Israel, or a wydowe that hath had a priest before.

23 They shal shewe my people the difference betweene the holy and vnholy, and cause them to discerne betwixt the cleane and vncleane.

24 And in controuersie they shal stande to iudge, and geue sentence after my iudgementes: and my lawes and my statutes shal they kepe in al my solemne feastes, and halowe my sabbothes.

25 They shal come at no dead person to defile them selues, but to father or mother, Leuit. 21. b

sonne

sonne or daughter, brother or syster, that hath yet no husbande, (h) (in those) may they be defiled.

(h) They may be at their burial, whiche was termed a defyling.

26 And when he is cleansed, there shalbe reckoned vnto hym seuen dayes.

27 And when he goeth into the sanctuarie vnto the inner courte to minister in the sanctuarie, he shal bring his sinne offering, sayth the Lorde.

(i) Vnderstande, the priesthood.

28 (i) There shalbe to them an inheritance, (euen) I theyr inheritance: but possession shal ye geue them none in Israel, for I am theyr possession.

29 The meate offeryng, sinne offering, and trespasse offering, shal they eate: and euery dedicate thing in Israel shalbe theyrs.

Exod. 13.a. Num. 3.c.

30 And al the first of al the first borne, and euery oblation, (euen) al of euery sorte of your oblations shalbe the priestes: ye shal also geue vnto the priestes the firste of your dough, that he may cause the blessing to reast in thyne house.

Exod. 22.c. Leuit. 22.b.

31 But the priestes shal eate nothyng that is dead (by it selfe) or torne of foule, or of beaste.

The .xlv. Chapter.

10. Of iust weightes and measures.

A

1 When ye diuide the lande by the lot for inheritance, ye shal offer an oblation to the Lorde, a holy (a) portion of the lande, twentie & fyue thousand canes long, and tenne thousande broade: this shalbe holye in al the borders thereof rounde about.

(a) Of al the land of Israel, the Lorde requireth only this portion, for the temple and for the priestes, for the citie, and for the prince.

2 Of this parte there shal belong vnto the sanctuarie fiue hundred cubites (in length) with fiue hundred (in breadth) square round about: and fiftie cubites rounde about for the suburbes.

3 And of this measure shalt thou measure, (namely) of the length of twentie and fiue thousand, and the breadth of ten thousand, and in it shalbe the sanctuary, and the most holy place.

4 That holy portion of the lande shal perteyne vnto the priestes whiche do seruice in the sanctuary, whiche come neare to serue the Lorde: and it shalbe vnto them a place for theyr houses, and a holy place for the sanctuarie.

5 And in the twentie and fiue thousande length, and ten thousande breadth, shal the Leuites that minister in the house haue theyr possession for twentie chambers.

6 Ye shal geue also vnto the citie a possession of fiue thousande canes broade, and twentie and fiue thousande long, ouer against the oblation of the holy portion that shalbe for the whole house of Israel.

7 And (a portion shalbe) for the prince on this side and on that syde of the oblation of the holy portion, and of the possession of the citie, (euen) before the oblation of the holy portion, and before the possession of the citie, from the west corner westwarde, and from the east corner eastwarde: and the length shalbe by one of the portions, from the west border, vnto the east border. B

8 In this lande shalbe his possession in Israel: and my princes shal no more oppresse my people, and (the rest) of the lande shal they geue to the house of Israel accordyng to theyr tribes.

9 Thus sayth the Lorde God, (b) Let it suffise you, O ye princes of Israel: leaue of crueltie and oppression, & execute iudgement & iustice: take away your exactions from my people, sayth the Lorde God.

(b) The prophete sheweth that the heades must be first reformed, afore any good order can be established among the people.

10 Ye shal haue a true ballance, a true (c) Ephah, and a true Bath.

(c) Ephah & Bath were both of one quantitie, for the ephah conteyned in drye thinges, that as the Bath did in licour.

11 The Ephah and the Bath shalbe a lyke: one Bath shal conteyne the tenth part of an Homer, and the Ephah the tenth parte of an Homer: the equalitie thereof shalbe after the Homer.

12 The Sicle maketh twentie Gerrahs: and twentie Sycles, and (d) twentie and fyue Sycles, & fifteene Sycles make a Maneh.

(d) That is, threescore sicles make a weight called Maneh: for he ioyneth these three partes to a Maneh.

13 This is the oblation that ye shal offer: the sixth part of an Ephah out of an Homer of wheate, and the sixth part of an Ephah out of an Homer of barley.

14 Concernyng the ordinances of the oyle, (euen) of the Bath of oyle, (ye shal offer) the tenth part of a Bath out of the Cor: ten Bathes (shalbe) a Homer, because ten Bathes (fyl) a Homer.

15 And one lambe from two hundred sheepe out of the fat pastures of Israel for a meate offring, whole burnt offring, and peace offring, to reconcile them, sayth the lord god.

16 Al the people of the lande shal geue this oblation for the prince in Israel.

17 Agayne, it shalbe the princes part to offer whole burnt offeringes, meate offeringes, and wine offeringes, in the holy dayes, newe moones, Sabbothes, and in al the high feastes of the house of Israel: he shal prepare the sinne offering, meate offering, whole burnt offering, and peace offering, to reconcile the house of Israel.

18 Thus sayth the Lorde God, The firste day of the first (e) moneth, thou shalt take a young bullocke without blemyshe, and cleanse the sanctuarie.

(e) Whiche was Nisan, conteynyng parte of Marche and part of Apryl

19 So the priest shal take of the blood of the sinne offryng, and put it vpon the postes of the

the house, and vpon the foure corners of the frame of the aulter, and vpon the postes of the gate of the inner court.

20 And thus shalt thou do also the seuenth day of the moneth for suche as haue sinned of ignorance, or beyng deceiued, to reconcile the house withal.

D 21 Upon the fourteenth day of the first moneth ye shal haue the passeouer, a feast of seuen dayes, and ye shal eate vnleauened bread.

Exod.12.c Leuit.13.a Deut.16.a

22 Upon the same day shal the prynce prepare for him selfe and al the people of the lande a bullocke, for a sinne offeryng.

23 And in the seuen dayes of ỳ feast, he shal make a whole burnt offeryng to the Lorde, (euen) of seuen bullockes & seuen rammes without blemishe dayly, for seuen dayes, and a hee goate dayly for a sinne offeryng.

24 And he shal prepare a meate offeryng of an Ephah for a bullocke, & an Ephah for a ramme, and a(f) Hin of oyle for an Ephah.

(f) Reade Exod.29.g.

25 In the seuenth (moneth) in the fifteenth day of the moneth, on the feast, he shal doo accordyng vnto these for seuen dayes: accordyng to the sinne offeryng, accordyng to the whole burnt offeryng, and according to the meate offeryng, and accordyng to the oyle.

The.xlvi.Chapter.

1. The sacrifice of the Sabbothes, and of the new moones. 8. Through which doores they must goe in, or comme out of the temple.

A 1 THus saith the Lorde God, The gate of the inner court towarde the east shalbe shut the fyre worckyng dayes: but in the Sabboth and in the day of the newe moone it shalbe opened.

2 And the prince shal enter by the way of the porche of the gate without, & shal stande by the poste of the gate: and the priestes shal make his whole burnt offeryng, and his peace offerynges, and he shal woorshyp at the threshold of the gate, and go forth: and the gate shal not be shut tyl the euenyng.

3 On the same maner shal the people of the lande also doo their woorshyp before the Lorde, at the doore of this gate vpon the Sabbothes, and newe moones.

4 The whole burnt offering that the prince shal bryng vnto the Lorde vpon the Sabboth, shalbe sixe lambes without blemishe, and a ramme without blemishe.

5 And the meate offeryng shalbe an Ephah for a ramme, and the meate offering for the lambes a(a) gyft of his hande, and a Hin of oyle to an Ephah.

(a) That is, as muche as he wyl.

6 In the day of the newe moneth, (it shalbe) a young bullocke without blemishe, and sixe lambes, and a ramme also without blemishe.

7 With the bullocke he shal geue an Ephah: B and with the ramme an Ephah also for a meate offeryng: but to the lambes (b) according as his hande shal take, and a Hin of oyle to an Ephah.

(b) According to his habilitie.

8 And when the prince shal enter, he shal goe in by the way of the porch of that gate: he shal goe forth by the way thereof.

9 But when the people of the lande comme before the Lorde in the hygh solemne feast, as many as comme in by the north gate to doo woorshyp, shal goe out agayne at the south gate: and they that comme in at the south gate, shal goe forth agayne at the north gate: there shal none returne by the gate where he came in, but shal goe ryght forth ouer on the other syde.

10 And the prince he shal goe in the myddest of them when they go in, and so come forth when they comme forth.

11 Upon the solemne and hygh feast dayes this shalbe the meate offeryng: an Epha to a bullocke, and an Epha to a ramme, and to the lambes the gyft of his hande, and a Hin of oyle to an Ephah.

12 Nowe when the prince shal make a free whole burnt offeryng, or peace offerynges freely vnto the Lorde: one then shal open him the gate that turneth toward the east, & he shal make his whole burnt offerynges, and his peace offerynges, as he dyd on the Sabboth day: after he shal goe forth, and when he is gonne forth, one shal shut the gate.

13 Thou shalt dayly make a whole burnt offeryng vnto the Lorde of a lambe of one yeere without blemishe, thou shalt doo it euery morneyng.

14 Thou shalt prepare a meate offeryng for it euery morneyng, the sixth part of an Ephah, and the third part of a Hin of oyle to mingle with the fine floure: this meat offeryng shalbe cõtinually by a perpetual ordinance vnto the Lorde. C

15 Thus shal they prepare the lambe, the meate offeryng, and oyle, euery morneyng, for a continual whole burnt offeryng.

16 Moreouer, thus saith the Lorde God, If ỳ prince geue a gyft vnto any of his sonnes, the inheritance thereof shalbe his sonnes: their possession shalbe by inheritance.

17 But yf he geue a gyft of his inheritance to one of his seruantes, then it shalbe his to the (c) yeere of libertie, and then returne to the prince: but the inheritance thereof is his sonnes, and shalbe theirs,

(c) Whiche was at the yere of Iubile. Leui.25.b

(d) But be content with that portion that God hath assigned hym. Ezech.45.b

18 The prince also (d) shal take none of the peoples inheritance, nor put them frō their possession: but to his sonnes shal he geue his owne possession, that my people be not scattered abroade euery man from his possession.

19 And he brought me through the entrance at the side of the gate to the holy chambers of the priestes whiche stoode towarde the north, and beholde there was a place vpon the west syde of them.

20 Then sayde he vnto me, This is the place where the priestes shal seeth the trespasse and sinne offerynges, and bake the meate offeringes: that they neede not beare them into the outwarde court, and to (e) sanctifie the people.

D

(e) To cause the people to thinke it is lawful for them to eate them, and so fal into a vayne opinion of holynes & sanctification.

21 So he brought me into the vtter courte, and caused me to goe by the foure corners of the court: and behold in euery corner of the court there was a court.

22 In the foure corners of the court there were courtes ioyned of fourtie cubites lōg, & thirtie broade: these foure corners were of one measure.

23 And there went a wal round about them, (euen) about those foure: and vnder the walles there were "kitchins made rounde about.

" Ranges.

24 Then sayde he vnto me, These are the cookes houses, where the ministers of the house shal boyle the sacrifice of the people.

The.xlvii.Chapter.

I. The vision of the waters that came out of the temple. 13. The coastes of the lande of promise, and the deuision thereof by tribes.

AFterwarde he brought me agayne vnto the dooze of the house, and beholde there gushed out (a) waters frō vnder the threshold of the house eastwarde: for the forefront of the house stoode towarde the east: and the waters ranne downe from vnder the right syde of the house, whiche lyeth to the aulter southwarde.

A 1

(a) Whereby are meant the spiritual graces that should be geuen to the Churhe vnder the kyngdome of Christe, as Iohn.4,c.

2 Then ledde he me to the north gate, and ledde me about by the way without vnto the vtter gate by the way that turneth eastwarde: and beholde, there issued foorth waters from the right syde.

3 Nowe when the man that had the lyne in his hande went foorth eastwarde, he measured a thousande cubites, and then he brought me through the waters, ẏ waters were to the anckles.

4 So he measured yet a thousande, and brought me through the waters, the waters were to the knees: yet measured he a thousand, and brought me through, the waters (were) to the loynes.

5 After this he measured a thousand agayne, then was it such a (b) riuer that I myght not wade through it, the waters was risen, and the waters dyd flowe as a ryuer that myght not be waded ouer.

(b) Signifiyng that the graces of God should neuer decrease, but euer abounde in his church

6 And he sayde vnto me, Hast thou seene this, O thou sonne of man? & with that he brought me, and caused me to returne to the ryuer bancke agayne.

7 Nowe when I returned, beholde, at the banke of the ryuer were very many trees (c) on the one syde and on the other.

(c) Meaning, the multitude of them that should be refreshed by the spiritual waters.

8 Then sayde he vnto me, These waters flowe out towarde the east countrey, and runne downe into the playne, and comme into the (d) sea: which when it cōmeth into the sea, the (e) waters shalbe wholesome.

(d) Shewyng that the abundance of these graces should be so great, that al the worlde should be ful thereof, which is here meant by the Persian sea or Genezareth, and the sea called Mediterraneum. Zach.14.b.

(e) The waters whiche of nature are salt and vnholsome, shalbe made sweete and comfortable.

9 Yea, al that lyue and moue, whereunto this ryuer commeth, shal lyue: and there shalbe a very great multitude of fyshe, because these waters shal comme thyther, for they shalbe holsome: and euery thing shal liue whither the riuer commeth.

10 By this ryuer shal the fyshers stande, from Engaddi vnto Eneglaim, and there spreade out their nets: for their fyshe shalbe accordyng to their kyndes as the fyshe of the mayne sea, exceedyng many.

11 But the marishes thereof, and the pittes therof, shal not be made holsome, they shalbe made salt pittes.

12 By this riuer vpon the bankes therof on this side & on that syde, shal growe al trees for meate, whose leaues shal not fade, neyther shal the fruite thereof fayle, but shal bryng foorth newe fruite accordyng to his monethes, for the waters thereof runne out of the sanctuarie: and the fruite therof shalbe for meate, and the leaues thereof for "medicine.

" or, for hurtes and sores.

13 Thus sayth the Lorde God, Let this be the border whereby ye shal inherite the land, accordyng to the twelue tribes of Israel, Ioseph shal haue two portions.

C

Gen.48 d. Gen.12.d Deut.34.a

14 And ye shal inherite it one aswel as another, concernyng the whiche I lyft vp my hande to geue it vnto your fathers: & this lande shal fal vnto you for inheritance.

15 This is the border of the (f) lande vpon the north syde, from the mayne sea toward Hethlon, as menne goe to Zedada.

(f) By the lande of promise, he signifieth the spiritual land, wherof this was a figure.

16 (Namely) Hamah, Berotha, Sabarim, whiche are betweene the borders of Damascus, and betweene the borders of Hamah, Hazar Hatichon, that lyeth vpon the coastes of Hauran.

17 Thus the borders from the sea forth shalbe

be Hazar Enan, the borders of Damascus, and the north northwarde, and the borders of Hamah: this is the north part.

18 The east syde shal ye measure from Hauran and Damascus, from Gilead and the lande of Israel by Iordane, and from the border vnto the east sea: and this is the east part.

19 The south syde shalbe towarde Teman, from Thamar to the waters of * strife in Cades, and the riuer to the maine sea: and that is the south part toward Teman.

20 The weast part also shalbe the great sea, from the borders til a man comme ouer against Hamah: this is the weast part.

21 This lande shal ye part among you according to the tribes of Israel,

22 And diuide it by lot to be an heritage for you, and for the strangers that dwel among you, and beget children among you: for ye shal take them among the children of Israel, like as though they were of your owne countrey, and they shal haue (g) heritage with you among the children of Israel.

23 And in what tribe the stranger dwelleth, in the same tribe shal ye geue him his heritage, sayth the Lorde God.

* or, meriboth.

(g) Meaning that in this spiritual kingdome, there should be no difference betweene Iewe nor gentile, but that al shoulde be partakers of this inheritance in their head Christe.

The. xlviii. Chapter.

1. The lots of the seuen tribes. 23. The lots of the other tribes.

1 These are the names of the tribes: From the north syde to the coast towarde Hethlon, til thou commest vnto Hamah and Hazer Enan, the borders of Damascus northwarde, the coast of Hamah, Dan shal haue his portion from the east quarter vnto the weast.

2 Upon the borders of Dan, from the east syde vnto the weast, shal Aser haue his portion.

3 Upon the borders of Aser, from the east part vnto the weast, shal Nephthali haue his portion.

4 Upon the borders of Nephthali, from the east quarter vnto the weast, shal Manasses haue his portion.

5 Upon the borders of Manasses, from the east syde vnto the weast, shal Ephraim haue his portion.

6 Upon the borders of Ephraim from the east part vnto the weast, shal Ruben haue his portion.

7 Upon the borders of Ruben, from the east quarter vnto the weast, shal Iuda haue his portion.

8 Upon the borders of Iuda, from the east part vnto the weast part, shalbe the (a) offering whiche they shal offer, of fyue and twentie thousande (canes) broade, and of length as one of the partes from the east syde vnto the weast syde: and the sanctuarie shalbe in the middest of it.

(a) That is, the portion of the grounde whiche they shal separate and appoynt to the Lord, which shalbe diuided into three partes: for the prieſtes, for the prince, and for the citie.

9 The oblation that ye shal offer vnto the Lorde, shalbe fiue and twentie thousande long, and tenne thousande broade.

10 And for these (euen) for the priestes, shalbe this holy oblation: towarde the north fiue and twentie thousande (long) and toward the weast tenne thousande broade, towarde the east tenne thousande broade also, and towarde the south fiue and twentie thousande long, and the sanctuarie of the Lorde shalbe in the middest thereof.

11 This sanctifyed portion shalbe the priests that are of the children of Sadoc, whiche haue keapt my charge, whiche went not astray in the errour of the children of Israel like as the Leuites went astray. Ezech. 44. a

12 Therefore this oblation of the lande that is offered, shalbe theirs as a thing most holy, harde vpon the borders of the Leuites.

13 And ouer agaynst the border of ỹ priests, shal the Leuites haue fiue & twentie thousande lang, and tenne thousande broade: al the length shalbe fiue and twentie thousande, and the breadth ten thousande.

14 Of this portion they shal sel nothyng, nor make any permutation therof, nor alienate the fyrst fruites of the lande: for it is holy vnto the Lorde.

15 And the fiue thousande that are leaft in the breadth ouer against the fiue and twentie thousande, shalbe a prophane place for the citie, for housyng and for suburbes: and the citie shalbe in the middest thereof.

16 And these shalbe the measures thereof: The north part fiue hundred and foure thousande, and the south (b) part fyue hundred and foure thousand, and the east part fiue hundred and foure thousand, and the weast part fiue hundred and foure thousande.

(b) Meaning that it shuld be square.

17 The suburbes of the citie shal haue towarde the north two hundred and fiftie, towarde the south two hundred and fiftie, towarde the east two hundred and fiftie, towarde the weast also two hundred & fiftie.

18 And the residue in length ouer agaynst the oblation of the holy portion, shalbe tenne thousand towarde the east, and tenne thousande towarde the weast: and it shalbe ouer agaynst the oblation of the holy portion: and the encreas therof shalbe for their meate that serue the citie.

19 And they that serue the citie, they shal serue it out of al the tribes of Israel.

20 Al the oblation shalbe fiue and twentie

(c) Euery way it ſhalbe fiue & twentie thouſand.

thouſande (c) with fiue and twentie thouſande: ye ſhal offer this oblation foure ſquare, for the ſanctuarie, and for the poſſeſſion of the citie.

21 And the reſidue ſhalbe for the prince, on the one ſide and on the other of the holye oblation, and of the poſſeſſion of the citie ouer againſt the fiue and twentie thouſand of the oblation toward the eaſt border, and weaſtwarde ouer againſt the fiue & twentie thouſande towarde the weaſt border, ouer againſt ſhalbe the portion for the prince: this ſhalbe the holy oblation, and the houſe of the ſanctuarie ſhalbe in the middeſt thereof.

D 22 Moreouer, from the poſſeſſion of the Leuites, and the cities poſſeſſion, that whiche is in the middeſt ſhalbe ỳ princes, betwixt the border of (d) Iuda and the border of Beniamin ſhalbe the princes.

(d) So that Iuda was on the north ſyde of the princes and Leuites portions, and Beniamin on the ſouth ſyde.

23 Nowe of the other tribes: from ỳ eaſt part vnto the weaſt, ſhal Beniamin haue his portion.

24 Upon the borders of Beniamin, from the eaſt ſyde vnto the weaſt, ſhal Simeon haue his portion.

25 Upon the borders of Simeon, from the eaſt ſyde vnto the weaſt, ſhal Iſachar haue his portion.

26 Upon the borders of Iſachar, from the eaſt ſyde vnto the weaſt, ſhal Zabulon haue his portion.

27 Upon the borders of Zabulon, from the eaſt part vnto the weaſt, ſhal Gad haue his portion.

28 Uppon the borders of Gad at the ſouth ſyde towarde Temanah, the border ſhalbe from Thamar, vnto the waters of * ſtrife to Cades, and to the riuer (that runneth) into the maine ſea.

* or, Meribath.

29 This is the lande whiche ye ſhal diuide by lot for an inheritance vnto the tribes of Iſrael, and theſe be their portions, ſaith the Lorde God.

30 Theſe be the bondes of the citie, vpon the north part fyue hundred and foure thouſande meaſures.

31 The gates of the citie ſhal haue the names of the tribes of Iſrael, three gates of the north ſyde: one gate of Ruben, another of Iuda, the thirde of Leui.

32 Upon the eaſt ſyde fyue hundred & foure thouſande (meaſures,) with three gates: the one of Ioſeph, another of Beniamin, the thirde of Dan.

33 Upon the ſouth ſyde fiue hundred and foure thouſande meaſures, with the three gates: the one of Simeon, another of Iſachar, the thirde of Zabulon.

34 And vpon the weaſt ſyde, fyue hundred and fyue thouſande meaſures, with their three gates alſo: the one of Gad, another of Aſer, the thirde of Nephthali.

35 Thus ſhal it haue eyghteene thouſande meaſures rounde about: and the name of the citie from that time foorth ſhalbe, " The Lorde is there.

" Hebre. Iehouah Shammah.

The ende of the prophecie of Ezechiel.

The booke of the prophete Daniel.

The fyrſt Chapter.

1. The prophete ſheweth the captiuitie of Iehoakim king of Iuda, 4. Of the children that were in captiuitie, the king commaundeth to chooſe whiche of them ſhould be taught the learnyng and language of the Chaldeans.

A 1 IN the (a) thirde yere of the raigne of Iehoakim king of Iuda, came Nabuchodonoſor king of Babylon vnto Hieruſalem, and beſieged it.

(a) Reade 2.kin.24.a. Iere.25.a.

2 And the Lorde deliuered Iehoakim the king of Iuda into his hande, with part of the veſſels of the houſe of God, whiche he caryed away into the lande of (b) Sennar, to the houſe of his God, and he brought the veſſels into his goddes treaſurie.

(b) Whiche was a plaine by Babylon, where was the temple of the great god, and is here taken for Babylon.

3 And the king ſpake vnto Aſphenaz the (c) cheefe chamberlayne, that he ſhoulde bring him certayne of the children of Iſrael, of the kinges ſeede, and of the princes,

(c) Or, maiſter of the Eunuches.

4 Sprigales without any blemiſhe, but wel fauoured, ſtudious in al wyſdom, ſkilful for knowledge, able to vtter knowledge, and ſuche as haue liuelineſſe in them, that they

they (d) may stande in the kynges palace: and whom they myght teache the learnyng and the tongue of the Chaldeans.

(d) Aswel to serue at the tables as in other offices.

5 Unto these the kyng appoynted a dayly prouision euery day of a portion of ẏ kinges meate, and of the wine whiche he dranke, so to nourishe them three yeeres, that afterwarde they myght stande before the kyng.

6 Among these nowe were certayne of the chyldren of Juda: (namely) Daniel, Ananias, Misael, and Azarias.

B 7 Unto these the cheefe chamberlaine gaue (e) other names, and called Daniel, Baltassar: Ananias, Sidrach: Misael, Misach: and Azarias, Abednego.

(e) Eyther because they woulde declare their power, as cõquerers, to change the names of thẽ they ouercame, or els for hatred of theyr Hebrue names.

8 But Daniel purposed in his hart that he woulde not defyle him selfe with the portion of the kynges meate, nor with the wyne whiche he dranke: therefore he required the cheefe chamberlayne that he might not defile hym selfe.

9 (And God brought Daniel into fauour and tender loue with the cheefe chamberlayne.)

10 And the cheefe chamberlayne sayd vnto Daniel, I am afrayde of my lorde the king which hath appoynted you your meate and your drynke: wherefore shoulde he see your faces worse lyking then the spryngaldes of your age, and so ye shal make me indaunger my head vnto the kyng.

11 Then Daniel sayd vnto Melassar, whom the cheefe chamberlayne had set ouer Daniel, Ananias, Misael, and Azarias:

12 O proue but tenne dayes with thy seruantes, and let vs haue pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the chyldren that eate of the portion of the kynges meate: and as thou seest, deale with thy seruantes.

C (f) Or, better lykyng.

14 So he consented to them in this matter, and proued them tenne dayes.

15 And at the ende of ten dayes their countenances appeared fayrer and (f) fatter in fleashe then al the childrens which did eate the portion of the kinges meate.

16 Thus Melassar tooke away the portion of their meate, & the wyne that they should drinke, and gaue them pulse.

17 As for these foure chyldren, God gaue them knowledge and vnderstanding in (g) al learnyng and wysedome: also he gaue Daniel vnderstanding of al (h) visions and dreames.

(g) Meanyng liberal sciences & natural knowledge, whiche was vsed where they were conuersant.

(h) So that he onely was a prophete, and none of the other, for by dreames and visions God appeared to his prophets. Num. 12. a.

18 Nowe when the (i) tyme was expired that the king had appoynted to bring them in, the cheefe chamberlayne brought them before Nabuchodonosor.

(i) Of the three yeeres aboue mentioned, vers. 5

19 And the king communed with them: but among them al were founde none suche as Daniel, Ananias, Misael, and Azarias: therefore stoode they before the king. D

20 In al matters of wisedome and vnderstandyng that the king enquired of them, he founde them tenne tymes better then al the wyse menne and soothsayers that were in al his realme.

21 And Daniel abode styl vnto the (k) first yeere of king Cyrus.

(k) That is, he was esteemed in Babylon as a prophete, and in authoritie so long as the common wealth stood.

The. ii. Chapter.

1. The dreame of Nabuchodonosor. 2. He calleth vnto hym soothsayers, and requireth of them both the dreame and the interpretation thereof.

1 IN the (a) seconde yeere of the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, wherethrough his spirite was troubled, and his sleepe brake from hym. A

(a) The father and the sonne were both called by this name, so that it is meant of the sonne when he raigned alone: for he raigned also after a sort with his father: Or els in the second yeere of his general conqueste of other barbarous nations.

2 Then the kyng commaunded to cal the wyse men, and soothsayers, and sorcerers, and the Chaldees, for to shew the king his dreame: So they came, and stoode before the kyng.

3 And the king sayde vnto them, I haue dreamed a dreame, and my spirite was troubled to knowe the dreame.

4 Upon this the Chaldees answeared the kyng in the Syrians speache, O king, God saue thy lyfe for euer: shewe thy seruantes the dreame, and we shal shewe the interpretation.

5 The kyng answeared and sayde to the Chaldeans, The thyng is gonne from me: If ye wyl not make me vnderstande the dreame, with the interpretation thereof, ye shalbe drawne in peeces, and your houses made a iakes.

6 But yf ye tel me the dreame and the interpretation thereof, ye shal receiue of me gyftes, rewardes, and great honour, therefore shewe me the dreame and the interpretation thereof.

7 They answeared agayne, and sayd, The king must shewe his seruantes the dreame, and so shal we declare the interpretation thereof. B

8 Then the kyng answeared, sayeing, I perceiue of a trueth that ye woulde (b) redeeme the tyme, for so muche as ye see the thing is gonne from me.

(b) Ye seeke occasion of delayes, vntyl some other affaires might happẽ, and make me forget the matter.

9 Therfore if ye wil not tel me the dreame, this is your onely purpose, Ye haue prepared lying and corrupt woordes to speake before me, tyl the tyme be changed: therefore tel me the dreame, that I may knowe

that ye can declare me the interpretation thereof.

10 Upon this the Chaldees gaue answeare before the king, and said, There is no man vpon earth that can tel the thyng whiche the kyng speaketh of, yea there is neyther kyng, prince, nor lorde that euer asked such thyngs at a wyse man, soothsayer, or Chaldean.

11 For it is a rare matter that the kyng requireth, neyther is there any that can certifie the king therof, except the gods whose dwellyng is not with fleashe.

12 For the which cause the king was wroth with great indignation, and commaunded to destroy al the wyse menne at Babylon.

13 So the decree went forth, and the wyse menne were slayne: they sought also to slay Daniel, with his companions.

℣ 14 Then Daniel stayed the counsel and decree with Arioch the captayne of the kings garde, who was gonne forth to put to death the wyse menne of Babylon.

15 He answered and sayde vnto Arioch the kynges captayne, Why is the sentence so hastie from the kyng? Then Arioch tolde Daniel the matter.

16 Upon this went Daniel, and desyred the kyng that he would geue hym leysure, and that he woulde shewe the kyng the interpretation.

17 Then Daniel went to his house, and shewed the thyng to Ananias, Misael, and Azarias, his companions:

18 That they shoulde beseeche the God of heauē for grace in this secrete, that Daniel and his felowes, with other suche as were wyse in Babylon, perished not.

19 Then was this secrete reuealed vnto Daniel in a vision by nyght: then Daniel praysed the God of heauen.

Psal. 13. a 20 Daniel also answeared, and sayde, The name of God be praysed for euer and euer: for wysedome and strength are his.

D 21 He changeth the tymes and seasons, he taketh away kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstandyng to those that vnderstande.

22 He reuealeth the deepe & secrete thinges, he knoweth the thyng that lyeth in darkenesse, for the light dwelleth with him.

23 I thanke thee and prayse thee, O thou God of my fathers, that thou hast geuen me wysedome and strength, and hast shewed me now the thyng that we desyred of thee: for thou hast declared the kynges matter vnto vs.

24 Upon this went Daniel in vnto Arioch, whom the king had ordeined to destroy the wyse mennt at Babylon: he went and sayd thus vnto hym, Destroy not the wyse men of Babylon, but bring me before the kyng, & I shal shewe the kyng the interpretation.

25 Then Arioch brought Daniel before the king in al the hast, and sayd thus vnto him, I haue founde a man among the children of Iuda that were brought captiues, that wyl declare vnto the kyng the interpretation.

26 Then answeared the kyng and sayde to Daniel, whose name was Balthasar, Art thou able to shewe me the dreame which I haue seene, and the interpretation therof?

27 Daniel answeared in the presence of the kyng, and sayde, As for this secrete for the whiche the kyng maketh inquisition, there can neyther the menne of vnderstandyng, nor soothsayers, nor the wyse men, nor readers of destinies declare it vnto the kyng:

28 But there is a (c) GOD in heauen that E reuealeth secretes, and sheweth the kyng Nabuchodonosor what is for to comme in the latter dayes. Thy dreame & that which thou hast seene in thyne head vpon thy bed is this.

(c) Hereby he smyteth the kyng with a certayne feare & reuerence of God, that he might be the more apt to receiue the high mysteries that shoulde be reuealed.

29 O kyng, when thou wast in thy bedde, thoughtes came into thy mynd what shuld comme hereafter: so he that is the opener of mysteries, telleth thee what is for to comme.

30 As for me, this secrete is not shewed me for any wysedome that I haue more then any other lyuyng: but onely that I myght shewe the king the interpretation, and that thou mightest know the thoughtes of thine owne hart.

31 Thou kyng sawest, and beholde, there (was) a great image: this great (d) image whose brightnesse was excellent stoode before thee, and the fourme therof was terrible.

(d) By this is vnderstanded the worlde.

32 This images (e) head was of fine gold, his brest and armes of siluer, his belly and his thyghes of brasse.

(e) By golde, siluer, brasse, and iron, are ment the Chaldean, Persian, Macedonean, and Romane kyngdome, which shuld successiuely rule the worlde tyl Christ (which is here called the stone) comme hym selfe and destroy the last.

33 His legges were of iron, his feete were part of iron and part of clay.

34 Thou beheldest it tyl a stone was cut without handes, whiche smote the image vpon his feete that were of iron and clay, and brake them to peeces.

35 Then was the iron, the clay, the brasse, the siluer and gold broken altogeather, and became lyke the chaffe of sommer flowres, and the wynde caryed them away, that no place was founde for them: and the stone that smote the image became a great mountayne, and fylled the whole earth.

36 This is the dreame: and nowe wyl we shewe before the kyng what it meaneth.

37 O kyng, thou art a kyng of kynges: for the

the God of heauen hath geuen vnto thee a kingdome, power, strength, and glorie.

38 And in al places whereſoeuer the chyldren of men dwel, the beaſtes of the feeld, and the foules of the ayre hath he geuen into thy hande, and hath made thee ruler in them al: thou art this (f) head of golde.

39 After thee ſhal aryſe (g) another kingdome inferiour to thee, and another (h) third kingdome ſhalbe of braſſe, whiche ſhal beare rule ouer al the earth.

40 The (i) fourth kingdome ſhalbe ſtrong as iron: for as iron breaketh in peeces and ſubdueth al thinges, and as iron bruiſeth al theſe thinges, (ſo) ſhal it breake in peeces and bruiſe (al.)

41 Where as thou ſaweſt the feete and toes, part of potters claye, and part of iron, the kingdome ſhalbe (k) diuided, but there ſhalbe in it of the ſtrength of iron, for ſo muche as thou ſaweſt the iron mixt with the claye and earth.

42 And (as) the toes of the feete (were) part of iron and part of clay: (ſo) ſhal the kingdome be part ſtrong and part broken.

43 And whereas thou ſaweſt iron mixt with claye and earth, they ſhal mingle them ſelues with the ſeede of menne, and yet not ioyne one with another, as iron wyl not be mixt with claye.

44 And in the dayes of theſe kinges ſhal the God of heauen ſet vp a kingdome whiche ſhal neuer be deſtroyed, and this kingdome ſhal not be geuen ouer to another people: but it ſhal breake and deſtroy al theſe kingdomes, and it (l) ſhal ſtande for euer.

45 Like as thou ſaweſt that (m) without any handes there was cut out of the mount a ſtone, whiche brake the iron, the braſſe, the clay, the ſiluer and golde in peeces: ſo the great God hath ſhewed the king what ſhal comme to paſſe after this: this is a true dreame, and the interpretation of it is ſure.

46 Then the king Nabuchodonoſor fell downe vpon his face, and bowed him ſelfe vnto Daniel, and commaunded to ordeyne (n) rewardes and ſweete odours for him.

47 The king anſweared Daniel, and ſaide, Of a trueth (o) your God is a god of gods, and the Lorde of kinges, and a reuealer of ſecretes, ſeeyng thou couldeſt reueale this ſecrete.

48 So the king made Daniel a great man, and gaue him many and great giftes: he made him ruler of al the countreys of Babylon, and the cheefe of the rulers aboue al the wyſe men of Babylon.

49 Then Daniel made requeſt to the kyng, and he ſet Sidrach, Miſach, and Abednego, ouer the charge of the prouince of Babylon: but Daniel (ſate) in the kinges gate.

(f) The fyrſt monarchie of the Chaldeans.
(g) The ſeconde of the Perſians.
(h) That is, of the Macedonians.
(i) That is, of the Romanes
(k) That is, eyther by ciuyl warres & diſcordes, or els into two ſortes of people: the one ſhoulde be warlike, and therfore compared to iron, the other factious & ſeditious, and therfore compared to clay and earth.
(l) It ſhalbe eternal, for the ſpirite that is in the Churche, is life eternal. Rom. viii. b.
(m) That is, that the kingdome of Chriſt ſhuld be ſet vp by God, not by menne.
(n) To perfourme his promiſe made to him that ſhoulde interprete his dreame, as vearſe. vi.
(o) This confeſſion was but a ſodaine motion, as it was alſo in Pharao. Exo. vi. c. but his hart was not touched as appeared ſoone afterwarde.

The. iii. Chapter

I. The kyng ſetteth vp a golden image, which he commaundeth to be woorſhipped. 8 Sidrach, Miſach, and Abednego are accuſed, becauſe they deſpiſed the kinges commaundement.

1 NAbuchodonoſor the king made an image of golde, whiche was threeſcore cubites high, and ſixe cubites thicke: he ſet it vp in the plaine of Dura, in the prouince of Babylon. A

2 Then Nabuchodonoſor the king ſent foorth, to geather togeather the dukes, lordes, and nobles, the iudges and officers, the deputies, and sheriffes, with al the rulers of the prouinces, that they might come to the (a) dedication of the image whiche Nabuchodonoſor the king had ſet vp.

(a) Shewyng that the idol is not knowen for an idol ſo long as it is with the woorkman: but when the ceremonies & cuſtomes and recited and vſed, and the conſent of the people is there, then of a blocke they thinke they haue made a God.

3 So the dukes, lordes, and nobles, the iudges and officers, deputies, and sheriffs, with al the rulers of the prouince, geathered them togeather vnto the dedication of the image that Nabuchodonoſor the kyng had ſet vp, and they ſtood before the image whiche Nabuchodonoſor had ſet vp.

4 Then an heralde cryed a loude, To you it is commaunded, O people, nations, and languages,

5 That when ye heare the noyſe of the cornet, trumpet, harpe, ſhawme, pſalteries, dulcimer, and al manner of inſtrumentes of muſicke, ye fall downe and woorſhip that golden image that Nabuchodonoſor the king hath ſet vp.

6 Who ſo then falleth not downe & woorſhippeth, ſhal euen the ſame houre be caſt into the middeſt of a hot fierie fornace.

7 Therefore when al the folke heards the noyſe of ỹ cornet, trumpet, harpe, ſhawme, pſalteries, and al inſtrumentes of muſicke, then al the people, nations, and languages fell downe and woorſhipped the golden image that Nabuchodonoſor the kyng had ſet vp.

8 Nowe were there certayne menne of the Chaldees, that went euen then, and (b) cried out an accuſation of the Iewes. B

(b) That is, accuſed the Iewes with an out crie.

9 They ſpake, and ſayd vnto the kyng Nabuchodonoſor, O king, liue for euer.

10 Thou, O king, haſt made a decree, that euery man that ſhal heare the ſound of the cornet, trumpet, harpe, ſhawme, pſalteries, dulcimer, and al inſtrumentes of muſicke, ſhal fall downe and woorſhippe the golden image:

11 And who so then fell not downe, and worshipped not, that he shoulde be cast into the middes of an hotte fierie fornace.

12 Nowe are there certaine Iewes, whom thou hast set ouer the charge of the prouince of Babylon: (namely) (c) Sydrach, Misach, & Abednego: these men, O kyng, regarded not thy commaundement: yea they wyl not serue thy goddes, nor worship the golden image that thou hast set vp.

13 Then Nabuchodonosor in his anger and wrath commaunded that Sidrac, Misach, & Abednego, shoulde be brought vnto him: so these men were brought before the king.

14 Then Nabuchodonosor spake vnto them, and saide, Is it true, O Sidrach, Misach, and Abednego, wil not you serue my gods, nor worship the golden image that I haue set vp?

15 Nowe therefore be redye when ye heare the sounde of the cornet, trumpet, harpe, shawme, psalteries, dulcimer, and al instrumentes of musicke, to fall downe and worship the image whiche I haue made: for yf ye worship it not, ye shalbe cast immediatly into the middes of a hotte fierie furnace: for who is that God that can deliuer you out of my handes?

16 Sidrach, Misach, and Abednego, answeared the king, and saide, O Nabuchodonosor, we are not (d) careful to answeare thee in this matter:

17 Beholde, our God whom we serue, is (e) able to deliuer vs from the hot fierie fornace: & he wyl deliuer vs out of thy hand, O kyng.

18 And though he wyl not, yet shalt thou knowe, O king, that we wyl not serue thy goddes, nor worshippe the golden image whiche thou hast set vp.

19 Then was Nabuchodonosor ful of indignation, so that the countenance of his face changed vpon Sidrach, Misach, & Abednego: therefore he charged and commaunded that they shoulde heate the fornace, one seuen times more then it was wont to be heat,

20 And he charged the most valiant menne of warre that were in his armie, to binde Sidrach, Misach, and Abednego, and to cast them into the hot fierie furnace.

21 So these menne were bounde in their coates, hosen, head attire, with their other garmentes, and cast into the middes of the hotte fierie fornace.

22 Therefore because the kinges commaundement was straite, and the furnace was exceeding hot, the menne that put in Sidrach, Misach, and Abednego, the flambe of the fyre destroyed them.

23 And these three men, Sidrach, Misach, and Abednego, fell downe in the middes of the hotte fierie fornace bound.

24 Then Nabuchodonosor the king was astonied, and rose vp in al haste: he spake vnto his counsel, and saide, Dyd not we cast three men bounde into the middes of the fyre? They answeared and saide vnto the king, It is true, O king.

25 He answeared and saide, Loe I see foure men lose, walking in the middes of the fire, and they haue no hurt: and the fourme of the fourth is like the (f) sonne of God.

26 Upon this went Nabuchodonosor vnto the mouth of the hot firie fornace, he spake also, and saide, O Sidrach, Misach, and Abednego, ye seruantes of the high God, goe forth, and comme hyther. And so Sidrach, Misach, and Abednego, came forth of the middes of the fyre.

27 The Dukes, Lordes, and Nobles, & the kinges counsel came togeather to see these men, vpon whom the fyre had no manner of power in their bodyes: in so much that ỳ very heare of their head was not burnt, and their clothes vnchaunged, yea there was no smel of fyre felt vpon them.

28 Then spake Nabuchodonosor, and saide, Blessed be the God of Sidrach, Misach, and Abednego, which hath sent his angel, and deliuered his seruantes that put their trust in him, and haue altered the kinges commaundement, and ieoparded their bodyes, rather then they woulde serue or worship any god, except their owne God only.

29 Therefore I make a decree, that euery people, nation, & language, whiche speake any blasphemie agaynst the God of Sidrach, Misach, and Abednego, shalbe drawen in peeces, and their houses shalbe made a iakes: because there is no God that can deliuer after this sort.

30 So the king promoted Sidrach, Misach, & Abednego, in the prouince of Babylon.

The .iiii. Chapter.

Nabuchodonosor dreameth agayne.

1 NAbuchodonosor king, vnto al people, nations, and languages that dwell vpon the (a) whole earth, peace be multiplyed among you.

2 I thought it good to shewe the signes and marueylous woorkes that the high God hath wrought vpon me.

3 O howe great are his signes, and howe mighty are his woonders? his kingdome is an (b) euerlasting kingdome, & his dominion is from generation to generation.

4 I Nabuchodonosor beyng at rest in my house,

(c) It seemeth that they named not Daniel, because he was greatly in the kinges fauour, thinking yf these three had benne destroyed, they might haue better occasion to accuse Daniel after: and this declareth that this pollicie of erecting this image, was inuented by the malitious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion, & ingratitude.

(d) They should haue done iniurie to God, yf they shoulde haue doubted in this holy cause, and therfore they say that they are resolued to die for gods cause.

(e) They grounde on two pointes: fyrst on the power and prouidence of god ouer them: secondly on their cause, whiche was gods glory, & the testifying of his true religion with their blood, and so make open confession, that they wyl not so much as outwardly consent to idolatrie.

(f) That is, an angel of god, as verse. xxviii.

(a) Meaning so farre as his dominion extended.

(b) Reade Chap. 2. f.

house, and florysshyng in my palace,

3 Sawe a (c) dreame whiche made me afrayde, and the thoughtes vpon my bedde with the visions of my head troubled me.

6 Therefore made I a decree, that they shoulde bryng al the wyse men of Babylon before me, that they myght declare vnto me the interpretation of the dreame.

7 So came the wyse men, the soothsayers, the Chaldeans, and wysardes, to whom I tolde the dreame: but they coulde not shew me the interpretation thereof.

8 Tyl at the last Daniel came before me, (whose name was Baltassar, accordyng to the name of my God) whiche hath the spirite of the holy goddes in hym, and before him I tolde the dreame, sayeing,

9 O Baltassar, thou prince of wyse men, for so muche as I knowe that thou hast the spirite of the holy goddes, and no secrete troubleth thee: tel me therefore the visions of my dreame that I haue seene, and the interpretation thereof.

10 Thus were the visions of my head vpon my bed: and beholde, I sawe a tree in the myddes of the earth, and the heyght thereof was great:

12 A great tree and strong, and the heyght thereof reached vnto the heauen, and the sight thereof to the endes of al the earth.

12 The leaues thereof were fayre, and the fruite thereof muche, and in it was meate for al: the beastes of the feeld had shadowes vnder it, and the foules of the ayre dwelt in the boughes thereof: al flesshe fedde of it.

13 I sawe in the visions of my head vppon my bed, and beholde, a (d) watcher, and a holy one came downe from heauen,

14 And cryed myghtily, saying thus, Hewe downe the tree, breake of his branches, shake of his leaues, and scatter his fruite abroade: that the beastes may geat them away from vnder hym, and the foules from his branches.

15 Neuertheless, leaue the stumpe of his rootes styl in the earth, and with a band of iron and brasse (bynde it) among the grasse of the feelde, & let it be wet with the deawe of heauen, and let his portion be with the beastes among the grasse of the feelde.

16 Let his hart be (e) changed from mans (nature) and let a beastes harte be geuen vnto hym, and let seuen tymes be passed ouer hym.

17 This sentence (is) accordyng to the (f) decree of the watchers, and the request accordyng to the woorde of the holy ones: because lyuyng men shoulde knowe that the hyghest hath power ouer the kingdome of men, & geueth it to whom it liketh him, and setteth vp ouer it the basest among men.

18 This is the dreame that I kyng Nabuchodonosor haue seene: therefore thou, O Baltassar, declare the interpretation thereof, for so muche as al the wyse menne of my kingdome are not able to shewe me what it meaneth: but thou canst doo it, for the spirite of the holy goddes is in thee.

19 Then Daniel, whose name was Baltassar, held his peace by the space of one houre, and his thoughts (g) troubled him. So the kyng spake, and sayd, O Baltassar, let neyther the dreame, nor the interpretatiō therof trouble thee. Baltassar answeared, saying, O my Lorde, this dreame be to them that hate thee, and the interpretation therof to thyne aduersaries.

20 As for the tree that thou sawest, whiche was great and myghty, whose height reached vnto the heauen, and the sight thereof through al the worlde,

21 Whose leaues were fayre, and the fruite thereof muche, and in it was meate for al, vnder the whiche the beastes of the feelde had their habitation, & vpon whose branches the foules of the ayre dyd sit:

22 It is thou, O kyng, which art great and myghty, for thy greatnesse encreaseth and reacheth vnto the heauen, so dooth thy dominion to the endes of the earth.

23 But whereas the kyng sawe a watcher, and a holy one that came downe from heauen, and sayde, Hewe downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a bande of iron and brasse bynd it among the grasse of the feelde, and let it be wet with the deawe of the heauen, and let his portion be with the beastes of the feelde, tyl (h) seuen tymes passe ouer hym.

24 This, O king, is the interpretation, yea it is the very decree of hym that is hyghest of al, and it toucheth my Lorde the kyng.

25 Thou shalt be cast out from menne, and thy dwelling shalbe with the beastes of the feelde: with grasse shalt thou be fed lyke (i) oxen, thou must be wet with the deawe of the heauen, yea, seuen tymes shal passe ouer thee, tyl thou (k) knowe that the hyghest hath power ouer the kyngdome of menne, and geueth it to whom he lyst.

26 Moreouer, whereas it was sayde that the stumpe of the roote of the tree should be leaft styl: it betokeneth that thy kingdome shal remayne whole vnto thee, after thou hast learned to knowe that the power commeth from heauen.

27 Wherefore, O king, let my counsayle be acceptable vnto thee, and (l) breake of thy sinnes

rours of thy former lyfe

(c) This was another dreame, beside that whiche he sawe of the foure Empires.

(d) Whiche was an angel of God.

(e) That is, let hym be depriued of natural reason, & mans vnderstāding

(f) This was the decree of God hym selfe, as appeareth in the. 24. verse folowyng, but it is called the decree of the watchmen or angelles, because they brought it & reuealed it: whiche the holye ones desire to comme to passe, so consentyng to the decree of God, that the proude myght be brought downe, and the humble exalted.

(g) Partlye consyderyng the greate iudgementes of god in the horrible punishment of this greate prince: and partly mooued with pitie of his cause, whom God had cōmaunded the Iewes to wish wel to, and pray for, as, Ier. 29. b.

(h) Whereby he meaneth a long space, as seuē yeres, or seuē quarters of yeres, or seuen monethes: for the interpretation is diuers.

(i) Not that his shape or fourme was changed into a beast, but that he was eyther stricken madde, and so auoyded mans cōpany: or was cast out for his tyrannie, & so wandered among the beasts, & ate hearbes and grasse.

(k) Daniel sheweth the cause why god thus punished hym.

(l) Ceasse from prouokyng god to anger anye lōger by thy sinnes, and where thou hast cruelly oppressed many poore, be now merciful vnto thē in righteousnesse, so shal the erbe redressed.

sinnes by ryghteousnesse, and thyne iniquities by mercy towarde the poore: loe, let there be a healyng of thyne errour.

E 28 All these thynges touch the kyng Nabuchodonosor.

29 So after twelue monethes, the kyng walked in the palace of the kyngdome of Babylon.

30 And the kyng spake, and sayde, Is not this great Babylon that I haue buylte for the house of the kyngdome by the myght of my power, and for the honour of my maiestie?

31 Whyle these woordes were yet in the kynges mouth, there fel a voyce from heauen, sayeing, O kyng Nabuchodonosor, to thee be it spoken, Thy kyngdome is departed from thee,

32 And thou shalt be cast out of mens companie, thy dwellyng shalbe with the beastes of the feelde: so that thou shalt eate grasse lyke oxen, and seuen tymes shal passe ouer thee, vntyl thou knowest that the hyghest hath power vpon the kyngdome of men, & geueth it vnto whom it pleaseth hym.

33 The very same houre was this matter fulfilled vpon Nabuchodonosor, so that he was caste out of mens companie, and dyd eate grasse like oxen, and his body was wet with the deawe of heauen, tyl his heares were growen as Egles (feathers) and his nayles lyke byrdes clawes.

F 34 When this (m) tyme was past, I Nabuchodonosor lift vp mine eyes vnto heauen, & mine vnderstanding was restored vnto me: then gaue I thankes vnto the hyghest, I magnified and praysed hym that lyueth for euermore, whose power is an euerlastyng power, and his kyngdome is from one generation to another.

(m) That is, the seuen tymes or yeres mentioned in the verses. 16. 23. and. 25.

35 And al they that dwel vppon the earth are to be reputed as nothing, and according to his wyl he woorketh in the armie of heauen, and among the inhabiters of the earth: and there is none that may resist his hand, or say vnto hym, What dooest thou?

(n) By whom it seemeth he was put frō his kyngdome before

36 At the same tyme was myne vnderstandyng geuen me agayne, & I was (restored) to the honour of my kyngdome, my glory and my beautie was restored vnto me, and my counsaylours and (n) princes sought vnto me, & I was established in my kingdome, and my glory was augmented towarde me.

(o) He dooth not onelye prayse God for his deliuerance, but also confesseth his fault that God only may haue the glorye, and man the shame, and that he may be exalted, and man cast downe.

37 Nowe therfore I (o) Nabuchodonosor, prayse, and extol, and magnifie the kyng of heauen, whose woorkes are al truethe, and his waies iudgement, and those that walke in pryde he is able to abase.

The.v. Chapter.

I. Balthasar kyng of Babylon abusyng the vesselles of the temple, seeth an hande wrytyng in the wal. 8. The soothsayers called of the kyng, can not expound the wrytyng.

1 KYng Balthasar made a great feaste to A a thousande of his princes, and dranke wyne (a) before the thousande.

(a) That is, not alone, as commonly he was wont, but in a solemne banquet, where vnto he receyued al his nobles to accompanye hym.

2 And Balthasar when he had tasted the wyne, commaunded to bryng hym the golden and siluer vessels, which his father Nabuchodonosor had brought from the temple in Hierusalem, that the kyng and his princes, and his wyues, and his concubines, myght drynke therein.

3 So were brought the golden vessels that they had taken out of the temple of the Lordes house at Hierusalem: and the kyng, and his princes, his wyues, and his concubines dranke in them.

4 They dranke wyne, and praysed the gods of golde, siluer, brasse, iron, wood, & stone.

5 In the very same houre there appeared fyngers of a mans hande wrytyng ryght ouer (b) agaynst the candlesticke vppon the plaster of the wal of the kynges palace, and the king sawe the knockles of the hand that wrote.

(b) That is, myght the better be seene.

6 Then changed the king his countenance, and his thoughtes troubled hym, so that the ioyntes of his loynes were loosed, and his (c) knees smote one agaynst the other.

(c) So he that before contemned god, was mooued by this sight to tremble for feare of Gods iudgementes.

7 Wherefore the king cryed mightyly, that they shoulde bryng the soothsayers, Chaldees, and wysardes: the kyng spake also to the wyse men of Babylon, and sayde, Who so can reade this wrytyng, and shewe me the interpretation thereof, shalbe clothed with purple, and haue a chayne of golde about his necke, and shalbe the third ruler in the kyngdome. B

8 Vpon this came al the kynges wise men, but they coulde neither reade the wrytyng, nor shewe the kyng the interpretation.

9 Then was kyng Balthasar greatly troubled, and his countenance was changed in him, and his princes were astonyed.

10 Nowe the (d) queene by reason of the talke of the kyng and his princes, came into the banquet house: and the queene spake, and sayd, O kyng, lyue for euer: let not thy thoughtes trouble thee, and let not thy countenance be changed.

(d) This some thinke was his mother, other, his grādmother: of al like lyhood a woman of great age, that conlde remember the actes of Daniel.

11 There is a man in thy kyngdome that hath the spirite of the holy goddes within hym: and in the dayes of thy father, lyght, and vnderstandyng, and wysedome, lyke the

the wysdome of the gods was founde in hym, whom the kyng Nabuchodonosor thy father, the king (I say) thy father made cheefe of the (e) wise men, soothsayers, Chaldeans, and wysardes,

(e) Reade Chap. 4. b. and this declareth both that this name was odious vnto him, and also that he dyd not vse these vile practises because he was not among them whē al were called.

12 Because that such an abundant spirite, knowledge, & vnderstanding, to exponnde dreames, to open secretes, and to declare harde doubtes, was founde in him, yea euen in Daniel, whom ỹ king named Baltassar: let Daniel be called, and he shal declare the interpretation.

13 Then was Daniel brought before the kyng: so the kyng spake vnto Daniel, and sayde, Art thou that Daniel, whiche art of the chyldren of the captiuitie of Juda, whom my father the kyng brought out of Jurie?

¶ 14 I haue hearde of thee that thou hast the spirite of the holy gods, and that lyght and vnderstandyng, and excellent wisedome is founde in thee.

15 Nowe haue there ben brought before me wise men, and soothsayers, to reade this writing, and to shewe me the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then hearde I of thee, that thou couldest shewe interpretations, and dissolue doubtes: nowe yf thou canst reade this writyng, and shewe me the meaning thereof, thou shalt be clothed with purple, and haue a chaine of golde about thy necke, and be the thirde ruler in the kingdome.

17 Then Daniel answeared, and sayde before the king, As for thy rewardes keepe them to thee selfe, and geue thy gyftes to another: yet I wyl reade the writyng vnto the kyng, and shewe him the interpretation.

(f) Before he read the writyng, he declareth to the kyng his great ingratitude towarde god, who coulde not be moued to geue him the glory, consyderyng his woonderful woorke towarde his graundfather: and so sheweth that he sinneth, not of ignorance, but of malice.

18 O thou king, the most high God gaue vnto (f) Nabuchodonosor thy father a kyngdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue hym, al people, nations, and languages trembled and feared before him: he slue whom he would, he smote whom it pleased hym: agayne, whom he woulde he set vp, and whom he lyst he put downe.

20 But because his hart was loftie, and his mynde strengthened in pride, he was depssed from his kyngly throne, and they tooke his glory from hym.

21 He was driuen out from the sonnes of men, his hart was made lyke the beastes, and his dwelling was with the wylde asses, they fedde him with grasse like oxen, and his body was wet with the deawe of the heauen, til he knew that the most high God bare rule ouer the kingdome of men, and that he appoynteth ouer it whom so euer he pleaseth.

22 And thou his sonne, O * Balthasar, hast not submitted thine hart, though thou knewest al these thinges:

* or, Belsasar.

23 But hast lift vp thee selfe against the Lorde of heauen, so that the vesselles of his house were brought before thee, that thou and thy princes, with thy wiues and concubines, might drinke wine thereout: and thou hast praysed the goddes of syluer, and golde, of brasse, and iron, of wood, & stone, whiche neither see, heare, nor vnderstande: as for the God in whose hande consysteth thy breath and al thy wayes, thou hast not glorysied hym.

24 (g) Then was the knockles of the hande sent from hym, and hath wrytten this writyng.

(g) After that God had so long tyme deferred his anger, and patiently wayted for thine amendement.

25 And this is the writing that he hath written: MENE(h) MENE, THECEL, VPHARSIN.

(h) This woorde is doubled, not only to exaggerate the certaynty of the matter, but also as some thinke, the one to signifie the ende of the kyng, the other the ende of the kingdome.

26 Nowe the interpretation of the thing is this, MENE, God hath numbred thy kingdome, and brought it to an ende.

27 THECEL, thou art weighed in the ballance, and art founde wanting.

28 PHERES, thy kyngdome is diuided, and geuen to the Medes, and Perses.

29 Then commaunded Balthasar, and they clothed Daniel with purple, and a chayne of golde about his necke, and made a proclamation concerning him, that he shoulde be the thirde ruler in the kyngdome.

30 The very same nyght was Balthasar the kyng of the Chaldees slayne.

31 And (i) Darius of the Medes tooke the kingdome, being threescore and two yeeres of age.

(i) Cyrus his sonne in lawe gaue him this title of honor, although Cyrus in effect had the dominion.

The. vi. Chapter.

I. Daniel is made ruler ouer the lordes.

1 IT pleased Darius to set ouer his kyngdome a hundred and twentie gouernours, whiche shoulde be ouer the whole kyngdome.

(a) Thus the wicked can not abyde the graces of God in others, but seeke by al occasions to deface them, therefore agaydst suche assaults there is no better remedy then to walke vprightly in the feare of god, and to haue a good conscience.

2 Aboue these he set three princes, of whom Daniel was one, that ỹ gouernours myght geue accomptes vnto them, and the kyng shoulde haue no damage.

3 Nowe this Daniel was preferred aboue the princes and gouernours, for the spirite (of God) was plenteous in hym, so that the kyng was mynded to set hym ouer the whole realme.

4 Wherefore the rulers and gouernours (a) sought an occasion agaynst Daniel concerning the kingdome, but they could finde none occasion nor faulte: for he was so faythful,

faythful, that there was no blame nor fault founde in hym.

5 Then sayd these men, We shal finde none occasion agaynst this Daniel, except we finde it agaynst hym concernyng the lawe of his God.

6 Upon this went the princes and lordes togeather vnto the kyng, and sayd thus vnto hym, Kyng Darius, liue for euer.

7 All the rulers of thy kyngdome, the officers, and gouernours, the counselours, and dukes, haue consulted togeather to make a decree for the kyng, and to establyshe a statute, That who so desyreth any petition eyther of any god or man within these thirtie dayes, except of thee, O kyng, he shalbe cast into the lions denne.

8 Nowe, O kyng, confirme the decree, and seale the wryting, that it be not changed, accordyng to the lawe of the Medes and Persians, whiche altereth not.

9 Wherefore kyng Darius sealed the wrytyng and decree.

10 Nowe when Daniel vnderstoode that he had sealed the writing, he went into his house, and the (b) wyndowes of his chamber toward Hierusalem stoode open, there kneeled he downe vpon his knees three tymes a day, he made his petition, & praysed his God, as he dyd afore tyme.

11 Then these men assembled, and founde Daniel makyng his petition, and prayng vnto his God.

12 So they came to the kyng, and spake before him concerning his commaundement, saying, O kyng, hast thou not sealed the decree, that within thirtie dayes who so requireth his petition of any god or man, but only of thee selfe, O kyng, he shalbe cast into the denne of lions? The kyng answered, and sayd, Yea it is true, according to the lawe of the Medes and Perses that altereth not.

13 Then answeared they, and sayde vnto the king, This Daniel which is of ỹ children of the captiuitie of Juda, O kyng, regardeth neither thee, nor thy decree that thou hast sealed: but maketh his petition three tymes a day.

14 When the kyng hearde these woordes, he was soare displeased with hym selfe, and set his hart on Daniel to deliuer him, and he laboured til the sunne went downe, to deliuer hym.

15 Then these men assembled vnto the kyng, and sayd vnto him, Knowe this, O kyng, that the lawe of the Medes & Perses (is) that the commaundement and statute whiche the kyng maketh, may not be (c) altered.

16 Then the kyng commaunded, and they brought Daniel, and they cast him into the Lions denne. Nowe the king spake vnto Daniel, and sayde, Thy God whom thou alway seruest, euen he wyl deliuer thee.

17 And there was brought a stone, and layd vpon the mouth of the denne, this the kyng sealed with his owne ryng, and with the signette of his princes, that the purpose concerning Daniel shoulde not be changed.

18 So the kyng went into his palace, and remayned fasting, neither was there any instrumentes of musicke brought in before him, and his sleepe went from hym.

19 But betymes in the mornyng at the breake of the day, the kyng arose, and went in al haste vnto the denne of the Lions.

20 Nowe as he came nigh vnto the denne, he cryed with a pitious voyce vnto Daniel, yea the kyng spake, & sayd vnto Daniel, O Daniel, thou seruant of the liuing God, is not thy God whom thou seruest alway able to deliuer thee from the Lions?

21 Then sayde Daniel vnto the kyng, O kyng lyue for euer.

22 My God hath sent his angel, whiche hath shut the Lions mouthes, so that they might not hurte me, for myne (d) vngyltinesse is founde out before hym: and as for thee, O king, I neuer (e) offended thee.

23 Then was the kyng exceedyng glad for hym, and commaunded to take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon hym, for he (f) put his trust in his God.

24 And as for those men whiche had accused Daniel, ỹ kyng commaunded to bryng them, & to cast them into the Lions denne, them, their children, and their wyues: so the Lions had the maistrie of them, and brake al their bones a sunder or euer they came at the grounde of the denne.

25 After this wrote kyng Darius vnto al people, nations, and tongues, that dwelt in al landes, Peace be multiplied vnto you:

26 My commaundement is in al my dominion and kyngdome, that men feare and stande in awe of Daniels God: for he is the liuing God whiche abydeth euer, his kyngdome shal not fayle, and his power is euerlasting.

27 It is he that deliuereth and saueth, he doth woonders and marueilous workes in heauen and in earth, he hath preserued Daniel from the power of the Lions.

28 So

B (b) Because he woulde not by his sciléce shew that he consẽted to this wicked Decree, he set open his windowes towarde Hierusalem whẽ he prayed, both to surre vp hym selfe with the remẽbrance of gods promises to his people when they should pray toward the temple: and also that others might see that he would neuer consent in hart nor deede, for these fewe dayes, to any thing contrary to gods glory.

(c) Thus the wicked mainteyne yl lawes by cõstancie and auctoritie, which is oft tymes either lightnesse or stubburnenesse, whẽ as the innocentes thereby perishe: and therfore gouernours ought neyther to feare, nor be ashamed to breake such,

D (d) Mine vprightnesse in this thyng wherein I was charged, was approued of God,

(e) For he did disobey the kynges wicked commaũdement to obey god, and so dyd no iniurie to the kyng, who ought to cõmaund nothyng wherby God shoulde be dishonoured

(f) Because he committed him selfe wholly vnto God, whose cause he dyd defende: he was assured that nothing but good coulde come vnto hym, wherein we see the power of fayth, as Heb. xi, c

28 So this Daniel proſpered in the raigne of Darius, and in the raigne of Cyrus of Perſia.

The.vii.Chapter.

1. A viſion of foure beaſtes is ſhewed vnto Daniel.

1 IN the fyrſte yeere of Balthaſar kyng of Babylon, ſawe Daniel a dreame, & there were viſions in his head vpon his bedde: whiche dreame he wrote, and declared the ſumme of the matter.

2 Daniel ſpake, and ſayd, I ſawe in my viſion by nyght, and beholde, the foure (a) wyndes of heauen ſtroue vppon ỹ great ſea,

3 And foure great beaſtes came vp from the ſea, one diuers from another.

4 The fyrſt was as a (b) Lion, & had Egles wynges: I behelde tyl his wynges were pluckt from hym, and he lifted vp from the earth, and ſet vpon his feete like a man, and there was geuen hym a mans hart.

5 Beholde, an other beaſt (whiche was) the ſeconde, was like a (c) beare, and ſtood vpon the one ſide: betwixte his teeth in his mouth he had three rybbes, and it was ſaid vnto him thus, Aryſe, eate vp much fleſhe.

6 Then I looked, and beholde, there was another lyke vnto a (d) leoparde, this had wynges as a foule, euen (e) foure vpon the backe: this beaſt had foure heades, and there was power geuen hym.

7 After this I ſaw in a viſion by night, and beholde, the fourth beaſt was (f) grymme and horrible, and marueylous ſtrong: it had great iron teeth, it deuoured and deſtroyed, and ſtamped the reſidue vnder his feete, it was vnlyke the other beaſtes that were before it: for it had (g) ten hornes.

8 As I conſydered the hornes, behold, there came vp among them another lytle horne, before whom there were three of the fyrſte hornes pluckt away: and behold, this horne had eyes lyke the eyes of a man, & a mouth ſpeakyng preſumptuous thynges.

9 I behelde til the thrones were ſet vp, and the ancient of dayes did ſit, whoſe garment was whyte as ſnowe, and the heares of his head lyke the pure wool: his throne was lyke the fiery flambe, and his wheeles as burnyng fyre.

10 There iſſued fourth a fiery ſtreame, and went out from before him: a thouſand thouſandes miniſtred vnto hym, and ten thouſande thouſandes ſtoode before hym: the iudgement was ſet, and the bokes opened.

11 Then tooke I heede thereunto, becauſe of the voyce of the proud wordes which the horne ſpake: I behelde tyl the beaſt was ſlayne, and his body deſtroyed, and geuen to be brent in the fire.

12 As concernyng the other beaſtes, they had their dominion taken away, but theyr lyues were prolongued for a certayne tyme and ſeaſon.

13 I ſawe in viſions by nyght, and beheld, there came one in the cloudes of heauen, lyke the ſonne of man, which went vnto the ancient of dayes, before whō they brought hym.

14 And he gaue him dominion and honour, and a kyngdome, that al people, nations, and languages ſhoulde ſerue hym: his dominion is an euerlaſtyng dominion, which ſhal neuer be taken away, and his kyngdome ſhal neuer be deſtroyed. C

15 I Daniel was troubled in my ſpirite in the myddeſt of my body, and the viſions of my head made me afrayde,

16 I gate me vnto (h) one of them that ſtoode by, and aſked hym the trueth concernyng al theſe thynges: ſo he tolde me, and made me vnderſtande the interpretation of theſe thynges.

17 Theſe great beaſtes whiche are foure, are foure kynges whiche ſhal aryſe out of the earth:

18 But the (i) high ſaintes ſhal receyue a kyngdome, and poſſeſſe a kyngdome for euer, euen for euer and euer.

19 After this, I requyred to knowe the trueth concerning the fourth beaſt, whiche was ſo vnlyke the other beaſtes, and ſo horrible, whoſe teeth were of iron, and his nayles of braſſe, whiche deuoured and deſtroyed, and ſtamped the reſidue vnder his feete:

20 (I deſired) alſo (to knowe the trueth) as touchyng the ten hornes that he had vppon his head, and this other which came vp afterward, before whoſe face there fel downe three, whiche horne had eyes, and a mouth that ſpake preſumptuous thynges, and looked with a grymmer viſage then his (k) felowes.

21 I behelde, and the ſame horne made batayle agaynſt the ſaintes, yea, and preuayled agaynſt them, D

22 Until the (l) ancient of dayes came, that the iudgement was geuen to the high ſaintes, and tyl the tyme came that the ſaintes had the kingdome in poſſeſſion.

23 He gaue me this anſweare, That fourth beaſt ſhalbe the fourth kyngdome vppon earth, it ſhalbe vnlike to al the kingdomes: it ſhal deuoure, treade downe, and deſtroy al other landes.

24 The ten hornes, are ten kynges that ſhal aryſe

(a) Whiche ſignified that there ſhould be horrible troubles and afflictions in the world in al quarters.

(b) The beaſtes are kynges, kyngdomes, or monarchies. By the lion, the kyngdome of Babylon is vnderſtanded, which ſpeedily vanquiſhed the nations adioynyng: but after his wynges were pluckt, and his kyngdome taken away, he returned to the condition of a man, and no lion.

(c) The ſecond monarchie of the Perſians and Medes.

(d) The third monarchie of the Macedonians.

(e) That is, his foure cheefe captaynes, whiche had the empire after his death diuided among them.

(f) That is, the Romaue Empire, whiche was as a monſter, and coulde not be compared to any beaſt, becauſe the nature of none was able to expreſſe it.

(g) Whiche ſignifye ten kynges, as, verſe. 24.

(h) Meaning of the angels as, verſe. 10.

(i) That is, Gods electe people, whiche ſhal haue a kingdome and churche to continue in for euer.

(k) That is, the three other empires

(l) That is, God whiche was before al tymes. as, verſe. 9.

arise out of ỹ kingdome: after whom there shal stande vp another, whiche shalbe vnlyke to the fyrste, and he shal subdue three kinges:

25 And he shal speake wooꝛdes agaynst the hyghest of al, he shal destroy the high saintes, and thinke that he may change tymes and lawes: they shalbe geuen into his hand vntyl a tyme, and tymes, and the diuidyng of a tyme.

26 But the iudgement shal sit, and they shal take away his dominion, to consume and destroy it vnto the ende.

27 And the kyngdome and dominion, and the greatnesse of the kyngdome vnder the whole heauen, shalbe geuen to the (m) people of hygh saintes, whose kyngdome is an euerlastyng kyngdome, and al power shal serue and obey it.

(m) That is, to the churche.

D 28 Hytherto the ende of the wooꝛdes: I Daniel had many cogitations (whiche) troubled me, and my countenance changed in me: but the wooꝛdes I keapt styl in my hart.

The.viii. Chapter.

1. A vision of a stryfe betweene a Ramme and a hee Goate.

(a) After the general visiõ he commeth to certayne particuler visions, as touching the destruction of the monarchie of the Persians, and Macedonians, for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

1 IN the thirde yeere of the raigne of kyng Balthasar, there appeared a vision vnto me, (euen) vnto me Daniel, (a) after that whiche I had seene in the beginnyng.

2 I sawe in a vision, (and when I sawe it, I was in the palace of Susis, whiche is in the pꝛouince of (b) Elam) and in the vision me thought I was by the riuer of Ulai.

3 Then I locked vp, and sawe, and behold, there stoode before the ryuer a (c) Ramme whiche had two hoꝛnes, and these two hoꝛnes were hygh, but (d) one was hygher then the other, and the highest came vp last.

4 I saw that this Ramme pushed with his hoꝛnes agaynst the Weast, agaynst the Noꝛth, and agaynst the South: so that no (e) beastes myght stande before hym, noꝛ defende them from his power, but he dyd as hym lysted, and became great.

5 And as I consydered, behold, there came a hee (f) Goate from the Weast, ouer the whole earth, and touched not the grounde, and this Goate had a (g) horne appeared betwixt his heyes.

6 And he came vnto the Ramme that had the two hoꝛnes (whom I had seene standing by the riuer) and ranne fiercely vpon hym with his myght.

(b) Elam is Persia.

(c) That is, the kyngdome of the Persians and Medes, now ioyned togeather.

(d) Meaning Cyrus, who after grewe greater in power then Darius his vncle & father in law.

(e) No kings or nations.

(f) Meanyng, Alexander, that came with great expeditiõ.

(g) Though he came in the name of al Gretia, yet he bare the title and dignitie of the general captaine, so that the strẽgth was attributed to him, which is ment by this horne.

7 And I sawe hym drawe nygh vnto the Ramme, beyng very fierce vppon hyme, yea, he (h) smote the Ramme, and brake his two hoꝛnes, neyther had the Ramme so much strength as to stand before hym: but he cast him downe to the ground, trode hym vnder his feete, and there was none able to delyuer the Ramme out of his power.

8 Therefore the Goate waxed exceedyng great, and when he was at the strongest, his great hoꝛne was broken: then grewe there other foure notable ones in the steade of it, towarde the foure wyndes of the heauen.

9 And out of one of them came foorth a litle hoꝛne, whiche waxed very great towarde the South, towarde the East, and towarde the pleasant lande.

10 (i) It grew vp vnto the hoste of heauen, whereof it dyd caste somme downe to the grounde, and of the starres also, and trode them vnder foote.

11 Yea, it grewe vp agaynst the (k) pꝛince of the hoste, from whom the dayly (sacrifice) was taken away, & the places of his sanctuarie cast downe.

12 And power was geuen vnto it ouer the dayly (sacrifice) foꝛ the iniquitie, and it shal (l) cast downe ỹ trueth to the ground: and thus shal it doo and pꝛosper.

13 Vpon this I heard one of the saintes speakyng, and one of the (m) saintes spake vnto (n) Palmoni, saying, Howe long shal the vision of the dayly (sacrifice) and of the iniquitie of desolation (endure,) to geue both the sanctuarie and the power to be troden vnder foote?

14 And he answered me, Vnto the (o) euenyng and the moꝛnyng, two thousand and three hundred: then shal the sanctuarie be cleansed.

15 Nowe when I Daniel had seene this vision, and sought foꝛ the vnderstanding of it: beholde, there stoode before me (p) like the similitude of a man.

16 And I heard a mans voyce (q) betweene Ulai, whiche cryed, and sayde, O Gabriel (r) make this man vnderstande the vision.

17 So he came and stood by me, but I was afrayde at his commyng, and fel downe vpon my face: then sayde he vnto me, Vnderstande, O thou sonne of man: foꝛ at the (s) tyme of the ende this vision (shalbe.)

18 Nowe as he was speakyng vnto me, I fel in a slumber vpon my face to ỹ ground: but he touched me, and set me vp in my place.

19 And

(h) Alexander ouercame Darius in two battayles, and so had the kingdomes of the Medes and Persians.

(i) That is, God.

(k) Antiochus who raged against the cleche of God.

(l) This horne shal abolish for a tyme the true doctrine and so corrupt Gods seruice.

(m) One of the angels.

(n) That is, a secret one, or a marualous one, wherby is vnderstanded Christe the reuealer of al secretes

(o) Euenyng & morning, do signifie a natural day, that is, 2300 dayes.

(p) That is, Christe.

(q) That is, betwene the banks of the riuer Vlai.

(r) This power to commaunde the angel, declareth it was God.

(s) That is, the vision shalbe fulfilled hereafter in time conuenient.

19 And he sayd, Beholde, I will shewe thee what shalbe in the last wrath: for in the tyme appoynted it shalbe fulfilled.
20 The ramme which thou sawest hauing two hornes, is the kyng of the Medes and Perses,
D 21 And the Goate is the kyng of Grecia: and the great horne that is betwixt his eyes, that is the first kyng.
22 But where as it brake, and foure other rose vp in the steade, (it signifieth) that out of this people shal stande vp foure kyngdomes, but not so mightie as it.
23 And in the ende of their kyngdome, when the wycked are come to the full, a kyng of a (t) fierce countenance, and vnderstandyng harde sentences, shal stande vp.
24 His power shalbe myghtie, but not in (v) his strength, and he shal destroy wonderfully, he shal prosper and practise, and destroy the (x) mightie and the holy people.
25 And through his pollicie also he shal cause craft to prosper in his handes, he shal extol hym selfe in his hart, and in prosperitie he shal destroy many, and many one shalbe put to death in his wealthynesse: he shal stande vp agaynst the (y) prince of princes, but he shalbe destroyed without (z) hande.
26 And the vision of the * euenyng and the mornyng whiche is declared, is true: therfore seale thou vp the vision, for it shalbe after many dayes.
27 Upon this was I Daniel feeble, so that I lay sicke (certayne) dayes: but when I rose vp, I went about the kinges businesse, and was astonied at the vision, neuertheles, no man vnderstoode it.

(t) That is, Antiochus who should be impudēt, shameles, subtil, and craftie.
(v) That is, not like Alexanders strength.
(x) Both the gentiles that dwel about him, and the Iewes.
(y) Meanyng agaynst god.
(z) God woulde destroy hym with a notable plague, 2. Mac. 9. b
* Reade verse. 14.

The. ix. Chapter.

1. Daniel desyreth to haue that performed of God, whiche he hath promysed concernyng the returne of the people frō their banishment in Babylon. 26. The death of Christe.

1 IN the firste yeere of Darius the sonne of (a) Ahasuerus, which was of the seede of the Medes, and was made king ouer the (b) realme of the Chaldees,
2 Euen in the firste yeere of his raigne, I Daniel vnderstode by (c) bookes the number of the yeeres, whereof the Lorde spake vnto Jeremie the prophete that he woulde accomplishe seuentie yeeres in the desolation of Hierusalem.
3 And I turned my face vnto the lord God, and sought by prayer & supplication, with fastyng, sackcloth, and ashes.
4 I prayed vnto the Lorde my God, and made my confession, saying, O Lord God, great and feareful, which kepeth couenant and mercy with them that lone "him, and keepe his commaundementes. "thee.
5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precептes, and from thy iudgementes.
6 We woulde not obey thy seruantes the prophetes, that spake in thy name to our kinges, and princes, to our forefathers, and to al the people of the lande.
7 O Lorde, ryghteousnesse belongeth vnto thee, vnto vs open shame, as is come to passe this day vnto euery man of Juda, and to them that dwel at Hierusalem, yea vnto al Israel, whether they be farre or nigh, throughout al the landes whyther thou hast driuen them, because of their offences that they haue done agaynst thee. B
8 Yea, O Lord, vnto vs, to our kinges and princes, to our forefathers that haue offended thee, belongeth open shame.
9 Unto the Lord our God parteyneth compassion and forgeuenesse, though we haue rebelled agaynst hym.
10 And we haue not obeyed the (d) voyce of the Lorde our God, to walke in his lawes whiche he layde before vs, by the hande of his seruantes the prophetes. (d) He sheweth that they rebel against God, which serue hym not according to his commaundement and woorde.
11 Yea al Israel haue transgressed and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce: wherefore the (e) curse and othe that is wrytten in the lawe of Moses the seruant of God, against whom we haue offended, is powred vpon vs. (e) As Deut. 17. c. or the curse confirmed by an othe.
12 And he hath confirmed his wordes whiche he spake agaynst vs, and agaynst our iudges that iudged vs, to bryng vpon vs suche a great plague as neuer was vnder heauen, lyke as it is nowe come to passe in Hierusalem.
13 Yea al this plague as it is wrytten in the lawe of Moses, is come vpon vs: yet made we not our prayers before the Lorde our GOD, that we myght turne agayne from our wickednesse, and vnderstande thy trueth.
14 Therfore hath the Lord watched vpon the plague, and brought it vpon vs: for the Lorde our God is ryghteous in al his workes whiche he dooth: for we woulde not hearken vnto his voyce. C
15 And nowe, O Lorde our God, thou that with a mightie hand hast brought thy people out of ỹ land of Egypt, to get thee selfe a name,

(a) Otherwise called Astyages.
(b) For Cyrus led with ambition, went about warres in other countreys, and therfore Darius had the title, though Cyrus were kyng in effect.
(c) Though he were an excellent prophete, yet dayly encreased in knowledge by readyng the scriptures.

a name, whiche remayneth this day, we haue ſinned, we haue done wickedly.

16 O Lorde, according to al thy (f) righteouſneſſe, I beſeeche thee let thine anger and thy wrath be turned away from thy citie of Hieruſalem, thy holy hyl: for becauſe of our ſinnes, and for the wickedneſſe of our fathers, Hieruſalem and thy people are a reproche vnto al them that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy ſeruant, and his interceſſion: O let thy face (g) ſhyne ouer thy ſanctuary that lyeth waſte, for the (h) Lordes ſake.

18 O my God, encline thine eare, and hearken, open thyne eyes, beholde howe we be deſolated, yea and the citie alſo whiche is called after thy name: for we do not preſent our prayers before thee in our (i) owne ryghteouſneſſe, but in thy great mercies.

19 O Lord heare, O forgeue Lord, O Lord (k) conſyder, & do it, deferre not for thyne owne ſake, O my God: becauſe thy name is called vpon thy citie, and vpon thy people.

20 As I was yet a ſpeaking at my prayers, knowledging myne owne ſinnes, and the ſinnes of my people Iſrael, preſentyng ſo mine interceſſion before the Lorde my God for the holy hyl of my God:

21 Yea while I was yet ſpeaking in my prayer, the man Gabriel (whō I had ſeene afore in the viſion) came fleeyng, and touched me about the tyme of the euenyng oblation:

22 And he enfourmed me, and talked with me, and ſayd, O Daniel, I am nowe come foorth to geue thee knowledge and vnderſtandyng.

23 At the beginning of thy ſupplications the commaundement came foorth, and I am come to ſhewe thee, for thou art greatly beloued: therfore vnderſtande the matter, and conſyder the viſion.

24 (l) Seuentie weekes are determined ouer thy people, and ouer thy holy citie, to finiſhe the wickednesſe, and to ſeale vp the ſinnes, and to reconcile the iniquitie, and to bryng in euerlaſtyng ryghteouſneſſe, to ſeale vp the viſion and prophesie, and to annoynt the moſte holy.

25 Knowe therefore and vnderſtande, that from the goeing foorth of the commaundement to bryng agayne the (people) and to builde Hieruſalem, vnto Meſſiah ỹ prince, there ſhalbe ſeuen weekes, and threeſcore and two weekes: and the ſtreete ſhalbe built agayne, and the wal, (euen) in the ſtrayteneſſe of tyme.

26 After theſe threeſcore and two weekes ſhal Meſſiah be ſlayne, & not for him ſelfe: and the people of the prince that ſhal come, ſhal deſtroy the citie and the ſanctuary, and the ende thereof ſhalbe with a flood, and vnto the end of the battel it ſhalbe deſtroyed by deſolations.

27 He ſhal confirme the couenant with many for one weeke, and in the middeſt of the weeke he ſhal cauſe the ſacrifice and the oblation to ceaſſe, and for the ouerſpreading of the abominations, he ſhal make it deſolate, (euen) vntyl the conſummation determined ſhalbe powred vpon the deſolate.

(f) That is, according to al thy merciful promiſes, and the performance therof.

(g) Shew thy ſelfe fauourable.

(h) That is, for thy Chriſtes ſake, in whom thou wilt accepte al our prayers.

(i) Declaring that the godly flee only vnto Gods mercies, and renounce theyr owne workes, whē they ſeke for remiſſion of theyr ſinnes.

(k) Thus he coulde not content him ſelfe with any vehemencie of wordes, whē he was led with a feruent zeale, conſydering gods promiſe made to the citie in reſpect of the Church, and for the aduancement of Cods glory.

(l) He alludeth to Ieremies prophecie, wher by he declared there ſhoulde be ſeuentie yeres of the Iewes captiuitie, for the execution of Gods iudgement: but nowe Gods mercie ſhoulde ſeuen folde exceede his iudgement, in geuyng them ſeuentie tymes ſeuen yeeres of a happyer ſtate, though not altogeather voyde of affliction: whiche amounteth to foure hundred and ninetie yeers, euen to the comming of Chriſte, and ſo then it ſhoulde continue for euer.

The.x. Chapter.

1. There appeareth vnto Daniel a man clothed in linnen. 11. Whiche ſheweth hym wherefore he was ſent.

1 IN the (a) thirde yeere of Cyrus kyng of Perſia, there was ſhewed vnto Daniel, otherwiſe called Baltaſſar, a matter, yea a true matter, but it is yet a long tyme vnto it: he vnderſtoode the matter, and perceiued what the viſion was.

(a) He noteth this thirde yeere, becauſe at this time the buildyng of the temple began to be hyndered by Cambyſes Cyrus ſonne, when the father made warre in Aſia minor agaynſt the Scithians, which was a diſcouraging to the godly, and a great feare to Daniel.

2 At the ſame tyme I Daniel mourned for the ſpace of three weekes of dayes.

3 I ate no pleaſant bread, as for fleaſhe and wine there came none within my mouth: no, I did not once annoynt mee ſelfe til the whole three weekes of dayes were fulfylled.

4 Upon the foure and twentieth day of the firſte moneth, I was by the ſyde of that great riuer (euen) Hiddekel.

5 I lyft vp myne eyes, and looked: and beheld a man clothed in linnen, whoſe loynes were girded vp with fine golde of Aphaz.

6 His body was lyke the Thurkis ſtone, his face to looke vpon was like lightning, his eyes as lampes of fyre, his armes and feete were like in colour to pulliſhed braſſe, and the voyce of his woordes was like the voyce of a multitude.

7 And I Daniel alone ſawe this viſion, for the men that were with me ſawe not the viſion: but a great fearefulneſſe fel vpon them, ſo that they fled away, and hid themſelues.

8 Therfore I was left alone, and ſaw this great viſion, & there remayned no ſtrength in me: for my colour was turned in me into

to corruption, and I reteyned no strength.

9 Yet hearde I the voyce of his wooydes: & when I hearde the voyce of his wooydes, I fel astonyed vpon my face, and my face towarde the earth.

10 And beholde a hande touched me, which set me vp vpon my knees, and vpon the paulmes of my handes.

11 And he sayde vnto me, O Daniel, thou welbeloued man, take good heede to the wooydes that I say vnto thee, and stand in thy place: for vnto thee am I nowe sent. And when he had saide these wooydes vnto me, I stoode vp tremblyng.

12 Then sayde he vnto me, Feare not Daniel: for since the first day that thou diddest set thyne hart to vnderstand, and to chasten thy selfe before thy God, thy wooydes were hearde, and I am comme for thy wooydes.

13 But the (b) prince of the kyngdome of Persia withstoode me one & twentie daies: but loe, Michael one of the cheefe princes came to helpe me, and I remained there by the kinges of Persia.

14 And I am comme to shewe thee what shal comme vnto thy people in the latter dayes: for it wyl be long yet or the vision be fulfylled.

15 Now when he had spoken these wooydes vnto me, I cast downe my head to the grounde, and helde my tongue.

16 And behold, there touched my lippes one very lyke vnto a man: then opened I my mouth and spake, and sayde vnto him that stoode before me, O my Lord, by the vision my * ioynts are turned out of (their) place, and I haue reteyned no strength.

17 For how can the seruant of this my lord talke with my Lorde (beyng) suche a one? And as for me, strayghtway there remayned no strēgth in me, neither is there breath left in me.

18 Then there came agayne and touched me one lyke the appearance of a man, and he strengthened me:

19 And sayd, O man greatly beloued, feare not, peace be vnto thee, be strōg and of good courage. So when he had spoken vnto me, I was strengthened, and sayd, Speake on my Lord: for thou hast strengthened me.

20 Thus sayde he, Knowest thou wherfore I am come vnto thee? nowe wyl I returne to fyght with the prince of the Perses: as soone as I goe forth, lo, the (c) prince of Greeke lande shal comme.

21 Neuertheless I wyl shewe thee that that is noted in the scripture of truth: and there is none that helpeth me in these thinges, but (d) Michael your prince.

(b) Meanyng Cambises, who raigned in his fathers absence, dyd not onely hynder thus long the buylding of the temple, but woulde haue further raged, yf God had not sent me to resiste hym: and therfore haue I stayed for the profite of the Church.

* or, my sorowes are returned vpon me.

(c) Meanyng that he woulde not onely bridle the rage of Cambises, but also the other kynges of Persia, by Alexander the kyng of Macedonia.

(d) For this angel was appoynted for the defence of the Churche, vnder Christe, who is the head thereof.

The. xi. Chapter.

1. A prophecie of the kynges of Persia. 3. Of the kyngdome of Greece. 5. Of the kyngdome of Egypt, and of the bond therof. 15. Of the battayle with the kyngdome of Syria.

1 AND in the fyrst yeere of Darius of Media (a) I stood to comfort him, and to strength hym.

2 And nowe wyl I shewe thee the trueth: behold, there shal stand vp yet three kinges in Persia, but the fourth shalbe far richer then they al: and by his strength and by his richesse he shal stirre vp al agaynst the realme of Greeke lande.

3 Then shal there arise yet a mightie king, that shal rule with great dominion, and do what hym lyst.

4 And when he shal stande vp, his kyngdome shalbe (b) broken, and shalbe diuided towarde the foure wyndes of the heauen, and not towarde his posteritie, nor accordyng to his dominion whiche he ruled: for his kyngdome shalbe pluckt vp, euen for others besydes these.

5 And the (c) kyng of the south shalbe mightie, and (d) (one) of his princes, and he shal preuayle agaynst hym, and beare rule: his dominion shalbe a great dominion.

6 And in the ende of yeeres, they shalbe ioyned togeather, and the kynges (e) daughter of the south shal comme to the kyng of the north for to make agreement, but she shal not reteyne the power of the (f) arme, neyther shal he continue nor his arme: but she shalbe delinered (to death) and they that brought her, and he that begate her, and he that comforted her in these tymes.

7 But out of the budde of her rootes shal one stand vp in his steede, which shal come with an armie, and shal enter into the fortresse of the kyng of the north, and doo with them (as he list) and shal preuayle,

8 And shal also carye captiues into Egypt their goddes, with their molten images, with their precious vessels of siluer and of gold, and he shal continue more yeeres then the kyng of the north.

9 So the kyng of the south shal comme into his kyngdome, and shal returne into his owne lande.

10 Wherfore his sonnes shalbe stirred vp, and shal geather togeather a mightie great host of people, and one shal comme and ouerflowe, and passe through: then shal he turne agayne and be stirred vp at his fortresse.

(a) The angel assureth Daniel, that god hath geuen hym power to perfourme these thinges, seyng he appoynted him to assist Darius when he ouercame the Chaldeans.

(b) Reade chapt. 8. b.

(c) To wit, Ptolemeus kyng of Egypt.

(d) That is, Antiochus the sonne of Seleucus and one of Alexanders princes shalbe more mightie, for he shal haue both Asia and Syria.

(e) That is, Berenice the daughter of Ptolomeus Philadelphus shalbe geuen in marriage to Antiochus Theos, thynkyng by this affinitie that Syria and Egypt shoulde haue a continual peace togeather.

(f) That force and strength shal not continue: for soone after, Berenice and her young sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice the lawful wife of Antiochus, but put away for this womans sake.

S I II Then

11 Then the king of the south shalbe angry, and shal comme fooꝛth to fight with hym, (euen) with the kyng of the nooꝛth: foꝛ he shal set fooꝛth a great multitude, and the multitude shalbe geuen into his hande.

12 Then the multitude shalbe proude, and their hartes shalbe lifted vp, foꝛ he shal cast downe thousandes: but he shal not styl preuayle.

13 Foꝛ the kyng of the nooꝛth shal returne, and shal set fooꝛth a greater multitude then afooꝛe, and shal comme fooꝛth (after certayne yeeres) with a mightie armie and great ryches.

14 And at the same tyme there shal many stande vp agaynst the kyng of the south, so that the seditious children of thy people also shal exalt them selues to establishe the vision, but they shal fal.

15 So the king of the nooꝛth shal comme and cast vp a mount, and take the strong cities: & the (q) armes of the south shal not resiste: neither his chosen people, neither shal there be any strength to withstande.

16 And when he commeth, he shal handle hym as he lyst, & no man shal stande against hym: he shal stande in the pleasant (h) land, whiche by his hande shalbe consumed.

17 Agayne, he shal set his face to enter with the power of his whole kyngdome, and his confederates with him, thus shal he doo: & he shal geue him the (i) daughter of women to destroy her, but she shal not stand (on his side) neyther be foꝛ hym.

18 After this shal he turne his face vnto the (k) iles, and shal take many: but a prince shal cause his shame to lyght vpon him, beside that, he shal cause his owne shame to turne vpon hym selfe.

19 Foꝛ he shal turne his face towarde the foꝛtes of his owne land: but he shalbe ouerthꝛowen and fal, and be no moꝛe founde.

20 Then shal stand vp in his place a rayser of taxes (l) the glory of the kyngdome, and after a fewe dayes he shalbe destroyed, neither in wrath noꝛ in battayle.

21 In his steede there shal stande vp a vyle person, to whom they shal not geue the honour of the kingdome: but he shal comme in peaceably, and obteyne the kingdome with flatteries.

22 And the armes shalbe ouerflowed with a fludde before hym, and also the prince of the couenant.

23 And after the league made with him, he shal woꝛke deceitfully: foꝛ he shal comme vp, and ouercome with a smal people.

24 He shal enter into the quiet and plentyfull prouince, and he shal doo that whiche his fathers haue not donne, noꝛ his fathers fathers: he shal diuide among thē the pray, and the spoyle, and the substance, yea and shal foꝛecast his deuices agaynst the strong holdes (euen) foꝛ a tyme.

25 Also his powꝛe and hart shal he styrre vp with a great armie agaynst the kyng of the south, the kyng of the south shalbe moued vnto battayle with a great and a mightie host also: neuertheleſſe he shall not stande, foꝛ they shal foꝛecast deuices agaynst hym.

26 Yea (l) they that feede of the portion of his meate shal destroy him, and his armie shal (m) ouerflowe, and many shal fal and be slayne.

27 These two kynges hartes shalbe to doo (n) mischeefe, and they shal talke of deceyt at one table, but it shal not prosper, foꝛ yet the ende shalbe at the tyme appoynted.

28 Then shal he goe home agayne into his lande with great (o) substance, and set his hart agaynst the holy couenant, so shal he doo, and returne to his owne lande.

29 At the tyme appoynted he shal comme agayne, and go towarde the south: but the last shal not be as the first.

30 Foꝛ the shippes of (p) Chithim shal come agaynst him, therefoꝛe he shalbe sooꝛie, and returne, & fret agaynst the holy couenant: so shal he doo, he shal (euen) returne and haue intelligence with them that foꝛsake the holy couenant.

31 And armes shal stande on his part, and they shal pollute the sanctuarie of strength, and shal take away the dayly (sacrifice) and they shal set vp the abominable desolation.

32 And suche as wickedly breake the couenant, shal he cause to sinne by flatterie: but the people that knowe their God, shal preuayle and prosper.

33 Those also that haue vnderstandyng among the people, shal enfourme the multitude, and foꝛ a long season they shal fal with the swoꝛde, with fyre, with captiuitie, and with the takyng away of their goodes.

34 Nowe when they shal fal, they shalbe holpen with a litle helpe, but many shal cleaue vnto them faygnedly.

35 Yea some of those that haue vnderstandyng shal fal, that they may be tryed, purified, and made whyte, tyl the tyme be out: foꝛ there is a tyme appoynted.

36 And a kyng shal doo what hym lyst, he shal exalt and magnifie him selfe against al that is good, yea he shal speake marueilous thynges agaynst the God of Gods, and he shal prosper tyl the wrath be fulfylled: foꝛ the determination is made.

37 He shal not regarde the God of his fa-

thers,

(g) That is, the Egyptians with their captayne Scopas, were not able to withstande Antiochus.

(h) He sheweth that he shal not only afflict the Egyptians, but also the Iewes, and shal enter into their countrey, whereof he admonisheth them before, that they may know that al these thinges come by gods prouidence.

(i) Antiochus maryed his daughter Cleopatra to Ptolomeus Epiphanes, thereby the rather to ouercome hym: but she fauoured her husband, and obeyed not the subtyle practises of her father.

(k) The Iewes maner was to cal al countreys, iles, that were diuided from them by the sea: yet Antiochus inuaded somme that were iles in deede, as Enboca, Phocea, Samos, Ciprus, &c. and at length conducted his armie into Grecia.

(l) Signifiyng Philometers princes and cheefe about hym.

(m) Antiochus shal vanquisshe the Egyptians.

(n) The vncle and nephewe shal take truice and banket togeather, yet in their hartes they shal imagine mischeefe one agaynst another.

(o) Whiche Philometor shal take of the Iewes in spoyling Hierusalem and the temple, & this is tolde them before, to moue thē to patience, knowyng al thynges are done by gods prouidence.

(p) That is, the Romane power shal come agaynst hym: for Publius Popilius ambassadour appoynted hym to depart in the Romanes name, whiche thing he obeied though with greefe: & to reuenge his rage, he came agaynst the people of God the seconde tyme,

thers, nor the desyres of women, yea he shal not care for any god: for he shal magnifye him selfe aboue al.

38 But in his place shal he honour the god Mauzzim, and the god whom his fathers knewe not shal he honour with golde and siluer, with pretious stones, and pleasant thinges.

39 Thus shal he doo in the holdes of Mauzzim with a strange god whom he shal acknowledge, he shal encrease his glory, and shal cause them to rule ouer many, and shal diuide the lande for gayne.

40 And at the ende of time shal the kyng of the (q) south pushe at him, and the king of the north shal comme against him lyke a whirlewinde, with charrettes, horsemen, and with many shippes: he shal enter into the countreys, and shal ouerflowe & passe through.

41 He shal enter also into the pleasant lande, and many countreys shalbe ouerthrowen: but these shal escape out of his hand (euen) Edom and Moab, and the cheefe of the children of Ammon.

42 He shal stretch foorth his hande also vpon the countreys, and the lande of Egypt shal not escape.

43 But he shal haue power ouer the treasures of golde and of siluer, and ouer al the pretious thinges of Egypt, and of the Libyans and Ethiopians in his passing (by them.)

44 Neuertheleſſe, the tydinges out of the east (r) and the north shal trouble him, therefore he shal (s) goe foorth with great wrath, to destroy and roote out many.

45 And he shal plant the tabernacles of his pallace betweene the seas, in the glorious and holy mountayne: yet he shal comme to his ende, and none shal helpe him.

(q) That is, both the Egyptians and the Syrians shal at length fyght against the Romanes, but they shalbe ouercomme.

(r) When he shal heare that Crassus is slaine, and Antonius discomfyted. (s) For Augustus ouercame the Parthians, and recouered that whiche Antonius had lost.

The.xii.Chapter.

2. He prophecieth the resurrection of the dead. 9. The darkneſſe of the prophecie of Daniel.

1 AND at that time shal (a) Michael stande vp, the great prince, whiche standeth for the children of thy people: for there shalbe a time of trouble, such as neuer was since there began to be a nation, vnto that same time: and at that tyme thy people shalbe deliuered euery one that shalbe founde written in the booke.

2 And many of them that sleepe in the dust of the earth, (b) shal awake, some to euerlasting life, and some to shame and perpetual contempt.

3 They that be (c) wyse, shal shine as the brightneſſe of the fyrmament: and they that (d) turne many to righteousneſſe, as the starres for euer and euer.

4 But thou, O Daniel, shut vp the wordes, and seale the booke til the time of the ende: many shal (e) goe about here and there, and knowledge shalbe encreased.

5 Then I Daniel looked, and behold there stoode other two, the one on this syde of the bancke of the (f) riuer, and the other on that syde of the bancke of the riuer.

6 And (one) sayde vnto the man clothed in linnen, whiche was ouer the waters of the riuer, When shal the end of these wonders be?

7 And I heard the man clothed in linnen, whiche was ouer the waters of the riuer, when he helde vp his right (g) hande and his leaft hande vnto heauen, and sware by him that liueth for euer, that (it shall be) for a (h) time, times, and a halfe: and when he shal haue accomplished to scatter the power of the holy people, al these thinges shalbe finished.

8 Then I heard it, but I vnderstoode it not: then sayde I, O my Lorde, what shal be the ende of these thinges?

9 And he sayde, Goe thy way Daniel, for the wordes are closed vp and sealed til the time of the ende.

10 Many shalbe purified, made white, and tryed: but the wicked shall doo wickedly, and none of the wicked shal haue vnderstanding, but the wyse shal vnderstande.

11 And from the time that the (i) dayly (sacrifyce) shalbe taken away, and the abominable desolation set vp, there shalbe a (k) thousande, two hundred, and ninetie dayes.

12 Blessed is he that wayteth and commeth to the thousande, three hundred, and fyue and thirtie dayes.

13 But goe thou thy way til the ende be, for thou shalt rest, and stande vp in thy lot at the ende of the dayes.

(a) The angel here noteth two things: fyrst that the Church shal be in great affliction and trouble at Christes comming, & next, that god wil send his angel to declare it, whom here he calleth Michael. (b) Meanyng al shal ryse at the general resurrection, which here he mentioneth, that the faythful may euer haue respect vnto it, for in earth shal they fynd no cõfort.

(c) Or suche as teache & instruct others, or such as haue kept the feare of god, and his religion. (d) He cheefly meaneth the ministers of gods woorde, and next, al the faithful whiche instruct the ignorant, and bryng them to the true knowledge of God. (e) Not wandring as vagabounides, but to search for knowledge of God. (f) Which was Tygris, in Hebrue Hiddekel, as Exec.x.a. (g) Whiche was a double oth, and did the more confirme the thing. (h) Whereby the angel declareth rather that whiche pertayneth to the comfort of the elect, that these afflictions shoulde once haue a certayne ende, then that the tyme thereof shoulde be certaynely knowen, as a thing not expedient for creatures to knowe. Actes 1.a. (i) From the time that Christ by his sacrifyce shal take away the sacrifyce and ceremonies of the lawe, and the destruction of the temple and citie, whiche is ment here by the abominable desolation. (k) Signifiyng that the tyme shalbe long, and yet the children of God ought not to be discouraged though it be deferred.

The ende of the prophecie of Daniel.

The prophecie
The booke of the prophete Oſee.

The fyrſt Chapter

1. The time wherein Oſee prophecied. 2. The idolatrie of the people.
10. The calling of the Gentiles. 11. Chriſte is the head of al people.

A 1 THe wooꝛd of the Loꝛd came vnto Oſee the ſonne of Beeri, in the dayes of Vzia, Joathan, Ahas, and Hezekias, kynges of Juda, and in the time of Jeroboam the ſonne of Joas kyng of Iſrael.

2.king.15. 16.and.17.

2 When the Loꝛde ſpake fyrſt vnto Oſee, he ſaide vnto him, Goe take vnto thee a wyfe of (a) fornications, and childꝛen of fornications: foꝛ the lande hath committed great fornication (departing) from the Loꝛde.

Leui.21.b. Eze.44.d.

3 So he went and tooke Gomer the daughter of Deblaim: whiche conceaued and bare him a ſonne.

4 And the Loꝛde ſayde vnto him, Call his name Jezrahel: foꝛ I wyl ſhoꝛtly auenge the blood of Jezrahel vppon the houſe of Jehu, and wyl bꝛing the kingdome of the houſe of Iſrael to an ende.

5 And in that day wyl I alſo bꝛeake the bowe of Iſrael in the valley of Jezrahel.

6 And ſhe conceaued agayne, and bare a daughter: and (the Lorde) ſayde vnto him, Call her name Loꝛuhamah (that is, not obteyning mercie) foꝛ I wyl no moꝛe haue pitie vpon the houſe of Iſrael, but I wyl vtterly take them away.

(a) That is, one that of long time hath accuſtomed to play the harlot, not that the prophete did this in deede, but he ſawe this in a viſion: or els was commaunded by god, to ſet foorth vnder this parable or figure, the idolatrie of the Iſraelites.

B 7 Yet I wyl haue mercie vpon the houſe of Juda, and wyl ſaue them, euen thꝛough the Loꝛd their God: and wil not ſaue them by bowe, ſwoꝛde, batel, hoꝛſes, oꝛ hoꝛſemen.

8 Now when ſhe had weaned Loꝛuhamah, ſhe conceaued agayne, and bare a ſonne.

9 Then ſaide he, Call his name Loammi (that is, not my people:) foꝛ ye are not my people, therefoꝛe I wyl not be your (God.)

10 Yet the number of the childꝛen of Iſrael ſhalbe as the ſande of the ſea, whiche can neither be meaſured noꝛ tolde: and in the place where it was ſaide vnto them, Ye are not my people: it ſhalbe ſaide vnto them, Ye are the childꝛen of the liuyng God. Rom.9.c.

11 Then ſhal the childꝛen of Juda and the childꝛen of Iſrael be geathered togeather, and appoynt them ſelues one head, & they ſhal comme vp out of the lande: foꝛ great ſhalbe the day of Jezrahel. John.1.a. Ezec.37.c.

The.ii.Chapter.

1. The people is called to repentance. 5. He ſheweth their Idolatrie, and threatneth them, except they repent.

1 TEl your bꝛethꝛen that they are my people, and your ſyſterne that they haue obteyned mercie. A

2 As foꝛ your mother, ye ſhal chide with her, and repꝛooue her, foꝛ ſhe is not my wyfe, neither am I her huſbande: let her therefoꝛe put away her whoꝛedome from her face, & her adulterie from her bꝛeaſtes: Jere.8.a.

3 Leſt I ſtrip her naked, and ſet her euen as ſhe came into the woꝛlde, and make her as a wylderneſſe, and as a dꝛye land, and ſlay her foꝛ thirſt. Ezec.16.a.

4 And I wyl haue no pitie vpon her chyldꝛen: foꝛ they be the childꝛē of fornication. John.8.b.

5 Their mother hath played the harlot, and ſhe that bare them is comme to confuſion: foꝛ ſhe ſaide, I wyl goe after my louers, that geue me my bꝛead and my water, my wooll, and flaxe, my oyle and my dꝛinke. 2.king.16.a

6 Therefoꝛe behold, I wyl ſtoppe thy way with thoꝛnes, and make a hedge, that ſhe ſhal not fynde her pathes.

7 And though ſhe runne after her louers, yet ſhal ſhe not ouertake them: ſhe ſhal ſeke them, but not fynde them. Then ſhal ſhe ſay, I wyl goe and returne to my fyrſt huſbande: foꝛ at that time it was better with me then nowe. B Leuit. 15.c.

8 And ſhe dyd not knowe that I gaue her coꝛne, and wine, and oyle, and multiplied her ſiluer and golde, whiche they beſtowed on Baal. Ezec.16.c.

9 Therefoꝛe wyl I returne and take away my coꝛne in the time thereof, and my wine in the ſeaſon thereof, and fet agayne my wooll and my flaxe (whiche I gaue her) to couer her ſhame.

10 And nowe wyl I diſcouer her ſhame, Jere.13.a.

(euen)

(euen) in the syght of her louers, & no man shal deliuer her out of my handes.

11 Moreouer I wyl take away al her mirth, her holy dayes, her new moones, her Sabbothes, and al her solemne feastes.

Deut.16.c

12 I wyl destroy her vineyardes and fygge trees, whereof she sayde, These are my rewardes that my louers haue geuen me: I wyl make them as a wood, & wylde beastes shal eate them vp.

Judi.2.b and.10.b

13 I wyl visite vpon her the dayes of Baal wherin she burned incense to him, and decked her selfe with eare rynges and iewels, she folowed her louers, & forgate me, sayth the Lorde.

C

14 Wherfore behold, I wyl allure her and bryng her into the wylderneſſe, and speake freendly vnto her.

Iosue.7.d

15 From thence wyl I geue her her vineyardes agayne, yea and the valley of Achor for an entrie of hope: and she shal sing there as in the dayes of her youth, and as in the day when she came vp out of the lande of Egypt.

Judi.5.a Ezech.15.a

16 And at that day (sayth the Lorde) thou shalt cal me, My husbande, and shalt cal me no more Baal.

17 For I wyl take away those names of Baal from her mouth, yea she shal neuer remember their names any more.

Leuit.26.a

18 Then wyl I make a couenant for them, with the beastes of the feelde, with ỹ foules of the ayre, and with euery thyng that creepeth vpon the earth: As for bowe, swoorde, and battayle, I wil destroy out of the land, and wyl make them to sleepe safely.

Esai.2.a

Ezech.16.b

19 And I wyl marrie thee vnto mine owne selfe for euer, yea euen to mee selfe wyl I marrie thee in righteousnesse, in iudgemēt, in louyng kindnesse, and mercy.

20 In faythfulnesse also wyl I marry thee vnto mee selfe, and thou shalt knowe the Lorde.

D

21 At the same tyme wyl I shewe mee selfe gratious vnto the heauens, sayth the Lord, and the heauens shal helpe the earth:

22 And the earth shal helpe the corne, wine, and oyle: and they shal helpe Iezrahel.

1.Pet.2.b Rom.9.c

23 And I wyl sowe her for mee selfe in the earth, and wyl haue mercy vpon her that had not obteyned mercy: and to them whiche were not my people, I wyl say, Thou art my people: and they shal say, Thou art my God.

The.iii. Chapter.

I. The Iewes shalbe cast of for their idolatry. 5. Afterward they shal returne to the Lorde.

1 Then sayd the Lorde to me, Goe yet and loue a woman beloued of her husband, and yet an adultresse, accordyng to the loue of the Lorde towarde the chyldren of Israel: and yet they haue respect to strange goddes, and loue the wine pottes.

A Ezech.42.d

2 So I gate her for fyftene syluerlynges, and for an Homer and an halfe of barlye,

Esai.28.a Amos.6.a

1 And sayd vnto her, Thou shalt byde with me a long season, thou shalt not play the harlot, thou shalt be to no other man, and I wyl be so vnto thee.

4 For the chyldren of Israel shal sit a great whyle without king, without prince, without sacrifice, without image, without Ephod, and without Theraphim.

2.Chro 15.a

5 But afterwarde the chyldren of Israel shalbe conuerted and seeke the Lorde their God, and Dauid their king, and in the latter dayes they shal woorshyp the Lord, and his louyng kyndnesse.

Ezech.34.d

The.iiii. Chapter.

A complaynt agaynst the people, and the prieſtes of Israel.

1 Heare the woorde of the Lorde, O ye chyldren of Israel, for the Lorde hath a controuersie with the inhabitantes of the lande: for there is no trueth, there is no mercy, there is no knowledge of God in the lande.

A

2 But swearing, lying, manslaughter, theft, and adulterie hath getten the ouer hande, and one bloodgyltinesse foloweth another.

3 Therefore shal the lande mourne, and al they that dwel therein shalbe rooted out, the beastes of the feelde, the foules of the ayre, and the fyshes in the sea, shalbe consumed.

4 Yet let no man rebuke or reproue another, for thy people (are) as they that * are at controuersie with the priest.

Mala.1.b * or, contende.

5 Therfore shalt thou fal in the day tyme, and the prophete with thee in the nyght, and I wyl bryng thy mother to destruction.

6 My people perish for lacke of knowledge: because thou hast refused knowledge, therfore wyl I refuse thee also, so that thou shalt no more be my priest: and forsomuch as thou hast forgotten the lawe of thy God, I wyl also forgeat thy chyldren.

Baru.3.d Esai.5.b

7 The more they increased in multitude, the more they sinned agaynst me, (therefore) wyl I change their honour into shame.

B

8 They eate vp the (a) sinnes of my people, and encourage them in their wickednesse.

(a) That is, the prieſtes seeke to eate the peoples offeringes, & flatter thē in their sinnes.

9 Thus the prieſt is become lyke ỹ people: wherefore I wyl puniſhe them for their wicked wayes, and rewarde them accordyng to their owne imaginations.

Leuit.26.b Miche.6.c Agge.1.a. 10 They ſhal eate and not haue ynough, they haue vſed whoredome, but ſhal not proſper, they haue forſaken the Lorde, and not regarded hym.

11 Whoredome, wine, and newe wine, take the hart away.

2.King.1.a 12 My people aſke counſel at their ſtockes, and their ſtaffe teacheth them: for the ſpirit of fornication hath cauſed (them) to goe aſtray, and they haue committed fornication agaynſt their God.

2.king.17.b 13 They make ſacrifices vpon the toppes of the mountaynes, and burne their incenſe vpō the hilles, yea vnder the okes, poplars, and elmes, for there are good ſhadowes: therefore your daughters are become harlottes, and your ſpouſes haue broken their wedlocke.

¶ 14 I wyl not puniſhe your daughters for beyng defiled, & your ſpouſes that became whoores, ſeeyng the fathers them ſelues Num.25.d haue medled with harlottes, and ſacrificed with whoores: but the people that wyl not vnderſtande, muſt be puniſhed.

15 Though thou Iſrael play the harlot, yet let not Iuda ſinne, comme not ye vnto Gilgal, neyther goe ye to Bethauen, neither I.King.12.d Deut.10.d ſweare ye, The Lorde lyueth.

16 For Iſrael is rebellious lyke an vnruly heyffer: nowe the Lorde wyl feede them as a lambe in a large place.

17 Ephraim (is become) partaker of idols, let hym alone.

18 Their drunkenneſſe ſtinketh, they haue committed whoredome: their rulers loue (to ſay) with ſhame, Bryng ye.

19 The wynde hath bounde them vp in her wynges, and they ſhalbe aſhamed of their ſacrifices.

The.v. Chapter.

1. Agaynſt the prieſtes and rulers of Iſrael.
13. The helpe of man is in vayne.

A 1 OYe prieſtes heare this, take heede, O thou houſhold of Iſrael, geue eare, O thou houſe of the king, for iudgement is agaynſt you, becauſe you are become as a ſnare on Mizphah, and a ſpread net vpon the mount of Thabor.

* or, they were profounde wyſe to offer ſacrifices. 2 They * kyl ſacrifices by heapes, & turne farre from the Lorde, and I haue benne a rebuker of them al.

3 I knowe Ephraim wel ynough, & Iſrael is not hyd fro me: for nowe, O Ephraim thou art become an harlot, and Iſrael is defyled.

4 They wil not geue their mindes to turne vnto their God: for ỹ ſpirite of fornication (is) in the middeſt of them, and they haue not knowen the Lorde.

5 And the pryde of Iſrael dooth teſtifie to Oſee.7.b his face, therefore both Iſrael and Ephraim ſhal fal for their wickedneſſe, and Iuda with them alſo.

6 They ſhal comme with their ſheepe and Iere.3.b bullockes to ſeeke the Lorde, but they ſhal Deut.4.c not fynde him: for he is gonne from them. Ezech.13.a

7 They haue tranſgreſſed agaynſt the lord, B and brought vp baſtarde chyldren: a moneth therefore ſhal deuour them, with their portions.

8 Blowe with the ſhawmes at Gibea, and with the trumpet in Ramah, crye out at Bethauen, after thee, O Beniamin.

9 In the tyme of the plague ſhal Ephraim be layde waſte: in the tribes of Iſrael haue I ſhewed the trueth.

10 The princes of Iuda haue benne lyke them that remoue the lande markes: therefore wyl I powre out my wrath vpon them lyke water.

11 Ephraim is oppreſſed & broken in iudgement, becauſe he wyllingly folowed the commaundement.

12 Therefore wyl I be vnto Ephraim as a moth, and to the houſe of Iuda as a caterpyller.

13 When Ephraim ſawe his ſickneſſe, and 2.King.15.b Iuda his diſeaſe, Ephraim went vnto Aſſur, & ſent vnto king Iareb, yet coulde not he helpe you, nor eaſe you of your payne.

14 I wyl be vnto Ephraim as a Lion, and as a Lions whelpe to the houſe of Iuda: I (euen) I wyl ſpoyle, and goe my way: I wyl take away, and no man ſhal reſcue.

15 I wyl goe and returne to my place, tyl they knowledge that they haue ſinned, and ſeeke me. In their aduerſitie they ſhal (a) early ſeeke me. (a) That is, diligently.

The.vi. Chapter.

1. Affliction cauſeth a man to turne to God.
9. The wickedneſſe of the prieſtes.

1 COmme, let vs turne agayne to the A Lorde: for he hath ſmitten vs, and he Iob.5.b ſhal heale vs, he hath wounded vs, and he ſhal bynde vs vp agayne.

2 After two dayes ſhal he quicken vs, in the thirde day he ſhal rayſe vs vp, ſo that we ſhal lyue in his ſight.

3 Then ſhal we haue vnderſtandyng, and endeuour our ſelues to know the Lorde: he ſhal goe forth as the ſpryng of the day, and comme vnto vs as the rayne, and as the latter rayne vnto the earth.

Pſon. 16.a. 4 O Ephraim, what ſhal I doo vnto thee? O Iuda, howe ſhal I entreate thee? for your goodneſſe is like a morning cloude, and like a deawe that goeth early away.

5 Therfore haue I cut downe the prophets, and let them be ſlaine for my woords ſake, ſo that thy pounifhment ſhal come to light.

Mat.9.b. and.12.a. Ierc.7.e. 6 For I deſyred mercie and not ſacrifyce: and the knowledge of god more then whole burnt offeringes.

B 7 But euen like as Adam did, ſo haue they Gene.3.b. broken my couenant, and ſet me at nought.

8 Gilead is a citie of wicked doers, and (is) polluted with blood.

9 And as theeues (armed) waite for hym that paſſeth by the way: ſuche is the counſel of the prieſtes, whiche with one agreed counſel murder cruelly ſuche as keepe the way, yea they dare doo al vnſpeakeable miſcheefe.

Ierc.8.d. 10 Horrible thinges haue I ſeene in the houſe of Iſrael: there is the fornication of Ephraim, and Iſrael is defyled.

11 Yea and thou Iuda keepeſt an harueſt for thee ſelfe, when I returne the captiuitie of my people.

The.vii.Chapter.

1. Of the vices and wantonneſſe of the people.
12. Of their pouniſhment.

A 1 WHen I vndertooke to make Iſrael whole, then the vngratiouſneſſe of Ephraim, and the wickedneſſe of Samaria came to lyght, for they goe about with lyes, therefore the theefe robbeth within, & the ſpoyler deſtroyeth without.

2 They conſyder not in their hartes that I remember al their wickednesſe: Nowe their owne inuentions haue beſet them, whiche I ſee wel yenough.

Rom.1.d. 3 They made the king glad with their wickednesſe, and the princes with their lyes.

4 Al theſe burne in adulterie, as it were an ouen that the baker heateth when he hath leaft kneading, til the dowe be leauened.

5 (That is) the day of our king, the princes haue made him ſicke with bottels of wine, he hath ſtreatched out his hande to ſcorners.

6 For whyles they lye in wayte, they haue made redy their hart like an ouen, their baker ſleepeth al nigh:, in the morning it burneth as a flame of fyre.

B 7 They are altogeather as hot as an ouen, and haue deuoured their owne iudges, al their kinges are fallen, yet is there none of them that calleth vpon me.

8 Ephraim hath mixt him ſelfe among (heathen) people, Ephraim is become like a cake that no man turneth.

9 Strangers haue deuoured his ſtrength, and he regardeth it not: he waxeth full of gray heares, yet wyl he not knowe it.

10 And the pride of Iſrael teſtifyeth to his face, yet wyl they not turne to the Lorde their God, nor ſeeke him for al this. Oſee.5.a.

11 Ephraim is lyke a doue that is beguiled, and hath no hart: nowe call they vpon the Egyptians, nowe goe they to the Aſſyrians. 2.kin.16.b.

12 But whyle they be goyng here and there, Eſai.1.a. I ſhal ſpread my net ouer them, and drawe 2.Pet.2.a. them downe as the foules of the ayre: and accoyding as they haue ben warned, ſo wyl I pounifhe them.

13 Wo be vnto them, for they haue forſaken me, they muſt be deſtroyed, for they haue ſet me at nought: I am he that hath redeemed them, yet haue they ſpoken lyes agaynſt me.

14 They cal not vpon me with their hartes, Mat.15.a. but lye howlyng vpon their beddes: they Eſai. 20.c. wyl aſſemble them ſelues for corne & wine, Ezech.33.f. but they rebel agaynſt me.

15 I haue bounde (vp) and ſtrengthened their arme: yet doo they imagine miſcheefe agaynſt me.

16 They turne them ſelues, but not to the moſt higheſt, and are become as a broken bowe, their princes ſhalbe ſlayne with the ſwoorde for the malice of their tongues: this ſhalbe their deriſion in the lande of Egypt.

The.viii.Chapter.

1. The deſtruction of Iuda and Iſrael, becauſe of their idolatrie.

1 SEt the trumpet to thy mouth, (ſwifely) as an Eagle (ſhal the enemie comme) agaynſt the houſe of the Lorde: for they haue broken my couenant, and tranſgreſſed my lawe. A Deut.3.b.

2 Iſrael ſhoulde haue ſaide vnto me, Thou art my God, we knowe thee.

3 But he hath refuſed the thing that is good, therfore ſhal the enimie purſue him.

4 They haue ordayned kinges, but not I.king.12.c throughe me, they haue made princes, and Ezech.6.b. I knewe it not: of their ſiluer and golde haue they made them idols, therefore ſhal they be deſtroyed.

5 Thy Calfe, O Samaria, hath caſt thee I.king.12.b of, for my wrathful indignation is gonne foorth agaynſt them: howe long wyl they be without innocencie?

6 For (the Calfe) came from Iſrael, the workeman made it, therefore can it be no

God: but euen in peeces shal the calfe of Samaria be broken.

B 7 They haue sowen winde, therefore shal they reape a whirlewinde: it hath no stalke, the bud shal bring foorth no meale: and yf haply it doo, strangers shal deuoure it vp.

8 Israel is deuoured, nowe shal they be among the gentiles as a vessel of no reputation.

9 For they haue gonne vp to Assyria (and are as) a wylde Asse solitarie by him selfe: Ephraim hath hyred louers.

2.king.17.c Etc.16.b. 10 And though they haue hyred them among the heathen, yet now wyl I gather them, and they shal begin to be weerie with the burden of the king and the prince.

11 Ephraim hath made many aulters to doo wickednesse, his aulters (I say) he had to his sinne.

12 I haue written to them the great thinges of my lawe, (but) they are counted as a strange thing.

13 They sacrifyce fleashe for the sacrifyce of myne offeringes, and eate it, (but) the lord hath no pleasure in it: nowe wyl he remember their iniquitie, and visite theyr sinnes, they shal returne into Egypt.

C 14 For Israel hath forgotten him that made him, and hath builded fayre palaces, and Iuda hath encreased strong cities: but I wyl sende a fyre into their cities, and it shal consume their palaces.

The.ix.Chapter.

Of the hunger and captiuitie of Israel.

A 1 DO not thou triumph, O Israel, make no boasting ouer ioyous thinges as doo the heathen: for thou hast committed adulterie agaynst thy God, whyrthe rewardes hast thou loued more then all the corne floores.

2 The corne floore and the wine presse shal not feede them: and the newe wine shal fayle them.

Etc.4.c. 3 They shal not dwel in the Lordes lande, but Ephraim shal turne agayne into Egypt, and eate vncleane thinges among the Assyrians.

4 They powre out no wine for a drinke offering vnto the Lorde, neither shal their slaine offerings be pleasant vnto him, they shalbe vnto them as ỹ bread of mourners, al they that eate shalbe defyled: for theyr bread (a) for theyr soules shal not come into the house of the Lorde.

(a) The sacrifyce whiche they offered for their sinnes.

5 What wyl ye doo then in the solempne day, and in the feast day of the Lorde?

6 For beholde, they are gonne away for destruction, (but) Egypt shal gather them, and Memphis shal burie them: the nettles shal possesse the pleasant (places) of their syluer, thornes shalbe in their tabernacles.

7 The dayes of visitation are comme, the B dayes of recompence are comme: and then shal Israel knowe that they were deceaued by a foolishe, mad, and francticke prophet: for the multitude of their iniquitie (God) shal multiplie enimies agaynst thee.

8 The watchman of Ephraim (was) with my (b) God (but) the prophete (is) the snare of a fouler in al his wayes, and an abomination in the house of his God.

(b) At the beginnyng the teachers instructed the people out of gods worde only: but afterwarde trayned them in idolatrie.

9 They haue gonne to the bottome, they are corrupt as in the dayes of Gibea: (therfore) he wyl remember their iniquitie, and visyte theyr sinnes.

10 I founde Israel like grapes in the wyldernesse, and sawe their fathers as the fyrst ripe in the figge tree at her fyrst season: but they went to Baal Peor, and separated them selues to that shame, and became as abominable as their louers.

11 Ephraim their glory shal flee away lyke a birde: from the byrth, from the wombe, and from the conception.

12 And though they bring vp children, yet I wyl destroy them before they be menne: Yea wo shal come to them when I depart from them.

13 Ephraim (as me thinke) is planted in a pleasant place, like as is Tyrus: but nowe must she bring her owne children foorth to the manslayer. Gen.48.a.

14 O Lorde gene them: what shalt thou geue them? Geue them an vnfruiteful wombe, and drye brestes. C

15 Al their wickednesse is donne at Gilgal, there doo I abhorre them: for the vngratiousnesse of their owne inuentions I wyl dryue them out of my house, I wyl loue them no more, for al their princes are vnfaythful. Iosue. 4.d.

16 Ephraim is hewen downe, their roote is dryed vp, so that they shal bring no more fruite: yea and though they bryng foorth any, yet wyl I slay euen the best beloued of their body.

17 My God shal cast them away, for they haue not benne obedient vnto him, therefore shal they wander among the heathen.

(a) As the vine spoyled of her grapes beareth newe the yere following, so the Israelits enioying rest after afflictions, renewed their former wickednesse and idolatrie.

The.x.Chapter.

1. Agaynst Israel and his idols. 14. His destruction for the same.

1 ISrael (is) an (a) emptie vine, (yet) hath it brought foorth fruite to it selfe, according to the multitude of the fruit therof he hath encreased the aulters, according to the

the goodnesse of theyr land, they haue made them fayre images.

2 Theyr harte is diuided, (therefore) shal they nowe be destroyed, (the Lorde) shal breake downe theyr aulters, he shal destroy theyr images.

3 For now shal they say, We haue no king, because we haue not feared the Lorde, and what shoulde then a kyng doo to vs?

4 They haue spoken woordes, swearing falsly in making a (b) couenant: thus (c) iudgment groweth as woormewood in the furrowes of the feelde.

5 They that dwel in Samaria shal feare, because of the Calfe of Bethauen, for the people thereof shal mourne ouer it, yea, and the priestes also reioyced on it for the glory thereof, because it is departed from it.

6 It shalbe brought to the Assyrian for a present to the kyng Iareb: Ephraim shal receyue shame, and Israel shalbe confounded for his owne imaginations.

7 Samaria with his kyng shal vanishe away as the fome vpon the water.

8 The hygh places of Auen where Israel dooth sinne, shalbe destroyed, thystles and thornes shal grow vpon theyr aulters: then shal they say to the mountaines, Couer vs, and to the hylles, Fal vpon vs.

9 O Israel, thou hast sinned from the dayes (d) of Gabaa: there they stood, the batayle in Gabaa agaynst the chyldren of iniquitie dyd not touche them.

10 It is my desire that I shoulde chastise them, and the people shalbe geathered agaynst them, when they shal ioyne them selues togeather in theyr (e) two furrowes.

11 And Ephraim (is as) an heyffer vsed to delite in (f) treading out ỹ corne: but I wyl passe by her fayre (g) necke, I wyl make Ephraim to (h) ryde: Iuda shal (i) plow, and Iacob shal breake his cloddes.

12 Sowe to your selues in ryghteousnesse, and reape the fruites of wel dooyng, plowe vp your freshe lande: for it is tyme to seeke the Lorde tyl he come and rayne righteousnesse vpon you.

13 For you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten the fruite of lyes, because thou puttest thy confidence in thyne owne wayes, and leanest to the multitude of thy strong men.

14 There shal growe a sedition among thy people, al thy strong cities shalbe layde waste, euen as Salma destroyed Beth Arbel in the day of batayle, where the mother with the chyldren were dashed in peeces.

15 Euen so shal Bethel doo vnto you because of your malicious wickednesse: in a mornyng shal the kyng of Israel be destroyed.

(b) Promising to be faythful to God.
(c) They pretend sincerite, but theyr fruites shewed the contrary, muche like as when woormwood groweth where wheat was looked for.
Luke.23.c. Apoc.6.c.
(d) In those dayes wast thou as wicked as the Gabaonites, and hast continued in the same euer sithence.
(e) Byndyng them selues togeather by leagues to ayde one an other, as cattel are yoked togeather at the plough.
(f) Delityng in pleasure & profite without payne.
(g) I wil lay the yoke of affliction on his necke.
(h) To be caried away into captiuitie.
(i) The remnant of the people shal remaine and tyll the grounde.

The.xi. Chapter.

1. The benefites of the Lorde towarde Israel. 5. Their ingratitude agaynst hym.

1 When Israel was young, I loued him, and called my sonne out of the lande of Egypt. A

2 They (a) called them (but) they went thus from them: they sacrificed vnto Baal, and burned incense to images. Exod.3.b. Matth.2.c.

3 I gaue to Ephraim one to leade (b) him, who shoulde beare hym in his armes: but they knew not that I healed them.

4 I led them with cordes of a man (euen) (c) with bands of loue: and I was to them as he that taketh of the yoke from theyr iawes, and I layde (d) meate to them.

5 He shal no more returne into Egypt, but Asshur (e) shalbe his kyng, because he refused to conuert.

6 Therefore shal the swoorde fal on his cities, and shal consume his (f) branches, & deuoure them, because of theyr owne counsayles.

7 And my people shalbe in a doubt for their rebellion agaynst me: for when the (prophetes) called them to the moste hygh, not one yet woulde geue hym his glory.

8 Howe shal I geue thee vp Ephraim? (howe) shal I deliuer thee Israel? howe shal I make thee as (g) Adama? (how) shal I set thee as Zeboim? myne hart is turned within me, my repentynges are kyndeled within me.

9 I wyl not execute the fiercenesse of my wrath, I wil not returne to destroy Ephraim: for I am God, and not man, the holy one in the myddest of thee, and I wyl not enter into the citie.

10 They shal walke after the Lord, he shal roare lyke a Lion: when he shal roare, then the chyldren of the Weast shal feare.

11 They shal feare as a sparrowe out of Egypt, and as a doue out of the lande of Asshur, and I wyl place them in theyr houses, sayth the Lorde.

12 Ephraim compasseth me about with lies, and the house of Israel with deceite: but Iuda yet ruleth (h) with God, and is faythful with the saintes.

(a) The prophetes called the people.
(b) He meaneth Moses.
(c) That is, freendly not as beastes.
(d) He fedde them with Manna in the desart.
(e) For their vnthankfulnesse they shalbe ledde captiue into Assyria.
(f) The villages adioynyng to the cities.
(g) Whiche were two of the cities destroyed with Sodome. Gene.19.d. Deut.29.a. B
(h) Ruleth their people agreeyng to Gods woord

The.xii. Chapter.

He admonisheth by Iacobs example to trust in God, and not in man,

1 Ephraim is fed with the wynde, and followeth after the East wynde, he dayly encreaseth lyes and destruction, they be confederate A 2.king.16.a Esai.57.b.

confederate with the Assyrians, theyr oyle is caryed into Egypt.

2 The Lorde hath a controuersie with Iuda, and wil visite Iacob accordyng to his wayes, according to theyr owne inuentions wyl he recompence them.

Gene.25.c. 3 He tooke his brother by the heele when he was yet in his mothers wombe, and in his strength he wrestled with God:

Gene.32.d. Gene.35.b. 4 He stroue with the angel, and gat the victorie, he wept and prayed to hym, he found hym at Bethel, and there he spake with vs.

5 Yea, the Lorde God of hostes, euen the Lorde hym selfe is his memorial.

6 Therefore turne to thy God, keepe mercy and iudgement, and hope styl in thy God.

(a) More lyke to the wicked Chanaanites, thē to Abraham and the godly patriarches. 7 (He is) (a) Chanaan, the ballances of deceite are in his hande, he loueth to oppresse.

8 And Ephraim hath sayde, Tushe, I am riche, I haue good yenough: in al my workes shal not one iniquitie be founde wherin I haue offended.

Apoc.3.c. 9 Yet am I the Lorde thy God from the lande of Egypt, I wyl yet make thee dwel in the tabernacles as in ỹ hygh feast dayes.

10 I haue spoken through the prophetes, & haue multiplyed visions, and shewed similitudes by the ministerie of the prophetes.

11 In Galaad is iniquitie, they are fallen to vanitie: at Gilgal they haue sacrificed oxen, and theyr aulters are as heapes in the furrowes of the feelde.

Gene.28.b. 12 Iacob fled into the lande of Syria, and Israel serued for a wyfe, and for a wyfe he kept (sheepe.)

13 By a prophete the Lorde brought them out of Egypt, and by a prophete was he preserued.

¶ 14 But Ephraim hath prouoked him to displeasure throughout his abominations, therefore shal his blood be powred vpon hym selfe, and the Lorde his God shal rewarde hym his blasphemies.

The.xiii.Chapter.

I. The abomination of Israel, 9. and cause of theyr destruction.

Esai.46.a. I Ezech.16.b Osee.2.b. (a) Whē they sacrifised their childrē to Moloch. (b) That is, worshyp the calues set vp by king Ieroboam. 3. King.12. VVHen Ephraim spake, there was tremblyng, he was exalted among the Israelites: but he hath sinned in Baal, and is dead.

2 And nowe they sinne more and more, and of theyr siluer they haue made them moulten images after the imaginations of theyr owne braines, (that is) very idolles, and yet al is nothyng but the worke of the craftesman: they say one to another, Whiles they (a) sacrifice a man, let them kysse (b) the Calues.

3 Therefore they shalbe as the morning cloude, and as the deawe that early passeth away, and lyke as dust that the whyrlwind taketh away from the floore, and as smoke that goeth out of the chimney.

4 Yet I am the Lorde thy God (whiche brought thee) out of the lande of Egypt, & thou shalt knowe no God but me onely, neyther is there any sauiour besides me. Esai.43.b.

5 I dyd knowe thee in the wyldernesse in the lande of drought.

6 But when they were wel fed and had yenough, they wared proude, and forgate me.

7 Therefore wil I be vnto them as a Lion, and as a Leoparde in the wayes to the Assyrians. B Exod.43.b.

8 I wyl meete them as a shee Beare that is robbed of her whelpes: and I wyl breake that stubburne hart of theyrs, there wyl I deuoure them lyke a lion, yea, the wylde beastes shal teare them.

9 O Israel (thyne iniquitie) hath destroyed thee: but in me (only is) thy helpe. Iob.22.a.

10 I am: where is thy kyng nowe that shoulde helpe thee in al thy cities? yea, and thy iudges of whom thou saydest, Geue me a kyng and princes. 1.Sam.8.a.

11 I gaue thee a kyng in my wrath, & in my displeasure I tooke him from thee agayne.

12 The wickednesse of Ephraim is bounde togeather, and his sinne lyeth hyd.

13 Therefore shal sorowes come vpon hym as vpon a woman that trauaileth: an vndiscreete sonne is he, els woulde he not stande styl at the tyme (c) of byrth of chyldren. (a) As a woman not labouring at the byrth of her chylde, destroyeth her selfe, and the chylde, so the people yf they do not repēt when God pounisheth for sinnes, are occasion of their own destruction.

14 I wyl redeeme them from the power of the graue, and deliuer them from death: O death, I wyl be thy death: O hel, I wyl be thy kyng: yet can I see no comfort.

15 Though he grewe among his brethren, the east winde (euen) the wind of the Lord shal come vp from the wylderneſſe, and dry vp his veyne, & his fountaynes shalbe dried vp: he shal spoyle the treasure of al pleasant vesselles.

16 Samaria shalbe made waste, for she is disobedient vnto her GOD: they shal perishe with the sworde, their children shalbe dashed in peeces, and their women great with chylde shalbe rypt vp.

The.xiiii.Chapter,

I. The destruction of Samaria. 3. He exhorteth the Israelites to turne to God, who requyreth prayse and thankes.

1 O Israel, returne vnto the Lorde thy God, for thou hast fallen through thyne owne wickednesse. A Ierem.18.a Ezech.18.c.

2 Take these woordes with you when ye 1.Kin.12.c.

turne

turne to the Lorde, and ſay vnto hym, O forgeue vs al our ſinnes, receiue vs graciouſly, and then wyl we offer Calues of our lippes vnto thee.

Pſal. 22.a. Heb.3.c.

3 Aſſhur ſhalbe no more our helper, neither wyl we ryde vpon horſes any more, neither wyl we ſay any more to the worke of our handes, Ye are our gods: for in thee the fatherleſſe fyndeth mercy.

4 I wyl heale their rebellion, I wyl loue them freely: for mine anger is turned away from hym.

5 I wyl be vnto Iſrael as the deawe, and he ſhal grow as the lilie, and his roote ſhal breake out as the (trees) of Libanus.

B 6 His branches ſhal ſpreade out abroade, and be as fayre as the oline tree, and ſmel as Libanus.

7 They that dwel vnder his ſhadowe, ſhal returne and growe vp as the corne, and floriſhe as the vine: he ſhal haue as good a name as the wine of Libanus.

8 Ephraim (ſhal ſay) What haue I to do with idols any more? I haue hearde hym, and looked vpon hym, I am lyke a greene firre tree, vpon me is thy fruite founde.

* or, ſauour

9 Who ſo is wyſe, ſhal vnderſtande theſe thynges, and he that is ryght inſtruct wil regarde them: for the wayes of the Lorde are righteous, ſuche as be godly wil walke in them: as for the wicked, they ſhal ſtumble therein.

Iere.9.b. Pſal.18.c.

The ende of the prophecie of Oſee.

The booke of the prophete Joel.

The firſt Chapter.

1. A prophecie agaynſt the Iewes. 2. He exhorteth the people to prayer and faſtyng for the miſerie that was at hande.

A 1 THe worde of the lord that came to Joel ỹ ſonne of Pethuel.

2 Heare ye this you elders, & hearken with your eares al you that dwel in this land: was there euer ſuch a thing in your dayes, or in the dayes of your fathers?

3 Of this thyng tel your chyldren, and let your children (ſhewe it) to their chyldren, and their children to (their) poſteritie afterwarde.

4 That which the catterpiller hath left, the graſſhopper hath eaten, and what the graſſhopper left, hath the (a) canker woorme eaten, and what the canker woorme left, the locuſt hath deuoured.

(a) That is, a woorme that hath winges, ſhaueth of the vtmoſt rine of hearbes and the tender barke of trees, feeding on the. Nahum. 3.c.

5 Awake ye drunkardes, and weepe, howle al ye wine bibbers for lacke of new wine: for it is cleane taken away from your mouth.

6 For a nation is come vp vpon my lande, myghtie and without number: his teeth are as the teeth of a Lion, and he hath the fawes of a great Lion.

7 He hath deſtroyed my vine, and barked my fygge tree, he hath pylled it, and caſt it from him, and hath left boughes thereof whyte. B

8 Lament as a virgin girded with ſackcloth for the huſbande of her youth.

9 The meate offeryng and drynke offering is cut of from the houſe of the Lorde, the prieſtes (I meane) the Lordes miniſters mourne.

10 The feelde is waſted, the land mourneth: for corne is deſtroyed, the newe wine is dryed vp, the oyle is vtterly taken away.

11 Be ye aſhamed, O ye huſbandmen, howle, O ye vine dreſſers for the wheate and for the barley: for the harueſt of the feelde is perished.

12 The vine is dryed vp, & the figge tree is decayed, the pomgranate tree, & the palme, and the apple tree, (euen) al the trees of the feelde are withered vp: for ioy is withered away from the ſonnes of men.

13 Girde your ſelues, and lament, O ye prieſtes, howle ye out ye miniſters of the aulter, come, and lye al night in ſackcloth ye ſeruantes of my God: for the meate and drinke offeringes are taken away from the houſe of your God.

14 Proclayme a faſt, cal a congregation, gather ỹ elders togeather, (with) al the inhabitantes C

bitantes of the lande, vnto the house of the Lorde your God, and crye vnto the Lorde,

15 Alas for this day, for the day of the Lord is at hande, euen as a destruction from the almightie shal it come.

16 Is not the meate cut of before our eyes, (yea) myrth and ioy from the house of our God?

17 The seede is rotten vnder their cloddes, the garners are destroyed, the barnes are ouerthrowen: for the corne is wythered.

18 O howe cattel mourne, the heardes of beastes are in woful case for lacke of pasture, & the flockes of sheepe are destroyed.

19 Vnto thee, O Lorde, wyl I crye, for fyre hath destroyed the fruitful places of the desart, and the flame hath burnt vp al the trees of the feelde.

20 The beastes also of the feeld cry out vnto thee: for the riuers of waters are dryed vp, and fyre hath deuoured vp the fruitful places of the desart.

The.ii.Chapter.

1. He prophecieth of the comming and crueltie of their enimies. 13. An exhortation to moue them to conuert. 18. The loue of God towarde his people.

¶ 1 BLowe vp a trumpet in Sion, & showte in my holy hyl, let al the inhabitantes of the earth tremble: for the day of the Lorde is come, for it is nigh at hande.

2 A darke and glomie day, a cloudie and blacke day: as the morning is spread ouer the mountaynes (so is this) populus and strong people: like it there was none from the begynning, nor shalbe hereafter for euermore.

3 Before him is a deuouring fire, and behynde him a burning flame: the lande is as a pleasant garden before him, and behinde him a waste desart, yea and nothyng shal escape him.

4 The shewe of hym is as the shewe of horses, and lyke horsemen, so shal they ruene.

5 Like the noyse of charrets vpon the toppes of the mountaynes they shal skippe, lyke the noyse of a flaming fyre deuouryng the stubble, (and) as a strong people prepared to battayle.

6 Before his face shal the people tremble, the countenance of al folkes shal waxe blacke.

¶ 7 They shal runne lyke strong men, and clime the walles lyke men of warre: and euery one shal marche on in his way, and they shal not linger in their pathes.

8 No man shal thrust another, but euery one shal walke in his path: and if they shal fal on the swoorde, they shal not be wounded.

9 They shal runne to and fro in the citie, they shal runne vp & downe vpon the wal, they shal clyme into the houses, they shal enter in at the windowes lyke a theefe.

10 The earth shal quake before hym, the heauens shal tremble, the sunne and the moone shalbe darke, and the starres shal withdrawe their shynyng.

11 And the Lorde shal geue his voyce before his host, for his campe is exceeding great, for he is myghtie that executeth his commaundement: for the day of the Lorde is great and very terrible, and who can abide it?

12 But nowe, sayth the Lorde, Turne you vnto me with al your hartes, with fasting, with weeping, and with mournyng. The Epistle on Ashwednesday.

13 And rent your hartes, and not your garmentes, and turne you vnto the Lord your God, for he is gratious and merciful, slow to anger, and of great goodnesse, and he wil repent hym of the euyl.

14 Who knoweth whether the Lorde wyl ¶ returne and take compassion, & wyl leaue behynde him a blessyng, (euen) meate offeryng and drynke offeryng vnto the Lorde your God?

15 Blowe vp a trumpet in Sion, proclaime a fast, cal an assembly, sanctifie the congregation.

16 Geather the people, geather the elders, assemble the children and sucking babes: let the bridegrome come forth of his chamber, and the bryde out of her closet.

17 Let the priestes the Lordes ministers weepe betwixt the porche and the aulter, and let them say, Spare thy people, O Lorde, and geue not ouer thine heritage to reproche, that the heathen should rule ouer them: Wherefore should they say amongst the heathen, Where is their God?

18 And (then) the Lorde wyl be gelous ouer his lande, and wyl spare his people.

19 Yea the Lorde wyl answeare, and say to his people, Beholde, I wil sende you corne, and wine, and oyle, and wyl satisfie you therewith, and wyl not geue you ouer any more to be a reproche among the heathen.

20 And I wyl remoue farre of from you the northren (armie) and I wyl drine hym into a lande barren and desolate, with his face towardes the east sea, and his hynder partes towardes the vttermost sea: and his stinche shal aryse, and his corruption shal assende, because he hath exalted hym selfe to do this.

21 Feare

D 21 Feare not, O thou land, be glad and reioyce: for the Lorde wyl doo great thynges.
22 Be not afrayde ye beastes of the feelde, for the fruiteful places of the desart are greene: for the tree beares her fruite, the fygge tree & the vine yeelde their strength.
23 Be glad then, ye children of Sion, and reioyce in the Lord your God: for he "for, he hath geuen you the teacher of ryghteousnesse. hath geuen you moderate (a) rayne, and he wyl sende downe for you the rayne, (euen) the first rayne and the latter rayne, and in the first (moneth.)
(a) At the first beginning belongyng to sunning, and in the fyrst beginnyng belongyng to corning or hardenyng of corne, that there be no hynderance for lacke of necessarye rayne.
24 And the barnes shalbe filled with corne, and the presses shal ouerflowe with wyne and oyle.
25 And I wyl restore to you the yeres whiche the grashopper, the canker worme, the locust, and the caterpyller haue deuoured, my great armie which I sent amongst you.
26 And you shal eate in plentie, and be satisfied, and shal praise the name of the Lord your God, which hath dealt woonderously with you, and my people shal not be ashamed any more.
27 And you shal knowe that I am in the myddle of Israel, & (that) I am the Lorde your God, and none but I: and my people shal neuer be ashamed.
E 28 And it shal comme to passe after this, I wyl powre out my spirite vpon al flesh, and your sonnes and your daughters shal prophecie, your olde men shal dreame dreames, your young men shal see visions.
29 Also in those dayes vppon the seruantes, and vppon the handmaydens wyl I powre out my spirite:
30 And I wyl shewe woonders in heauen & in earth, blood, & fire, and pillers of smoke.
31 The sunne shalbe turned into darknesse, and the moone into blood, before that great and terrible day of the Lorde come.
32 But whosoeuer shal cal on the name of the Lorde shalbe saued: for there shalbe deliuerance in mount Sion, and in Hierusalem, as the Lorde hath promised, and (also) in the remnant whom the Lord shal cal.

The. iii. Chapter.

Of the iudgement of God agaynst the enimies of his people.

A 1 FOR beholde, in those dayes and in that time when I shal bring agayne the captiuitie of Iuda and Hierusalem,
2 I wyl also geather al the gentiles, & cause them to come into the valley of (a) Iehosaphat, and I wil pleade with them there for my people and heritage Israel, which they haue scattered amongest the nations, and haue parted my lande.
(a) He alludeth to the victorie described. 2. Chro. 20.
3 And they haue cast lottes for my people, and changed the boy for an (b) harlot, and solde the gyrle for wyne, that they myght drynke.
(b) They bestowed the spoyle of Gods people on whordome and drunkennes.
4 And what haue you to doo with me, O Tyre and Sidon, and al the cost of Palestine? wyl you render me recompence? and yf you recompence me, I shal swiftly (and) speedily returne your recōpence vpon your owne heades.
5 For ye haue taken my siluer and my gold, my pleasant and precious thynges, and haue carryed them into your temples.
6 You haue solde also children of Iuda, and the children of Hierusalem to the Grecians, that you myght send them farre from theyr owne countrey.
B 7 Beholde, I wyl rayse them out of that place whyther you haue solde them, and wyl returne your recompence vpon your owne heades.
8 And I wyl sel your sonnes & your daughters into the handes of the chyldren of Iuda, and they shal sel them vnto the Sabeans, to a nation that dwelleth farre of: for the Lorde hath spoken it.
9 Publyshe this thing among the Gentiles, proclayme warre, wake vp the myghtye men, let al the men of warre drawe neare, and come vp.
10 Breake your plough shares into swords, and your sythes into speares, let the weake say, I am strong.
11 Assemble your selues, and comme al you heathen, and geather your selues togeather rounde about, there shal the Lorde caste downe thy myghty men.
12 Let the heathen aryse, and comme vp to the valley of Iehosaphat: for there wyl I sit to iudge al nations rounde about.
13 Put in your sythes, for the haruest is rype, comme ye (and) descende, for the (c) wyne presse is ful, (yea) the presses ouerflowe: for theyr wickednesse is multiplyed.
(c) When the measure of wickednesse is ful, then destruction is at hande.
14 O people, people, (come) into ỹ valley of final "iudgement: for the day of the Lord is at hand in the valley of final iudgement.
" or, threshyng.
15 The sunne and the moone shalbe darkened, and the starres shal withdrawe theyr lyght.
16 The lord also shal roare out of Sion, and out of Hierusalem shal he geue his voyce, the heauens and the earth shal shake: but the Lorde wyl be the hope of his people, and the strength of the children of Israel.
17 So shal ye knowe that I am the Lorde your god, dwelling in Sion my holy mountaine: then shal Hierusalem be holy, and there shal no strangers passe through here any

" any more.

18 And in that day shal the mountaynes droppe downe sweete wyne, and the hylles shal flowe with mylke, and al the ryuers of Juda shal ranne with water, & a fountaine shal comme out of the house of the Lorde, and shal water the valley of Sittim.

19 Egypt shalbe waste, and Edom shalbe a desolate wylderneſſe: for the iniuries (done) to the children of Juda, because they haue shed innocent blood in theyr lande.

20 But Juda shal dwel for euermore, and Hierusalem from generatiō to generation.

21 I wyl also cleanse the blood of them (that) I haue not cleansed, and the Lorde dwelleth in Sion.

The ende of the prophete Ioel.

The booke of the prophete Amos.

The first Chapter.

1. The condition and state of Amos, and the tyme of his prophecie. 3. The woorde of the Lorde agaynst Damascus, the Philistines, Tyrus, Idumea. and Ammon.

A 1 THe woordes of Amos, who was among the " sheepeheards at Thecua, which he " sawe vpon Israel in ỳ dayes of Osia kyng of Juda, & in the dayes of Ieroboam the sonne of Joas kyng of Israel, two yeere before the earthquake.

" or, heardmenne.

" or, prophecied.

Zacha.14.a. 2 And he said, The Lorde shal roare out of Sion, and vtter his voyce from Hierusalem: and the " dwellyng places of the sheepheardes shal " mourne, and the top of Charmel shal wyther.

" or, pastures.

" or, perish.

" or, transgressions.

3 Thus sayth the Lorde, For (a) three " wickednesses of Damascus, and for foure I wyl not " spare her, because they haue threashed Gilead with iron flayles.

(a) The manifold sinnes of Damascus are meant by three and foure, which make seuen.

4 But I wyl sende a fyre into the house of Hazael, and it shal deuoure the palaces of Benhadad.

5 I wyl breake also the barres of Damascus, and " roote out the inhabitours from the " playne of Auen, and hym that holdeth the scepter out of the house of " Eden, and the people of Syria shal goe into captiuitie vnto Kir, sayth the Lord.

" or, bryng her againe, or turne to it

" or, cut of.

" or, valley

" or, pleasure.

6 Thus sayth the Lorde, For three wickednesses of " Azza, and for foure, I wyl not spare her: because they carried " away prisoners into captiuitie, to shut them vp in Edom.

" or, Gaza.

" or, away prisoners the whole captiuitie.

7 Therefore wyl I sende a fire vppon the walles of " Azza, whiche shal deuoure her palaces.

" or, Gaza.

8 And I wyl cut of the inhabiter from Asdod, and hym that holdeth the scepter from Ascalon, and turne my hande to " Ekron, and the remnant of the Philistines shal perishe, sayth the Lorde God.

" or, Ekron.

9 Thus sayth the Lorde, For three " wickednesses of Tyre, and for foure, I wyll not spare her: because they shut the whole captiuitie in Edom, and haue not remembred the (b) brotherly couenant.

" or, transgressions.

(b) For Esau, (of whom came the Edomites) & Iacob were brethren,

10 Therfore wyl I sende a fire vppon the wal of Tyre, and it shal consume the palaces thereof.

11 Thus sayth the Lorde, For three wickednesses of Edom, and for foure I wil not spare hym: because he pursued his brother with the sworde, and dyd " cast of al pitie, and " in his anger spoyled hym continually, & his indignation he kept alwayes.

" Heb, corrupt his compassions.

" or, his anger spoyled.

12 Therfore wyl I sende a fire into Theman, whiche shal deuoure the palaces of Bozra.

13 Thus sayth the Lord, For three wickednesses of the chyldren of Ammon, and for foure I wil not spare them: because they (c) haue rypt vp the women with childe of Gilead, that they might enlarge their borders.

(c) He noteth the great cruelnes of the Ammonites, that spared not the women with chylde, &

14 Therefore wyl I kyndle a fyre in the walles of Rabbah that shal consume her palaces with a great crye in the day of batayle, and with a tempest in the day of the whyrle wynde.

15 And their kyng shal goe into captiuitie, he & his princes together, saith the Lorde.

The. ii. Chapter.

He prophecieth agaynst Moab, Iuda, and Israel.

1 Thus

A 1 THus sayth the Lorde, For three wyckednesses of Moab, and for foure I wil not * spare hym: because he burnt the bones of the kyng of Edom into (a) lyme.

* or, turne to hym.
(a) That is, into ashes.

2 Therfore wyl I sende a fyre into Moab, whiche shal consume the palaces of Carioth, and Moab shal dye with tumult, with showting, and with the sound of the trumpet.

3 And I wil cut of the iudge out of the mids therof, and wil slay al the princes therof with hym, sayth the Lorde.

4 Thus sayth the Lord, For three wickednesses of Juda, and for foure I wyl not spare hym: because they haue cast away the lawe of the Lorde, and haue not kept his ordinances, and their lyes caused them to erre, after the which their fathers walked.

5 Therefore wyl I sende a fyre into Juda, whiche shal consume the palaces of Hierusalem:

6 Thus sayth the Lorde, For three wickednesses of Israel, & for foure I wil not spare him: because they selde the righteous for siluer, and the poore for a payre of shoes.

7 They * gape for breath ouer the head of the poore in the dust of the earth, and peruert the way of the * meeke: A man and his father wil goe in to one * maide, to dishonour my holy name.

B
* or, preasse vnto the head, or treade vpon the head.
* or, wretched.
* or, young woman.

8 And they * lye vpon clothes layde to pledge by euery aulter: and in the house of their god they drinke the wine * of the condemned.

* or, syt downe.
* or, of suche as they haue fyned or moulten.

9 Yet destroyed I the Amorite before them, whose heigth was lyke the heigth of the Cedar trees, & he was strong as the okes: notwithstanding, I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you vp from the lande of Egypt, and led you fourtie yeeres through the wyldernesse, to possesse the lande of the Amorites.

11 And I raysed vp of your sonnes for prophetes, and of your young men for * Nazarites: Is it not euen thus, O ye children of Israel, sayth the Lorde?

* or, abstayners.

12 But ye gaue ye Nazarites wine to drinke, and commaunded the prophetes, saying, Prophecie not.

13 Behold, I am pressed vnder you, as a cart is pressed that is ful of sheaues.

14 Therfore the * flight shal not perish from the swifte, & the strong shal not strengthen his force, neither shal the myghtie saue his lyfe.

C
* or, swyfte by flyght shal not escape.

15 Nor he that handleth the bow shal stand, nor he that is swift of foote shal escape, neither shal he that rydeth the horse saue his lyfe.

16 And he that is of mightie courage among the strong men, shal flee away naked in that day, sayth the Lorde.

The .iii. Chapter.

1. He reproueth the house of Israel of ingratitude, foreshewing gods moste iust punishmeut for the same. 9. Strangers are called to see the equitie of Gods iudgementes agaynst Israel.

1 HEare this woorde that the Lorde pronounceth agaynst you, O chyldren of Israel (euen) agaynst the whole familie whiche I brought vp from the lande of Egypt, saying,

A

2 You only haue I knowen of al the families of the earth, therefore I wyl visite you for al your iniquities. Deut. 4.

3 Can two walke togeather, except they be agreed?

4 Wyl a Lion roare in the forrest when he hath no pray? or wyl a Lions whelpe crye out of his denne yf he haue taken nothing?

5 Can a birde fal in a snare vpon the earth where no fowler is? or wyl he take vp the snare from the earth, and haue taken nothyng at al?

6 Or shal a trumpet be blowen in the citie, and the people be not afrayde? or shal there be (a) euyl in a citie, and the Lorde hath not done it?

(a) That is, calamitie, or aduersitie.

7 * Surely the Lord God wyl do nothing, but he reuealeth his secrete vnto his seruantes the prophetes.

* or, for.

8 The Lion hath roared, who wyl not be afrayde? The Lorde God hath spoken, who * can but prophecie?

* or, who wil not prophecie?

9 Proclayme in the palaces at Asdod, and in the palaces in the lande of Egypt, and say, Assemble your selues vpon the mountaynes of Samaria, and beholde the great tumultes in the middes therof, and the oppressed in the middes therof:

10 For they knowe not to do vyght, sayth the Lord, they store vp * violence and robberie in their palaces.

* or, iniurie.

11 Therefore thus sayth the Lorde God, An aduersarie (shal come) euen rounde about the countrey, and shal bryng downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus sayth the Lord, As the shepheard taketh out of the mouth of the Lion two legges or a peece of an eare: so shal the children of Israel be taken out that dwel in Samaria in the corner of a bed, and in Damascus (as in) a couche.

13 Hear;

13 Heare and teſtifie in the houſe of Iacob, ſayth the Lorde God, the God of hoſtes:

C 14 That in the day that I ſhal viſite the " tranſgreſſions of Iſrael vpon hym, I wyl alſo viſite the aulters of Bethel, and the hornes of the aulter ſhalbe " broken of, and fal to the grounde.

15 And I wyl ſmyte the winter houſe with the ſommer houſe, and the houſes of Ivorie ſhal peryſhe, and the great houſes ſhalbe conſumed, ſayth the Lorde.

" or, wyckednesse.
" or, cut of.

The. iiii. Chapter.

1. Vnder the name of fat kyne of Baſan, he inueyeth againſt the gouernours of Samaria, and foreſheweth their pouniſhment.

A 1 HEare this woorde, ye kyne of Baſan, that are in the mountayne of Samaria, whiche oppreſſe the poore, and deſtroy the needie, whiche ſay to theyr (a) maiſters, Bring, and let vs drinke.

(a) That is, to the creditours to whō the poore are indebted

2 The Lorde God hath ſworne by his holyneſſe, that loe, the dayes ſhal come vpon you, that he wil take you away with (b) thornes, and your poſteritie with fleſhehookes.

(b) He alludeth to fyſhers, which catche fyſhe by hookes & thornes.

3 And ye ſhal goe out at the breaches, euery (Cowe) forwarde: and ye ſhal " caſt your ſelues out of the palace, ſayth the Lorde.

" or, caſt downe the palace.

4 Come to Bethel, & " tranſgreſſe: to Gilgal, and multiplie tranſgreſſion: and bring your ſacrifices in the morning, and your tythes after three yeeres.

" or, commyt wyckednesse.

5 And offer a thankeſgeuing of leauen, publyſhe and proclayme the free offeringes: for this lyketh you, O ye children of Iſrael, ſayth the Lorde God.

(c) That is, lack of bread and meate.

6 Therefore haue I geuen you (c) cleanneſſe of teeth in al your cities, and ſcarceneſſe of bread in al your places: yet haue ye not returned vnto me, ſayth the Lorde.

B 7 And alſo I haue withholden the rayne from you when there were yet three monethes to the harueſt, & I cauſed it to rayne vpon one citie, and haue not cauſed it to rayne vpon another citie: one peece was rayned vpon, and the peece whereupon it rayned not, wythered.

8 So two (or) three cities wandered vnto one citie to drynke water, but they were not ſatisfied: yet haue ye not returned vnto me, ſayth the Lorde.

9 I haue ſmytten you with blaſtyng and mildewe, your great gardens, and your vineyardes, and your figge trees, and your olive trees, did the " Palmer woorme deuoure: yet haue ye not returned vnto me, ſayth the Lorde.

" or, catterpyller.

10 Peſtilence haue I ſent among you after the manner of Egypt: your young men haue I ſlayne with the ſwoorde, and haue taken away your horſes, and I haue made the ſtynke of your tentes to come euen vp to your noſethyrles: yet haue ye not returned vnto me, ſayth the Lorde.

11 I haue ouerthrowen " you, as God ouerthrewe Sodoma and Gomorrha: and ye were as a fyrebrande pluckt out of the burnyng: yet haue ye not returned vnto me, ſayth the Lorde.

" or, Among you, meanyng ſome part of theyr countrey to haue benne ouerthrowen.

12 Therefore thus wyl I do vnto thee, O Iſrael, (and) becauſe I wyl do this vnto thee, (d) prepare to mecte thy God, O Iſrael.

(d) Turne to hym by repentance.

13 For loe, he that fourmeth the mountaines, and createth the wind, and declareth vnto man what is his thought, whiche maketh the " morning darkeneſſe, and walketh vpon the high places of the earth, the Lord God of hoſtes is his name.

" or, morning and darkeneſſe.

The. v. Chapter.

1. The prophete lamenteth the captiuitie of Sion. 4. He calleth to repentance. 8. He deſcribeth the power of God.

1 HEare ye this woorde whiche I lift vp vpon you (euen) a lamentation " of the houſe of Iſrael.

A " or, O ye houſe.

2 The virgin Iſrael is fallen, and ſhal no more ryſe: ſhe is left vpon her lande, and there is none to rayſe her vp.

3 For thus ſayth the Lorde God, The citie whiche went out by a thouſande, ſhal leaue an hundred, and that whiche went forth by an hundred, ſhal leaue tenne to the houſe of Iſrael.

4 For thus ſayth the Lorde vnto the houſe of Iſrael, Seeke ye me, and ye ſhal lyue.

5 But ſeeke not Bethel, nor enter into Gilgal, and goe not to Beer-ſeba: for Gilgal ſhal goe into captiuitie, and Bethel ſhal come to nought.

6 Seeke the Lorde, and ye ſhal liue: leſt he breake out lyke fyre in the houſe of Joſeph, and deuour it, and there be none to quench it in Bethel.

7 They turne iudgement to woormewood, B and forſake righteouſneſſe in the earth.

8 He maketh the ſeuen ſtarres and Orion, and he turneth the (a) ſhadowe of death into the morning, and he maketh the day darke as nyght: he calleth the waters of the ſea, and powreth them out vpon the open earth, the Lorde is his name.

(a) That is, the thickeſt darkneſſe into the morning lyght.

9 He ſtrengtheneth the deſtroyer againſt the mightie, and the deſtroyer ſhal " come againſt the fortreſſe.

" or, aſſaulte

10 They hate hym that rebuketh (b) in the gate

(b) That is, in open aſſemblies.

gate, and they abhorre hym that speaketh vprightly.

11 Forasmuche then as your treadyng is vpon the poore, and ye (c) take from hym burdens of wheate: ye haue buylt houses of hewen stone, but ye shal not dwel in thē: ye haue planted pleasant vineyardes, but ye shal not drinke wine of them.

(c) Ye take both his money, and also his foode wherwith he should lyue.

12 For I knowe your * manyfolde transgressions, and your myghtie sinnes: they afflict the iust, they take rewardes, & they oppresse the poore in the gate.

* or, great wickednesse.

13 Therefore the wyse shal keepe silence in that tyme: for it is an euyl tyme.

14 Seeke good, and not euyl, that ye may lyue: and so the Lorde God of hostes shalbe with you, as you haue spoken.

15 Hate the euyl, and loue the good, and stablishe iudgement in the gate: it may be, that the Lord God of hostes wyl be mercyful vnto the remnant of Ioseph.

16 Therefore the Lorde God of hostes, the Lorde sayth thus, Mournyng shalbe in al streetes, and they shal say in al the hygh wayes, Alas, alas: and they shal cal the husbandman to lamentation, and suche as can mourne * to mournyng.

* or, shal mourne.

17 And in al the vynes shalbe lamentation: for I wyl passe through thee, saith the lord.

18 Wo vnto you that desyre the day of the Lorde, what haue ye to doo with it? the day of the Lorde is darkenesse, and not lyght.

19 As if a man dyd flee from a Lion, and a Beare meete him, and went into the house, and leaned his hande vnto the wal, and a Serpent byte hym:

20 Shal not the day of the Lorde be darkenesse, and not lyght? euen darkenesse and no * lyght in it.

* or, shyne.

D 21 I hate, I abhorre your feast dayes, and I wyl not (d) smel in your solempne assemblies.

(d) That is, I wil not delite in the smel of your incense.

22 Though ye offer me whole burnt offerynges, and meate offerynges, I wyl not accept them, neyther wyl I regarde the peace offeryng of your fat beastes.

23 Take thou away from me the multitude of thy songues, for I wyl not heare the melodie of thy vials.

* or, iudgement shal run downe.

24 And * let iudgement runne downe as water, and ryghteousnesse as a myghtie ryuer.

(e) That idol whiche ye esteemed as your kyng, & caryed about as ye dyd Chiun: in the whiche images ye thought that there was a certayne diuinitie.

25 Haue ye offered vnto me sacrifices and offeringes in the wyldernesse fourtie yeres, O house of Israel?

26 But ye haue borne (e) Siccuth your kyng, and Chiun your images, and the starre of your goddes, whiche ye made to your selues.

27 Therefore wyl I cause you to go into captiuitie beyonde Damascus, sayth the Lord, whose name is the God of hostes.

The. vi. Chapter.

I He prophecieth agaynst the princes of Israel lyuyng in pleasures.

A 1 WO to them that are at ease in Sion, and trust in the mountayne of Samaria, which were famous at the beginning of the nations, and the house of Israel came to them.

2 Goe you vnto Calneh, and see, and from thence goe you to Hemath the great, then goe downe to Gath of the Philistines: be (a) they better then these kyngdomes? or the border of their lande greater then your border?

(a) If God haue destroied these excellent cities in three diuers kyngdomes, as in Babylon, Syria, & of the Philistines, & hath brought their wyde borders into a greater straytnesse then yours yet are: thinke you to be better, or to escape?

3 Ye that put farre away the euyl day, and * approche to the seate of iniquitie.

* or, bryng vpon you.

4 They lye vpon beds of yuorie, and stretch them selues vpon their couches, and eate the lambes out of the flocke, and the calues out of the stal.

5 They sing to the sounde of the vial, they inuent to them selues instrumentes of musicke, lyke Dauid.

6 They drynke wine in bowles, & annoynt them selues with cheefe oyntments: but no man is sory for the affliction of Ioseph.

7 Therefore now shal they goe captiue with the first that goe captiue, and * the sorowe of them that stretched them selues is at hande.

* or, the ioy of them that stretched thē selues, shal depart.

8 The Lord God hath sworne by him selfe, sayth the Lorde God of hostes, I abhorre the * excellencie of Jacob, and hate his palaces, therefore wyl I deliuer vp the citie, with al that is therein.

* or, magnificencie, that is the riches and pompe.

9 And yf there remayne tenne menne in one house, they shal dye.

10 And his vncle shal take hym vp, & burne hym, to cary out y bones out of the house, and shal say to hym that is by the (b) sides of the house, Is there yet any with thee? And he shal say, None. Then shal he say, Holde thy tongue: for we may not remember the name of the Lorde.

(b) That is, to some neyghbour that dwelleth neare about.

11 For beholde the Lorde commaundeth, and he wil smite the great house with breaches, and the litle houses with clefts.

(c) He compareth them to barren rockes, wher vpon it is in vayne to bestow labour, shewyng that Gods benefites can haue no place among them.

12 Shal horses runne vpon the (c) rocke? or wyl one plowe there with oxen? for ye haue turned iudgement into * gal, & the fruite of righteousnesse into wormewood.

* or, poyson

13 Ye reioyce in a thing of nought, ye say, Haue not we gotte vs hornes by our owne strength?

14 But behold, I wyl raise vp agaynst you a nation, O house of Israel, sayth the Lord

God of hostes, and they shal afflict you frō the entryng of Hemath, vnto the ryuer of the wyldernesse.

The.vii. Chapter.

I. God sheweth certayne visions, whereby he signifieth the destruction of the people of Israel.

A 1 THus hath the Lorde God shewed vnto me, and beholde, he fourmed grashoppers in the begynnyng of the shootyng vp of the latter growth, & loe it was in the latter growth, after the (a) kings mowing.

(a) After the publique commaundement for mowing was geuen, or as some reade, after the kings sheepe were shorne.

2 And when they haue made an ende of eatyng the grasse of the lande, then I sayd, O Lorde God, spare I beseeche thee: Who shal rayse vp Iacob? for he is smal.

3 So the Lorde (b) repented for this: it shal not be, sayth the Lorde.

(b) That is, stayed this plague at my prayer.

4 Thus also hath the Lorde God shewed vnto me, and beholde the Lorde God called to iudgement by fire, and it deuoured the great deepe, and dyd eate vp * a part.

* or, the possession, meanyng the whole feeld.

5 Then sayde I, O Lorde God, ceasse I beseech thee: Who shal rayse vp Iacob? for he is smal.

6 So the Lorde repented for this: this also shal not be, sayth the Lorde God.

B 7 Thus agayne he shewed me, & behold the Lorde stood vpon a wal (made) by lyne (c) with a line in his hande.

(c) Signifiyng that this shoulde be the last measuring of the people, and that he would defer his iudgement no longer.

8 And the Lorde sayd vnto me, Amos what seest thou? And I sayde, A line. Then sayde the Lorde, Beholde, I wyl set a lyne in the middest of my people Israel, and wil passe by them no more.

9 And the hygh places of Isahac shalbe desolate, and the * temples of Israel shalbe destroyed, and I wyl ryse against the house of Ieroboam with the swoorde.

* or, sanctuaries, or holy places.

10 Then Amazia the priest of Bethel sent to Ieroboam kyng of Israel, saying, Amos hath conspired agaynst thee in the middest of the house of Israel: the lande is not able to beare al his woordes.

11 For thus Amos saith, Ieroboam shal dye by the swoorde, and Israel shalbe led away captiue out of their owne lande.

12 Also Amazia sayde to Amos, O thou the seer, Goe, flee thou away into the lande of Iuda, and there eate thy bread, and prophecie there.

13 But prophecie no more at Bethel: for it is the kynges chappel, and it is the kynges court.

C 14 Then answeared Amos, and sayde vnto Amazia, I was no prophete, neyther was I a prophetes sonne: but I was an heardman, and a gatherer of wylde fygges.

15 And the Lorde toke me as I followed the flocke, and the Lorde sayde vnto me, Goe, prophecie vnto my people Israel.

16 Nowe therfore heare thou the woord of the Lorde: Thou sayest, Prophecie not agaynst Israel, & speake nothing against the house of Isahac.

17 Therefore thus sayth the Lorde, Thy wyfe shalbe an harlot in the citie, and thy sonnes and thy daughters shal fal by the swoorde, and thy lande shalbe diuided by line, and thou shalt dye in a polluted land, and Israel shal surely goe into captiuitie foorth of his lande.

The.viii. Chapter.

I. By a vision of a basket of sommer fruite, the ende of the kyngdome of Israel is shewed.

A 1 THus hath the Lorde God shewed vnto me: and beholde, a basket of sommer fruite.

2 And he sayd, Amos what seest thou? And I sayd, A basket of sommer (a) fruit. Then sayd the Lord vnto me, The ende is comme vpon my people of Israel, I wyl passe by them no more.

(a) Whiche signified the rypenesse of their sinnes, and the redynesse of gods iudgementes.

3 And the songues of the tēple shalbe howlynges in that day, sayth the Lorde God: many dead bodyes shalbe in euery place, they shal cast them foorth with silence.

4 Heare this, O ye that swalowe vp the poore, that ye may make the needy of the lande to fayle,

5 Sayeing, When wyl the new moneth be gonne, that we may sel corne? and the Sabboth, that we may set foorth wheate, and make the (b) Ephah smal, & the sicle great, and falsifie the waightes by deceipt?

(b) That is, the measure smal, and the price great.

6 That we may buy the poore for siluer, and the needy for shoes, yea, and sel the refuse of the wheate?

B 7 The Lord hath sworne by the excellencie of Iacob, Surely I wil neuer forgeat any of their workes.

8 Shal not the lande tremble for this, and euery one mourne that dwelleth therein? And it shal ryse vp wholly as a fludde, and it shalbe cast out, & (c) drowned, as by the fludde of Egypt.

(c) That is, the inhabitantes of the lande shalbe drowned, as Nilus drowneth many whē it ouerfloweth.

9 And in that day, sayth the Lorde God, I wyl euen cause the (d) sunne to goe downe at noone, & I wyl darken the earth in the cleare day.

(d) In the middes of their prosperitie, I wyl sende great affliction.

10 And I wil turne your feastes into mourning, and al your songues into lamentation: and I wyl bring sackcloth vpon al loynes, and baldnesse vpon euerye head, and I wyl make it as the mournyng of an onely

only sonne, and the ende thereof as a bitter day.

11 Beholde the dayes comme, sayth the Lord God, that I wyl sende a famine in the lande, not a famine of bread, nor thirste for water, but of hearing the woorde of the Lorde.

12 And they shal wander from sea to sea, and from the north euen vnto the east shal they runne to and fro to seeke the woord of the Lorde, and shal not fynde it.

(c) For the idolaters did vse to sweare by their idols, whiche here he calleth their sinne.

13 In that day shal the fayre virgins, and the young men perishe for thirst.

14 They that sware by the (c) sinne of Samaria, and that say, Thy God, O Dan, liueth, and the (f) manner of Beer-seba liueth, euen they shal fall, and neuer ryse vp agayne.

(f) That is, the common manner of woorshipping, and the seruice or religion there vsed.

The.ix.Chapter.

1. Threatnynges agaynst the temple. 5. The subuertion of the people.

A 1 I Sawe the Lorde standing vpon the (a) aulter, and he sayde, Smite the lintel of the doore, that the postes may shake, and * cut them in peeces, euen the (b) heades of them al, and I wyl slay the last of them with the swoorde: he that fleeth of them, shal not flee away, and he that escapeth of them, shal not be deliuered.

(a) Whiche was at Hierusalem.

* or, wound them in the head euen all.

(b) Both the cheefe of them and also the common people.

2 Though they digge into hel, thence shal my hande take them, though they clime vp to heauen, thence wil I bring them downe.

3 And though they hyde them selues in the toppe of Charmel, I wyl searche, and take them out thence: and though they be hyd from my syght in the bottome of the sea, thence wyl I commaunde the (c) serpent, and he shal byte them.

(c) That is, the Whale or some other huge beast of the sea.

4 And though they goe into captiuitie before their enimies, thence wil I cõmaund the swoord, and it shal slay them: and I wyl set myne eyes vpon them for euyl, and not for good.

5 And the Lord God of hoastes shal touche the lande, and it shal melt away: and al that dwel therein shal mourne, and it shal ryse vp whole like a flood, & shalbe drowned as by the flood of Egypt.

6 He buildeth his * spheres in the heauen, and hath laide the fundation of his globe of elementes on the earth: he calleth the waters of the sea, and powreth them out vpon the open earth, the Lord is his name.

* or, ascentes, or degrees.

7 Are ye not as the Ethiopians (d) vnto me, O children of Israel, sayth the Lorde? haue not I brought vp Israel out of the lande of Egypt? and the Philistines from Cappadocia, and the Syrians from Cyrene?

(d) That is, am I more bound vnto you, then to the Ethiopians, or black Mores? yet haue I bestowed vpon you greater benefytes.

8 Beholde, the eyes of the Lorde God are vpon the sinful kingdome, and I wyl destroy it cleane out of the earth: neuertheles, I wyl not vtterly destroy the house of Jacob, sayth the Lorde.

9 For lo, I wyl commaunde, and I wyl sift the house of Israel among al nations, like as corne is sifted in a siue: yet shal not the (e) least stone fal vpon the earth.

(e) Meaning that none of his should perishe in his wrath.

10 But al the sinners of my people shal dye by the swoorde, whiche say, The euil shal not comme, nor hasten for vs.

11 In that day wil I rayse vp the tabernacle of Dauid that is fallen downe, and close vp the breaches thereof, and I wyl rayse vp his ruines, and I wyl builde it, as in the dayes of olde:

12 That they may possesse the remnant of Edom, and of al the heathen, * because my name is called vpon them, sayth the Lorde, that doeth this.

* or, vpon whom my name is called.

13 Beholde, the dayes comme, sayth the Lorde, that the plowman shal (f) touche the mower, and the treader of grapes hym that soweth seede, and the mountaynes shal droppe sweete wine, and al the hilles shal melt.

(f) Signifiyng that there shalbe great plentie of al thinges, so that when one kinde of fruite is ripe, another shoulde folowe, and euery one in course. Leuit. xxvi

14 And I wyl bring agayne the captiuitie of my people of Israel, and they shal build the wast cities, and inhabite them: and they shal plant vineyardes, and drinke the wine thereof, they shal also make gardens, and eate the fruites of them.

15 And I wyl plant them vpon their lande, and they shal no more be pulled vp agayne out of their lande whiche I haue geuen them, sayth the Lorde thy God.

The ende of the prophete Amos.

The prophecie
The booke of the prophete Abdias.

Agaynst Edom, and the truste that they had in ryches.

A 1 THE vision of Abdi, Thus sayeth ỹ lorde GOD agaynst Edom, We haue heard a rumour from the Lorde, and an ambassadour is sent among the heathen: Arise, and let vs ryse vp against her to batayle.

2 Beholde, I haue made thee smal among the heathen, thou art vtterly despised.

3 The pride of thyne hart hath deceaued thee, thou that dwellest in the clefte of the rockes, whose habitation (is) hygh, that saith in his hart, Who shal bring me downe to the grounde?

4 Yea though thou exalt thee selfe as the Eagle, & make thy nest among the starres, thence wyl I bring thee downe, sayth the Lorde.

5 Came theeues to thee, or robbers by night? howe wast thou brought to sylence? woulde they not haue stollen til they had ynough? If the grape gatherers came to thee, woulde they not leaue (some) grapes?

6 Howe are the thinges of Esau sought vp, (and) his treasures searched?

B 7 Al the men of thy confederacie haue dryuen thee to the borders, the men that were at peace with thee haue deceaued thee, and preuayled agaynst thee, (they that eate) thy bread haue laid a wounde vnder thee, there is none vnderstanding in him.

8 Shal not I in that day, sayde the Lorde, euen destroy the wyse men out of Edom, & vnderstanding from the mount of Esau?

9 And thy strong men, O Theman, shalbe afrayde: because euery one of the mount of Esau shalbe cut of by slaughter.

10 For thy crueltie against thy brother Jacob, shame shal couer thee, and thou shalt be cut of for euer.

11 When thou stoodest on the other syde, in the day that the strangers caryed away his substance, and strangers entred into his gates, and cast lottes vpon Hierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother in the day that he was made a stranger, neither shouldest thou haue reioyced ouer the children of Juda in the day of their destruction, thou shouldest not haue spoken proudly in the day of affliction:

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layde hands on their substance in the day of their destruction: C

14 Neither shouldest thou haue stande in the crosse wayes to cut of them that shoulde escape, neither shouldest thou haue shut vp the remnaunt thereof in the day of affliction.

15 For the day of the Lorde is neere vpon al the heathen: as thou hast donne, it shalbe donne to thee, thy rewarde shal returne vpon thyne head.

16 For as ye haue (a) drunke vpon myne holy mountayne, so shal al the heathen drinke continually: yea, they shal drinke and swalowe vp, and they shalbe as though they (b) had not ben.

17 But vpon mount Sion shalbe deliuerance, and it shalbe holy, and the house of Jacob shal possesse their possessions.

18 And the house of Jacob shalbe a fyre, and the house of Joseph a flame, and the house of Esau as stubble, and they shal kindle in them and deuoure them, and there shalbe no remnaunt of the house of Esau: for the Lorde hath spoken it.

19 And they shal possesse the southsyde of the mount of Esau, and the plaine of the Philistines, and they shal possesse the feeldes of Ephraim, and the feeldes of Samaria, and Beniamin (shal haue) Gilead.

20 And the captiuitie of his hoast of the chyldren of Israel, whiche were among the Chanaanites (shal possesse) vnto Zarephath, and the captiuitie of Hierusalem whiche is in Sepharad, shal possesse the cities of the south.

21 And they that shal (c) saue, shal comme vp to mount Sion to iudge the mount of Esau, and the kingdome shalbe the lords.

(a) That is, reioyced and triumphed.

(b) That is, at the length they shal vtterly perishe

(c) Meanyng that god wyl rayse vp in his Churche suche as shal rule and gouerne for the defence of the same, and destruction of his enimies vnder Messias.

The ende of the prophete Abdias.

The booke of the prophete Ionas.

The fyrſt Chapter.

3. Ionas fled when he was ſent to preache. 4. A tempeſt aryſeth, and he is caſt into the ſea for his diſobedience.

1 THe wooꝛd of the loꝛd came vnto (a) Ionas the ſonne of Amittai, ſayeing,

(a) He propheſied vnder Ieroboã the ſeconde. 2. King. 14.

2 Aryſe, and goe to (b) Minive ẏ great citie, and crye agaynſt it: foꝛ their wickednesſe is comme vp befoꝛe me.

(b) It was the greateſt citie of the Aſſyrians, ſcituate by the ryuer Lycus as Strabo wꝛiteth, hauing in number a hundred and fiftie towres.

3 And Ionas roſe vp to flee into Tharſis from the preſence of the Loꝛde, and went downe to (c) Ioppa, and founde a ſhyp going to (d) Tharſis: ſo he paied his fare, and went downe into it, that he might go with them vnto Tharſis from the (e) preſence of the Loꝛde.

(c) It is an hauen towne in the which Peter lodged, Actes. 10.

(d) It is the name of a place lykely to be Cicilia, for there was a great citie of that name, where alſo Paul was borne.

(e) As the Leuites whiche minister to the Lorde are ſaid to ſtande before hym: ſo they which forſake his commaundement are ſaid to flee before his preſence.

4 But the Loꝛd ſent out a great winde into the ſea, and there was a myghtie tempeſt in the ſea, ſo that the ſhip was in danger of ſplitting in ſunder.

5 Then the mariners were afrayde, & cryed euery man vnto his God, & caſt the wares that were in the ſhip into the ſea, to lighten it of them: but Ionas was gonne downe into the ſides of the ſhyp, and he lay downe ſleepyng.

6 And the ſhipmaiſter came vnto him, and ſaide, What meaneſt thou ſleeper? Vp, and cal vpon thy God, yf ſo be that God wyl * ſhyne vnto vs, that we periſhe not.

* oꝛ, be fauourable.

7 And they ſayde euery one to his felowe, Comme, let vs caſt lottes: that we may knowe foꝛ whoſe cauſe this euyl is on vs. And they caſt lottes: & the lot fel on Ionas.

8 Then ſayde they vnto hym, Tel vs foꝛ whoſe cauſe is this euyl comme vpon vs? what is thyne occupation? whence cameſt thou? what countrey man art thou? and of what nation?

9 And he anſwered them, I am an Hebꝛue, and I feare the Loꝛde God of heauen, whiche hath made the ſea, and the dꝛye lande.

10 Then were the men exceedyngly afrayd, and ſayde vnto hym, Why haſt thou donne this? (foꝛ the menne knewe that he fledde from the preſence of the Loꝛde, becauſe he had tolde them.)

11 And they ſayde vnto hym, What ſhal we doo vnto thee, that the ſea may be calme vnto vs? foꝛ the ſea wꝛought and was troublous.

12 And he ſayde vnto them, Take me, and caſt me into the ſea, & the ſea ſhalbe calme vnto you: foꝛ I know that foꝛ my ſake this great tempeſt is vpon you.

13 Neuertheleſſe, the menne aſſayed with rowing to bꝛyng the ſhip to lande, but they coulde not, becauſe the ſea wꝛought, and was troublous agaynſt them.

14 Wherfoꝛe they cryed vnto the Loꝛd, and ſayde, We beſeeche thee, O Loꝛde, we beſeeche thee, let vs not peryſhe foꝛ this mans lyfe, and lay not to our charge innocent blood: foꝛ thou, O Loꝛde, haſt donne as it pleaſed thee. C

15 So they tooke vp Ionas, & caſt hym into the ſea, and the ſea left ragyng.

16 And the menne feared the Loꝛde exceedyngly, & offered a ſacrifice vnto the Loꝛd, and made (f) vowes.

(f) To ſerue the Lorde, to cal vpõ him, as Dauid oft tentymes in the Pſalmes maketh mention, none other vowes.

17 And the Loꝛde pꝛepared a great fyſhe to ſwalowe vp Ionas: and Ionas was in the belly of the fiſh thꝛee dayes & thꝛee nightes.

The. ii. Chapter.

1. Ionas is in the fiſhes belly. 3. His prayer. 10. He is deliuered.

1 AND Ionas pꝛayed vnto the Loꝛde his God out of the (a) fiſhes belly,

(a) Hebꝛewarde calleth it hel, and the woorde is taken often for the graue: being comme to hym ſelfe, he in great affliction called vpon the Lorde.

2 And ſayde, In affliction I cryed vnto the Loꝛd, and he heard me: out of the belly of hel cryed I, and thou heardeſt my voyce.

3 Thou haddeſt caſt me downe into the deepe, into the middeſt of the ſea, and the fluddes cõpaſſed me about: al thy billowes and wawes paſſed ouer me.

4 And I ſayde, I am caſt away out of thy ſight, yet wyl I loke agayne toward thyne holy temple.

5 The waters compaſſed me euen vnto the ſoule, the deapth cloſed me on euery ſide, & the weedes were wꝛapt about my head.

6 I went downe to the bottome of the mountaynes, the earth with her barres was about me foꝛ euer: yet haſt thou bꝛought vp

my life from corruption, O Lorde my god.

7 When my soule fainted within me, I remembred the Lorde, and my prayer came in vnto thee into thy holy temple.

8 They that holde vpon (b) lying vanitie, forsake " his mercy.

9 But I wyl sacrifice vnto thee with the voyce of thankesgeuyng, and wyl pay that that I haue vowed: for saluation is of the Lorde.

10 And the Lorde spake vnto the fyshe, and it cast out Jonas vpon the (c) drye lande.

(b) Al that is lying vanitie that a man inuenteth of hym selfe to trust in " or, their owne.

(c) Iosephus in the ninth booke of antiquities sayth, He was cast out on the shore of the sea Euxinum, whiche is not farre from Asia.

The. iii. Chapter.

2. Jonas is sent agayne to Niniue. 5. The repentance of the kyng of Niniue.

A 1 AND the woorde of the Lorde came vnto Jonas the seconde tyme, sayeing,

2 Aryse, and goe to Niniue that great citie, and preache agaynst it the preachyng whiche I speake vnto thee.

3 So Jonas arose and went to Niniue accordyng to the woorde of the Lord (Niniue was a great citie and (a) excellent, of three dayes iourney.)

(a) In the Hebrue it is a great citie to God: but so the Hebrues cal great and excellent thinges. So the hyl of God the Cedar of God, for a great hyl and hygh Cedar.

4 And Jonas began to enter into the citie a dayes iourney, and he cryed, and sayde, Yet fourtie dayes, and Niniue shalbe destroyed.

5 And the menne of Niniue beleeued God, and proclaymed a fast, and put on sackcloth from the greatest of them to the least of them.

6 And woorde came vnto the kyng of Niniue: whiche arose from his throne, and put of his robe, and couered hym selfe with sackcloth, and sate downe in asshes.

B 7 And he caused a cryer to crye, and saye through the citie by the counsel of the king and his nobles, Let neyther man nor beast, bullocke, nor sheepe, taste ought at al, neyther feede, nor drinke water.

(b) God is said to repent whē he doth those thinges that men doo repentyng.

8 And let both man and beast put on sackecloth, and crye myghtyly vnto GOD: yea let euerye man turne from his euyl way, and from the wyckednesse that is in his handes.

9 Who can tel whether God wyl turne and be moued with (b) repentance, and turne from his fierce wrath, that we perysshe not?

10 And god saw their workes that they turned from their euyl waies, and he repented of the (c) euyl that he sayd he would do vnto them, and dyd it not.

(c) Of the euyl, that is, of the plague which is euyl to our selfe, although not in his owne nature.

The. iiii. Chapter.

The great goodnesse of God towarde his creatures.

1 AND this displeased Jonas greatly, & he was (a) angrye (within hym selfe.)

A (a) Because hereby he shoulde be taken as a false prophet, and so the name of God whiche he preached, shoulde be blasphemed, " or, preuented.

2 And he prayed vnto the Lorde, and sayde, I pray thee, O Lorde, was not this my sayeing when I was yet in my countrey? therfore I " hasted to flee vnto Tharsis: For I knewe that thou art a gratious GOD, and mercyful, long sufferyng, and of great kyndnesse, and repentest thee of euyl.

3 And now, O Lorde, take I beseeche thee my lyfe from me: for it is better for me to dye then to lyue.

4 Then sayde the Lorde, Doest thou wel to be angry?

5 And Jonas went out of the citie, and sate hym downe on the east syde thereof, and there made hym a boothe, and sate vnder it in the shadow, til he might see what should be donne in the citie.

6 And the Lorde God prepared a gourde, and made it spring vp ouer Jonas, that it myght be a shadowe ouer his head, to deliuer hym from his greefe: So Jonas was exceedyng glad of the gourde.

7 But GOD prepared a wezme when the morrowe rose the next day, whiche smote the gourde, that it withered. B

8 And when the sunne rose, God prepared a ferment east wynde, and the sunne beate vpon the head of Jonas that he fainted: and wished vnto his soule that he myght dye, and sayde, It is better for me to dye, then to lyue.

9 And the Lorde sayde vnto Jonas, Doest thou wel to be so angry within thee selfe for the gourde? And he sayde, I doo wel to be angry euen vnto death.

10 Then sayde the Lorde, Thou hast had compassion on the gourde about the which thou bestowedst no labour, neyther madest it growe: whiche came vp in a nyght, and perished in a nyght:

11 And shal not I spare Niniue that great citie, in the whiche are more then syxe score thousande persons that knowe not their ryght hande and their leaft, and also much cattayle?

The ende of the prophete Ionas.

The booke of the prophete Micheas.

The fyrst Chaprer.

Of the destruction of Samaria because of their idolatrie.

A 1 THE woord of the Lorde came vnto Micheas ỳ Moraslthite, in the dates of Iotham, Ahas, and Ezekias, kinges of Juda, whiche he sawe concernyng Samaria & Hierusalem.

2.king.15.a 2.Chr.27.a 1.king.16.a. 2.king.18.a.

2 Heare al ye people, marke this wel, O earth, and al that therein is, yea let the Lorde God him selfe be witnesse agaynst you, (euen) the Lorde from his holy temple.

3 For beholde, the Lorde shal comme out of his holy place, and comme downe & treade vpon the high thinges of the earth.

4 The mountaines shal melt vnder him, and the valleyes shal cleane a sunder, lyke as waxe (melteth) before the fyre, and as the waters runne downewarde.

5 And al this shalbe for the wickednesse of Jacob, and the sinnes of the house of Israel: but what is the wickednesse of Jacob? is not (a) Samaria? whiche are the high places of Juda? is not Hierusalem?

(a) Samaria and Hierusalem were the cheefe cities of the two kingdomes: idolatrie vsed in them, sheweth a general corruption through al.

6 Therefore I wyl make Samaria an heape of the feelde (meete) for the planting of a vineyarde: her stones wyl I tumble downe into the valley, and discouer her fundations.

7 Al her images shalbe broken downe, and al her "garmentes shalbe brent in the fyre, yea al her idols wyl I destroy: for they are geathered out of the hyre of an (b) harlot, and into an harlots hyre shal they be turned agayne.

" or, gifftes.
(b) Hail gotten euil gotten.

8 Wherefore I wyl mourne and make lamentation, bare and naked wyl I goe: I wyl mourne like the dragons, and take sorowe as the Estriches.

9 For their wounde is past remedie, it is comme into Juda, and hath touched the gate of my people at Hierusalem alredye.

10 Declare it not at Gath, neither weepe ye: for the house of Aphra roule thee selfe in the dust.

11 Thou that dwellest in Saphir geat thee hence naked with shame: she that dwelleth at (c) Zaanan, shal not comme forth in the mournyng of Bethezel: (the enimie) shal receiue of you for his (d) standing.

(c) Names of cities that shoulde be fyrst annoyed by the enimies.
(d) The long continuance of an armie in one place is hurtful.

12 For the inhabitantes of Maroth wayted for good, but the plague shal comme from the Lorde, euen vnto the gates of Hierusalem.

13 O thou (e) inhabitaunt of Lachis, binde the charet to the swiftest (f) beast, she is ỳ beginning of the sinne of the daughter of Sion: for the transgressions of Israel were founde in thee.

(e) It appeareth that this citie was one of the fyrst which receiued the worshipping of the golden calues, set vp by Ieroboam
(f) Make haste to flee away.

14 Therefore shalt thou bring presentes to (g) Mozesheth Gath: the houses of Achzib (shalbe) as a lye to the kinges of Israel.

(g) A citie so named.

15 And as for thee, O thou that dwellest at Maresa, I wyl bring a possessioner vpon thee, he shal comme to Adullam the glory of Israel.

16 Make thee baulde, (h) and shaue thee because of thy tender chyldren: make thee cleane baulde as an Egle, for they shalbe caryed away captiue from thee.

(h) Shauyng & plucking of heare, was vsed in time of mourning

The.ii. Chapter.

Threatnynges agaynst the sinfull people. 6. They woulde teache the prophetes to preache.

A 1 WO vnto them that imagine iniquitie, and worke wickednesse vpon theyr beddes: when the morning is lyght they practise it, because their hand hath power.

2 And they couet feeldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, (euen) man and his heritage.

3 Therefore thus sayth the Lorde, Behold, agaynst this housholde haue I deuised a plague, whereout ye shal not plucke your neckes: ye shal no more goe so proudly, for it wyl be a perilous time.

4 In that day shal this parable be vsed, and a mournyng shalbe made ouer you on this manner: We be vtterly "desolate, the portion of my people is changed: how wyl "he part vnto vs the lande that he hath taken from vs.

" or, wasted
" or, howe shal he take our lande to restore it vnto me, (seeing the enimie) hath diuided its

5 Therefore there shalbe no man to diuide thee thy portion in the congration of ỳ lord.

6 Ye shal not (a) prophecie (say they) to them that prophecie: (b) they shal not prophecie to them, neither shal they take shame.

7 O thou that art named the house of Jacob, is the spirite of the Lorde shortened? are these his woorkes? are not my woordes good vnto him that walketh vpryghtly?

8 But he that was yesterday my people, is rysen vp on the other syde (as) against an enimie: they spoyle the beautiful garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye shut out from their pleasant houses, & taken away myne excellent giftes from theyr childre.

10 Up, geat you hence, for here shal ye haue no rest: because (the lande) is defyled, it shal destroy (you) with vtter destruction.

11 If a man (c) walke in the spirite, & would lye falsely (saying,) I wyl prophecie to thee of (d) wine and strong drinke: that were a prophete for this people.

12 I wyl surely geather (e) thee wholy, O Jacob, I wyl surely geather ỹ remnant of Israel, I wyl put them togeather as the sheepe of (f) Bozra, as the flocke in ỹ middest of their folde, they shal make great noyse by reason of the (multitude) of menne.

13 The breaker shal comme vp before them, they shal breake out, and passe by the gate, and goe out by it: and their king (g) shal goe before them, and the Lorde shalbe vpon (h) their heades.

(a) The people toke vpon them to forbid the prophetes to preache and rebuke sinne.
(b) God threatneth he wyl sende no mo prophetes to preache vnto them, which is the greatest plague that can comme to a nation.
(c) Taking vpon them the office of a prophete, and pretendyng that he is directed by the spirite of God.
(d) Flattring them, by promising plentie, and not reprooning their sinnes.
(e) To make an vniuersal destruction.
(f) Where was great plentie of sheepe, by reason of the good pastures.
(g) As a prisoner, or captiue.
(h) To stirre his wrathful indignation agaynst the Israelites, for their obstinate wickednesse.

The.iii.Chapter.

Agaynst the tyranny of princes and false prophetes.

1 And I sayde, Heare, I pray you, O heades of Jacob, and ye princes of the house of Israel, shoulde not ye knowe iudgement?

2 (But) they hate the good, and loue the euil, they plucke of their skinnes from them, and their fleath from their bones.

3 And they eate also the fleashe of my people, and flay of their skinne from them: and they breake their bones, and chop them in peeces as for the pot, and as fleashe within the cauldron.

4 Then shal they crie vnto the Lorde, but he wyl not heare them: he wyl euen hyde his face from them at that time, because they haue donne wickedly in their woorkes.

5 Thus saith the Lorde concerning the prophetes that deceiue my people, (a) and bite them with their teeth, and crie peace: but yf a man put not into their mouthes, they prepare warre against him.

(a) False prophetes deuoured the substance of their felowers, & make gayne of religion.

6 Therefore (b) night (shalbe) vnto you for a vision, and darknesse (shalbe) vnto you for a diuination: and the sunne shal goe downe ouer the prophetes, and the day shalbe darke ouer them.

7 Then shal the seers be ashamed, and the soothsayers confounded: yea (c) they shal al couer their lippes, for they haue no answeare of God.

8 Yet notwithstanding, I am ful of power by the spirite of the Lorde, and of iudgement, and of strength, to declare vnto Jacob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heades of the house of Jacob, and princes of the house of Israel: they abhorre iudgement, and peruert al equitie.

10 (d) They builde vp Sion with blood, and Hierusalem with iniquitie.

11 (The heades thereof iudge for rewardes, and the priestes thereof teache for hyre, and the prophetes thereof prophecie for money: yet wyl they leane vpon the Lord, and say, Is not the Lorde among vs? no euil can comme vpon vs.)

12 Therefore shal Sion for your sake be plowed (as) a feelde, and Hierusalem shalbe an heape, & the mountayne of the house as the high places of the forest.

(b) The knowledge whiche ye nowe pretende, shalbe knowen to be grosse ignorance.
(c) They shal couer their faces for shame.
(d) They fortifie and garnisshe their citie with goodes wrongfully gotten, whiche here are called blood and iniquitie

The.iiii.Chapter.

The calling of the gentiles and conuersion of the Iewes.

1 But in the (a) latter dayes it wyl come to passe, that the hil of the Lordes house shalbe prepared in the toppe of the mountaynes, and shalbe set vp hygher then any mountaines or hilles, and people shal preasse vnto it.

2 Yea the multitude of the gentiles shal hast them thither, saying, Comme, let vs goe vp to the hil of the Lorde, and to the house of the God of Jacob, and he shal teache vs his wayes, and we wyl walke in his pathes: for the lawe shal comme out of Sion, and the woorde of God from Hierusalem.

3 And he shal iudge many people, & rebuke mighty nations of farre countreys: so that of their swoordes they shal make ploughshares, and sythes of their speares: one people shal not lyft vp a swoorde against another, yea they shal no more learne to fight.

4 But euery man shal syt vnder his vineyarde, and vnder his figge tree, and no man shal make them afrayde: for ỹ mouth of the Lorde of hoastes hath spoken it.

5 Therefore al people wyl walke euery man

(a) When Christe shal comme.

Esai. 2.

man in the name of his God: and we wyl walke in the name of our Lorde God for euer and euer.

6 At the same tyme, sayth the Lorde, wyl I geather vp the lame and the outcaste, and suche as I haue chastened.

B 7 And wyl geue a remnant vnto the lame, & make of the outcast a myghty people: and the Lorde hym selfe shalbe theyr kyng vpon the mount Sion, from this tyme fooryth for euermore.

8 And vnto thee, O thou towre of ỷ flocke, thou strong hold of the daughter Sion, vnto thee shal it come, euen the lordshyp and kyngdome to the daughter Hierusalem.

9 Why then doest thou crye and lament? is there no kyng in thee? are thy counsailours perished, that thou art so payned as a woman in her trauayle?

10 And nowe, O thou daughter Sion, sorowe and lament as a woman in her trauayle: for nowe must thou geat thee out of the citie, and dwel vpon the playne feelde: yea, vnto Babylon shalt thou goe, (but) there shalt thou be delyuered, and there the Lorde shal redeeme thee from the hande of thyne enimies.

11 Now also are there many people geathered togeather agaynst thee, sayeing, Sion shalbe condemned, and our eye shal loke vpon Sion.

12 But they know not the thoughtes of the Lorde, they vnderstande not his counsayle: for he shal geather them togeather as the sheaues in the barne.

13 Therefore geat thee vp, O thou daughter Sion, & threash out the corne: for I wyl make thy horne iron, and thy hooues brasse, that thou mayst breake in peeces many people: theyr goodes shalt thou consecrate vnto the Lorde, and theyr substance vnto the ruler of the whole worlde.

The.v. Chapter.

Of the destruction of Hierusalem.

1 A NOw "shalt thou be robbed thee selfe, O thou robbers daughter: they shal laye siege agaynst vs, and smyte the iudge of Israel with a rodde vppon the cheeke.

" or, nowe assemble thy garrisons, O daughter of garrisons

2 And thou Bethlehem Ephrata art lytle among the thousandes of Iuda, out of thee shal he come fooryth vnto me whiche shalbe the gouernour in Israel, whose outgoyng hath benne from the begynnyng, and from euerlastyng.

3 Therefore wyl he geue them vp for a season, vntyl the tyme that she whiche shal beare, haue borne: then shal the remnant of his brethren be conuerted vnto the children of Israel.

4 He shal stande fast, and geue foode in the strength of the Lorde, and in the maiestie of the name of the Lorde his God: and when they be conuerted, he shalbe magnified vnto the farthest partes of the worlde.

5 And he shalbe our peace: when the Assyrians shal come into our lande, when he shal treade in our palaces, then shal we rayse agaynst hym seuen shepheardes, and eyght principal men.

6 These shal subdue the land of Assur with the swoorde, and the land of Nimrod with their naked weapons: thus shal he delyuer vs from the Assyrian when he commeth within our land, and setteth his foote within our borders.

7 And the remnant of Iacob shalbe among B the multitude of people as the deawe of the Lord, and as the drops vpon the grasse, that tarryeth for no man, and wayteth on no body.

8 Yea, the residue of Iacob shalbe among the Gentiles, and the multitude of people, as the lion among the beastes of the wood, and as the lions whelpe among the flockes of sheepe, whiche when he goeth through, treadeth downe, teareth in peeces, & there is no man that can delyuer.

9 Thyne hande shalbe lyft vp vppon thyne enimies, and al thyne aduersaries shal perishe.

10 And it shal comme to passe in that day, sayth the Lorde, that I wyl take thyne horses from thee, and destroy thy charets.

11 I wyl breake downe the cities of thy lande, and ouerthrow al thy strong holdes.

12 Al witchcraftes wil I roote out of thine hande, there shal no moe soothsayinges be within thee.

13 Thyne idolles and thyne images wyl I destroy out of thee, so that thou shalt no more bowe thee selfe vnto the woorkes of thyne owne handes.

14 Thy groues wyl I plucke vp by the roo- C tes, and breake downe thy cities.

15 And I wyl execute a vengeance in my wrath, and indignation vpon the heathen, suche as they haue not hearde.

The.vi. Chapter.

I. An exhortation to heare the iudgement agaynst Israel beyng vnkynde. 8. What maner of sacrifices doo please God.

1 HEarken ye now what the Lord sayth, A Aryse thou, and contende with the mountaynes, and let the hylles heare thy voyce.

2 Heare

2 Heare, O ye mountaynes, the Lordes quarel, and myghty fundations of the earth: for the Lorde hath a quarel against his people, and wyl pleade with Israel.

3 O my people, what haue I donne vnto thee? or wherein haue I greeued thee, geue me answeare.

4 I haue brought thee out of the land of Egypt, and delyuered thee out of the house of bondage, and I made Moses, Aaron, and Miriam to leade thee.

5 Remember, O my people, what Balach ỳ kyng of Moab had deuised agaynst thee, and what answeare that Balaam the sonne of Beor gaue hym, from Sethim vnto Galgal, that ye may knowe the ryghteousnesse of the Lorde.

6 Wherewith shal I come before the Lord, and bow mee selfe to the hygh God? Shal I come before hym with burnt offerynges, and with calues of a yeere olde?

7 Hath the Lorde a pleasure in many thousandes of Rammes, or innumerable streames of oyle? shal I geue my firste borne for myne offences, and the fruite of my bodye for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requyreth of thee: (namely) to doo iustly, to loue mercy, and to humble thee selfe to walke with thy God.

9 The Lordes voyce cryeth vnto the citie, and the man that shalbe saued consydereth thy name: hearken what is your rod, and heare hym that warneth you.

10 Are not yet the treasures of wickednesse in the house of the wicked, and the scant measure whiche is abominable?

11 Should I iustifie the false ballances, and the bagge of deceitful wayghtes?

12 For the riche men therof are ful of crueltie, and the inhabitantes therof haue spoken lyes, and haue deceitful tonges in theyr mouthes.

13 Therefore I wyl take in hande to punisthee, and to make thee "desolate, because of thy sinnes.

"or, sicke.

C 14 Thou shalt eate, and not haue ynough: yea, thou shalt bryng thee selfe downe in the middes of thee, thou "shalt flee, but not escape, and those that thou wouldest saue, wyl I delyuer to the swoorde.

"or, the women shal cõceyue, but not bryng foorth, and whom they bryng foorth wyl I delyuer to the swoorde.

15 Thou shalt sowe, but not reape, thou shalt presse out olyues, but oyle shalt thou not haue, to annoynt thee selfe with oyle: thou shalt treade out swette must, but thou shalt drynke no wyne.

16 Ye kepe the ordinances of Amri, and al the customes of ỳ house of Ahab, ye walke in theyr counsayles: therefore wyl I make thee waste, and cause thy inhabiters to be hyssed at, and ye shal beare the reproche of my people.

The. vii. Chapter.

1. A complaynt of the litle number of the righteous. 5. Against the trueth ought we not to holde with our greatest freendes. 14. The prosperitie of the Churche.

1 WO is me, I am becomme as the sommer geatheryngss, and as the grapes of the vintage: there are no moe grapes to eate, yet would I fayne with al my hart haue of the best fruite.

2 There is not a godly vpon earth, there is not one righteous among men: they al lie in waite for blood, and euery man hunteth his neighbour as with a net.

3 To make good the euyl of theyr handes, the prince & the iudge (a) asketh a reward, therefore the great man speaketh out of the corruption of his soule, and so they wrappe it vp.

(a) Both the prince and iudges for gayne peruert iustice? and so the myghty and the riche escape vnpunished, though they commit greeuous crymes. Jerem. 9.a.

4 The best of them (is) as bryer, the most righteous of them is (sharper) then a thorne edge: the day of thy watchmen (and) of thy visitation commeth: then shalbe theyr confusion.

5 Let no man beleeue his freende, nor put his confidence in "his brother: keepe the doore of thy mouth from her that lyeth in thy bosome.

"or, an elder.

6 For the sonne dishonoureth his father, the daughter ryseth agaynst her mother, the daughter in lawe agaynst her mother in lawe: and a mans foes are euen they of his owne houshold. Math. 10.e. Deut. 13.b. and. 33.

7 Neuertheless I wyl looke vp vnto the Lorde, I wyl patiently abyde God my sauiour: my God shal heare me. Psal. 37.b. and. 54.b.

B

8 O thou enimie of myne, reioyce not at my fal, for I shal ryse agayne: and though I sit in darknesse, yet the Lorde is my lyght. Pro. 17.a.

9 I wyl beare the wrath of the Lord, for I haue offended hym, tyl he sit in iudgement vpon my cause, and see that I haue ryght: then wyl he bryng me foorth to the lyght, & I shal see his righteousnesse.

10 She that is mine enimie, shal looke vpon it, and be confounded, whiche nowe sayth, Where is the Lorde thy God? mine eyes shal beholde her when she shalbe troden downe as the myre in the streetes. 2. Kin. 19.a Amos. 9.c.

11 This is the day that thy walles shalbe buylte, this day shal dryue farre away the (b) decree.

(b) Thou shalt no more be subiect to the forraine tyrannie of the Babylonians

12 And at that tyme shal they comme vnto thee

thee from Assur, from the strong cities, & from the strong holds, euen vnto the riuer: from the one sea to the other, & from mountayne to mountayne.

13 Notwithstandyng the land must be wasted, because of them that dwel therin, and for the fruites of theyr owne imaginations.

C 14 Therefore feede thy people with thy rod, the flocke of thyne heritage (whiche dwelt desolate in the wood) let them feede vpon the (c) mount of Carmel: in Basan, and Gilead, as aforetyme.

(c) That the people may returne out of the captiuitie of Babylon, and enioy the lande of promise as they dyd before.

15 Marueilous thynges wyl I shewe thee, lyke as when thou camest out of the lande of Egypt.

16 This shal the heathen see, and be ashamed for al theyr power: so that they shal lay theyr hande vpon theyr mouth, and theyr eares shalbe deaffe.

17 They shal licke the dust lyke a serpent, and as the wormes of the earth that tremble in theyr holes: they shalbe afrayde of the Lorde our God, and they shal feare thee. Iob.39.d. Deut.3.c.

18 Who is such a God as thou, that pardonest wickednesse, and forgeuest the offences of the remnant of thyne heritage? He keepeth not his wrath for euer: for his delite is to haue compassion.

19 He shal turne agayne, and be mercyful to vs, he shal put downe our wyckednesses, and cast al our sinnes into the bottome of the sea. Iere.9.d.

20 Thou wylt perfourme to Iacob thy trueth, and thy mercie to Abraham, lyke as thou hast swoorne vnto our fathers in olde tyme.

The ende of the prophecie of Micheas.

The booke of the prophete Nahum.

The first Chapter.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

A 1 THe burden of (a) Niniue: the booke of the vision of Nahum the Elkoshite.

(a) The Niniuites were spared, because they repented at the preaching of Ionas: but afterwardes they returned to theyr former wickednesse, therefore God threateneth them by this prophete.

2 GOD is iealous, and the Lorde auengeth, the lord auengeth and hath wrath in store: the Lorde taketh vengeance on his aduersaries, and keepeth wrath in store for his enimies.

3 The Lorde is slowe to anger, and (also) of great power, and in no case wyl acquite (the wicked,) the Lordes dealyng is with blustring tempest and whirle winde, and the cloudes are the dust of his feete.

4 He rebuketh the sea and dryeth it vp, al the ryuers also he maketh drye: Basan and Carmel are destroyed, the spryng also of Libanus is destroyed.

* or, for hym.

5 The mountaynes quake * at his power, and the hilles are resolued: the earth also burneth at his countenance, the worlde, and al that dwelleth therein.

6 Who can stand before his wrath? or who can ryse vp before the anger of his countenance? his fiercenesse is powred out lyke fyre, yea the rockes cleane in peeces at his myght.

B 7 The Lorde is gratious, a strong holde in the day of trouble, and knoweth them that trust in hym.

8 But with an ouerrunning flood he wyl destroy her place, and wyl pursue his enimies with darkenesse.

9 What imagine (b) ye agaynst the Lord? he makes an vtter destruction: ye shal not be troubled twyse.

(b) Meaning Niniue, and the Assyrians.

10 For though they be as thornes folden one in another, and as drunkardes in their banquet, yet shal they be deuoured vp as very drye stubble.

11 There came out of thee such as thought euyl agaynst the Lorde, suche as gaue wicked counsel.

12 Thus sayth the Lord, Though ye be in concorde, and also many, yet so shal ye be cut downe, and passe: and (though) I haue afflicted thee, yet wyl I trouble thee no more.

13 And nowe I wyl breake of his yoke from thee, and I wyl breake thy bones in sunder.

14 The Lord also hath geuen a commaundement touching thee, that there shalbe no

C more

more offspryng of thy name: from the house of thy god I wyl cutte of the carued and moulten image, I wyl make (it) thy graue, for thou art vile.

15 Beholde vpon the mountaynes the feete of hym that bryngeth good tydynges, that preacheth peace, keepe thy festiual dayes, O Juda, pay thy vowes: for the wycked shal hereafter passe no more through thee, he is vtterly cut of.

The.ii.Chapter.

He describeth the victories of the Chaldeans agaynst the Assyrians.

A 1 THE destroyer is come vp before thy face, keepe thy forte, see to (thy) way, strengthen (thy) loynes, encreale (thy) strength mightily:

2 For the Lorde restores agayne the glorious estate of Jacob, as (also) the glorious estate of Israel: for spoylers hath spoyled them, and hath wasted theyr branches.

3 The shielde of his valiant souldiers (is) dyed red, his captaynes of warre are clad with scarlet: the charret is (compassed) with flamyng torches in the day of his expedition, and the firre staues are drenched in poyson.

4 The charrets shal rage in the streetes, they shal make a terrible noyse in the brode wayes, to looke to lyke (flaming) cressets, shooting as lightning.

5 He shal remember his notable souldiers, they shal stumble in goeyng, they shal hasten to the wal, the couerynge fence is prepared.

6 The riuer gates are opened, and the palace dissolued.

B 7 (a) Huzab is brought forth captiue, made to ascend (into the charrets,) her handmaydens also leading (one another) as in the voyce of doues, knockyng vpon theyr breastes.

(a) The name of the queene of the Assyrians, so called because she stoode by her husbande the kyng.

8 Yea many a day Ninive was as a ponde ful of water, yet (nowe) they flee: Stande ye, stande ye, and no man looketh backe.

9 Take your spoyle of syluer, take your spoile of gold, for there is no ende of riches: and her treasure passing al treasure.

10 Sackyng, resackyng, raisyng, a dissolued hart, and collision of knees, sorowe in al loynes also, and the faces of them al as blacke as a pot.

11 Where is the abydyng place of Lions, and the feedyng plot of Lions whelpes, whither the young and olde Lion had their resort? there dwelt the Lion, and there was no man to put him in feare.

C 12 The Lion made his pray abundantly for his whelpes, and strangled for his thee Lions, and hath filled his dennes with pray, and his abydyng places with spoyle.

13 Beholde me against thee, saith the Lorde of hostes, and I wyl burne in smoke her charrets, and the swoorde shal deuour thy Lions, I wil roote out also from the earth thy spoyling, and the voyce of thy messengers shalbe heard no more.

The.iii.Chapter.

I. Of the fal of Ninive. 8. No power can escape the hande of God.

1 O Bloody citie, stuffed throughout with falshood, with "extreme dealing, nor wyl be brought from spoylyng. A

" or, robberie.

2 The noyse of the whippe, the noyse of ratling of wheeles, the praunsing of horses, and the iumping of charrets:

3 The horseman lifting vp both the glysteryng blade of the swoorde, and also the shining speare, many wounded, many corpses, and no ende of carkasses, they shal stumble at dead bodyes.

4 Because of the manifolde fornication of the beautiful harlot, ful of charmes, that selles nations by the meanes of her whoredome, & the people through her charmings.

5 Loe, I agaynst thee, sayth the Lorde of hostes, and wyl turne vp thy skirtes ouer thy face, and wyl shewe the gentiles thy filth, and kyngdomes thy shame:

6 And wil cast vpon thee abominable filth, and wil bring thee downe, and wyl make thee as vile as donng.

7 And it shal come to passe that al that shal beholde thee, shal flee from thee, & shal say, Ninive is destroyed, and who is greeued therwith? from whence shal I seeke out comforters for thee? B

8 Wylt thou count thee selfe better then Alexandria the great, that was scituate amonges the riuers, compassed round about with water, whose fortresse was the sea (and had) her wal from the sea?

9 Ethiopia and Egypt (were thy) strength, and there was none ende (of ayde:) Phut and Lubim were thy helpers.

10 Notwithstandyng, she passed away, she went into captiuitie, her chyldre also were dashed in peeces in ỹ top of al the streetes: for her honourable men they cast lottes, and al her great states they chayned in fetters.

11 And thou (also) shalt be dronken (with trouble) thou shalt be hydde: thou also shalt seeke after strength agaynst thine enimie.

" or, more ouer.

12 Al thy strong aydes (are as) figge trees with

with the firste ripe figges: if they be stirred they fal into the mouth of the eater.

13 Beholde, thy men (are as barren) women in the middest of thee, the gates of thy land shalbe set wyde open to thyne enimies, fire hath deuoured thy barres.

14 Draw thee water for the siege, strengthen thy fortes, goe into the claye, treade the morter, make strong the bricke woorke.

15 There the fire shal deuoure thee, the swoorde shal cut thee of, it shal deuoure as the locust, though (thou) be multiplyed as the locust, and though thou be as many as the grashopper.

16 Thou hast encreased thy Merchantes as the starres of heauen, the locust spoyleth and fleeth away.

17 Thy princes are as grashoppers, and thy rulers as great locustes, they swarme in hedges in colde weather, the sunne aryseth and they flee, and the place where they were is not knowen.

18 Thy sheepheardes, O kyng of Assur, slumber, thy noble men shal dwel (in death) thy people is scattered vppon the mountaines, and there is none to geather them togeather.

19 Thy wounde (shal) not be healed, thy plague is great, al that heare of thee, clap their handes: for vpon whom hath not thy euyl dealyng passed continually?

The ende of the prophecie of Nahum.

The booke of the prophete Habacuc.

The first Chapter.

1. A complaynt agaynst the wicked that persecute the iust.

1 THE (a) burthen which Habacuc the prophete dyd see.

2 O Lord, howe long shal I cry, and thou wylt not heare? (euen) crye out vnto thee for violence, and thou wylt not helpe?

3 Why dooest thou shewe me iniquitie, and cause me to beholde sorowe? for spoylyng and violence are before me, and there are that rayse vp stryfe and contention.

4 Therefore the lawe is * dissolued, and iudgement dooth neuer goe forth: for the wicked dooth compasse about the righteous, therfore wrong iudgment proceedeth.

5 Beholde among the heathen, and regard, and woonder, and marueyle: for I wyl woorke a woorke in your dayes, ye wyl not beleeue it though it be tolde you.

6 For loe, I rayse vp the Chaldeans, that bytter and furious nation, whiche shal * goe vpon the breadth of the land, to possesse the dwellyng places that are not theyrs.

7 They are terrible and fearful: (b) theyr iudgement and theyr dignitie shal proceede of them selues.

8 Theyr horses also are swyfter then the leopardes, and are more fierce then the woolues in the euenyng, and theyr horsmen are many, and shal come from farre: they shal flee as the Egle hastyng to meate.

9 They come al to spoyle: before theyr faces shalbe (c) an east wynde, and they shal geather the captiuitie as the sande.

10 And they shal mocke the kynges, and the princes shalbe a scorne vnto them: they shal deride euery strong holde, for they shal geather (d) dust and take it.

11 Then shal they * take a courage, & transgresse, and doo wickedly, (imputing) this their power vnto theyr god.

12 Art not thou of olde, O Lorde my God, my holy one? we shal not dye, O Lord thou hast ordeyned them for iudgement, and, O God thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euyl, thou canst not beholde wickednesse: wherefore (then) dooest thou looke vppon the transgressours, and holdest thy tongue, when the wicked deuoureth the man that is more ryghteous then he,

14 And makest men as the (e) fishe of the sea, and as the creepyng thynges that haue no ruler ouer them?

15 They take vp al with the angle, they catche it in theyr net, & geather it in theyr yarne: whereof they reioyce and are glad.

16 Therefore they sacrifice vnto theyr (f) net, and burne incense vnto theyr yarne: because

(a) That is, the great calamitie whiche he prophecied to come on Iuda as a moste greeuous burden whiche they were not able to beare.

* or, weakened.

* or, passe through.

Actes. 12.f.

(b) That is, they them selues shalbe your iudges in this cause, and none shal haue authoritie ouer them to controle them.

(c) For the Iewes moste feared this wynde, because it destroyed their fruites.

(d) They shal cast vp mountaynes agaynst it.

* Change their spirit. Jerem. 12.a Job. 21.a.

(e) That is, the great deuoure the smal.

(f) Meanyng that the enimies flatter them selues, and glory in their owne force, power wit, and practise.

because by them theyr portion is fat, and their meate * plenteous.

* or, dainty

17 Shal they therefore * stretche out theyr net, & not spare continually to slay the (g) nations?

* or, empty.

(g) Meaning that they should not.

The .ii. Chapter.

A vision against pride, couetousnesse, drunkennesse, and idolatrie.

1 I Wyl stande vpon my watche, and set me vpon the towre, & wil looke and see what he wyl say vnto me, and what I shal answere to * hym that rebuketh me.

* or, concerning my rebuke or checke, meaning suche rebuke as the wicked obiected vnto hym.

2 And the Lorde answeared me, and sayde, Wryte the vision, and make it playne vpon tables, that he may run that (a) readeth it.

(a) Wryte it in great lettera, that he that runneth maye reade it.

3 For the vision is yet for an appoynted tyme, but at the last it shal speake, and not lye: though it tary, wayte: for it shal surely comme, and shal not staye.

4 Beholde, (b) he that lyfteth * vp hym selfe, his mynde is not vpryght in hym: but the iust shal lyue by his fayth.

(b) To trust in him selfe, or in anye worldlye thing, is neuer to be quiet: for the onely rest is, to stay vpon God by faith Roman. 1. b. Galat. 3. b. Heb. 10. c.

* or, fortifieth hym selfe as in a strong hold.

5 Yea, in deede the proude man (is as) he that transgresseth by wyne, therfore shal he * not endure, because he hath enlarged his desire as the hel, and is as death, and can not be satisfied, but geathereth vnto him al nations, and heapeth vnto hym al people.

* or, haue no rest.

6 Shal not al these take vp a parable against hym? and a * taunting prouerbe against hym, and say, Woe to hym that increaseth that whiche is not his? How long? & he that laden hym selfe with thicke clay?

* or, prouide taunt.

7 Shal they not ryse vp sodaynely that shal byte thee? and awake, that shal stirre thee? and thou shalt be * theyr pray?

* or, troden vnder theyr feete.

8 Because thou hast spoyled many nations, al the remnant of ỳ people shal spoyle thee, because of mens blood, and for the wrong (done) in the land, in the citie, and vnto al that dwel therein.

* or, wo vnto him that coueteth euyl againe.

9 * Woe to hym that coueteth an euyl couetousnesse to his house, that he maye set his nest on hygh to escape from the power of * euyl.

* or, misfortune.

10 Thou hast consulted shame to thyne owne house by destroying many people, and hast sinned agaynst thyne owne soule.

(c) He sheweth what the stone shal crye, & what the woode shal answere

11 For the stone shal crye out of the wal, and the beame out of ỳ timber shal answere it.

12 (c) Woe vnto hym that buyldeth a towne with blood, & * erecteth a citie by iniquity.

13 Beholde, is it not of the Lorde of hostes, that the people shal * labour in the very (d) fyre? the people shal euen weery themselues for very vanitie.

* or, stablisheth. * or, for the fyre. (d) That is, God wyl destroy al their labours, as though they were consumed with fyre.

14 For the earth shalbe (e) filled with the knowledge of the glory of the Lorde, as the waters couer the sea.

(e) In the destruction of the Babylonians his glory shal appeare thorow al the world.

15 Woe vnto hym that geueth his neyghbour drynke, thou loynest thy * rage, and makest (hym) drunken also, that thou mayst see theyr priuities.

16 Thou art filled with shame for glory, drynke thou also * & be made naked: ỳ cup of the lords ryght hand shalbe turned vnto thee, & shameful spuing shalbe for thy glory.

* or, thy bottel.

* or, tyl thou slumber withal

17 For the crueltie of (f) Libanus shal couer thee: so shal the spoyle of the beastes * whiche he made afrayde, because of mens blood, and for the wrong done in the land, in the citie, and vnto al that dwel therein.

(f) By Libanus and the beastes therof, he meaneth the land and people of Iurie.

18 What profiteth the image? for the maker therof hath made it an image and a teacher of lyes, though he that made it trust therein when he maketh dumbe idolles.

* or, which he destroyed

19 Woe vnto hym that sayth to the wood, Awake: and to the dumbe stone, Ryse vp, * it shal teache (thee:) beholde, it is layde ouer with golde and siluer, and there is no breath in it.

* or, shal it teache thee?

20 But the Lorde is in his holy temple: let al the earth keepe silence before hym.

The .iii. Chapter.

A prayer for the faythful.

(a) That is, the people of Israel.

1 A Prayer of Habacuc the prophet for (a) the ignorances.

(b) That is, the state of thy Church, whiche is nowe ready to perish before it come to halfe a perfectage, which shold be vnder Christe.

2 O Lorde, I haue hearde thy voyce, and was afrayde, O Lorde reuiue thy (b) woorke in the myddes of the yeeres, in the myddes of the yeeres make it knowen, in wrath remember mercie.

(c) That is, the tentes.

3 God commeth from Theman, and the holy one from mount Paran, selah. his glory coureth the heauens, and the earth is ful of his prayse.

(d) Meaning that god was not angrye with the waters, but that by this meanes, he wold destroye his enimies, and delyuer his Churche.

4 And (his) bryghtnesse was as the lyght: he had hornes (commyng) out of his handes, & there was the hyding of his power.

5 Before hym went the pestilence, and burning coales went forth before his feete.

(e) And so diddest vse al the elemẽtes as instrumentes for the destruction of thine enimies.

6 He stoode and measured the earth, he beheld, and dissolued the nations, and the euerlastyng mountaynes were broken, and the ancient hilles dyd bowe, his wayes are euerlastyng.

7 For iniquitie I sawe the tentes of Chusan (and) the (c) curtaynes of the lande of Madian dyd tremble.

8 Was the Lorde angry agaynst the (d) riuers? or was thyne anger agaynst the floudes? or was thy wrath agaynst the sea, that thou dyddest ryde (e) vpon thy horses? thy charets (brought) saluation.

(f) That is, thy power.

9 Thy (f) bowe was manifestly reuealed, and

and the (g) othes of the tribes (were) a sure woord. Selah. thou diddest cleane the earth with riuers.

10 The mountaynes sawe thee, and they trembled, the streame of the water (h) passed by, the deepe made a noyse, and lyft vp his handes on high.

11 The sunne (and) moone stoode styl in (their) habitation, (i) at the light of thine arrowes they went, (and) at the bryght shynyng of thy speares.

12 Thou * trodest downe the land in anger: (and) dyddest threshe the heathen in displeasure.

13 Thou wentest fooryth for the saluation of thy people, (euen) for saluation with thine (k) annoynted: thou hast wounded the head of the house of the wycked, and discouerdst the fundations vnto the (l) necke. Selah.

14 Thou diddest strike through with his owne staues the heades of his villages, they came out as a whirlewinde to scatter me: their reioycyng was as to deuour the poore secretely.

15 Thou didst walke in the sea with thyne horses vpon the heape of great waters.

16 When I heard, my belly trembled, my lippes shooke at the voyce, rottennesse entred into my bones, and I trembled in mee selfe, that I myght reast in the day of trouble: for when he commeth vp vnto the people, he shal destroy them.

17 For the figge tree shal not floryshe, neyther shal fruite be in the vines: the labour of the olyne shal fayle, and the feeldes shal yeelde no meate: the sheepe shalbe cut of from the fold, and there shalbe no bullocke in the stalles.

18 But I wyl reioyce in the Lorde, I wyl ioy in the God of my saluation.

19 The Lorde God is my strength, he wyl make my feete lyke hindes (feete) & he wyl make me to walke vpon my high places. To the cheefe synger on Neginothai, (or vpon the instrumentes of musicke.)

(g) For he had not only made a couenant with Abraham, but renued it with his posteritie.

(h) He alludeth to the red sea and Iordane, whiche gaue passage to gods people, and shewed signes of their obedience, as it were by lyftyng vp of their hands.

(i) According to Gods commaundement the sunne was directed by the weapons of Godspeople whiche fought in his cause, as though it durst not goe forwarde, whose weapons are here called the arrowes and speares of God.

* or, diddest walke vpon. (k) Signifiyng that there is no saluation but by Christ. (l) From the toppe to the toe thou hast destroyed the enimies.

The ende of the prophecie of Habacuc.

The booke of the prophete Sophonia.

The fyrst Chapter.

Threatninges agaynst Iuda and Hierusalem, becaus of their idolatrie.

A 1 The woorde of the Lord whiche came vnto Sophoni the sonne of Chusi the sonne of Gedaliah, the sonne of Amarias, the sonne of Ezekias, in the tyme of Iosia the sonne of Amon kyng of Iuda.

2.Kin. 23.a
2.Kin. 12.b

2 I wyl surely destroy al thynges in the lande, sayth the Lorde.

3 I wyl destroy man and beast, I wyl destroy the fowles in the ayre, and the fishe in the sea, and great ruine shal fal on the wicked, and I wyl vtterly destroy the men out of the lande, sayth the Lorde.

2.Kin. 21. and. 23.c. Deut. 16.b. Iere. 5.d.

4 I wyl stretche out myne hande vpon Iuda, and vpon al suche as dwel at Hierusalem: thus wyl I roote out the remnant of Baal from this place, and the names of the Kemurins and priestes:

5 Yea and suche as vpon their house toppes woorshyp and bowe them selues vnto the host of heauen, which sweare by the Lord, and by their (a) Malchom also:

(a) That is, the idol Moloch, and mixyng idolatrie with true religion.

6 Whiche start backe from the Lorde, and neither seeke after the Lorde, nor regarde hym.

7 Be styl at the presence of the Lorde God, for the day of the Lord is at hande: yea the Lorde hath prepared a sacrifice, and called his ghestes thereto.

8 And thus shal it happen, In the day of the B
Lordes sacrifice I wyl visite the princes 2.Sa.27.b.
and the kynges chyldren, and al suche as Iere.39.b.
weare strange clothing.

9 In the same day also wyl I visite al those that leape ouer the thresholde so proudely, whiche fyl their lordes house with robberie and falsehood.

10 At the same tyme, sayth the Lord, (there shalbe hearde) a great crye from the Fysshe port, & an howlyng from the seconde port, and a great destruction from the hilles. 3.Esd.3.a.

11 Howle

11 Howle ye that dwel in the lowe places, for al the merchant people are destroyed, & al they that were laden with syluer, are rooted out.

12 At the same tyme wyl I searche Hierusalem with lanternes, and visite them that continue in theyr dregges, and say in theyr hartes, Tushe, the Lorde wyl doo neyther good nor euyl.

Jere.5.c. Deut.19.c.

Jere.23.c. 13 Therefore theyr goodes shalbe spoyled, and theyr houses layde waste: they shal

Amos.5.c. builde houses, and not dwel in them, they shal plant vineyardes, but not drynke the wine thereof.

℣ 14 For the great day of the Lorde is at

Joel.2.a. hande, it is harde by, and commeth on a pace, euen the bitter voyce of the Lordes day, then shal the strong man crye out.

15 That day is a day of wrath, a day of trouble and heauinesse, a day of vtter destruction and miserie, a darke and glowmyng day, a cloudie and stormie day.

16 A day of the trumpet and alarum agaynst the strong cities and high towres.

17 I wyl bring the people into such vexation, that they shal goe about lyke blynde men, because they haue sinned agaynst the Lorde, theyr blood shalbe powred out as dust, and their bodies as the myre.

Ezech.7.a 18 Neither theyr syluer nor theyr gold shalbe able to deliuer them in that wrathful

Soph.3.b. day of the Lord, but the whole land shalbe consumed through the fyre of his ielousie: for he shal soone make cleane ryddance of al them that dwel in the lande.

The.ii.Chapter.

1. He moueth to returne to God, 5. propheciyng vnto the one destruction, and to the other deliuerance.

A 1 GEather your selues, euen geather you, O nation not worthy to be loued,

2 Before the decree goe forth that God hath concluded (and ye be) as chaffe that passeth in a day, and before the fierce wrath of the Lorde come vpon you, and before the day of the Lordes sore displeasure come vpon you.

3 Seeke the Lorde al ye meeke harted vpon earth, ye that worke after his iudgement: seeke righteousnesse, seeke lowlynesse, that ye may be * defended in the wrathful day of the Lorde:

2.Kin.20.a Jonas.3.a * or, hyd.

Esai.14.c. Jere.46.a. Ezech.25.c. 4 For Gaza shalbe destroyed, and Ascalon shalbe layde waste, they shal cast out Asdod at the noone day, and Accaron shalbe rooted vp.

5 Woe vnto you that dwel vpon the sea coast, the nation of the Cherethims: the worde of the Lord shal come vpon you, O Chanaan thou lande of the Philistines, I wyl destroy thee, so that there shal no man dwel in thee any more.

6 And as for the sea coast, it shalbe heardmens cotages, and sheepefoldes.

7 Yea it shalbe a portion for suche as remayne of the house of Juda, to feede thereB vpon, in the houses of Ascalon shal they rest towarde night: for the Lord their God shal visite them, and turne away theyr captiuitie.

8 I haue hearde the despite of Moab, and Esa.15.16.c the blasphemies of the childrē of Ammon, Jere.48.a. howe they haue shamefully entreated my Ezech.25.b people, and magnified them selues within the borders of theyr lande.

9 Therefore as I lyue, sayth the Lorde of hostes the God of Israel, Moab shalbe as Sodoma, and Ammon as Gomorra, euen the breedyng of nettles, and salt pittes, and a perpetual wylderneſſe: the residue of my folke shal spoyle them, the remnant of my people shal haue them in possession.

10 This shalbe vnto them for theyr pryde, Zach.2.b. because they haue dealt so shamefully with the Lorde of hostes people, and magnified them selues aboue them.

11 The Lorde shalbe terrible vnto them, Esai.2.c. and destroy al the gods in the lande: and al the Iles of the heathen shal worship him, euery man in his place.

12 Ye Morians also shal perysshe with my swoorde.

13 Yea he shal stretche out his hande ouer C the north, and destroy Assur: as for Nini- Tobi.14.c. nine he shal make it desolate, drye, and waste.

14 The flockes, and al the beastes of the people shal lye in the myddest of it, Pellicanes and Owles shal abyde in the vpper postes of it, fowles shal syng in the wyndowes, & desolation shalbe vpon the postes, for the Cedars are vncouered.

15 This is the proude and careleſſe citie 2.Kin.19.c. that sayde in her hart, I am, and there is Esai.47.b. els none beſydes me: O howe is she made so waste that the beastes lye in her? Who so goeth by, mocketh her, and poynteth at her with his fynger.

The.iii.Chapter.

4. Agaynst the gouernours of Hierusalem. 8. Of the calling of al the gentiles. 11. A comfort to the residue of Israel.

1 WO to that abominable, fylthye, and A cruel citie.

2 She hearde not the voyce, she re-

ceiued

ceiued not correction, she trusted not in the Lorde, she drue not neare to her God.

Ezech.22.c. 3 Her rulers within her are as roaryng Lions, her iudges are as Woolues in the euenyng, which leaue * nothyng behynd them tyl the morowe.

* or, not the bones.

4 Her prophetes are lyght persons and vnfaythful menne, her priestes haue polluted the sanctuarie, and haue wrested the lawe.

5 But the iust Lorde that dooth no vnright was in the middes thereof, euery mornyng shewyng them his lawe clearely, & ceassed not: but the vngodly wyl not learne to be ashamed.

6 I haue destroyed the nations, their towres are desolate, I haue made their streetes waste, that none shal passe by: their cities are destroyed without man, & without inhabitant.

7 I sayde vnto them, O feare me, and be content to be reformed, so their dwelling shoulde not be destroyed howsoeuer I visited them: but neuertheless they rose vp early, and corrupted al their woorkes.

8 Therefore wayte ye vpon me, sayth the Lorde, vntyl the tyme that I ryse vp to the pray: for I am determined to geather the people, and to bring the kyngdomes togeather, that I may powre out mine anger, yea al my wrathful displeasure vpon them: for al the earth shalbe consumed with the fire of my iealousie.

Nahum.1.a. Sopho.1.c. 9 And then wyl I cleanse the lyppes of the people, that they may euery one cal vpon the name of the Lorde, and serue hym with one * consent.

* or, shoulder.

10 From beyonde the riuers of Ethiopia, the daughter of my dispearsed prayeing vnto me, shal bring me an offeryng.

11 In that tyme shalt thou no more be confounded, because of al the imaginations wherethrough thou haddest offended me: for I wyl take away the proude boasters of thyne honour from thee, so that thou shalt no more triumph because of my holy hyl. Jere.1.b.

12 In thee also wyl I leaue a smal poore simple people, which shal trust in the name of the Lorde.

13 The remnant of Israel shal doo no wickednesse, nor speake lyes, neyther shal there any deceiptful tongue be founde in their mouthes: for they shalbe fedde, and take their rest, and no man shal make them afrayde.

14 Reioyce, O daughter Sion, be ioyful, O Israel: reioyce and be gladde from thy whole hart, O daughter Hierusalem: ℭ

15 For the Lorde hath taken away thy * punishment, & hath cast out thyne enimies: the kyng of Israel, euen the Lord hym selfe is with thee, so that thou * needest no more to feare any misfortune.

* or, iudgement.

* or, thou shalt see no more euyl.

16 In that tyme it shalbe sayde to Hierusalem, Feare not: and to Sion, Let not thine handes be * slacke:

* or, faynt.

17 For the Lorde thy God in the myddes of thee is mightie, he wyl saue (thee,) he wyl reioyce ouer thee with ioy, he wyl quiet hym selfe in his loue, he wyl reioyce ouer thee with gladnesse.

18 After a certayne tyme wyl I geather the afflicted that were of thee, and them that bare the reproche for it.

19 And behold, in that tyme wyl I destroy al those that vexe thee, I wyl helpe the lame, and geather vp the castaway: yea I wyl geat them prayse and honour in al landes where they haue benne put to shame.

20 At the same tyme wyl I bring you agayne, and at the same tyme wyl I geather you: I wyl get you a name and a good report among al people of the earth, when I turne backe your captiuitie before your eyes, sayth the Lorde.

The ende of the prophete Sophonia.

The prophecie
The booke of the prophete Aggeus.

The fyrſt Chapter.

1. The tyme of the prophecie of Aggeus. 8. An exhortation to buylde the temple agayne.

A I N the ſeconde yeere of king Darius, in the ſixth moneth, ỳ firſt day of the moneth, came the woꝛd of the Loꝛd by the miniſterie of the pꝛophete Aggeus (a) vnto Zoꝛobabel (b) the ſonne of Salathiel a pꝛince of Iuda, and to Ioſua, the ſonne of Ioſedech the hygh pꝛieſt, ſayeing,

(a) Though the people tranſgreſſe: yet the prophete is ſent to the prince and prieſt, whoſe negligence often tymes is the cauſe of the peoples ſinne

(b) Zorobabel was the ſon of Phadaia, as. 1. Chro 3. & ver. 18. his fathers name is left out, & his grandfathers name ſupplyed, becauſe it was not ſo obſcure as was the other.

2 Thus ſpeaketh the Loꝛde of hoſtes, ſayeing, This people ſaith, (c) The time is not yet come foꝛ the loꝛdes houſe to be buildeD.

(c) And yet there were nowe ſeuenteene yeeres paſt ſence Cyrus had granted the libertie to buylde.

3 Then came the woꝛd of the Loꝛd by the miniſterie of the pꝛophete Aggeus, ſaying,

4 Is it tyme foꝛ you your ſelues to dwel in ſeeled houſes, and this houſe lye waſte?

5 Now thus ſayth the Loꝛd of hoſtes, Conſyder your owne wayes in your hartes.

6 Ye haue (d) ſowen much, but ye bring litle in: ye eate, but ye haue not yenough: ye drinke, but ye are not filled: ye cloth you, but ye be not warme: & he that earneth wages, putteth the wages into a broken bagge.

(d) God is the geuer of encreaſe, neyther may any thyng proſper without his bleſſing.

7 Thus ſaith the Loꝛd of hoſtes, Conſyder your owne wayes in your hartes.

8 Get you vp to the mountayne, and fetche wood, and buylde this houſe, & I wyl take pleaſure in it, and I wyl be gloꝛified, ſayth the Loꝛde.

9 Ye loked foꝛ much, and lo it came to litle, and when ye brought it home, I dyd blowe vpon it: and why, ſaith the Loꝛde of hoſtes? becauſe of my houſe that is waſte, and you runne euery man into his owne houſe.

10 Therfoꝛe vpon you the heauen is ſtayed from deawe, and the earth is ſtayed from yeeldyng her increaſe.

11 And I haue called foꝛ a drought vpon the lande, and vpon the mountaynes, and vpon the coꝛne, and vpon the wyne, and vpon the oyle, and vpon al that the ground bryngeth foꝛth, vpon menne, and vpon cattayle, and vpon al the labour of the handes.

12 When Zoꝛobabel the ſonne of Salathiel, and Ioſua the ſonne of Ioſedech the hygh pꝛieſt, with al the (e) remnant of the people heard the voyce of the Loꝛd their God, and the (f) woꝛdes of the pꝛophete Aggeus, as the Loꝛde their God had ſent hym, then the people dyd feare befoꝛe the Loꝛde.

(e) For the greater part taryed in Babylon, and woulde not take the libertie which Cyrus had geuen them.

13 Then Aggeus the Loꝛdes meſſenger ſaid in the loꝛdes meſſage vnto the people, ſayeing, I am with you, ſayth the Loꝛde.

(f) Here is no difference made betweene the worde of the prophet and the woord of God to ſhew that the prophete muſt ſo ſpeake, & the people ſo heare them as the words of God.

14 And the Loꝛde ſtirred vp the ſpirite of Zoꝛobabel the ſonne of Salathiel a pꝛince of Iuda, and the ſpirite of Ioſua the ſonne of Ioſedech the hygh pꝛieſt, and the ſpirite of al the people: and they came and dyd the woꝛke in the houſe of the Loꝛde of hoſtes their God.

The. ii. Chapter.

He ſheweth that the glory of the latter temple ſhal exceede the firſt.

A

1 IN the (a) twentie and fourth day of the ſixth moneth, in the ſeconde yeere of king Darius,

(a) They had but three weekes and three dayes to heare the prophete, & to prepare their tooles for their woorke, ſo diligent were they after the preachyng of the prophet.

2 In the (b) ſeuenth moneth, in the twentie & one day of the moneth, came the woꝛde of the Loꝛde by the miniſterie of the pꝛophete Aggeus, ſayeing,

(b) They had nowe not wrought a ful moneth yet they waxed weerie: and therfore had neede to be ſet on a freſhe by the prophete, who was therefore now ſent vnto the againe

3 Say nowe to Zoꝛobabel the ſonne of Salathiel pꝛince of Iuda, & to Ioſua the ſonne of Ioſedech the hygh pꝛieſt, and to the reſt of the people, ſayeing,

4 Who is among you left, which ſawe this houſe in her firſt glory, and how doo you ſee it nowe? Is it not in your eyes in compariſon of it as nothyng?

5 Yet now be of good cheare, O Zoꝛobabel, ſayth the Loꝛde, and be of good comfoꝛt, O Ioſua thou hygh pꝛieſt ſonne of Ioſedech, and be ſtrong al ye people of the land, ſayth the Loꝛde, and woꝛke: foꝛ I am with you, ſayth the Loꝛde of hoſtes,

6 Accoꝛdyng to the (c) woꝛde that I couenanted with you, when ye came out of Egypt: and my (d) ſpirite ſhal remayne with you, feare ye not.

7 Foꝛ

(c) God made many promiſes to his people after their departure out of Egypt: but in as much as he goeth about to ſpeake of Chriſt in this place, it may wel be thought that he meaneth here by promiſe made. Deut. 18. verſ. 15. & repeated. Act. 7. verſ. 27. (d) Before he confirmed his promiſe made of Chriſte, nowe he promiſeth his ſpirite: therefore there is no cauſe of feare.

B 7 For thus saith the Lorde of hostes, (e) Yet a litle whyle, and I wil shake the heauens, and the earth, and the sea, and the drye lande:

(e) There passed. 519. yeres after this prophecie, before Christe came.

8 And I wyl moue al nations, and the desyre of al nations shal come, and I wyl fyl this house with glory, sayth the Lorde of hostes.

9 The siluer is mine, and the gold is mine, sayth the Lorde of hostes.

10 The glory of the latter house, shalbe greater then the glory of the fyrst, sayth the lord of hostes: and in this place wyl I geue peace, sayth the Lorde of hostes.

11 In the twentie & fourth day of the ninth moneth, in the seconde yeere of king Darius, came the woorde of the Lorde vnto the prophete Haggeus, sayeing,

12 Thus sayth the Lorde God of hostes, Aske now ye priestes (concerning) the law, sayeing,

13 If one beare holy fleashe in the skirt of his coate, and with his skirt doo touche the bread, potage, wine, oyle, or any other meate, shal it be holy? And the priestes answeared and sayde, No.

C 14 And Haggeus saide, If a polluted person touche any of these, shal he not be polluted? And the priestes answeared and said, He shalbe polluted.

15 Then Haggeus answeared, and sayde, So is this people, and so is this nation before me, sayth the Lorde, and so is al the woorke of their handes: and that whiche they offer there is vncleane.

16 And nowe consyder, I pray you, in your mindes, from this day and vpwarde, before there was layde one stone vpon another in the house of the Lorde,

17 Before these thinges (were donne) when one came to a heape of twentie (measures) there were but tenne: so who came to the wine presse for to drawe out fiftie (vessels of wine) out of the presse, there were but twentie.

18 I smote you with blasting and with mildeawe, and with hayle, in al the woorke of your handes, and you turned not vnto me, sayth the Lorde.

19 Consyder nowe in your mindes from this day, and afore, from the foure & twentieth day of ỹ ninth (moneth) euen from the day that the fundation of the Lordes temple was layd, consyder it in your mindes:

20 Is the seede yet in the barnes, as yet the vines, and the figge tree, and the pomegranate, & the olive tree hath not brought foorth? from this day wyl I blesse (you.)

(f) He is sent twyse in one day to prophecie vnto the people. D

21 And (f) agayne the woorde of the Lorde came vnto Haggei in the foure and twentieth (day) of the moneth, sayeing,

22 Speake to Zorobabel the prince of Iuda, and say, I wyl shake the heauens and the earth:

23 And I wyl ouerthrowe the " throne of kyngdomes, and I wil destroy the strength of the kingdomes of the heathen, and I wil ouerthrowe the charrets and the sitters thereon, and the horse and the ryders shal fall downe euery one by the swoorde of his brother.

" or, seate.

24 In that day, sayth the Lorde of hostes, wyl I take thee Zorobabel my seruant, sone of Salathiel, sayth the Lorde, & wyl make thee as a signet: for I haue chosen thee, saith the Lorde of hostes.

The ende of the prophete Aggeus.

The booke of the prophete Zacharias.

The fyrst Chapter.

I. He moueth the people to returne to the Lorde, and eschewe the wickednesse of theyr fathers. 36. He prefigureth Christe and his Apostles.

A 1 IN the eyght moneth of the seconde yere of king Darius, came the woord of the lord vnto Zacharias the sonne of Barachias the sonne of Addo the prophete, sayeing,

Mat.25.b.

Iere.31.c. Mala.3.b. 2 The Lorde hath benne sore displeased with your forefathers.

3 And say thou vnto them, thus sayth the Lorde of hostes, Turne you vnto me, saith the Lorde of hostes, and I wyl turne vnto you, sayth the Lorde of hostes,

4 Be ye not like your forefathers, vnto whom prophetes cryed, saying, Thus sayth the Lord of hostes, Turne you from your cuyl wayes, and from your wicked imaginations: but they wouldo not heare nor regarde me, sayth the Lorde.

Iere.44.a. Psal.78.a. Osee.14.a. Tob.13.b. Iere.44.a.

5 What is nowe become of your forefathers? and doo the prophetes liue for euer?

6 But did not my woordes & statutes which I commaunded by my seruantes the prophetes take holde of your forefathers? and they returned, and saide, Like as the Lorde of hostes determined to doo vnto vs according to our owne wayes and imaginations, euen so hath he dealt with vs.

ℬ 7 Upon the twentie and fourth day of the eleuenth moneth, (whiche is the moneth (Sebah) in the seconde yeere of Darius, came the woorde of the Lorde vnto Zacharias the sonne of Barachias the sonne of Addo the prophete, sayeing,

Zach.6.a. Apoc.6.a

8 I sawe by night, and beholde, there sate one vpon a red horse, and stoode stil among the Myrre trees that were in a bottome: and behinde him were there red, speckled, and white horses.

9 Then saide I, O my Lorde, what are these? And the angel that talked with me, said vnto me, I wyl shewe thee what these be.

10 And the man that stood among the Myrre trees answeared, and said, These are they whom the Lorde hath sent to goe through the worlde.

11 And they answeared the angel of the lord that stoode among the Myrre trees, and saide, We haue gonne through the worlde, and beholde, al the worlde sitteth stil, and is careles.

12 Then the Lordes angel gaue answeare, and saide, O Lorde of hostes, howe long wylt thou be merciful vnto Hierusalem, and to the cities of Juda, with whom thou hast ben displeased nowe these threescore and tenne yeeres?

Jere.25.b. and.29.b. 1.Esd.1.a.

13 So the Lorde gaue a louing and a comfortable answeare vnto the angel that talked with me.

℃ 14 And the angel that communed with me, saide vnto me, Crie thou, & speake, Thus saith the Lorde of hostes, I am exceeding ielous ouer Hierusalem and Sion,

15 And sore displeased at the careles heathen: for where as I was but a litle angry, they helped forwarde the affliction.

Zach.8.a.

16 Therefore thus sayth the Lorde, I wyl returne vnto Hierusalem in tender mercie, so that my house shalbe builded in it, sayth the Lorde of hostes: yea and the (a) line shalbe stretched vpon Hierusalem.

(a) Suche as Masons and Carpenters vse in buyldyng.

17 Crie also and speake, thus sayth the Lord of hostes, My cities through prosperitie shalbe spread abrode, the Lorde shal yet comfort Sion, and choose Hierusalem.

18 Then lyft I vp mine eyes and sawe, and beholde foure hornes.

19 And I saide vnto the angel that talked with me, What be these? He answeared me, These are the hornes which haue scattred Juda, Israel, and Hierusalem. Dan.7.d.

20 And the Lorde shewed me foure carpenters.

21 Then saide I, What wyl these doo? He answeared, and saide, These are the hornes whiche haue scattered Juda, so that no man durst lyft vp his head: but these are comme to fray them away, and to cast out the hornes of the gentiles whiche lyft vp their horne ouer the lande of Juda to scatter it abrode.

The.ii.Chapter.

The renewyng of Hierusalem and Iuda.

1 I Lyft vp myne eyes agayne and looked: and beholde a man, with a measure line in his hande. A Ezech.14.a Apoc.21.c.

2 Then saide I, Whyther goest thou? And he said vnto me, To measure Hierusalem, that I may see howe long and howe brode it is.

3 And beholde the angel that talked with me, went his way foorth: then went there out another angel to meete him,

4 And saide vnto him, Runne, speake to this young man, and say, Hierusalem shalbe inhabited without any wal, for the very multitude of people and catel that shalbe therein.

5 For I mee selfe, sayth the Lorde, wyl be vnto her a wal of fyre rounde about, and wyl be the glory in the middest of her. Deut.4.b.

6 O get you foorth, O flee from the lande of the north, sayth the Lorde: for I haue scattered you into the foure windes of the heauen, sayth the Lorde.

7 Saue thee selfe, O Sion, thou that dwellest with the daughter of Babylon:

ℬ 8 For thus sayth the Lorde of hostes, After this glory hath he sent me out to the heathen whiche spoyled you: for who so toucheth you, shal touche the apple of his owne eye. Jere.2.a.

9 Beholde, I wyl lyft vp myne hande ouer them, so that they shalbe spoyled of those which afore serued them: and ye shal know that the Lorde of hostes hath sent me. Psal.17.b.

10 Be glad & reioyce, O daughter Sion: for loe I am comme to dwel in the middest of thee, sayth the Lorde. Exod.25.a.

11 At the same time there shal many heathen cleaue to the Lorde, and shalbe my people: thus wyl I dwel in the middest of thee, and thou shalt knowe that the Lorde of hostes hath sent me vnto thee.

12 The Lorde shal haue Juda in possession for his part in the holye lande, and shal choose

thoose Hierusalem yet agayne.

Sopho.1.a 13 Let al fleashe be styl before the Lorde: for he is rayſed vp out of his holy place.

The.iii.Chapter.

3. Of the lowe and hygh eſtate of Chriſte vnder the figure of Ioſua the prieſt, 8. A propheeie of Chriſte.

A 1 AND he ſhewed me Ioſua ỹ high prieſt
Pſal.109.a ſtandyng before the angel of the Lord, and Satan ſtoode at his ryght hande to reſiſt hym.

2 And the Lorde ſayde vnto Satan, The Lord reproue thee thou Satan, yea the lord that hath choſen Hierusalem reproue thee: is not this a brande taken out of the fire?

3 Now Ioſua was clothed in vncleane rayment, and ſtoode before the angel.

4 And he anſwered and ſayde vnto thoſe that ſtood before him, Take away the foule clothes from hym. And vnto hym he ſayde, Behold, I haue taken away thy ſinne from thee, and I wyl clothe thee with change of rayment.

5 And I ſayde, Let them ſet a fayre myter vpon his head. So they ſet a fayre myter vpon his head, & put on clothes vpon hym, and the angel of the Lorde ſtoode there.

6 Then the angel of the Lord teſtified vnto
" or, Ieſua. " Ioſua, and ſpake,

B 7 Thus ſayth the Lorde of hoſtes, If thou wylt walke in my wayes, and keepe my watch, thou ſhalt iudge my houſe, and kepe my courtes, and I wyl geue thee place among theſe that ſtande here.

8 Heare O Ioſua thou high prieſt, thou and thy felowes that ſit before thee, for they are monſtruous perſons: behold, I wyl bryng foorth the branche my ſeruant.

Eſai.4.a 9 For lo, the ſtone that I haue layde before
Iere.33.a Ioſua, vpon one ſtone ſhalbe ſeuen eyes: beholde, I wyl cut out the grauyng thereof, ſayth the Lorde of hoſtes, and I wyl take away the ſinne of the lande in one day.

10 In that day ſhal euery man cal his neighbour vnder the vine, and vnder the figtree, ſayth the Lorde of hoſtes.

The.iiii.Chapter.

The viſion of the golden candleſticke, and the expoſition thereof.

A 1 AND the angel that talked with me came agayne, and waked me, as a man that is rayſed out of his ſleepe,

2 And ſayd vnto me, What ſeeſt thou? And I ſaide, I haue loked, and behold a candleſticke al of gold, with a bowle vpon it, and his ſeuen lampes therein, and vpon euery lampe ſeuen pypes.

3 And two oliue trees thereby: one vpon the Apoc.11.a
ryght ſyde of the bowle, and the other vpon the left ſyde.

4 So I anſweared and ſpake to the angel that talked with me, ſayeing, O my Lorde, what are theſe?

5 The angel that talked with me anſwered and ſaide vnto me, Knoweſt thou not what theſe be? And I ſayde, No my Lorde.

6 He anſweared and ſayde vnto me, This is the woorde of the Lorde vnto Zorobabel, ſayeing, Neither through an hoſt of menne, Eſai.11.a
nor through ſtrength: but through my ſpirite, ſayth the Lorde of hoſtes.

7 What art thou great mountayne before B
Zorobabel? thou muſt be made euen, and he ſhal bryng forth the head ſtone therof, with ſhoutynges, crycing, Grace, grace vnto it.

8 Moreouer the woorde of the Lorde came vnto me, ſayeing,

9 The handes of Zorobabel haue layde the Phil.1.a.
fundation of this houſe, his handes ſhal alſo fynyſhe it: and thou ſhalt knowe that the Lorde of hoſtes hath ſent me vnto you:

10 For who hath deſpiſed the day of ſmal thynges? they ſhal reioyce, and ſhal ſee the ſtone (a) of tynne in the hand of Zorobabel: (a) A plummet of tinne, as nowe men vſe plummets of lead.
theſe ſeuen are the eyes of the Lorde, which goe through the whole worlde.

11 Then anſweared I, and ſayd vnto hym, What are theſe two oliue trees vpon the ryght and left ſyde of the candleſticke?

12 I ſpake moreouer, and ſayde vnto hym, What be theſe two golden branches whiche through the two golden pypes emptie them C
ſelues into the golde?

13 He anſwered me, and ſayde, Knoweſt Apoc.11.a
thou not what theſe be? and I ſayd, No my Lorde.

14 Then ſayde he, Theſe are the two oliue branches, that ſtande with the ruler of the whole earth.

The.v.Chapter.

1. The viſion of the fleeyng booke, ſignifiyng the curſe of theeues, and ſuche as abuſe the name of God. 6. By the viſion of the meaſure, is ſignifyed the bryngyng of Iuda to Babylon.

1 SO I turned me, lyftyng vp myne eyes, A
and looked, and behold a fleeyng booke.

2 And he ſayde vnto me, What ſeeſt thou? I anſweared, I ſee a fleeing booke of twentie cubites long, & ten cubites broade.

3 Then sayde he vnto me, This is the curse that goeth foorth ouer ỹ whole earth: for al theeues shalbe * iudged after this booke, and al periured persons shalbe iudged accordyng to the same.

* or, cut of as is written on the one side: & al periured persons shalbe cut of as is on thother syde.

4 And I wyl bring it foorth, sayth the Lord of hostes, so that it shal enter into the house of the theefe, and into the house of him that falsely sweareth by my name: and shal remayne in the middest of his house, and consume it, with the timber and stones thereof.

5 Then the angel that talked with me, wēt foorth, and sayde vnto me, Lyft vp thyne eyes, and see what is this that goeth foorth.

6 And I sayde, What is it? He answered, This is a * measure goyng out. He sayde moreouer, Euen thus are they that dwel vpon the whole earth to looke vpon.

* or, Ephah

25 7 And beholde there was lyft vp a talent of lead: and loe, a woman sate in the middest of the * measure.

* or, Ephah

8 And he sayd, This is vngodlynesse: so he cast her into the middest of the * measure, & threwe the lumpe of lead into the mouth of the * measure.

* or, Ephah

* or, Ephah

9 Then lyft I vp myne eyes, and looked, and beholde there came out two women, & the winde was in their wynges: for they had winges lyke the wynges of a storke, & they lyft vp the * measure betwixt the earth and the heauen.

* or, Ephah

Gen.15.b. 10 Then spake I to the angel that talked with me, Whyther wyl these beare the measure?

11 And he sayde vnto me, Into the lande of Sinnaar to buylde it an house, and it shalbe stablished, and set there vpon her owne place.

The.vi. Chapter.

I. By the foure charrettes he describeth the prosperitie of foure kyngdomes.

A 1 MOreouer I turned me, lyftyng vp myne eyes, and looked, and beholde there came foure charrettes out from betwixt two hylles, whiche hylles were of brasse.

Zacha.1.b Apoc.6.a 2 In the first charret were red horses, in the seconde charret were blacke horses,

3 In the thirde charret were whyte horses, in the fourth charret were horses of diuers colours, and strong.

4 Then spake I, and sayde vnto the angel that talked with me, O my Lorde, What are these?

Iere.4.b 5 The angel answeared and sayd vnto me, These are the foure spirites of the heauen, whiche be comme foorth to stande before the ruler of al the earth.

6 That with the blacke horse went foorth into the lande of the north, and the whyte folowed them, & the speckled horses went foorth towarde the south.

7 And the * strong horses went out, and required to goe and take their iourney ouer the whole earth: and he sayde, Geat you hence, and goe through the worlde: so they went throughout the worlde.

B

* or, the speckled.

8 Then cryed he vpon me, and spake vnto me, saying, Beholde, these that goe toward the north, shal styl my wrath in the north countrey.

9 And the woorde of the Lorde came vnto me, saying,

10 Take of the prisoners that are comme from captiuitie, namely, Heldai, Tobiah, and Idaia, whiche came from Babylon: & comme thou the same day, and go vnto the house of Iosiah the sonne of Sophonia.

11 Then take golde and siluer, and make crownes therof, & set them vpō the head of Iosua the son of Iosedech the high priest,

12 And speake vnto hym, Thus sayth the Lorde of hostes, Beholde the man whose name is the branche, and he shal growe vp out of his place, and he shal buylde vp the temple of the Lorde. Zach.3.b. Psal.127.a

13 Yea euen he shal buylde vp the temple of the Lorde, and he shal beare the prayse: he shal sit vpon * the Lordes throne, and haue the domination: a priest shal he be also vpō his throne, and a peaceable counsel shalbe betwixt them both. Apoc.4.b * or, his. Psal.110.b. Heb.5.6.7.

14 And the crowne shalbe to Helem, and to Tobiah, and to Idaia, & to Hen the sonne of Zophoni, for a memorial in the temple of the Lorde. C

15 And suche as be farre of shal comme and buylde in the temple of the Lorde, that ye may knowe howe that the Lorde of hostes hath sent me vnto you: and this shal comme to passe, if ye wyl hearken diligently vnto the voyce of the Lorde your God.

The.vii. Chapter.

I. The true fasting. II. The rebellion of the people, is the cause of their affliction.

1 AND the fourth yere of kyng Darius, A the woorde of the Lord came vnto Zacharia in the fourth (day) of the ninth moneth, whiche is called Casleu,

2 What time as Sarasar and Rogemmelech, and the menne that were with them, sent vnto the house of God for to pray before the Lorde:

3 And that they shoulde speake vnto the priestes which were in the house of the lord of hostes, and to the prophetes, saying,

Shoulde

Shoulde I weepe in the fyfth moneth, and abstayne as I haue donne nowe these so many yeeres?

1.king. 25.b

4 Then came the woorde of the Lorde of hostes vnto me, sayeing,

5 Speake vnto al the people of the lande, and to the priests, and say, When ye fasted and mourned in the fyfth and seuenth moneth nowe this threescore and ten yeeres, dyd ye fast vnto me?

Jere. 41.a. 3.king 25.b

6 When ye dyd eate also and drinke, dyd ye not eate and drinke for your owne selues?

B 7 Are not these the woordes whiche the Lorde spake by his prophetes aforetyme, when Hierusalem was yet inhabited and wealthy, she and the cities rounde about her, when there dwelt men both towarde the south and in the plaine countreys?

8 And the woorde of the Lorde came vnto Zacharie, sayeing,

9 Thus sayth the Lorde of hostes, Execute true iudgement, shewe mercie and louing kindnesse euery man to his brother.

Zach. 13.b. Exod. 22.c.

10 Doo the wydowe, the fatherlesse, the strangers and poore no wrong, and let no man imagine euyl agaynst his brother in his hart.

11 Neuertheless, they would not take heede, but turned their "backes, and stopped their eares that they shoulde not heare.

Jere. 8.g. "or, shoulders.

12 Yea they made their hartes as an Adamant stone, lest they shoulde heare the law and woordes whiche the Lorde of hostes sent in his holy spirite by the prophetes aforetime: wherefore the Lorde of hostes was very wroth at them.

2. Pet. 1.b.

13 And thus is it comme to passe, that lyke as he cryed, and they would not heare: euen so they cryed, and I would not heare, sayth the Lorde God of hostes:

Jere. 11.b.

C 14 But scattered them among al the nations whom they knewe not: thus the lande was made so desolate after them, that there trauailed no man in it, neither to nor fro: for that pleasant lande was vtterly layde waste.

The. viii. Chapter.

2. Of the returne of the people vnto Hierusalem, and of the mercie of god toward them. 16. Of good woorkes. 20. The calling of the gentiles.

A 1 SO the woorde of the Lorde of hostes came vnto me, sayeing,

2 Thus sayth the Lorde of hostes, I was in great ielousie for Sion, yea I haue ben very ielous for her with great wrath.

3 Thus sayth the Lorde, I wyl returne vnto Sion, and wyl dwel in the middest of Hierusalem: so that Hierusalem shalbe called, A faythful and true citie, the hil of the Lorde of hostes, an holy hil.

Esai. 1.b.

4 Thus sayth the Lorde of hostes, There shal yet olde men and olde women dwel agayne in the streetes of Hierusalem: yea and suche as goe with staues in their handes for very age.

5 The streetes of the citie also shalbe ful of young boyes and damsels playing in the streetes thereof.

6 Thus sayth the Lorde of hostes, If the residue of this people thinke it to be vnpossible in (their) eyes in these dayes: shoulde it therfore be vnpossible in my syght, sayth the Lorde of hostes?

Mat. 19.b.

7 Thus sayth the Lorde of hostes, Behold, I wyl deliuer my people from the countreys of the east and west,

B

8 And wyl bryng them agayne, that they may dwel in the middest of Hierusalem: they shalbe my people, and I wylbe they? God in trueth and righteousnesse.

Jere. 52.e. Apoc. 21.c.

9 Thus sayth the Lorde of hostes, Let your handes be strong ye that nowe heare these woords by the mouth of the prophets whiche are in these dayes, that the foundation of the house of the Lorde of hostes is layde, that the temple may be builded.

10 For before these dayes neither men nor catayle could winne any (a) thing, neither myght any man comme in and out in rest for trouble: but I let euery man ges against his neyghbour.

Agge. 1.a. (a) They laboured and toyled them selues and their carel without encrease, because they cared not for god glory in reed fyng of the temple, but went about their priuate gayne.

11 Neuertheless, I wyl nowe intreate the residue of this people no more as aforetime, sayth the Lorde of hostes.

12 For the seede shal prosper, the vine shal geue her fruite, the grounde shal geue her encrease, and the heauens shal geue their deawe, and I shal cause the remnant of this people to haue al these in possession:

13 And it shal comme to passe, that like as ye were a curse among the heathen, O ye "house of Juda and ye house of Israel, euen so wyl I deliuer you, that ye shalbe a blessing: feare not, but let your handes be strong:

14 For thus sayth the Lorde of hostes, Lyke as I thought to punishe you, what tyme as your fathers prouoked me vnto wrath, sayth the Lorde of hostes, and spared not:

C

15 Euen so am I determined nowe in these dayes for to doo wel vnto the house of Juda and Hierusalem: (therefore) feare ye not.

16 Nowe the thinges that ye shal doo, are these, Speake euery man the trueth vnto his neighbour, execute iudgement truely & peaceably

Ephe. 4.c. Zach. 7.b.

peaceably within your portes:
17 And let none of you imagine euil in his hart against his neighbour, and loue no false othes: for al these are the thinges that I hate, sayth the Lorde.
18 And the woorde of the Lorde of hostes came vnto me, sayeing,
19 Thus sayth the Lorde of hostes, The fast of the fourth (moneth) the fast of the fyfth, the fast of the seuenth, and the fast of the tenth, shalbe ioy and gladnesse, & prosperous high feastes vnto the house of Iuda: only loue the trueth and peace.
20 Thus sayth the Lorde of hostes, There shal yet comme people, and the inhabiters of many cities:
21 And they that dwel in one citie shal goe to another, sayeing, Up, Let vs goe & pray before the Lorde, let vs seeke the Lorde of hostes: I wyl goe with you.
Esai.2.a. Psal.122.
D 22 Yea muche people and mighty nations shal comme to seeke the Lorde of hostes at Hierusalem, and to pray before the lord.
23 Thus sayth the Lord of hostes, In that time shal tenne menne (out of al manner of language of the Gentiles) take one Iewe by the hemme of his garment, and say, We wyl goe with you: for we haue heard that God is among you.

The.ix.Chapter.

I. The conuertion of the Gentiles. 9. The comming of Christe sytting on an Asse.

A 1 THe burden of the woorde of the Lorde in the lande of Hadrach: and Damascus shalbe his rest, when the eyes of menne, euen of al the tribes of Israel shalbe towardes the Lorde.
Ioel.4.a. 2 The borders of Hemath shalbe harde thereby, Tyrus also and Sidon, for they are very wyse.
3 Tyrus shal make her selfe strong, heape vp siluer as the sande, and golde as the claye of the streetes.
Exo.14.e. 4 Beholde, the Lorde shal spoyle her, he shal smite downe her power in the sea, and she shalbe consumed with fyre.
Iere.47.a. Amos.1.d. 5 This shal Ascalon see, and be afraid: Gaza shalbe very sory, so shal Accaron also, because her hope is comme to confusion: For the king of Gaza shal perishe, and at Ascalon shal no man dwel.
6 Strangers shal dwel at Asdod, and as for the pride of the Philistines I shal roote it out.
Actes.15. 7 Their blood wil I take away from their mouth, and their abominations from betweene their teeth: Thus they that shalbe leaft shalbe for our God, he shalbe as a prince in Iuda, and Accaron like as a Iebusite.
8 And I wyl pitche a campe (a) about mine house agaynst the armie, against him that passeth by, and against him that returneth, and no oppressour shal comme vpon them any more: For nowe I haue seene with myne eyes.
(a) God is strong yenough to defende his Churche against al his aduersaries.
9 Reioyce thou greatly, O daughter Sion, be glad, O daughter Hierusalem: For loe, the king commeth vnto thee, euen the righteous and sauiour, lowly and simple is he, he rydeth vpon an Asse, and vpon the foale of an Asse.
B Esai.62.e.
10 I wyl roote out the charrettes from Ephraim, and the horse from Hierusalem, the batayle bowes shalbe destroyed, he shal geue the doctrine of peace vnto ỹ heathen: and his dominion shalbe from the one sea to the other, and from the riuer to the ende of the worlde.
Psal.39.k.
11 Thou also (shalt be saued) through the blood of thy couenant: I haue loosed thy prisoners out of the pit wherein is no water.
12 Turne you nowe to the strong holde ye that be in prison and long sore to be deliuered: euen this day I bryng thee woorde, that I wyl reward thee double agayne.
13 For Iuda haue I bent as a bowe for me, Ephraim (his hande) haue I filled, and thy sonnes, O Sion, wyl I rayse vp agaynst the Grekes, and make thee as a Giantes swoorde.
14 The Lord God shalbe seene aboue them, and his dartes shal goe forth as the lightnyng: the Lorde God shal blowe the trumpet, and shal comme forth as a storme out of the south.
C
15 The Lorde of hostes shal defende them, they shal consume and deuoure, and subdue them with sling stones, they shal drinke and rage as it were through wine, they shalbe filled like the basons, and as the hornes of the aulter.
16 The Lorde their God shal deliuer them in that day, as the flocke of his people: for as pretious stones of a Diademe they shalbe set vp ouer his lande.
Zach.2.a. 1.Sam.17.f
17 O howe great is his goodnesse, and howe excellent his beautie? For the corne shal make the young men cheerful, and the newe wine the maydens.

The.x.Chapter.

I. The people is mooued to require the doctrine of trueth of the Lorde. 3. The Lorde promyseth to visite and comfort the house of Israel.

Pray

A 1 PRay the Lord then betymes to geue the latter rayne, so shal the Lorde make bryght cloudes, and geue you rayne ynough, and to euery one grasse in the feelde.
Deut.28.b.

2 For vayne is the answeare of idolles, the soothsayers see lyes, and the dreamers tel but vayne thynges, the comfort that they geue is nothyng worth: therefore they went away lyke a flocke of sheepe, and were troubled, because they had no sheephearde.

3 My wrathful displeasure was mooued agaynst the sheepheardes, and I wyl visite the goates: for the Lorde of hostes wyl visite his flocke the house of Iuda, and wyl make them as a goodly fayre horse in the batayle.
Ezech.13.a.

4 Out of (Iuda) shal comme the corner, the nayle, the batayle bowe, and the appoynter of tribute also.
Gene.49.b. Esai.22.d.

5 They shalbe as gyantes whiche in the batayle treade downe theyr enimies in the myre of the streetes, they shal fight, for the Lord shalbe with them, and the horsmenne shalbe confounded.

6 I wyl comfort the house of Iuda, and preserue the house of Ioseph, I wyl bryng them agayne, for I pitie them, and they shalbe lyke as they were when I had not cast them of: for I the Lord am theyr God, and wyl heare them.

B 7 Ephraim shalbe as a giant, and their hart shalbe chearful as through wyne: yea, their children shal see it, and be glad, and their hart shal reioyce in the Lorde.

8 I wyl hysse for them, and geather them togeather, for I wyl redeeme them, they shal encrease, as they encreased afore.

9 I wyl sowe them among the people, that they may thynke vpon me in farre countreyes, they shal lyue with their children, and turne agayne.

10 I wyl bryng them agayne also from the lande of Egypt, and geather them out of Assyria: I wyl carrye them into the lande of Gilead, and to Libanus, and place (a) shal not be founde for them.
(a) The multitude shalbe so great.

11 And affliction shal passe ouer vnto the sea, and smyte the sea waues, so that al the deepe fluddes shalbe dryed vp, the proude boastyng of Assur shalbe cast downe, and the scepter of Egypt shalbe taken away.
Esai.10.a. Ezech.29.a

12 I wyl comfort them in the Lorde, that they maye walke in his name, sayth the Lorde.

The.xi. Chapter.

1. The destruction of the temple. 4. The care of the faythful is committed to Christe by the father. 7. A grecuous vision against Hierusalem and Iuda.

1 OPen thy doores, O Libanus, that the A fire may consume thy Cedar trees.

2 Howle ye firre trees, for the Cedar is fallen, yea, al the proude are wasted away: Howle, O ye Oke trees of Basan, for the myghty strong wood is cut downe.

3 Men may heare the sheepheards mourne, for theyr glory is destroyed, men may heare the Lions whelpes roare, for the pride of Iordan is wasted away.

4 Thus sayth the Lord my God, Feede the sheepe of the slaughter,

5 Whiche haue ben slayne of those that possessed them, yet they (tooke it) for no sinne, but they that solde them, sayde, The Lord be thanked, for I am riche, yea, their owne sheepheardes spare them not.

6 Therefore wil I no more spare those that dwel in the lande, sayth the Lorde: but loe, I wyl delyuer the people, euery man into his neighbours hande, and into the hand of his kyng, that they maye smyte the lande, and out of theyr handes I wyl not delyuer them.

7 I mee selfe fedde the slaughter sheepe, a B poore flocke veryly, and tooke vnto me two staues, the one called Beautie, the other called Bandes: and so fedde the sheepe.

8 Three sheepheardes I put out of office in one moneth, for I myght not away with them: neyther had they any delyght in me.

9 Then sayde I, I wyl feede you no more: Apoc.22.c. the thyng that dyeth, let it dye: and that that wyl perishe, let it perishe: and let the remnant eate euery one the flesh of his neyghbour.

10 I tooke also my staffe (euen) Beautie, and brake it, that I myght disanul the couenant whiche I made with al people.

11 And so it was broken in that day, then Osee.2.c. the poore simple sheepe that had a respecte vnto me, knewe thereby that it was the worde of the Lord.

12 And I sayde vnto them, If ye thynke it good, bryng hyther my wages, yf no, then leaue. So they wayed downe thirtie siluer Mat.27.c. pence, the valne that I was prysed at.

13 And the Lord said vnto me, Cast it vnto the potter, a goodly price for me to be valued at of them. And I tooke the thirtie siluer pence, and caste them to the potter in the house of the Lorde.

14 Then broke I my other staffe also, (namely) Bandes, that I myght loose the brotherhood betwixt Iuda and Israel.

15 And the Lord sayde vnto me, Take thee also the " staffe of a foolishe sheephearde. " or, instrument.

16 For loe, I wyl rayse vp a sheephearde in the lande, whiche shal not seeke after the thynges that be lost, nor seeke the tender lambes,

lambes, he shal not heale the wounded, he shal not nourish the things that are whole: but he shal eate the flesshe of such as be fat, and teare theyr clawes in peeces.

17 O idol sheepheard that leaueth the flocke, the swoorde shal come vpon his arme, and vpon his ryght eye: his arme shalbe cleane dryed vp, and his right eye shalbe sore blynded.

The.xii.Chapter.

1. Of the destruction and buylding agayne of Hierusalem.

A 1 THE (heauie) burden whiche the Lord hath deuised for Israel. Thus sayth the Lorde which spread the heauens abroade, layde the fundation of the earth, and gaue man the breath of lyfe. Esai.10.a.

2 Beholde, I wyl make Hierusalem a cup of "inrfet vnto al the people that are round about her: yea Juda hym selfe also shalbe in the siege agaynst Hierusalem. "or, poyson Zach.14.c.

3 At the same tyme wyl I make Hierusalem an heauie stone for al people, so that al suche as lift it vp shalbe torne and rent, and al the people of the earth shalbe geathered togeather agaynst it.

4 In that day, sayth the Lord, I wil make al horses astonied, and those that ride vpon them to be out of theyr wittes: I wyl open myne eyes vpon the house of Juda, and smite al the horses of the people with blindnesse. Abdias.1.c.

5 And the princes of Juda shal say in theyr hartes, The inhabiters of Hierusalem shal geue me consolation in the Lorde of hostes theyr God.

6 In that tyme wyl I make the princes of Juda like an hot burning ouen with wood, and lyke a fyrebrande among the "strawe, so that they shal consume al the people rounde about them, both vpon the ryght hande, and vpon the leaft: Hierusalem also shalbe inhabited agayne, (namely) in the same place where Hierusalem standeth. "or, sheafe.

B 7 The Lorde shal preserue the tentes of Juda as afore tyme, so that the glory of the house of David, and the glory of the citizens of Hierusalem shal not be exalted agaynst Juda.

1.Sam.17.f 8 In that day shal the Lorde defende the citizens of Hierusalem, so that the weakest then among them shalbe as David, and the house of David shalbe as Gods house, and as the angel of the Lorde before them.

9 At the same tyme wyl I goe about to destroy al suche people as goe agaynst Hierusalem.

10 Moreouer, vpon the house of David, & vpon the citizens of Hierusalem wyl I powre out the spirite of grace and compassion, so that they shal looke vpon me whom they haue pearsed, and they shal lament for hym as men mourne for theyr onely begotten sonne: yea, and be sory for hym, as men are sory for theyr first chylde. Ezech.36.c

11 Then shal there be a great mournyng at Hierusalem, lyke as the lamentation at Hadadremmon in the feelde of Mageddon. Luke.23.c. 2.Chr.35.c.

12 And the lande shal bewayle, euery kynred by them selues alone: the kynred of the house of David by them selues, and theyr wyues by them selues: the kynred of the house of Nathan them selues, and theyr wyues by them selues:

13 The kynred of the house of Leui them selues alone, and theyr wyues by them selues: the kinred of the house of Semei them selues alone, & their wyues by them selues. 2.Sam.21.

14 In lyke maner, al the other generations euery one by them selues alone, and their wyues by them selues.

The.xiii.Chapter.

1. Of the wel of grace and trueth. 2. Of the cleane riddance of idolatrie, and of false prophetes.

1 IN that time shal the house of David and the citizens of Hierusalem haue an open wel to washe of sinne and vncleannesse. A Ezech.46.a

2 And then sayth the Lorde of hostes, I wyl destroy the names of the idolles out of the lande, so that they shal no more be put in remembrance: as for the false prophetes also, and the vncleane spirites, I wyl take them out of the lande. Zacha.14.b. Iohn.19.d. Esai 2.c. Ezech.30. Ierem.14.

3 So that yf anye of them prophecie anye more, his owne father and mother that begate hym, shal say vnto hym, Thou shalt not lyue, for thou speakest lyes vnder the name of the Lorde: yea, his owne father and mother that begate hym shal wounde hym when he prophecieth. Deut.13.b.

4 And then shal those prophetes be confounded euery one of his vision when he prophecieth: neyther shal they weare heare cloth any more to deceiue men withal.

5 But he shalbe fayne to say, I am no prophete, I am an husbandman: for so am I taught by man from my youth vp. Amos.7.c.

6 And yf it be sayde vnto hym, Howe came these wounds then in thine handes? he shal answeare, Thus was I wounded in the house of mine owne frendes. Gene.3.d.

7 Aryse, O thou swoorde, vpon my sheepheard, and vpon the man that is my felowe, sayth B

the

Mat.26.c. the Lord of hostes: smite the sheephearde, & the sheepe shalbe scattered abroade: and so wyl I turne my hande to the litle ones.

Psal.17.a. Amos.9.b. Job.13.a. Esai.43.a. 8 And it shal come to passe, sayth the Lorde, that in al the lande two partes shalbe rooted out and dye, but the third part shal remayne therein.

9 And the same thirde part wyl I bryng through the fyre, and wyl cleanse them as the syluer is cleansed, yea and trye them lyke as golde is tryed: then shal they cal vpon my name, and I wyl heare them, I wyl say, It is my people, and they shal say, Lorde my God.

Wisd.3.a. Eccle.2.a. Pro.18.

The.xiiii.Chapter.

I. The wasting of the Churche vnder the figure of Hierusalem. 9. Of the kyngdome of the Lorde.

A 1 BEholde, the day of the Lord commeth, and thy spoyle shalbe diuided in the middest of thee.

2 For I wil geather togeather al the heathen to fyght agaynst Hierusalem, so that the citie shalbe wonne, the houses spoyled, and the women defiled: the halfe of the citie shal goe away into captiuitie, and the residue of the people "shal not be carryed out of the citie.

"shal not be cut of from the citie.

3 After that shal the Lord goe foorth to fight agaynst those heathen, as men vse to fight in the day of battayle.

4 Then shal his feete stand vpon the mount Oliuete that lyeth vpon the east syde of Hierusalem, and the mount Oliuete shal cleaue in two, eastwarde and westwarde, so that there shalbe a great valley: and the halfe mount shal remoue towarde ỹ north, and the other towarde the south.

5 And ye shal flee vnto the valley of my hilles, for the valley of the hilles shal reach vnto Asal: yea flee shal ye lyke as ye fled for the earthquake in the dayes of Oziah kyng of Juda: and the Lorde my God shal come, and al the saintes with hym.

Amos.1.c.

6 In that day shal there be no cleare lyght, but darke.

B 7 This shalbe that special day whiche is knowen vnto the Lorde, neyther day nor night: but about the euenyng tyme it shalbe lyght.

Mat.24.c.

Zach.13.a. Apoc.22.a. 8 In that tyme shal there waters of lyfe runne out from Hierusalem: the halfe part of them towarde the east sea, and the other halfe towarde the vttermost sea, and shal continue both sommer and wynter.

Abdias.1.b. 9 And the Lorde hym selfe shalbe kyng ouer al the earth: At that tyme shal there be one Lord only, and his name shalbe but one.

10 Al the lande shalbe turned as a playne from Gibea to Remmon towardes ỹ south of Hierusalem: She shalbe set vp, and inhabited in her place, from Beniamins port vnto the place of the first port, and vnto the corner port, and from the towre of Hananeel vnto the kynges wyne presses.

2.Esd.3.f. Iere.41.f.

11 There shal men dwel, and there shalbe no more destruction, but Hierusalem shalbe safely inhabited.

12 This shalbe the plague wherewith the Lord wyl smyte al people that haue fought agaynst Hierusalem, their fleashe shal consume away, though they stande vpon their feete, their eyes shalbe corrupt in their holes, and their tongue shal consume in their mouth.

13 In that day shal the Lord make a great sedition among them: so that one man shal take another by the hande, and lay his handes vpon the handes of his neyghbour.

14 Juda shal fyght agaynst Hierusalem, & the armies of al the heathen shalbe geathered togeather rounde about with gold & siluer, & a very great multitude of apparel.

C Zach.12.a.

15 And this plague shal goe ouer Horses, Mules, Camels, Asses, and al the beastes that shalbe in ỹ host, lyke as yonder plague was.

16 Euery one that remayneth then of al the people whiche came agaynst Hierusalem, shal goe vp yeere by yeere to worship the kyng (euen) the Lord of hostes, and to kepe the feast of tabernacles.

Leuit. 23.f. Num.29.b.

17 And looke what generation vpon the earth goeth not to Hierusalem for to worshyp the kyng the Lorde of hostes, vpon the same shal come no rayne.

18 If the kynred of Egypt goe not vp, and come not, it shal not (rayne) vpon them: This shalbe the plague wherewith the Lorde wyl smyte al the heathen that come not vp to keepe the feast of tabernacles,

19 Yea this shalbe the plague of Egypt, and the plague of al people that goe not vp to keepe the feast of tabernacles.

20 At that tyme shal the riding geare of horses be holy vnto the Lord: the kettles in the Lordes house shalbe lyke the basons before the aulter.

21 Yea, al the kettles in Hierusalem and Juda shalbe holy vnto the Lorde of hostes: and al they that slay offerynges, shal come and take of them, and seethe therein: And at that tyme there shalbe no more Chananites in the house of the Lorde of hostes.

The ende of the prophecie of Zacharias.

The booke of the prophete Malachias.

The fyrſt Chapter.

A complaynt agaynſt Iſrael, and cheefely the prieſtes.

A 1 THE (a) burden of the woꝛde of the loꝛd to Iſrael, by the miniſterie of Malachi.

(a) That is, the greeuous and threatnyng prophecie.

2 I haue loued you, ſayth the Loꝛde: yet ye ſay, Wherein haſt thou loued vs? (b) Was not Eſau Jacobs bꝛother, ſayth the Loꝛd, yet loued I Jacob?

(b) In our election is gods great loue to vs warde declared.

3 And I hated Eſau, and made his mountaynes waſte, and his heritage a wylderneſſe foꝛ dꝛagons.

4 Though Edom ſay, we are impouerißhed, but we wyl returne and buylde the deſolate places: yet ſayth the Loꝛde of hoſtes, They ſhal builde, but I wyl deſtroy: and they ſhal cal them, The boꝛder of wickedneſſe, and the people with whom the Loꝛde is angry foꝛ euer.

5 And your eyes ſhal ſee: and you ſhal ſay, The Loꝛd wyl be magnified vpon the boꝛders of Iſrael.

6 A ſonne honoureth his father, and a ſeruant his maiſter: If then I be a father, where is mine honour: if I be a maiſter, where is my feare, ſayth the Loꝛde God of hoſtes to you O ye prieſtes that deſpiſe my name? and ye ſay, Wherein haue we deſpiſed thy name?

B 7 Ye offer vpon myne aulter (c) vncleane bꝛead, and ſay, Wherein haue we polluted thee? In that ye ſay, The table of the Loꝛde is not to be regarded.

(c) Vnpure ſacrifices: for by bread in ſcripture, is ſignified thynges nourysh.

8 When ye bꝛyng the blinde foꝛ ſacrifice (you ſay) it is not euyl: and when ye bꝛyng the lame and ſycke (you ſay) it is not euil: offer it nowe (d) to thy prince, wyl he be content with thee, oꝛ accepte thy perſon, ſayth the Loꝛde of hoſtes?

(d) Thou offereſt that to me, whiche thou art aſhamed to geue to a mortal man, ſo greatly doeſt thou contemne my lawe.

9 And nowe I pꝛay you, pꝛay befoꝛe God, that he may haue mercy vpon vs (this (euyl) hath ben done by your meanes) wyl he regarde your perſons, ſayth the Loꝛd of hoſtes?

10 Who is there euen among you that would ſhut the dooꝛes, and kindle not fire on mine aulter in vayne? (e) I haue no pleaſure in you, ſayth the Loꝛde of hoſtes, neyther wyl I accept an offeryng at your hande.

(e) Againſt al thoſe that folowe religion for lukers ſake.

11 From the riſing of the ſunne vnto the goeyng downe of the ſame, my name is great among the gentiles, & in euery place (f) incenſe ſhalbe offered to my name, and a pure offeryng: foꝛ my name is great among the very heathen, ſayth the Loꝛde of hoſtes.

(f) Al nations ſhal cal vpon my name: for incenſe doth ſignifie the woorſhip of God.

12 But ye haue (g) polluted it, in that ye ſay, The table of the Loꝛd is polluted, and the fruite thereof, (euen) his meate is not to be regarded.

(g) The gentiles ſhal honourme: but you defyle my name. Thus are you farre woorſe then they, whom you iudge moſt vile.

13 And ye ſaid, Beholde (it is) a weerineſſe, and you haue ſnuffed at it, ſayth the Loꝛde of hoſtes, and ye haue offred the ſtolne, and the lame, and the ſicke, ye haue offered an offeryng: ſhoulde I accept this of your handes, ſayth the Loꝛde?

14 Curſed be the deceiptful whiche hath in his flocke a male, and voweth, and ſacrificeth a coꝛrupt thyng to the Loꝛde: becauſe I am a great king, ſaith the loꝛd of hoſtes, and my name is feareful among the heathen.

* oꝛ, woꝛld

The.ii. Chapter.

Threatninges agaynſt the prieſtes, being ſeducers of the people.

1 AND nowe, O ye prieſtes, this commaundement is foꝛ you. A

2 If ye wil not heare it, noꝛ regard it, to geue the glozy to my name, ſayth the Loꝛde of hoſtes, I wyl ſende a curſe vpon you, and wyl curſe your bleſſynges, yea I haue curſed them alredy, becauſe ye do not conſyder it in your hart.

3 Beholde, I wyl (a) coꝛrupt your ſeede, and caſt (b) doung on your faces (euen) the doung of your ſolemne feaſtes, and you ſhalbe lyke vnto it.

(a) God is the auᵭhor of ſcarſitie, leſt they ſhould impute it to any other cauſe.

(b) I wyl bring you to confuſion & ſhame.

4 And you ſhal knowe that I haue ſent this commaundement vnto you, that my couenant whiche I haue made with Leui might ſtande, ſayth the Loꝛde of hoſtes.

5 My couenant was with hym of lyfe and peace, and I gaue them hym (foꝛ) the feare wherewith he feared me, and was afrayde befoꝛe my name.

6 The lawe of trueth was in his mouth, and there was no iniquitie founde in his lyppes,

lippes, he (c) walked with me (d) in peace and (e) in equitie, and he turned many from their iniquitie.

7 (f) For the priestes lyppes shall keepe knowledge, and they shal seeke the lawe at his mouth: because he is the messenger of the Lorde of hostes.

8 But ye haue gone out of the way, ye haue caused many to fal by the law, ye haue corrupted the couenant of Leui, saith the Lord of hostes.

9 Therefore haue I also made you despised and vyle before al the people, because you kept not my wayes, but haue benne partial in the lawe.

10 Haue we not al one father? hath not God made vs al? why then is euery one deceyued of his brother, to violate the couenant of our fathers.

11 Juda hath offended, and abomination is committed in Israel & in Hierusalem: for Juda hath defiled the holynesse of the Lord whiche he loued, and hath married the daughter of a strange god.

12 The Lorde wyl destroye the man that dooth this, both the " rayser vp and the answerer out of the tabernacle of Jacob, & him that offereth an offering vnto the Lord of hostes.

13 (g) And this againe haue ye donne in couering the aulter of the Lorde with teares, with weepyng and mournyng, and therefore there is no more respect to the offering, neyther acceptable receyuyng of it at your handes.

14 Yet ye say, Wherein? Because the Lord hath benne witnesse betweene thee and the wyfe of thy youth, agaynst whom thou hast transgressed, yet is she thyne owne companion, and the wyfe of thy couenant.

15 And dyd not he make one? yet had he abundance of spirite: And wherefore one? Because he sought a godly seede: therfore keepe your selues in your spirite, and let none transgresse agaynst the wyfe of his youth.

16 If thou hatest her, put her away, sayth the Lorde God of Israel: yet he couereth the iniurie vnder his garment, sayth the Lorde of hostes, and be ye kept in your spirite, and transgresse not.

17 Ye haue wearyed the Lorde with your wordes, & you haue sayd, Wherin haue we wearyed him? Whylest you say, Euery one that dooth euyl, is good in the syght of the Lorde, and he is pleased in them: or where is the God of iudgement?

(c) To walke with God, is to walke accordyng to his wyl.
(d) Towards God and towardes men.
(e) Al peace is not commended, but that which is in equitie: the consent of the wicked is to be auoyded, because it is not in trueth.
(f) The priest therfore must be learned in the lawe, otherwyse the people seeke an answere at his mouth in vayne.
" or, the question mouuer.
(g) Not contented with one wickednes, you wylfully fal into another.

The. iii. Chapter.

Of the messenger of the Lorde Iohn Baptist, and of Christes office.

1 BEholde, I wyl sende my messenger, and he shal prepare the way before me, and the Lorde (a) whom ye seeke, shal speedily come to his temple, and the messenger of the couenant whom ye desire, behold he commeth, sayth the Lorde of hostes.

2 But who maye abide the day of his commyng? and who shal stand when he appeareth? for he is lyke a purgyng fire, and like Fullers sope.

3 And he shal sit downe to trye and fine the siluer, & he shal purge the children of Leui, and purifie them as golde & siluer: and they shal bryng vnto the Lord offerynges in righteousnesse.

4 Then shal the (b) offerynges of Juda and Hierusalem be acceptable vnto the Lord as in olde tyme, and as in the yeeres afore.

5 And I wyl comme neare to you in iudgement, and I wyl be a (c) swyft witnesse agaynst the (d) soothsayers, and agaynst the adulterers, and against false swearers, and agaynst those that wrongfully keepe backe the hyrelynges wages, and vexe the widow and the fatherlesse, and oppresse the stranger, and feare not me, sayth the Lorde of hostes.

6 For I am the Lord, I change not: and ye sonnes of Jacob are not consumed.

7 From the dayes of your fathers ye are gone awaye from mine ordinances, & haue not kept (them:) turne you to me, and I wil turne to you, sayth the Lorde of hostes. And ye sayde, Wherein shal we returne?

8 Wyl a man (e) spoyle his goddes? yet ye haue spoyled me; and ye say, Wherin haue we spoyled thee? In tythes and offeringes.

9 Ye are cursed with a curse, and me haue ye spoyled, euen this whole nation.

10 Bryng euery tythe into the store house, that there maye be meate in myne house, and prooue me withal, sayth the Lorde of hostes: yf I wyl not open the wyndowes of heauen vnto you, and powre you out a blessyng without measure.

11 And I wyl reproone the deuourer for your sakes, and he shal not destroy the fruit of the ground, neyther shal your vine be baren in the feeld, sayth the Lord of hostes.

12 And al nations shal cal you blessed: because you shalbe a pleasant lande, sayth the Lorde of hostes.

13 Your woordes haue ben stoute agaynst me, sayth the Lorde: and you sayde, Wherin haue we spoken agaynst thee?

14 Ye haue sayde, (It is but) vayne to serue God,

A

(a) Though not as you shoulde: for you seeke an earthly Messias, and a worldly kingdome.
(b) When Christe shal haue cleansed his, and reconciled them to his father again, then shal their seruice be accepted.
(c) Offenders thynke them selues safe, if they may denye theyr faulte: but when the iudge hym selfe is a witnesse against them, they shall not escape.
(d) Soothsaying not inferior to adulterie, swearyng, and such like vices, with whom it is here numbered.
(e) Such regarde hath God to his ministers & poore members, that he thinketh him selfe robbed when they are defrauded.

God, and what profite (is it) that we haue kept his commaundement, & that we haue walked humbly before the face of the Lord of hostes?

15 And nowe we cal the proude happie: yea, the woorkers of wickednesse are set vp, and also they that tempt God, yea, they are delyuered.

16 Then they that feared God, sayd euery one to his neyghbour, and the Lorde consydered and hearde, and there was wrytten a boke of remembrance before him, for them that feared the Lorde, and for them that thynke vpon his name.

17 And they shalbe to me, sayth the Lord of hostes, in that day wherin I shal do (iudgement) a flocke, and I wyl spare them as a man spareth his owne sonne which serueth hym.

18 Then shal ye returne, and discerne betweene the iust and the wicked, betweene hym that serueth God, and hym that serueth hym not.

The .iiii. Chapter.

The day of the Lord, before the which Elias shoulde comme.

1 FOR marke, the day commeth burnyng lyke an Ouen: and al the proude, and al that woorke wickednesse shalbe stubble, and the day that is for to come shal burne them, sayth the Lorde of hostes, and shal leaue them neyther roote nor branche. A

2 But to you that feare my name shal that sonne of ryghteousnesse aryse, and health shalbe vnder his wynges: and ye shal goe foorth and skyppe lyke fatte calues.

3 And ye shal treade downe the vngodly: for they shalbe dust vnder the soles of your feete in the day that I shal doo this, sayth the Lorde of hostes.

4 Remember the lawe of Moses my seruant, whiche I commaunded hym in Horeb for al Israel, with the ordinances and iudgementes.

5 Beholde, I wyl sende you Elias the prophet, before the commyng of the great and feareful day of the Lord. Mathew 17. 10.

6 He shal turne the hart of the fathers to theyr chyldren, and the hart of the chyldren to theyr fathers, lest I come and smyte the earth with cursyng.

The ende of the prophecie of Malachias, and consequently of al the prophetes.

March y^e 19 1696 Was born Ann y^e daughter of John Cook & mary his wife & was [illegible] March y^e 30 Christned

The volume of the *bookes called Apocry-*

pha, conteyning theſe bookes *folowyng.*

The thirde booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobia.
The booke of Iudith.
The reſt of the booke of Eſther.
The booke of VViſedome.
Eccleſiaſticus.
Baruch the prophete.
The ſong of the three childrē.
The ſtorie of Suſanna.
The ſtorie of Bel and the Dragon.
The prayer of Manaſſes.
The firſt booke of Machabees.
The 2. booke of Machabees.

Christopher the Son of Joseph and
Deborah Spencer borne 9th of March
1734 Died in May following

Joseph Spencer Junr borne 16 Oct 1736

Susanah Spencer borne Dec 2 1740

Sarah Spencer borne Sept 2 1745

Deborah Spencer [illegible]

[illegible]

Joseph Spencer [illegible]
died June 4th 1803

The first Chapter.

1. Iosias appoynteth priestes and keepeth the passouer. 7. Offeringes for the priestes and the people. 23. The vpright lyfe of Iosias. 53. The destruction of Hierusalem.

A 1 AND Iosias helde the feast of Easter in Hierusalem vnto his lord, and offered the passeouer the fourteenth day of the first moneth.

2.Chr.25.a 2.king.23.c

2 He set the priestes also in order accordyng to their dayly course, beyng arayed in long garments, in the temple of the Lorde.

3 And he spake vnto the Leuites the holye ministers of Israel, that they should halow themselues vnto the Lorde, to set the holy arke of the Lorde in the house that kyng Solomō the sonne of Dauid had buylded,

4 And sayd, Ye shal no more beare the arke vpon your shoulders: and nowe serue the Lord your God, and take the charge of his people Israel, and prepare you after your villages and tribes,

5 Accordyng as kyng Dauid the kyng of Israel hath left in writing, & " accordyng as Solomon his sonne hath honourably prepared, and standyng eche of you in that degree of authoritie whiche in the distribution was appoynted vnto your fathers the Leuites, in the presence of your brethren the chyldren of Israel:

" or, accordyng to Solomon his sonnes great liberalitie.

6 Offer the passeouer in order, and make redy the sacrifices for your brethren, and keepe (the passeouer) accordyng to the commaundement of the Lorde whiche was geuen vnto Moses.

B 7 And vnto the people that was founde there, Iosias gaue thirtie thousand lāmes and kiddes, and three thousande calues. These thynges were geuen of the kynges owne possessions, according as he promised to the people, to the Priestes, and to the Leuites.

8 And Helkias, and Zacharias, and Syelus the gouernours of the temple, gaue to the priestes for the passouer two thousand and fiue hundred sheepe, & three hūdred calues.

9 Moreouer Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Ochiel, and Ioram, captaynes ouer thousandes, gaue to the Leuites for the passeouer, fiue thousande sheepe, and seuen hundred calues.

10 And when these thynges were brought to passe, the Priestes and Leuites stoode goodly in their order, and had the vnleauened bread throughout the tribes.

11 And after the degrees of preeminence appointed to their fathers, to offer to the Lorde in the sight of the people, according as it is written in the booke of Moses: and thus dyd they in the morning.

12 And they rosted the Easter lambe with fire, as accordyng was: as for the offerynges, they dight them in kettles and pottes with good sauours,

13 And set them before all them of the people, and afterward they prepared for them selues and the priestes their brethren the sonnes of Aaron.

14 For the priestes offered the fat, " vntyll the tyme was expired, & the Leuites prepared for them selues, and for the priestes their brethren the chyldren of Aaron.

C " or, vntyl the cuenyng tyme.

15 The holy singers also the chyldren of Asaph, stoode in their orders accordyng as Dauid deuised, to wit, Asaph, " Zacharias, and Iduthun, whiche was appoynted by the kyng.

" or, Azaras and Eddinus.

16 Moreouer, the (porters and) doore keepers stoode by the doores (and that diligently,) so that none went out of his " standyng and seruices, for their brethren the Leuites prepared for them.

" or, his watche, or turne and course.

17 Thus were all thinges perfourmed that belonged to the offeryng of the Lorde in that day, that they myght holde the passeouer,

18 And offer sacrifices vpon the aulter of the Lorde, accordyng to the commaundement of kyng Iosias.

19 So the chyldren of Israel whiche were then present, held a (honourable) passeouer, and the feast of sweete bread seuen dayes long:

20 Yea suche a passeouer was not kept in Israel, from the tyme of the prophete Samuel.

D

21 And all the kynges of Israel helde not such an Easter as this which kyng Iosias helde, and the Priestes, the Leuites, the Iewes, & al Israel, of al them that " were at Hierusalem.

" or, founde dwellyng at Hierusalem.

22 In the eyghteenth yeere of the raigne of Iosias was this passeouer kept.

23 And with an hart ful of godlynesse dyd kyng Iosias ryghtly order al his woorkes before the Lorde.

24 And the thinges that came to passe in his tyme, they were written of olde before those dayes, concernyng those that sinned, and were vngodly agaynst the Lord aboue al people and kyngdomes, and howe they

greeued hym in seruyng sensible thynges, so that the wordes of the Lorde rose vp agaynst Israel.

25 Nowe after all these actes of Iosias, it came to passe that Pharao the kyng of Egypt came to Carthamis vpō Euphrates to moue warre: & Iosias went out against hym.

26 But the kyng of Egypt sent to hym, sayeing, What haue I to doo with thee, O kyng of Iudea?

27 I am not sent of the Lorde God agaynst thee, for my warre is vpō Euphrates, and nowe the Lorde is with me, yea the Lorde maketh diligent * speede with me: depart from me, and be not agaynst the Lorde.

* or, haste.

℣ 28 Howbeit Iosias wouldе not turne backe his chariot from hym, but vndertooke to fight with hym, and hearkened not to the wordes of the prophete Ieremie spoken by the mouth of the Lorde:

29 But pitched a battayle agaynst hym in the feelde of * Mageddo: and the princes preasled to kyng Iosias.

* or, Megidda.

30 Then sayd the kyng vnto his seruantes, Cary me away out of the battayle, for I am very weake. And immediatly his seruantes tooke hym away out of the fruut of the battayle.

31 Then gate he vp vpon his seconde charret, came to Hierusalem, dyed, and was buryed in his fathers sepulchre.

32 And in al Iurie they mourned for Iosias, yea Ieremie the prophet lamented for Iosias, and the rulers also with their wyues made lamentation for him vnto this day, and it became a custome to be done continually in al the kinred of Israel.

33 These things are written in the booke of the storyes of the kynges of Iuda: and al the actes of Iosias, and his glory, and vnderstandyng in the lawe of the Lorde, and the thinges which he had done before, and that was now (recited) are written in the booke of the kinges of Israel and Iuda.

3.Reg.23.f 2.Chr.26.a

34 And the people tooke Iechonias the sonne of Iosias, & made him king in steede of Iosias his father, when he was twentie and three yeeres olde.

(a) This place is corrupt, & thus it seemeth to be: As for Ioacim and his rulers he bounde, and hauing take his brother Zaracen, led them away into Egypt.

35 And he raigned in Iuda and in Hierusalem three monethes: and then the kyng of Egypt put him downe from raignyng in Hierusalem:

36 And rayled vp a taxe of the people, namely an hundred talentes of siluer, and one talent of golde.

37 The kyng of Egypt also made Ioacim his brother king of Iuda & Hierusalem.

38 (a) And (thus) he * bounde Ioacim and his gouernours: but Zaracen his brother he apprehended, and led away with him into Egypt.

* or, established.

39 Fiue and twentie yeeres olde was Ioacim when he was made king in the lande of Iuda and Hierusalem, and he dyd euill before the Lorde.

40 Wherefore against him Nabuchodonosor the king of Babylon came vp, & bound him with bandes of iron, and caryed hym vnto Babylon.

41 Nabuchodonosor also tooke of the holy vessels of the Lorde, caryed them away, and set them in his owne Temple at Babylon.

42 But all his actes, and his prophanation and reproche, are written in the Chronicles of the kinges.

43 And Ioachin his sonne raigned in his steede. He was made king being eyghteene yeeres olde,

44 And raigned but three monethes and ten dayes in Hierusalem, and dyd euyl before the Lorde.

45 So after a yeere Nabuchodonosor sent, and caused him to be brought vnto Babylon with the holy vessels of the Lorde,

46 And made Zedechias king of Iuda and Hierusalem when he was twentie and one yeeres olde, and he raigned a leuen yeeres.

47 And he dyd euyll also in the sight of the Lorde, and cared not for the wordes that were spoken vnto him by the prophete Ieremie from the mouth of the Lorde.

Iere.38. verse.21.

48 And where he had made an othe vnto king Nabuchodonosor, he forswore hym selfe by the name of the Lorde, and hardened his necke and heart, and transgressed the lawes of the Lorde God of Israel. G

49 The gouernours also of the people and priestes dyd many thinges agaynst the lawes, and passed all the pollutions of all nations, & defiled the temple of the Lorde whiche was sanctified in Hierusalem.

50 Wherefore the god of their fathers sent his (b) messenger to call them backe, because he spared them and his tabernacle also.

(b) Meanyng Ieremie.

51 But they had his messengers in derision: and looke when the lord spake vnto them, they made a sport of his prophetes.

52 This drewe on so long tyll the Lorde was wroth with his people for their great vngodlinesse, so that he caused the kinges of the Chaldees to come vp against them:

53 Whiche slue their young men with the swoorde, yea * euen in the compasse of their holy temple, and spared no body, neither young man nor mayden, olde man nor childe among them.

* or, round about their.

54 But they were all deliuered into theyr handes,

handes, and al the holy veſſels of the Lorde both great and ſmal, with the veſſels of the arke of GOD: and they tooke and caryed away the kynges treaſure into Babylon.

55 As for the houſe of the Lorde, they went vp into it, and brent it, brake downe the walles of Hieruſalem, ſet fire vpon her towres,

56 Deſtroyed al her * noble buyldynges, & brought them to nought, and the people that were not ſlaine with the ſword, he caryed vnto Babylon:

57 Whiche became ſeruantes to hym and his chyldren, tyl the Perſians raigned, to fulfil the woorde of the Lorde (ſpoken) by the mouth of Ieremias:

58 Tyl the lande had fully * taken her eaſe from them, whiche tooke that eaſe al the tyme ſhe lacked her inhabitantes, to the ende and tearme of ſeuentie yeeres.

* or, precious thinges.

* or, keapt her Sabbothes.

The .ii. Chapter.

1. Cyrus gaue leaue to the Iewes to returne. 13 The names of them that returned. 16. Their aduerſaries dyd let their buyldyng, 17. and the kynges letters for the ſame.

A 1 NOwe when king Cyrus raigned ouer the Perſians in his firſt yeere, when the Lorde woulde perfourme the woorde that he had promiſed by the mouth of (the prophete) Ieremie:

2 The Lord rayſed vp the ſpirite of Cyrus the kyng of the Perſians, ſo that he cauſed this writing to be proclaymed throughout his whole realme,

3 Sayeing, Thus ſayth Cyrus kyng of the Perſians, The Lorde of Iſrael, that hygh Lorde, hath made me kyng of the whole worlde:

4 And commaunded me to buylde hym an houſe at Hieruſalem in Iurie.

5 If there be any now of you that are of his people, let the Lorde, euen his Lorde, be with hym, and let hym goe vp to Hieruſalem that is in Iudea, and buylde the houſe of the Lorde of Iſrael, that is, the Lorde that dwelleth in Hieruſalem.

6 And al they that dwel rounde about that place, ſhal helpe hym, al that dwel in his place I ſay, whether it be with gold, with ſiluer,

B 7 With gyftes, with horſes, and neceſſarie cattel, and al other thynges that are brought with a freewyl to the * houſe of the Lorde at Hieruſalem.

* or, temple

8 Then the principal menne out of the tribes and villages of Iuda and Beniamin ſtoode vp: ſo dyd the Prieſtes alſo and the Leuites, and al they whoſe mynd the Lord had moued to goe vp, and to buylde the houſe of the Lorde at Hieruſalem.

9 And they that dwelt about them, helped them in al thinges, with ſiluer and golde, horſes, and cattel, and with * many free gyftes of many menne, whoſe mindes were ſtirred vp thereto.

* or, ſundry vowes of ſundry men.

10 Kyng Cyrus alſo brought foorth the veſſels and ornamentes that were halowed vnto the Lorde, whiche Nabuchodonoſor had caryed away from Hieruſalem, and conſecrated them to his idol (and image.)

11 And hauyng brought them foorth, he deliuered thē to Mithridates his treaſourer.

12 And by hym they were delinered to Abaſſar the deputie in Iurie.

13 And this was the number of them: a thouſande golden cuppes, and a thouſande of ſiluer, baſons of ſiluer twentie and niene for the ſacrifices, vials of golde thirtie, and of ſiluer two thouſande foure hundred and ten, and a thouſand other veſſels.

C 14 So al the veſſels of golde and ſiluer whiche they caryed away, were fiue thouſande, foure hundred, threeſcore and niene.

15 Theſe were brought by Salmanaſar, with them of the captiuitie, from Babylon to Hieruſalem.

16 But in the tyme of Artaxerxes kyng of the Perſians, Belemus, and Mithridates, and Tabelius, and Rathumus, and Beeltethmus, and Semellius the ſecretarie, with other that were ioyned to thē, dwellyng in Samaria and other places, wrote vnto hym againſt thē that dwelt in Iudea and Hieruſalem, theſe letters folowyng:

To the kyng Artaxerxes our lorde.

17 Thy ſeruantes, Rathumus the ſtorie writer, and Semellius the ſecretarie, and the reſt of their counſel, and the iudges that are in Coeloſyria and Phenice:

18 Be it now knowen to our lord the kyng, that the Iewes which are comme vp from you vnto vs into the rebellious and wicked citie, begin to buylde the market places, and to make vp the walles about it, and to ſet vp the temple a newe.

19 Nowe if this citie and the walles therof be ſet vp agayne, they ſhal not onely refuſe to geue tributes (and taxes) but alſo rebel vtterly againſt kynges.

20 And forſomuche as they take this in hande now about the temple, we thought it reaſon to thinke no ſcorne of it:

D 21 But to ſhewe it vnto the lorde the kyng, to the intent that if it pleaſe the kyng, he may cauſe it to be ſought in the bookes of olde,

22 And thou ſhalt finde in recordes hereof written, & ſhalt vnderſtande that this citie

hath alway beme rebellious and disobedient, that it hath troubled kynges and cities,

23 And that the Iewes were rebellious, and rayſed alwayes warres therein: for the whiche cause this citie is walted.

24 Wherefore nowe we certifie our lorde the kyng, that if this citie be buylded (and occupyed) agayne, and the walles therof ſet vp a newe, thou canſt haue no paſſage into Coeloſyria and Phenice.

25 Then wrote the kyng to Rathumus the * ſtory writer, to Beeltethmus, to Semellius the ſcribe, & to the other officers and dwellers in Samaria, and Syria, and Phenice, after this maner.

* or, regiſter.

26 I haue read the epiſtle whiche ye ſent vnto me: therfore I commaunded to make diligent ſearche, and haue founde that this citie hath euer reſiſted kynges,

27 That the ſame people are diſobedient, & haue cauſed much warre, and that mighty kinges haue raigned in Hieruſalem, which alſo haue rayſed vp taxes of Coeloſyria and Phenice.

℣ 28 Wherefore I haue commaunded to forbyd thoſe menne that they ſhal not buylde vp the citie, & heede to be taken that there be no more donne in it:

29 And that they proceede no further in thoſe wicked woorkes, forſomuche as it might be occaſion of trouble vnto princes.

30 Now when Rathumus, and Semellius the ſcribe had read the writing of king Artaxerres, they gate them together, and came in al the haſte to Hieruſalem, with an hoſt of horſemen, and with muche people on foote,

31 And forbad them to buylde: and ſo they left of from buyldyng of the temple, vnto the ſeconde yeere of kyng Darius, kyng of the Perſians.

The. iii. Chapter.

1. The feaſt of Darius. 16. The three wyſe ſentences.

A 1 KYng Darius made a great feaſt vnto his * ſeruantes, vnto al his court, and to al the officers of Medea & Perſia,

* or, ſubiectes.

2 Yea to al the gouernours and captaynes, and lieſetenantes that were vnder hym, from India vnto Ethiopia, an hundred and twentie and ſeuen * countreys.

* or, prouinces.

3 So when they had eaten and dronken, being ſatisfied, and were gonne home againe, Darius the kyng went into his chamber, layde hym downe to ſleepe, and after that awaked.

* or, were of the garde.

4 Then the three young menne that * kept the kynges perſon, and watched his body, (communed among them ſelues, and) ſpake one to another,

5 Let euery one of vs ſpeake a ſentence, and looke who ſhal ouercome, & whoſe ſentence may ſeeme wyſer then the others, vnto him ſhal kyng Darius geue great gyftes, and great thynges, in token of victorie:

6 As to weare purple, to dronke in golde, and to ſleepe in golde, and a chariot with bridles of golde, and an * head tyre of fine linnen, and a chayne about his necke:

* or, a ſilken bonet.

7 Yea he ſhal ſit next to Darius, becauſe of his wiſedome, and ſhalbe called Darius coſin.

℣

8 So euery one wrote his * meaning, ſealed it, and layde it vnder kyng Darius pelowe,

* or, ſentence.

9 And ſayde, When the king aryſeth, they would geue hym the writynges, and looke whoſe woorde the kyng & the three princes of Perſia ſhal iudge to be the moſt wiſely ſpoken, the ſame ſhal haue the victorie as it was appoynted.

10 One wrote, Wine is a ſtrong thyng.

11 The ſeconde wrote, The king is ſtrong.

12 The thirde wrote, Women haue very muche ſtrength, but aboue al thynges the trueth beareth away the victorie.

13 Nowe when the king was ryſen vp, they tooke their writinges, and deliuered them vnto hym, and ſo he read them.

14 Then ſent he foorth to cal al his cheefe Lordes of Perſia, and of Media, and the rulers, and the captaynes, & lieſetenantes, and conſuls: ℭ

15 And when he had ſet hym downe in the counſel, the writynges were read before them.

16 And he commaunded to cal for the young menne, that they myght declare their * meaninges them ſelues by mouth. So they were ſent for, and came in.

* or, ſentences.

17 And then he ſayde vnto them, Shewe vs, and make vs to vnderſtande what the thinges are that ye haue written. Then beganne the firſt, whiche had ſpoken of the ſtrength of wine,

18 And ſayd thus, O ye menne, how ſtrong is wine, that deceiueth al menne whiche drinke it?

19 It maketh the kynges mynde and the fatherleſſe to be both one, the bondmans and the free, the poore mans and the riche.

20 It turneth alſo euery thought into ioy and gladneſſe, ſo that a man remembreth neyther heauyneſſe nor debt.

21 And it maketh euery hart (thinke it ſelfe) riche, ſo that a man remembreth neyther kyng nor gouernour, & it maketh to ſpeake

al

al thynges by talentes.

22 Moreouer, when menne haue dronke, they forgeat all freendſhip and brotherly faythfulneſſe, and a litle after they drawe out ſwordes:

23 And afterwardes when they are from the wyne, they remember nothyng what was donne.

24 O ye menne, is not wyne the ſtrongeſt, that thus enforceth (menne) to doo? And when he had ſpokē this, he helde his peace.

The.iiii.Chapter.

1. Of the ſtrengrh of a kyng. 13. Of the ſtrength of women. 34. Of the ſtrength of trueth, whiche ſentence is approued, 47. and his petition graunted.

1 THen the ſeconde that had ſpoken of the ſtrength of the kyng, began to ſay,

A 2 O ye menne, are not menne the ſtrongeſt of al, that conquer both by lande and ſea, & al the thynges that are in them?

3 Nowe is the kyng ſtronger, as lorde of al theſe thynges, and that hath the dominion ouer them: and looke what he commaundeth them, it is al donne.

4 If he byd them the one agaynſt the other to make warre, they doo it: if he ſend them out agaynſt the enimies, they goe & breake downe mountaynes, walles, and towres.

5 They ſlay and are ſlayne, and ouerpaſſe not the kynges commaundement: if they geat the victory, they bring al to the kyng, ſo wel the ſpoyle as other thynges.

6 Lykewyſe the other that meddle not with warres and fightyng, but tyl the grounde: when they haue ſowen and reaped, they bryng to the kyng, and compel one another to pay his tribute vnto the kyng.

7 And yf the kyng, though he be but one man, commaunde to kil, they kil, yf he commaunde to " forgeue, they forgeue:

B 8 If he commaunde to ſmite, they ſmyte, yf he byd " dryue away, they dryue away, yf he commaunde to buylde, they buylde:

" or, to ſpare, they ſpare.

9 If he commaunde to breake downe, they breake downe, yf he commaunde to plant, they plant.

" or, make waſte, they make waſte.

10 " So the common people and the rulers are obedient vnto him, and the kyng in the meane ſeaſon ſytteth hym downe, eateth and drynketh, and taketh his reſt.

" or, ſo al his people and al his armies obey vnto one.

11 And theſe keepe hym rounde about, and not one of them dare geat him out of the way to doo his owne buſineſſe, " but muſt be obedient vnto the kyng at a woorde.

" or, neyther diſobeye they hym in any thyng.

12 Iudge ye nowe, O ye menne, how ſhould not the kyng goe farre aboue, when in ſuch ſort he is obeyed? And (when he had ſpoken thus) he helde his tongue.

13 The thirde (whoſe name was Zorobabel) whiche had ſpoken of women, & of trueth, begamne to ſay (after this manner.)

14 O ye menne, it is not the great kyng, it is not the multitude of menne, neyther is it C wine that excelleth. Who is it then that ruleth them, or hath the lordſhippe ouer them? is it not women?

15 Women haue borne the kyng, and al the people whiche beare rule by ſea and by lande.

16 And euen of them were they borne, and they brought thoſe vp that planted the vines, whereof the wine commeth.

17 They make garmentes for menne, they geat honour vnto menne, and without women, can not menne continue.

18 Yea if they haue geathered togeather gold and ſiluer, or any other pretious thyng, doo they not loue a woman for her comely ſhape and beautie?

19 And lettyng al thoſe thynges goe, doo they not gape, and euen with open mouth fixe theyr eyes faſt on her? and haue not al men more deſyre vnto her, then vnto ſyluer & golde, or any manner of pretious thyng?

20 A man leaueth his owne father that Gene.2.b. brought hym vp, leaueth his owne natural Mat.19.a countrey, and cleaueth vnto his wyfe. 1.Cor.6.a

21 Yea, he " ieopardeth his lyfe with his D wyfe, and remembreth neyther father nor " paſſeth. mother, nor countrey.

22 By this alſo ye muſt needes knowe, that women haue dominion ouer you: doo ye not labour, and trauayle, and geue and bryng al to the woman?

23 A man taketh his ſwoorde, and goeth his way to ſteale, (to ky',) to murther, to ſayle vpon the ſea, and vpon riuers,

24 And ſeeth a Lion, and goeth in the darkneſſe: and when he hath ſtollen, " deceiued, " or, ſpoyled. and robbed, he bryngeth it vnto his loue.

25 Wherefore, a man loueth his wife better then father and mother:

26 Yea, many there be that runne out of theyr wits, and become bondmen for theyr " wyues ſake. " or, for womens.

27 Many one alſo haue periſhed, haue erred, and ſinned alſo for women.

28 And nowe doo ye not beleeue me? is not the kyng great in his power? doo not al regions feare to touche hym?

29 Yet dyd I ſee him, & Apame the daughter of the great kyng Bartacus the kynges concubine, ſate beſyde the kyng vpon the ryght hande,

30 And tooke of his crowne from his head, and ſet it vpon her owne head, and ſtroke the kyng with her leaft hande.

31 And therwhyle ſtedily the king loked vpō

her with open mouth: if she laughed vpon him, he laughed also: but if she tooke any displeasure with hym, the kyng was fayne to flatter her (and to geue her good woords) til he had gotte̅ her fauour againe.

32 O ye menne, are not women then stronger, that doo these thinges?

33 Then ỳ kyng & the princes loked one vpon another: so he began to speake of the truth,

34 O ye menne, are not women stronger? Great is the earth, hygh is the heauen, swyft is the course of the sunne, he compasseth the heauens round about, and fetcheth his course agayne to his owne place in one day. Eccle.1.a

35 Is he not excellent that maketh these thynges? therefore great is the trueth, and stronger then al thinges.

36 Al the earth calleth vpon trueth, the heauen prayseth it, al woorkes shake and tremble at it, and with it is no vnryghteous thyng.

37 Wine is wicked, the kyng is wicked, women are wicked, al the chyldre̅ of menne are wicked, yea and suche are al their wicked woorkes, & there is no trueth in them, in their vnrighteousnesse also shal they (be destroyed and) perishe: E

38 As for the trueth it endureth, and is alway strong, it lyueth, and conquereth for euermore worlde without ende. Esai.40.a Psal.117.a.

39 With her there is no exception or difference of persons, but she dooth that iust is, and refrayneth from al vniust and wicked things, & al men do wel lyke of her woorkes.

40 In the iudgement of it there is no vnryghteous thyng, and she is the strength, kyngdome, power, and maiestie of al ages. Blessed be the God of trueth.

41 And with that he helde his peace: and al the people cryed, and then sayde, Great is trueth, and aboue al.

42 Then sayde the king vnto hym, Aske what thou wylt, more then is appoynted in the wryting, and we shal geue it thee, for thou art found wyser (then thy companions) thou shalt syt next me, and shalt be called my kinsman.

43 Then sayd he vnto the kyng, Remember thy (promise and) vowe whiche thou hast vowed (and promised) in the day when thou camest to the kingdome, to buylde vp Hierusalem:

44 And to sende agayne al the vessels (and iewels) that were taken away out of Hierusalem, whiche Cyrus set apart when he vowed to destroy Babylon, and to sende them agayne thyther. F

45 And thy minde was also to buylde vp the temple, which the Edomites burnt, when Iudea was destroyed by the Chaldees.

46 And nowe this only (O kyng) is ỳ thyng that I require and desire of thee, this is the princely liberalitie that I aske of thee, I desyre therefore, that thou performe the vowe, which thou with thyne owne mouth hast made vnto the kyng of heauen.

47 Then Darius the king stoode vp, and kissed hym, wrote him letters vnto al the deputies and liefetenantes, to al the lordes and nobles, that they shoulde conuey hym forth, & al them that went vp with him, to buylde Hierusalem. ii. Esd.ii.b.

48 He wrote letters also vnto al the liefetenantes that were in Coelosyria and Phenices, and vnto them in Libanus, that they shoulde bryng Cedar trees from Libanus vnto Hierusalem, and builde the citie with hym. 4. Esd.vi.d

49 Moreouer, he wrote for al the Iewes that were gonne out of his * realme into Iurie concernyng theyr freedome, that no officer, no ruler, no Liefetenant, nor Stewarde, shoulde enter into theyr doores: * or, kyngdome.

50 And that al theyr land which they kept, shoulde be free, and not tributary: and that the Edomites shoulde geue ouer the (cities and) villages of the Iewes which they had taken in:

51 Yea, and that there should be yeerely geuen twentie talentes to ỳ buyldyng of the temple, vntil the time that it were finished: G

52 And to maynteyne the whole burnt offerings vpon the aulter euery day, (as they had a commaundement to offer seuenteene) other ten talentes euery yeere.

53 And that al they whiche came from Babylon to builde the citie, shoulde haue free libertie, they and theyr chyldren, and al the priestes that went away.

54 He wrote also concerning the charges, & the priestes garment wherin they minister,

55 And lykewyse for the charges of the Leuites to be geuen them, vntyl the day that the house were finished, and Hierusalem buylded vp.

56 And he commaunded, that al they that watched the citie, shoulde haue theyr pensions and wages.

57 He sent away also al the vesselles that Cyrus had separated from Babylon: and al that Cyrus had geuen in commaundement, ỳ same charged he also that it should be donne, and sent vnto Hierusalem.

58 Nowe when this young man was gonne forth, he lyfted vp his face to heauen, towarde Hierusalem, and praysed the kyng of heauen,

59 And sayde, Of thee commeth victorie, of thee commeth wisdome, and thine is the glory, Eccle.1.a

glyry, and I am thy ſeruant.
60 Bleſſed art thou whiche haſt geuen me wyſedome, for to thee I acknowledge it, O Lorde (thou God) of our fathers.
61 And ſo he tooke the letters, and went out, and came vnto Babylon, and told it al his brethren.
62 And they praiſed the god of their fathers, that he hadde geuen them freedome and libertie,
63 To goe vp, and to buylde Hieruſalem and the temple, * wherein the name of the Lorde is called vpon: and they reioyced with inſtrumentes of muſicke & gladneſſe ſeuen dayes long.

* or, where his name is renowmed.

The .v. Chapter.

1. The number of them that returne from the captiuitie. 42. Their vowes and ſacrifices. 54. The temple is begunne to be buylt. 66. Their enimies woulde craftyly ioyne with them.

1 AFter this, were the principal menne of the houſes of their fathers choſen in their tribes and kinreds, that they ſhoulde goe with their wyues, and ſonnes, and daughters, with their ſeruantes and maydens, with al their catel & ſubſtance.
2 And Darius (the kyng) ſent with them a thouſand horſemen, to conuey them ſafely vnto Hieruſalem, and with muſical inſtrumentes, with tabrets, and flutes.
3 And al their brethren played, and he made them goe vp togeather with them.
4 And theſe are the names of the menne whiche went vp out of the villages, accordyng to the tribes, and after the order of their dignitie.
5 The prieſtes the ſonnes of Phinehes the ſonne of Aaron, Jeſus the ſonne of Joſedec the ſonne of Sariah, & Joachim the ſonne of Zorobabel the ſonne of Salathiel, of the kinrede of Dauid, out of the kinrede of Phares, of the tribe of Juda,
Matth. i. b.
6 Whiche ſpake * woonderful woordes before Darius the kyng of Perſia, in the ſeconde yeere of his raigne, in the firſt moneth (called) Niſan.

* or, wyſe.

7 And theſe are they of Jurie that came vp from the captiuitie of the tranſmigration, whom Nabuchodonoſor the kyng of Babylon had brought away vnto Babylon,
8 And returned vnto Hieruſalem to the reſt of Jurie, euery man to his owne citie, whiche came with Zorobabel, with Jeſus, Nehemias, and Zacharias, Reſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Rotmus, and Baana their guides.
9 The number of them of the nation, and their gouernours: the ſonnes of Phares, two thouſande an hundred ſeuentie and two: the ſonnes of Saphat, foure hundred ſeuentie and two.
10 The ſonnes of Areh, ſeuen hundred fiftie and fiue.
11 The ſonnes of Phaath moab, two thouſande eyght hundred and twelue.
12 The ſonnes of Eilam, a thouſande two hundred fiftie and foure: the ſonnes of Zathui, nine hundred fourtie and fiue: the ſonnes of Cozbe, ſeuen hundred and fiue: the ſonnes of Baui, fiue hundred fourtie and eyght.
13 The ſonnes of Bibai, fiue hundred twentie and three: the ſonnes of Aſgad, three thouſande two hundred twentie and two.
14 The ſonnes of Adonicam, fiue hundred ſixtie and ſeuen: the ſonnes of Bagoi, two thouſande ſixtie and fiue: the ſonnes of Adin, foure hundred fiftie and foure.
15 The ſonnes of Aterhezetia, ninetie and two: the ſonnes of Ceilam & Azota, three ſcore and ſeuen: the ſonnes of Azuram, foure hundred thirtie and two.
16 The ſonnes of Ananias, an hundred and one: the ſonnes of Arom, and the ſonnes of Baſſa, three hundred twentie & three: the ſonnes of Arſiphurith, an hundred & two.
17 The ſonnes of Meterus, three thouſand & fiue: the ſonnes of Bethelehem, an hundred twentie and three.
18 They of Netophah, fiftie and fiue: they of Anathoth, an hundred fiftie and eyght: they of Bethſamos, fourtie and two.
19 They of Kiriath iarim, twentie & fiue: they of Caphiras and Beroth, ſeuen hundred fourtie and three: they of Pirah, ſeuen hundred.
20 They of Chadias and Ammidioi, fiue hundred twentie and two: they of Cirama & Gabdes, fiue hundred twentie & one.
21 They of Macamos, an hundred twentie and two: they of Bethel, fiftie & two: the ſonnes of Nebus, an hundred fiftie and fiue.
22 The ſonnes of Calamolaus and Onus, ſeuen hundred twentie and fiue: the ſonnes of Jerechus, three hundred fourtie & fiue.
23 The ſonnes of Samaah, three thouſande three hundred and thirtie.
24 The prieſtes, the ſonnes of Jeddu, the ſonne of Jeſus, whiche are counted among the ſonnes of Sanaſib, nine hundred ſeuentie and two: the ſonnes of Meruth, a thouſande fiftie and two.
25 The ſonnes of Phalhur, a thouſand fourtie and ſeuen: the ſonnes of Charim, a thouſande and ſeuenteene.
26 The Leuites, the ſonnes of Jeſue, Cadmiel, Banua, and Suia, ſeuentie & foure.
27 The

27 The ſonnes (whiche were) holy ſingers the ſonnes of Aſaph, an hundred fourtie and eyght.

28 The porters, the ſonnes of Salum, the ſonnes of Jatal, the ſonnes of Talmon, the ſonnes of Dacobi, the ſonnes of Teta, the ſonnes of Sami, al (were) an hundred thirtie and nine.

E 29 The miniſters of the temple, the ſonnes of Eſau, the ſonnes of Aſipha, the ſonnes of Tabaoth, the ſonnes of Ceras, ỹ ſonnes of Sud, the ſonnes of Phaleu, the ſonnes of Labana, the ſonnes of Hagaba,

30 The ſonnes of Acub, the ſonnes of Uta, the ſonnes of Cetab, the ſonnes of Agab, the ſonnes of Sibe, the ſonnes of Anan, the ſonnes of Cathua, the ſonnes of Geddur,

31 The ſonnes of Kaia, the ſonnes of Daiſan, the ſonnes of Neroda, the ſonnes of Chaſeba, the ſonnes of Gazema, the ſonnes of Aziás, the ſonnes of Phinees, the ſonnes of Aſara, the ſonnes of Baſte, the ſonnes of Aſana, the ſonnes of Meunim, the ſonnes of Naphiſon, the ſonnes of Bacubub, the ſonnes of Acupha, the ſonnes of Aſſur, the ſonnes of Pharacim, the ſonnes of Baraloth,

32 The ſonnes of Mehida, the ſonnes of Coutha, the ſonnes of Chareſca, the ſõnes of Bareus, the ſonnes of Aſerar, the ſõnes of Thomoth, the ſonnes of Naſib, ỹ ſonnes of Atipha,

33 The ſonnes of the ſeruantes of Solomõ, the ſonnes of Hazophereth, the ſonnes of Pharuda, the ſonnes of Geelah, the ſonnes of Lozon, the ſonnes of Iſdael, the ſonnes of Staphelia,

34 The ſonnes of Agia, the ſonnes of Phareth, the ſonnes of Sabin, the ſonnes of Spartia, the ſonnes of Maſias, the ſonnes of Gar, the ſonnes of Addu, the ſonnes of Subah, the ſonnes of Apherra, the ſonnes of Barodis, the ſonnes of Sabat, the ſõnes of Allon:

35 Al the miniſters of the Temple, and the ſonnes of the ſeruantes of Solomon, were three hundred ſeuentie and two.

36 Theſe came vp from Thelmelah and Thelharſa, Cazathalat, and Alar leadyng them:

F 37 Neyther coulde they ſhewe their families nor their ſtocke, howe they were of Iſrael. The ſonnes of Dalaias, the ſonnes of Thubia, the ſonnes of Necodan, fyue hundred fiftie and two.

38 Of the prieſtes that executed the office of the prieſthood, and were not founde, the ſonnes of Hobia, the ſonnes of Hacoz, the ſonnes of Addus, whiche maryed Augia, one of the daughters of Barzeleus,

39 And was named after hym: The wryting of the ſame kynrede, was ſought in the regiſter of theyr generation, but it was not founde, and therefore were they forbidden to execute the office of the prieſthood.

40 For vnto them ſayde Nehemias and Atharias, that they ſhoulde haue no portion in the ſanctuarie, tyl there roſe vp an hygh prieſt that were wel inſtruct in the playne clearenelſe and trueth.

41 So of Iſrael from them of twelue yeeres olde, and chyldren, they were al in number fourtie and two thouſande three hundred and three ſcore, beſides men ſeruantes and women ſeruantes.

42 Their ſeruantes and handmaydens, were ſeuen thouſande three hundred fourtie and ſeuen. The ſinging menne and ſinging women, two hundred fourtie and fiue,

43 Foure hundred thirtie and fiue Cammelles, ſeuen thouſande thirtie and fyue Hoꝛſes, two hundred fourtie & fiue Mules, fiue thouſande fiue hundred twentie and fiue beaſtes vſed to the yoke.

44 And of their rulers alſo after their families, when they came to the temple of God G
that is in Hieruſalem, there were that vowed to ſet vp the houſe agayne in his owne place, accoꝛdyng to their habilitie:

45 And to geue into the holy treaſure of the woꝛkes, a thouſande poundes of golde, fiue thouſande of ſiluer, and an hundred precious garmentes.

46 And ſo dwelt the prieſtes and the Leuites and the people in Hieruſalem, and in the countrey (there about) the ſingers alſo and the poꝛters, and al Iſrael in theyr villages.

47 But when the ſeuenth moneth came, and 1.Eſd.3.1.
when the chyldren of Iſrael were euery man in his owne, they came altogeather with one conſent into the open place of the gate, whiche is towardes the eaſt.

48 And there Jeſus the ſonne of Joſedec, and his brethren the prieſtes, and Zoꝛobabel the ſonne of Salathiel and his brethꝛẽ, ryſing vp, made ready the aulter of the god of Iſrael,

49 To offer whole burnt ſacrifices vpon it, ſo as it is written in the lawe of Moſes the man of God.

50 And thyther were geathered agaynſt them, diuers of other nations of the lande: but they dreſſed the aulter in his owne place, although al the nations in the lande were enemies to them, and vexed them: and they offered ſacrifices to the Lord both

mornyng and euenyng.

51 And alſo they helde the feaſt of tabernacles as it is * commaunded in the lawe, and ſacrifices dayly as it was appartey-nyng.

* or, ordey-ned.

52 And after that alſo the continual oblations, and the offeryuges of the ſabbothes, and of the newe moncthes, and of al holy feaſtes.

53 And al they whiche had made any vowe to God, began to offer ſacrifice to God, from the firſte day of the ſeuenth moneth, although the temple of the Lorde was not yet built vp.

54 And they gaue vnto the maſons and carpenters, money, meate, and drynke, with chearefulneſſe.

55 Unto them of Sidon alſo, and Tyre, they gaue carres, that they ſhoulde bryng Cedar trees from Libanus, whiche ſhould be brought by flote to the hauen Ioppe, accordyng as it was commaunded them by Cyrus kyng of the Perſians.

56 And in the ſeconde yeere and ſecond moneth, came into the temple of God at Hieruſalem, Zorobabel the ſonne of Salathiel, and Ieſus the ſonne of Joſedec, and theyr brethren, and the prieſtes and Leuites, and al they that were comme vnto Hieruſalem out of the captiuitie (of Babylon.)

Eccle. 29. b

57 And they layde the fundation of the houſe of God, in the * newe moone of the ſecond moneth, in the ſecond yeere that they were comme to Iurie and Hieruſalem.

* or, in the firſt day.

58 And they appoynted the Leuites that were aboue twentie yeeres olde, ouer the woorkes of the Lorde: ſo Ieſus, and his ſonne and brethren aſſiſted, and Cadmiel alſo his brother, and the ſonnes of Madiabon, with the ſonnes of Joda, the ſonne of Eliadon, and his ſonnes and brethren, euen al the Leuites with one accorde folowed on earneſtly to aduaunce the woorkes in the houſe of God: ſo the woorkemen built vp the temple of the Lorde.

59 And the prieſtes ſtoode, and had theyr garmentes, with muſical inſtrumentes, and trumpets, and the Leuites the ſonnes of Aſaph had Cymbales,

60 Geuyng thankes and prayſes vnto the Lord, accordyng as Dauid the king of Iſrael had ordayned.

1. Chr. 10. d

61 And they ſong with loude voyces, ſonges to the prayſe of the Lorde, becauſe his mercy and glory is for euer in Iſrael.

62 And al the people blew out with trumpettes, and cryed with loude voyce, prayſyng the Lord togeather for the rearyng vp of the houſe of the Lorde.

63 There came alſo from among the prieſtes and Leuites, and of the cheefeſt, according to the tribes and kynredes, to wite, the elders which had ſeene the former houſe, 1. Eſd. 3. a.

64 To the buyldyng of this, with great crye and great mourning, manye alſo with trumpets and (great) ioy cryed with loude voyce:

65 Inſomuche that the trumpettes myght not wel be hearde for the weeping and mournyng of the people: yet there was a great multitude that blewe trumpettes marueilouſly, ſo that it was hearde farre of.

1. Eſd. 4. a.

66 Wherfore, when the enimies of the tribes of Juda and Beniamin hearde it, they came to know what that noiſe of trumpets ſhoulde meane.

67 And they perceiued that they whiche were comme agayne out of captiuitie, built the temple vp a newe vnto the Lorde God of Iſrael.

68 So they went to Zorobabel and Ieſus, and to the rulers of the villages, and ſayde vnto them, Shal we builde with you alſo?

69 For we lykewyſe, as you, doo obey your Lorde, and doo ſacrifice vnto him from the dayes of Aſbazareth the kyng of Aſſyria, whiche brought vs hyther.

70 Then Zorobabel, and Ieſus, and the rulers of the villages of Iſrael, ſayde vnto them, It dooth not agree that ye ſhoulde buylde the temple of our God with vs.

71 We our ſelues alone wyl buylde vnto the Lord of Iſrael, as is meete, and lyke as Cyrus the king of the Perſians hath commaunded vs. 1. Eſd. 1. a.

72 But the heathen in the lande made them ſluggyſhe that were in Iurie, and ſundred them, and letted theyr buyldynges.

73 And by theyr embuſhmentes, ſeditions, and conſpiracies, ſtopped that the building coulde not be finiſhed, al the tyme that kyng Cyrus lyued, ſo that they put of the buyldyng for the ſpace of two yeeres, vntil the raigne of kyng Darius.

The. vi. Chapter.

1. Of Aggeus and Zacharias. 2. The buyldyng of the temple, 3. Siſinnes woulde let them. 7. His letters to Darius. 23. The kynges anſweare to the contrary.

1 NOtwithſtandyng, in the ſecond yeere of the raigne of Darius, Aggeus and Zacharias the ſonne of Iddo the prophetes, A. 1. Eſd. 5. a.

pheres, propheried vnto the Iewes, and to them in Iurie and Hierusalem, euen in the name of the Lorde God of Israel.

2 Then Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, stoode vp, and began to builde the house of the Lorde at Hierusalem, when the prophetes of the Lorde were with them, and helped them.

3 At the same tyme, came Sisinnes the gouernour of Syria & Phenice, with Sathrabuzanes, and his companions, and sayde vnto them,

4 Who hath bidden (and commaunded) you to build this house, to make this roofe, and al other thynges agayne? and who are the " worlkemen that builde them?

" or, builders that dyd these thynges.

5 Neuertheleſſe, the elders of the Iewes had (such) grace of the Lorde, after he had visited the captiuitie,

6 That they were not letted from building, vntyl the tyme that kyng Darius was certified therof, and an answeare receiued (from him.)

B 7 The copie of the letters which he wrote, & sent vnto Darius. Sisinnes, gouernour of Syria and Phenice, & Sathrabuzanes, with theyr companions, whiche are head rulers in Syria and Phenice, sende theyr salutation vnto Darius the kyng.

8 We certifie our Lorde the kyng, that we came into the lande of Iurie, and went to Hierusalem, where we founde the auncientes of the Iewes, that were of the captiuitie, in the citie of Hierusalem,

9 Building an house vnto the Lorde, great and newe, of hewen and costly stones, and the tymber alredy layde vpon the walles:

10 Yea, they make great haste with the woorke, and it goeth foorth prosperously in theyr handes, and with great diligence and woorshyp is it made.

11 Then asked we the elders, sayeing, By whose commaundement build you vp this house, and lay the foundations of these woorkes?

12 Whiche we demaunded of them, to the intent that we might geue knowledge vnto thee, and wryte vnto thee of those that gouerned it: and we required of them theyr names in wryting, that were theyr cheefe leaders to it.

13 So they gaue vs this answeare, We are the seruantes of the Lorde, whiche made heauen and earth.

C 14 And as for this house, it was buylded many yeeres agone, by a kyng of Israel great and strong, and was finished. 3. Kin. 6. a

15 But when our fathers prouoked God vnto wrath, and sinned agaynst the Lorde of Israel, which is in heauen, he gaue them ouer into the power of Nabuchodonosor kyng of Babylon, of the Chaldees: 4. King. 24. Iere. 39.

16 Whiche brake downe the house, & burnt it, and caryed away the people prysoners vnto Babylon.

17 Neuertheleſſe, in the first yeere that kyng Cyrus raigned ouer the countreys of Babylon, Cyrus the king wrote (and commaunded) to builde vp this house (agayne.) 1. Esd. 5. a.

18 And the holy vessels of golde, and of siluer, that Nabuchodonosor had caryed away out of the house at Hierusalem, and had dedicated them in his owne temple: those brought Cyrus foorth agayne out of the temple at Babylon, and delyuered them to Zorobabel, and to Sanaballarus the ruler;

19 Commaunding him, that he should cary away those same vessells, and put them in the temple at Hierusalem, and that the temple of the Lorde shoulde be built in his (owne) place.

20 Then the same Sanaballarus beyng comme hyther, layde the fundations of the house of the Lord at Hierusalem, and from that to this, beyng styl a buyldyng, it is not yet fully ended.

D 21 Nowe therefore, O kyng, if thou thinkest it good, let it be sought in the libraries (and rolles) of kyng Cyrus:

22 And if it be founde then, that the buyldyng of the house of the Lorde at Hierusalem hath ben donne with the (counsel and) consent of kyng Cyrus, and yf our Lorde the kyng be so mynded, let him geue answeare vnto vs thereof.

23 Then commaunded kyng Darius to seeke in the kynges libraries at Babylon: and so at Ecbatane, a towre in the region of Medea, there was founde a place where these thynges was layde vp for " memorie. 1. Esd. 6. a 2. Esd. 4. c " or, remembrance.

24 In the firste yeere of the raigne of Cyrus, (the same) kyng Cyrus commaunded that the house of the Lorde at Hierusalem shoulde be builded agayne, where they doo sacrifice with the continual fyre.

25 Whose heigth shalbe sixtie cubites, and the breadth sixtie cubites, with three rowes of hewen stones, & one rowe of newe wood, and of that countrey, and the expences therof, to be geuen out of the house of kyng Cyrus:

26 And the holy vessels of the house of the Lord, both of golde and of syluer, that Nabuchodonosor tooke out of the house at Hierusalem, and brought to Babylon, shoulde be restored to the house at Hierusalem, and be set in the place where it was (before.)

27 And

27 And alſo he commaunded that Siſinnes the gouernour of Syria and Phenice, and Sathrabuſanes, with their companyons, and other conſtituted rulers in Syria and Phenice, ſhoulde take heede not to meddle with that place, but to ſuffer Zorobabel the ſeruaunt of the Lorde and gouernour of Iuda, and the elders of the Iewes, to buylde that houſe of the Lorde in that place.

28 I haue commaunded alſo to haue it built vp whole agayne, and that they be diligent to helpe thoſe that be of the captiuitie of the Iewes, til the houſe of the Lorde be finiſhed:

29 And out of the tribute of Coeloſyria and Phenice, a portion diligently to be geuen thoſe meme vnto the offerings of the lord, and the ſame to be deliuered vnto Zorobabel the officer, that he therewithal may ordayne oxen, rammes, lambes,

℣ 30 And alſo corne, ſalte, wine, and oyle, and that continually euery yeere, after the expences whiche the prieſtes that be at Hieruſalem ſhal teſtifie to be made dayly (this ſhalbe geuen vnto them) without delay,

1.Eſd.6. 31 That they may offer ſacrifices dayly to the hyghest God for the kyng and for his chyldren, and to pray for their liues.

32 And he commaunded alſo, that who ſo euer ſhoulde breake any poynt of the foreſayde and foredecreed thinges, or make it voyde, of his owne goodes ſhoulde a tree be taken, and he thereon be hanged, and al his goodes ſeaſned vnto the kyng.

33 The Lord therefore whoſe name is there called vpon, roote out and deſtroy euery kyng and nation that ſtreatcheth out his hande to hynder or (hurt and) endomage that houſe of the Lorde in Hieruſalem.

34 I Darius the kyng haue ordayned, that accordyng to theſe thinges it be donne with diligence.

The.vii.Chapter.

1. Siſinnes and his companyons folowe the kinges commaundement, and helpe the Iewes to buylde the temple. 5. The time that it was built. 10. They keepe the Paſſeouer.

¶ 1 Then Siſinnes ỹ gouernour in Coeloſyria and Phenice, and Sathrabuzanes, with their companyons, obeyed ỹ thynges that king Darius had ordeined,

2 And were diligent aſſiſters in the holye woorkes, woorking with the auncientes and gouernours of the ſanctuarie:

3 And ſo the holy woorkes, went foorth and proſpered when Aggeus and Zacharias the prophetes propheried.

4 And they perfourmed al thinges through the commaundement of the Lorde God of Iſrael, and with conſent of Cyrus, Darius, and Artaxerxes kinges of Perſia.

5 And thus was the holy houſe finiſhed in the twentie and three day of the moneth Adar, in the firſt yeere of Darius king of the Perſians.

6 And the chyldren of Iſrael, the prieſtes and the Leuites, and other that were of the captiuitie that had any charge, dyd accordyng to the thinges written in the booke of Moſes.

7 And to the dedication of the temple of the Lorde, they offered an hundred oxen, two hundred rammes, foure hundred lambes, ℣ or, bulles.

8 And twelue goates, for the ſinnes of all (the people of) Iſrael, after the number of the cheefe of the tribes of Iſrael.

9 The prieſtes alſo and the Leuites ſtoode arayed in their long robes, after their kinredes, in al the woorkes of the Lorde God of Iſrael, accordyng to the booke of Moſes, and the porters at euery dooze.

10 And the chyldren of Iſrael with thoſe that were comme out of captiuitie, held the Paſſeouer the fourteenth day of the firſt moneth, after that the prieſtes and the Leuites were ſanctified.

11 They that were of the captiuitie were not al ſanctified togeather: but the Leuites were al ſanctified togeather.

12 And ſo they offered the Paſſeouer for all them of the captiuitie, and for their brethren the prieſtes, and for them ſelues.

13 And the chyldren of Iſrael that came out of captiuitie dyd eate, al they that had ſeparated themſelues from ỹ abominations of the people of the lande, and ſought the Lorde:

14 And they kept the feaſt of the vnleauened ℣ breade ſeuen dayes long, makyng merry before the Lorde,

15 That the Lorde had turned the counſel of the kyng of Aſſyria towardes them, to ſtrengthen their handes vnto the woorkes of the Lorde God of Iſrael.

The.viii.Chapter.

1. Eſdras commeth from Babylon to Hieruſalem. 10. The copie of the commiſſion geuen by king Artaxerxes. 26. Eſdras geueth thankes to the Lorde.

1 AND after theſe, when Artaxerres the king of the Perſians raigned, there went vnto hym Eſdras the ſonne of Saraias, the ſonne of Ezerias, the ſonne of A 1.Eſd.7.d.

of Helchiah, the sonne of Sallum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Meneraeth, the sonne of Saraias, the sonne of Sanias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the first priest:

3 This Esdras went vp from Babylon, beyng a scribe of good vnderstandyng in the lawe of Moses that was geuen by the Lorde God of Israel.

4 And the kyng fauoured him, and dyd hym great (worshyp and) honour * after al his desires.

* or, in al his states.

5 There went vp with hym also certayne of the chyldren of Israel, of the priestes, of the Leuites, of the singers, porters, and ministers of the temple, vnto Hierusalem.

6 In the seuenth yeere of the raigne of king Artaxerxes, in the fifth moneth, which was the seuenth yeere, (for they went from Babylon in the first day of the first moneth,

7 And came to Hierusalem accordyng as GOD gaue them speede in their iourney.)

8 For Esdras had gotten great knowledge B to omit nothyng of that was in the lawe & the commaundementes of the Lorde, and to teache al Israel al the * ordinances and iudgementes.

* or, righteousnesse.

9 The copie of the commission whiche Artaxerxes the kyng wrote, and that was geuen to Esdras the priest and reader of the lawe of the Lorde, this is it that foloweth.

10 Kyng Artaxerxes sendeth his greeting vnto Esdras the priest and reader of the lawe of the Lorde.

11 I hauyng wayed thynges with pitie, haue (ordeyned and) charged, yf there be any of the Iewes, of the priestes and Leuites in my * realme, whiche desyreth and is content to goe with thee vnto Israel, that he may doo it.

* or, kyngdome.

12 Therefore, so many as long thereafter, let them depart togeather, and goe with thee, like as I am content and my seuen freends my counsaylers,

13 To see what they doo at Hierusalem and in Iurie, conuenientlye, accordyng as thou hast in the lawe of the Lorde:

14 And to bryng the gyftes vnto (God) the Lorde of Israel, that I and my freendes haue * promised to Hierusalem, and al the siluer and gold that in the countrey of Babylon may be founde (partaynyng) to the Lorde in Hierusalem,

* or, vowed

15 With the thing that is geuen of the people to the Lorde their Gods temple at Hierusalem: that the same siluer and golde may be geathered for oxen, rammes, sheepe, and goates, and other that belong to these thynges,

16 That they may offer sacrifices vnto the C Lorde vppon the aulter of the Lorde their God whiche is at Hierusalem.

17 And what so euer thou and thy brethren wyl doo with the siluer and golde, that doo accordyng to the wyl of thy God.

18 And the holy vessels of the Lorde, whiche are geuen thee for the seruice of the Temple of thy God whiche is in Hierusalem, thou shalt set (them) before thy GOD in Hierusalem.

19 And what so euer thyng els thou shalt remember for the vse of the temple of thy God, thou shalt geue it out of the kynges treasure.

20 And I kyng Artaxerxes haue also commaunded the keepers of the treasures in Syria and Phenice, that what so euer Esdras the priest and the reader of the lawe of the hyghest God shal sende for, they shoulde geue it hym with speede:

21 Euen to the summe of an hundred talentes of siluer: of corne also an hundred * measures, and tyl an hundred * vessels of wine, and other thinges abundantly.

* or, cores.
* or, peeces.

22 Let al thynges be donne after the lawe of God diligently vnto the hyghest God, that wrath come not vpon the kyngdome of the kyng and of his sonnes.

23 I commaunde you also, that ye require no D tare nor tribute of the priestes, Leuites, holy singers, porters, and ministers of the temple, nor of any that haue dooynges in this temple, and that no man haue auctharitie to put any impost vppon them.

24 As for thee, O Esdras, set thou iudges and arbitrers to iudge in the whole lande of Syria and Phenice after the wysedome of God, al skilful in the lawe of God, and teache suche as are ignorant.

25 And let al them whiche shal offende agaynst the lawe of God and the king, be diligently pounished, whether it be by death or other payne, by pounishment in money, or els by banishment.

26 Then sayde Esdras the scribe, Blessed 3. Esd. 7. a. be the only Lorde God of my fathers, that hath geuen so good a minde and wyl into the hart of the kyng, to magnifie his house that is at Hierusalem,

27 And hath * made me to be accepted in the syght of the kyng, of his counsayle, of his freendes, and of his nobles.

* or, honoured me.
* or, of a good courage.

28 And so I was * stedfast in my mynde accordyng

recoꝛdyng as the Loꝛd my God helped me, and I geathered vp menne of Iſrael to goe vp with me.

1.Eſd.8.b. 29 And theſe are the guides after theyꝛ families and oꝛders of dignities, that went vp with me from Babylon in the raigne of kyng Artaxerres.

30 Of the ſonnes of Phinees, Gerſom: of the ſonnes of Ithamar, Gamaliel: of the ſonnes of Dauid, Hattus the ſonne of Cechemah:

31 Of the ſonnes of Phares, Zacharias, and with him there returned againe an hundꝛed and fiftie menne.

32 Of the ſonnes of Pahath, Moab, Elioenai, the ſonne of Zacharias, and with hym two hundꝛed men.

33 Of the ſonnes of Zathoe, Shechenias the ſonne of Jezolus, and with hym thꝛee hundꝛed menne: and of the ſonnes of Adin, Obed the ſonne of Jonathan, & with him two hundꝛed and fiftie menne.

34 Of the ſonnes of Elam, Jeſias, ſonne of Gotholias, and with him ſeuentie men.

F 35 Of the ſonnes of Saphatias, Zarias ſonne of Machael, and with him thꝛeeſcoꝛe and ten menne.

36 Of the ſonnes of Joab, Badias, ſonne of Jezelus, and with him two hundꝛed and twelue menne.

37 Of the ſonnes of Banid, Aſſalimoth ſonne of Joſaphias, and with hym an hundꝛed and thꝛeeſcoꝛe menne.

38 Of the ſonnes of Babi, Zacharias ſonne of Bebai, & with hym twentie & eight men.

39 Of the ſonnes of Aſtath, Johannes ſonne of Acatan, and with hym an hundꝛed and tenne.

40 Of the ſonnes of Adonicam the laſt: and theſe are the names of them, Eliphalet, Jeonel, and Maias, and with them ſeuentie menne.

41 Of the ſonnes of Bagouthi, ſonne of Iſtalcourus, and with hym ſeuentie menne.

1.Eſd.13.b. 42 All theſe called I togeather by the water Thia, where we pytched our tentes thꝛee dayes, and there I muſtered them.

43 As foꝛ the ſonnes of the pꝛieſtes and Leuites, I founde none there.

G 44 Then ſent I vnto Eleazar, and behold there came Maaſman, and Maloban,

45 And Alnathan, and Samaian, and Joribon, and Nathan, Ennatan, Zacharian, and Moſollamon the cheefe & beſt learned:

46 And I bad them that they ſhoulde goe vnto Daddeus the captaine, which was in the place of the treaſurie:

47 And commaunded them that they ſhould ſpeake vnto Daddeus, and to his bꝛethꝛen, and to thoſe that were the treaſourers, to ſende vs ſuche menne as myght execute the pꝛieſtes office in the houſe of our Loꝛde.

48 And with the mightie hand of our loꝛde (God) they bꝛought vnto vs menne of good * experience, from among the ſonnes of Moli, the ſonne of Leui, the ſonne of Iſrael, Seredia, and his ſonnes, and his bꝛethꝛen, whiche were eighteene. * oꝛ, leaꝛnyng.

49 And Aſebia, and Amon, and Oſaian his bꝛethꝛen, of the ſonnes of Canaineus, theyꝛ ſonnes were twentie menne.

50 And of them that ſerued in the temple, whom Dauid had oꝛdayned, and the pꝛincipal menne to the wooꝛke of the Leuites, that were miniſters in the temple, two hundꝛed and twentie, whoſe naines are al ſigned vp in wꝛytyng.

51 And then commaunded I a faſtyng vnto the young menne beſoꝛe the Loꝛde, that I myght deſyꝛe of hym a pꝛoſperous iourney (and a good way) both foꝛ vs, and them that were with vs, foꝛ our chyldꝛen, and foꝛ the cattel.

52 Foꝛ I feared to deſyꝛe of the kyng men of hoꝛſe and of foote, to conueygh vs ſafely agaynſt our enimies.

53 Foꝛ we had ſayd vnto the kyng, that the power of the Loꝛde our God ſhoulde be with them that ſeeke hym, to diꝛect them in al thynges.

54 And therefoꝛe we beſought our Loꝛde agayne, as touchyng theſe thynges, and founde hym fauourable vnto vs.

55 Then I ſeparated from among the cheefe of the tribes, and from the pꝛieſtes, twelue menne, (to wit,) Eſebꝛias, and Aſſanias, and ten menne of theyꝛ bꝛethꝛen with them.

56 And I weighed them the golde, and the ſyluer, and the holy veſſelles of the houſe of our Loꝛd, whiche the king & his counſel & his pꝛinces, and whole Iſrael had geuen.

57 And when I had weighed it, I deliuered vnto them ſixe hundꝛed and fiftie talentes of ſyluer, and an hundꝛed talentes in ſyluer veſſelles, and an hundꝛed talentes of golde,

58 And twentie golden baſons, and twelue veſſelles of bꝛaſſe, euen fine bꝛaſſe, lyke thynyng golde.

59 And I ſayde vnto them, ye are holy vnto the Loꝛde, and the veſſelles are holy, and the golde and the ſiluer is * pꝛomiſed vnto the Loꝛde (God) of our fathers. * oꝛ, bowed

60 Be * diligent nowe, and keepe it vntyl the tyme that ye deliuer it to the cheefe of the pꝛieſtes and Leuites, and to the pꝛincipal men of the families of Iſrael in Hieruſalem, in the chambers of the houſe of our God. * oꝛ, watch

61 So

1.Esd.8.a. 61 So the priestes & the Lenites which receiued of me the golde, the syluer, and the vesselles, brought it vnto Hierusalem vnto the temple.

62 And from the riuer Thia we brake vp the twelfth day of the first moneth, according to the mightie hande of our Lorde whiche was with vs: and from the begynnyng of our iourney, the Lorde deliuered vs from euery enimie, so that we came vnto Hierusalem:

63 And when the thirde day was past, the weighed golde and syluer was deliuered in the house of the Lord on the fourth day, vnto Marimoth the priest, & sonne of Jozi:

64 And with hym was Eleazar the sonne of Phinees, & with them were Josabdus the sonne of Jesu, and Moeth the sonne of Sabbanus Leuites: al was deliuered them by number and weight.

65 And al the weight of them was written vp the same houre.

66 After that, they that were come out of captiuitie, offered sacrifice vnto the Lorde God of Israel, euen twelue oxen for al Israel, foure score and sixteene rammes,

67 Threescore and twelue sheepe, twelue goates for saluation, al in sacrifice to the Lorde.

68 And the kynges commission deliuered they vnto the kynges stewardes, and to the gouernours of Coelosyria & Phenice, who honoured the people & the temple of God.

69 Nowe when these thynges were donne, the rulers came vnto me, and sayde,

1.Esd.6.a 70 The nation of Israel, the princes, the priestes & Leuites haue not put away from them the strange people of the lande, nor the vncleanneste of the Gentiles: to wyt, of the Chanaanites, Hethites, Pherezites, Jebusites, and the Moabites, Egyptians, and Edomites:

71 For both they and theyr sonnes haue myngled them selues with the daughters of them, and the holy seede is myxt with the strange people of the lande: and since the begynnyng of the affayres, the rulers and head menne haue benne partakers of this wyckednesse.

1.Esd.9.a. 72 And assoone as I had heard these thinges, immediatly I rent my clothes and the holy garment, and pulled of the heare of my head and my beard, & sate me downe sorowful and heauie.

73 So al they that were moued thorough the woorde of the Lorde God of Israel came vnto me whyles I wept for the iniquitie: but I sate styl ful of heauinesse vntyl the euenyng sacrifice.

74 Then stoode I vp from fasting, hauing rent clothes, and the holy garment, and kneeled downe vpon my knees, and helde out my handes vnto the Lorde,

65 And sayde, O Lorde, I am confounded, and ashamed before thy face.

76 For our sinnes are become many, euen aboue our heades, and our ignorances are lyfted vp, euen vnto heauen:

77 For since the time of our fathers, we are in great sinne vnto this day.

78 And for the sinnes of vs, and our fathers, we with our brethren, and with our kynges, and with our priestes, haue benne geuen vp vnto the kynges of the earth, into the swoorde, and into captiuitie, and became a spoyle with confusion (and shame) vnto this day.

79 And nowe, O Lorde God, howe great is the mercy that we haue gotten of thee, in that thou hast left vs a roote and a name is the place of thy sanctuarie,

80 And that thou haste discouered to vs a lyght in the house of the Lorde our God, and hast geuen vs meate in the tyme of our seruitude:

81 And when we were in captiuitie, we were not forsaken of the Lorde our God: but he made the kyngs of Persis gratious and fauourable vnto vs, so that they gaue vs victualles (and meate,)

82 Yea, and honoured the temple of our Lorde, and repayred the wasted places of Sion, and gaue vs assurance in Jurie and Hierusalem.

83 And nowe, O Lorde, what shal we say hauyng al these thynges (in possession?) For we haue broken thy commaundementes, whiche thou gauest vnto vs by the handes of thy seruantes the prophetes, sayeing,

84 Because the lande whiche ye goe to possesse as an heritage, is a lande defiled with the vncleanneste (and filthinesse) of the strangers of the lande, and with theyr abomination they haue polluted it altogether:

85 Therefore nowe shal ye not ioyne theyr daughters vnto your sonnes, neyther mary your daughters to theyr sonnes.

86 Moreouer, ye shal neuer seeke to make peace with them, that ye may * increase and eate the best in the lande, and that ye may leaue the inheritance of the lande vnto your children for euermore.

* or, waxe strong, and eate the good thyngs of the lande.

87 As for the thynges that are comme to passe, they comme al for our wicked woorkes and great sinnes: for thou, O Lorde, hast made our sinnes lyght,

88 And geuen vs such a roote: but we haue turned backe agayne, so that we haue bro-

kē

ken thy lawe, and myngled our selues with the vncleannesse of the outlandyshe heathen.

89 Wyghteck not thou be angry with vs to destroy vs, so that thou shouldest leaue vs neyther roote, seede, nor name?

90 O Lorde God of Israel, thou art true: for our roote endureth yet vnto this present day.

91 And beholde, nowe are we before thee in our sinnes, neyther can we stande before thee for them.

y.Esd.10.a. 92 And when Esdras with this prayer had knowleged the sinne, weeping, and lyeing flat vpon the grounde before the temple, there geathered vnto hym from Hierusalem, a great multitude of men and women, of young men and maidens: for there was a very great (weepyng and) mourning among the multitude.

93 Then Jechonias the sonne of Jeheli, one of the children of Israel, cryed out, and sayde, O Esdras, we haue sinned agaynst the Lorde God, (because) we haue maried strange women of the nations of the lande.

94 And nowe al Israel hangeth in doubt: We wyl sweare an othe therefore vnto the Lorde, that we shal put away al our wiues which we haue take of the " heathen, with theyr children:

" or, strangers.

95 Like as it may seeme good to thee, and to al those that obey the lawe of the Lorde.

96 Stande vp, and put it in execution: for to thee dooth this matter apparteyne, and we are with thee, to adde thee strength.

97 So Esdras arose, and tooke an othe of the cheefe of the priestes and Leuites of al Israel, to doo after these thynges: and they sware.

The.ix.Chapter.

7. After Esdras had read the lawe for the strange wiues. 18. They promised to put them away.

A 1 Then Esdras rysyng from the courte of the temple, went to the chamber of Joannan, the sonne of Eliasib,

2 And remayned there, and dyd eate no meate, nor drynke " drynke, weepyng for the great wyckednesse of the people.

" or, water.

3 And there was made a proclamation in al Jurie, & at Hierusalem, for al them that were of the captiuitie, that they should geather togeather at Hierusalem,

4 And that whosoeuer met not there within two or three dayes, accordyng as the elders that bare rule appoynted, theyr catel shoulde be sealed to the vse of the temple, and he be excluded from them that were of the captiuitie.

5 And in three dayes were al they of the tribe of Juda and Beniamin geathered togeather at Hierusalem, the twentieth day of the ninth moneth.

6 And the whole multitude sate trembling in the " court of the temple, for it was wynter.

" or, the large roome

B 7 So Esdras arose vp, & sayde vnto them, Ye haue done vnrightcously, in that ye haue taken " outlandishe wiues to mariage, and so to encreale the sinnes of Israel.

" or, strange.

8 And nowe knowledge the same, and geue prayse vnto the Lorde God of our fathers:

9 And performe his wyl, departing from the heathen of the lande, and from the " outlandyshe wyues.

" or, strange.

10 Then cryed the whole multitude, and sayd with a loude voyce, Lyke as thou hast spoken, so wyl we doo.

11 But forasmuche as the people are many, and wynter season, so that we may not stande without the house, and because this worke is not a thyng that can be finished in a day or two, seeyng we be many that haue sinned in these thynges:

12 Ordeyne therefore that the rulers of the multitude, and they of our families that haue strange wiues, tary.

13 And let the priestes and iudges comme out of euery place in theyr time appoynted, tyll they swage the wrath of the Lorde in this busynesse.

C 14 Then Jonathas the sonne of Azaiel, and Ezechias the sonne of Theean, receiued the charge of this matter: and Mosollam, and Leuis, and Sabatheus helped them thereto.

15 And they that were of the captiuitie, dyd accordyng to al these thynges.

16 And Esdras the priest chose vnto hym the principal menne from among the fathers, and them al by name: and in the first day of the tenth moneth, they sate togeather, to examine this matter.

17 And so the matter was a determining concernyng the menne that had maryed strange wyues, vntyl the newe moone of the first moneth.

18 And of the priestes that had myxt them selues with " outlandishe wiues, there were founde,

" or, strange.

19 Of the sonnes of Jesu the sonne of Josedec and his brethren, Mathelas, Eleazar, Joribus, and Joadanus:

20 Which offered them selues to put away theyr wyues, and to offer a ramme vnto reconcilement for theyr purgation.

21 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samaius, D

and Hierael, and Azarias.
22 And of the ſonnes of Phaiſu, Elionas, Maſſias, Elmaelus, and Nathanael, and Ocidelus, and Tallas.
23 And of the Leuites, Jozobadus, and Semis, and Colius, whowas called Calitas, and Patheus, and Dudas, and Jonas.
24 Of the holy ſingers, Eleazurus, Bacchurus.
25 Of the porters, Sallumus, & Tolbanis.
26 Of them of Iſrael, of the ſonnes of Phozus, Hiermas, and Eddias, and Melchias, and Maelus, and Eleaſar, and Aſibias, and Banaias.
27 Of the ſonnes of Ela, Matthanias, Zacharias, and Hiericlas, and Hieremoth, and Acdias.
28 And of the ſonnes of Zamoth, Eliadas, Eliſunus, Othonias, Jarimoth, and Sabatus, and Sardeus.
29 Of the ſonnes of Bebai, Joannes, and Ananias, and Joſabad, and Ematheas.
30 Of the ſonnes of Nani, Olamus, Mamuchus, Jedaias, Jaſubus, Jaſael, and Jeremoth.
31 And of the ſonnes of Addi, Naathus, Noofias, Laccunus and Naidus, and Matthanias, and Seſchel, and Balnuus, and Manaſſeas.
32 And of the ſonnes of Annas, Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon a Choſamite.
33 And of the ſonnes of Aſom, Altaneus, and Matthias, and Banaias, Eliphalet, and Manaſſes, and Semi.
34 And of the ſonnes of Maani, Jerenias, Momdis, Omairus, Inel, Mamai, and Paelias, and Amos, Carabaſion, and Euaſibus, and Mammitata, Naius, Eliſiaſis, Uamus, Eliali, Samis, Selemias, Nathanias: and of the ſonnes of Ozoras, Seſis, Eſril, Ezailus, Samatas, Sambis, Joſyphus.
35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.
36 Al theſe had taken " outlandyſhe women to maryage, and they put them away with theyr chyldren.
37 And the prieſtes and Leuites, and (al) they that were of Iſrael, dwelt at Hieruſalem, and throughout al the lande in the " newe moone of the ſeuenth moneth: and the chyldren of Iſrael were in their ' dwellynges.
38 And the whole multitude came togeather with one accorde, into the wyde place before the eaſt gate of the temple.
39 And they ſpake vnto Eſdras the hygh prieſt and reader, that he woulde bring the lawe of Moſes, whiche had benne geuen of the Lorde God of Iſrael.
40 So Eſdras the hygh prieſt brought the lawe vnto the whole multitude, to man, and woman, and to al the prieſtes, that they myght heare the lawe in the " newe moone of the ſeuenth moneth.
41 And he read in the ſtrete wide place that is before the porte of the temple, from the morning early vnto midday, before menne and women: and they applyed theyr mind al vnto the lawe.
42 And Eſdras the prieſte, and reader of the lawe, ſtoode vp vpon a pulpit of wood, whiche was made therefore:
43 And vpon his ryght hande, there ſtoode by hym, Matthathias, Samus, Ananias, Azarias, Urias, Ezechias, and Balaſam:
44 Upon his leaft hande, ſtoode Faldeus, Sael, Melchias, Aothaluphus, and Nabarias.
45 Then tooke Eſdras the booke of the lawe before the whole multitude, (for he was the principal, & had in moſt honor of them al.)
46 And when he expounded the lawe, they ſtoode al ſtraight vpon theyr feete. So Eſdras ' prayſed the Lorde the moſte hygh God, the almyghtie God of hoaſtes.
47 And al the people anſweared, Amen.
48 And Jeſus, Anus, Sarabias, Adinus, Jacobus, Battaias, Autamas, Maianias, Calitas, Azarias, Johaſabdus, Ananias, and Biatas, the Leuites, lyft vp theyr handes, and fel downe on the grounde, and woorſhypped the Lorde.
49 And taught the lawe of the Lorde, and were earneſtly occupyed togeather in the readyng thereof.
50 Then ſpake Atharates vnto Eſdras the hygh prieſt and reader, and to the Leuites that taught the multitude, ſaying,
51 This day is holy vnto the Lorde: and al when they heard the lawe, weapt.
52 (So Eſdras ſayd,) Depart your way therfore: and eate the fat meates, and drynke the ſweete drynkes, and ſende gyftes vnto them that haue nothyng.
53 For this day is holy vnto the Lord, and be not ye ſory: for the Lorde wil bring you to honour.
54 So the Leuites " publiſhed al theſe thynges to the people, ſayeing, This day is holy to the Lorde, be not ſory.
55 Then went they theyr way euery one to eate and drynke, and were mery, and ſent preſentes to them that had nothyng, and made very good cheare.
56 For they were as yet " filled with the woordes that had benne taught them, and for the whiche they had benne aſſembled.

The ende of the thirde booke of Eſdras.

F 2.Eſd.3.a

" or, beginning.

" or, bleſſed.

E 2.Eſd.8.c G

" or, commaunded.

" or, inſtructed.

" or, ſtrange.

' or, firſte day.

" or, owne houſes.

¶ The fourth booke of Esdras.

The first Chapter.

8. The people is reprooued for theyr vnthankfulnesse. 30. God wyl haue another people, yf these wyl not be reformed.

1 A THe second booke of the prophete Esdras, the sonne of Sarayas, the sonne of Azarias, the sonne of Helchia, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,

1.Esd.7.a 3.Esd.8.a

2 The sonne of Achia, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Aziel, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron, of the tribe of Leui, whiche (Esdras) was pylgroner in the lande of Medes, in the raigne of Artaxerxes kyng of Persia.

4 And the wordre of the Lorde came vnto me, sayeyng,

Esai.58.a.

5 Goe thy way, and shewe my people theyr sinful deedes, and theyr chyldren theyr wickednesse whiche they haue donne agaynst me, that they may tel their chylders chyldren the same:

6 For the sinnes of their fathers are increased in them: and why? they haue forgotten me, and haue offered vnto strange gods.

B 7 Am not I euen he that brought them out of the lande of Egypt from the house of bondage? But they haue prouoked me vnto wrath, and despised my counsels.

8 Pul thou * out then the heare of thy head, and cast al eupl vpon them, for they haue not benne obedient vnto my lawe: but it is a people without (learning and) nurture.

* or, of.

9 Howe long shal I forbeare them, vnto whom I haue donne so muche good?

10 Many kynges haue I destroyed for their sakes, Pharao with his seruantes and al his * power haue I smitten downe (and slayne.)

Num.21.b. Iosue.8.10. and.12. Exod.14.g

* or, armie.

11 Al the nations haue I destroyed (and rooted out) before them, and in the East haue I brought two landes & people to nought, euen Tyre and Sidon, and haue slayne al their enimies.

12 Speake thou therefore vnto them, sayeing, Thus sayth the Lorde,

13 I led you through the sea, and haue geuen you sure strectes since the begynnyng: I gaue you Moses to be your captayne, and Aaron to be the priest:

14 I gaue you lyght in a pyller of fire, and great woonders haue I donne among you: yet haue ye forgotten me, sayth the Lorde.

Exod.7.g Exod.3.i

C

15 Thus sayth the almyghtie Lorde, The quales were as a token for you, I gaue you tentes for your * succour, neuertheless in them ye murmured:

Num.18.a Exod.13.d Exod.16.c

* or, safegarde.

16 And * ascribed not the victorie of your enimies vnto my name, but euer to this day doo ye yet murmure.

* or, and triumphed not in my name for the destruction of your enimies.

17 Where are the benefites that I haue done for you? When ye were hungry in the wyldernesse, dyd ye not crye vnto me,

Num.14.a

18 Saying, Why hast thou brought vs into this wyldernesse to kyl vs? It had ben better for vs to haue serued the Egyptians, then to dye in this wyldernesse.

19 Then had I pitie vpon your mournings, and gaue you Manna to eate. So ye dyd eate angels foode.

20 When ye were thirstie, dyd not I cleaue the rocke, and waters flowed out, to satisfie you withal? for the heate, I couered you with the leaues of the trees.

Sapi.16.g. Num.20.b.

21 A good pleasant fat lande gaue I you: I cast out the Chanaanites, the Pherezites, and Philistines before you: what shal I doo more for you, sayth the Lorde?

22 Thus sayth the almyghty Lorde, When ye were in the wyldernesse * in the water of the Amorites, beyng a thirste, and blasphemyng my name,

Esai.5.a. Exod.15.b.

* or, at the bitter waters.

23 I gaue you not * fyre for your blasphemies, but cast a tree into the water, and made the ryuer swete.

* or, wood.

24 What shal I doo vnto thee, O Iacob? thou Iuda wouldest not obey me: I wyl turne me to other nations, and vnto those wyl I geue my name, that they may keepe my statutes.

Deut.32.b.

25 Seeyng ye haue forsaken me, I wyl forsake you also. When ye desire me to be gracious vnto you, I shal haue no mercie vpon you.

D

26 When ye cal vpon me, I wyl not heare you: for ye haue defiled your handes with blood, and your feete are swifte to commit manslaughter.

Esai.1.d.

27 Ye haue not as it were forsaken me, but your owne selues, sayth the Lorde.

28 Thus sayth the almightie Lorde, Haue I not prayed you, as a father his sonnes, as a mother her daughters, and as a nurse her young babes,

29 That ye woulde be my people, and I shoulde be your God, that ye woulde be my children, and I shoulde be your father:

Mat.23.d. 30 I geathered you togeather, as a henne geathereth her chickens vnder her winges: but now, what shal I doo vnto you? I wil cast you out from my face.

31 When you offer vnto me, I wyl turne my face from you: for your solemne feaste dayes, your newe moones, and your circumcisions haue I forsaken.

Esai.1.d. and.65.a.

32 I sent vnto you my seruantes the prophetes, whom ye haue taken and slaine, and torne their bodyes in peeces, whose blood I wyl " require of your handes, sayth the Lorde.

" or, renenge.

33 Thus sayth the almightie Lorde, Your house shalbe desolate, I wyl cast you out, as the wynde doth stubble:

" or, haue procreation. 34 Your children shal not " be fruiteful, for they haue despised my cõmaundement, and donne the thyng that is euyl before me.

35 Your houses wyl I geue to a people that shal comme, whiche not hauyng heard of me, yet shal beleeue me: to whom I haue shewed no signes, yet they shall doo that I haue commaunded them.

" or, hate their iniquities. 36 They haue seene no prophetes, yet shal they " cal their sinnes to remembrance, and knowledge them.

37 I wyl declare the grace that I wyl doo for the people that is to comme, whose children reioyce in gladnesse: and though they haue not seene me with bodyly eyes, yet in spirite they beleeue the thyng that I say.

" or, glory. Esai.12.d. Luke.13.f. Mat.8.d. 38 And nowe brother, beholde what great " worshyp: and see the people that commeth from the east.

39 Unto whom I wyl geue for leaders Abraham, Isahac, and Iacob, Oseas, Amos, and Michеas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zacharie, and Malachie, whiche is called also an angel (or messenger) of the Lorde.

The.ii.Chapter.

2. The synagogue findeth fault with her owne children. 18. The Gentiles are called.

A 1 THus sayth the Lorde, I brought this people out of bondage, I gaue them my cõmaundementes by my seruantes the prophetes, whom they would not heare, but despised my counsayles.

2 The mother that bare them, sayth vnto them, Goe your way ye children, for I am a wydowe and forsaken.

3 I brought you vp with gladnesse, but with sorowe and heauynesse haue I lost you: for ye haue sinned before the Lord your GOD, and donne that thing that is euyll before him.

4 But what shal I nowe doo vnto you? I am a widowe and forsaken: goe your way, O my children, & aske mercy of the Lorde.

5 As for me, O father, I cal vpon thee for a witnesse ouer the mother of these children, whiche woulde not keepe my couenant:

6 That thou bryng them to confusion, and their mother to a spoyle, that she beare no more.

7 Let their names be scattered abroade among the Heathen, let them be put out of the earth: for they haue " thought scorne of my couenant. B

" or, despised.

8 Wo be vnto thee Assur, thou that hydest the vnrighteous in thee: thou wicked people, remember what I dyd vnto Sodome and Gomorrhe, Gen.19.a

9 Whose lande is turned into cloddes of pitche, and heapes of ashes: euen so also wyl I doo vnto al them that heare me not, sayth the almyghtie Lorde.

10 Thus sayth the Lorde vnto Esdras, Tel my people that I wyl geue them the kingdome of Hierusalem, which I would haue geuen vnto Israel.

11 Their glory also wyl I take vnto me, and geue them the euerlastyng tabernacles, whiche I had prepared for those.

12 They shal haue the tree of lyfe at wyl, as in the sweete sauour of oyntment, they shal neyther labour, nor be weery.

13 Go ye your way, and ye shal receaue it: pray that there may be but fewe dayes, and the long tyme may be shortened for thee: the kyngdome is already prepared for you, therefore watche.

14 Take heauen and earth to witnesse, for I haue broken the euyl in peeces, and created the good: for I lyue, sayth the Lorde. C

15 Mother embrace thy children, and bring them vp with gladnesse, make their feete as fast as a piller: for I haue chosen thee, sayth the Lorde.

16 And those that be dead, wyl I rayse vp agayne from their places, and bryng them out of the graues: for I haue knowen my name in Israel.

17 Feare not thou mother of the children: for I haue chosen thee, sayth the Lorde.

18 And for thy helpe I shal sende thee my seruantes Esai and Jeremie, after whose counsayle I haue sanctified and prepared for thee twelue trees, laden with diuers fruites.

19 And as many fountaynes flowyng with

mylke

with myłke and hony: and ſeuen myghtie mountaynes, wherupon there growe roſes & Lylies, whereby I wyl fyl thy chyldren with ioy.

20 Execute iuſtice for the wydowe, iudge for the fatherleſſe, geue to the poore, defend the fatherleſſe, clothe the naked,

21 Heale the wounded and ſicke, laugh not a lame man to ſcorne, defende the creeple, and let the blynde comme into the lyght of my clearenelſe.

D

22 Keepe the olde and young that are within thy walles.

Tobi.1.d.

23 Whereſoeuer thou findeſt the dead, take them, and burye them, and I ſhal geue thee the firſt place in my reſurrection.

24 Abyde ſtyl, O my people, and take thy reaſt, for thy quietneſſe ſhal comme.

25 Feede thy chyldren, O thou good nurſe, ſtablyſhe theyr feete.

26 As for the ſeruantes whom I haue geuen thee, there ſhal not one of them periſhe: for I wil ſeeke them from among thy number.

27 Be not weerie: for when the day of trouble and heauineſſe commeth, other ſhal weepe and be ſorowful, but thou ſhalt be merry and plenteous.

28 The heathen ſhalbe ielous (at it) but they ſhalbe able to doo nothyng agaynſt thee, ſayth the Lorde.

E

29 My handes ſhal couer thee, ſo that thy chyldren ſhal not ſee the "fyre euerlaſting.

" or, hel.

30 Be ioyful, O thou mother, with thy chyldren, for I wyl deliuer thee, ſayth the Lorde.

31 Remember thy chyldren that ſleepe, for I ſhal bryng them out of the ſydes of the earth, and ſhewe mercye vnto them: for I am mercyful, ſayth the Lorde almyghtie.

32 Embrace thy chyldren vntil I comme, & ſhewe mercy vnto them: for my "welles runne ouer, and my grace ſhal not fayle.

" or, fountaynes.

33 I Eſdras receiued a charge of the Lord vpon the mount Oreb, that I ſhoulde goe vnto Iſrael: but when I came vnto them, they ſet me at nought, & deſpiſed the commaundementes of the Lorde.

34 And therfore I ſay vnto you, O ye heathen that heare and vnderſtande, "Looke for your ſhephearde, he ſhal geue you euerlaſting reaſt: for he is nigh at hande that ſhal comme in the ende of the worlde.

" or, wayte.

35 Be ready to the rewarde of the kyngdome, for the euerlaſting lyght ſhal ſhyne vpon you for euermore.

F

36 Flee the ſhadowe of this world, receiue the ioyfulneſſe of your glory: I teſtifie my ſauiour openly.

37 O receiue the gyft that is geuen you, & be glad, geuyng thankes vnto hym that hath called you to the heauenly kyngdome.

38 Aryſe vp, and ſtande faſt, beholde the number of thoſe that be ſealed "in the feaſt of the Lorde,

" or, for.

39 Whiche are departed from the ſhadowe of the worlde, and haue receiued glorious garmentes of the Lorde.

40 Take thy number, O Sion, and ſhut vp "thy purified which haue fulfylled the lawe of the Lorde.

" or, thoſe of thyne that are clothed in whyte.

41 The number of thy chyldren whom thou longedſt for, is fulfilled: beſeeche the power of the Lord, that thy people whiche haue bene called from the beginning, may be halowed.

42 I Eſdras ſawe vpon the mount Sion a great people, whom I coulde not number: and they al prayſed the Lorde with ſonges (of thankeſgeuyng.)

Apoc.7.a. G

43 And in the middeſt of them there was a young man of an high ſtature, more excellyng then al they, and vpon euery one of theyr heades he ſet crownes, and was euer "hygher and hygher: which I marueyled at greatly.

" or. and was higher then the other.

44 So I aſked the angel, and ſayde, Sir, what are theſe?

45 He anſweared, and ſayd vnto me, Theſe be they that haue put of ỹ mortal clothing, and put on the immortal, and haue "teſtified and knowledged the name of GOD: nowe are they crowned, and receiue the "rewarde,

" or, haue confeſſed.

" or, the palmes.

46 Then ſayde I vnto the angel, What young perſon is it that crowneth them, and geueth them the palmes in theyr handes?

47 So he anſweared, and ſayd vnto me, It is the ſonne of God, whom they haue "knowledged in the worlde: then began I greatly to commende them that ſtoode ſo ſtiffely for the name of the Lorde.

" or, confeſſed.

48 Then the angel ſayde vnto me, Goe thy way, and tel my people what manner of thynges, and howe great woonders of the Lorde thy God thou haſt ſeene.

The. iii. Chapter.

4. The wonderous workes whiche God did for the people are recited. 31. Eſdras marueyleth that God ſuffereth the Babylonians to haue rule ouer his people, whiche yet are ſinners alſo.

1 IN the thirtieth yeere after the fal of the citie, I was at Babylon, and lay troubled vpon my bedde, and my thoughtes came vp ouer my hart: A

2 For I ſawe the deſolation of Sion, and the plenteous wealth of them that dwelt at Babylon.

3 And my spirite was soare moued, so that I began to speake fearefull woordes to the moste hyghest, and sayde,

4 O Lord, Lord, thou spakest at the beginnyng, when thou plantedst the earth (and that thee selfe alone) and gauest commaundement vnto the people,

5 And a body vnto Adam without soule, which was a " creature of thy handes, and hast breathed in him the breath of lyfe, and so he liued before thee:

" or, workemanship.

6 And thou leddest hym into paradise, whiche thy right hande had planted or euer the earth brought fruites:

B 7 And vnto hym thou gauest commaundement to loue thy way, whiche he transgressed, and immediatly thou appoyntedst death in hym, and in his generations: of whom came nations, tribes, people, and kynredes out of number.

Gene.6.b 8 And euery people walked after their owne wyl, and dyd woonderful thynges before thee: and as for thy commaundementes, they despised them.

Gen.7.b. 9 But " in processe of tyme, thou broughtest the water fludde vpon those that dwelt in the worlde, and destroyedst them.

" or, at tyme appoynted.

10 So that by the fludde, that was wrought in each of the, that was by death in Adam.

11 Neuerthelesse, one of them thou leauest, namely Noah, with his houshold, of whom came al righteous menne.

" or, came to passe. 12 And it " happened that when they that dwelt vpon the earth began to multiplie, and had gotten them many chyldren, and were a great people, they began to be more vngodly then the first.

13 Now when they lyued so wyckedly before thee, thou dyddest choose thee a man from among them, whose name was Abraham.

C 14 Hym thou louedst, and vnto hym only thou shewedst thy wyl:

15 And madest an euerlastyng couenant with hym, promysyng hym that thou wouldest neuer forsake his seede.

Gen.21.a. Gen.25.c Gen.32.a Exod.19.a Deut.4.b 16 And vnto hym thou gauest Isahac, vnto Isahac also thou gauest Iacob and Esau. As for Iacob, thou diddest choose hym to thee, and put backe Esau: and so Iacob became a great multitude.

17 And it came to passe, that when thou leddest his seede out of Egypt, thou broughtest them vp to the mount Sina,

" or, abasyng. " or, astonishyng. 18 Bowyng downe the heauens, " settyng fast the earth, mouyng the grounde, makyng the deapthes to shake, and " troublyng the worlde.

" or, gates. 19 And thy glorye went through foure " portes, of fyre, & earthquakes, and windes, and colde, that thou myghtest geue the lawe vnto the seede of Iacob, and " diligence vnto the generation of Israel.

" or, and that whiche the generation of Israel shoulde keepe with diligence.

20 And yet tookest thou not away from them that wicked hart, that thy law might bryng foorth fruite in them.

21 For the firste Adam bearyng a wicked hart, transgressed, and was ouercome: and so be al they that are borne of hym.

22 Thus remayned weakenesse styl: and the lawe in the hartes of the people, with the wyckednesse of the roote: so that ỳ good departed away, and the euyl abode styl.

D Rom. 8.a

23 So the tymes passed away, & the yeeres were brought to an ende: then diddest thou rayse thee vp a seruant called Dauid,

1.Sam.15.c 2.Sam.5.a. 24 Whom thou commaundedst to builde a citie vnto thy name, and to offer vp incense and sacrifice vnto thee therein.

25 When this was done now many yeeres, then the inhabiters of the citie forsoke thee.

26 And in al thinges did euen as Adam and al his generations had donne: for they also had a wicked hart.

27 And so thou gauest the citie ouer into the handes of thyne enimies.

28 But doo they of Babylon then any thing better, that they shoulde therefore haue the dominion in Sion?

E

29 For when I came thither, and sawe there so great wickednesse that it coulde not be numbred: then my soule sawe many euyl doers in this thirtieth yeere, so that my hart fayled me:

30 For I saw howe thou sufferedst them in such vngodlynesse, and sparedst the wicked doers: but thyne owne people hast thou rooted out, and preserued thyne enimies, and this hast thou not shewed " me.

" or, it.

" or, commeth to passe. 31 I can not perceiue howe this " happeneth. Doo they of Babylon then better then they of Sion?

32 Or is there any other people that knoweth thee, sauyng the people of Israel? or what generation hath so beleeued thy " couenantes, as Iacob?

" or, testimonies.

33 And yet theyr rewarde appeareth not, and theyr labour hath no fruite: for I haue gone here & there throughe the heathen, and I see that they be " rich and wealthie, and thinke not vpon thy commaundementes.

" or, flowe in wealth.

34 Weigh thou therefore our wyckednesse nowe in the ballance, and theyrs also that dwel in the worlde: and so shal thy name be no where founde, but in Israel.

35 Or whē was it, that they which dwel vpō earth, haue not sinned in thy sight? or what people hath so kept thy cōmaundementes?

F

36 Thou shalt fynde that Israel by name hath kept thy preceptes: but not the (other people and) heathen.

The

The.iiii.Chapter.

I. The angel reproueth Esdras, because he seemed to enter into the profounde iudgementes of God.

A 1 AND the angel that was sent vnto me, whose name was Uriel, gaue me an answeare,

2 And sayde, Thy hart hath taken to much vpon it in this woꝛld, and thou thynkest to comprehende the way of the hyghest.

3 Then sayde I, Yea my Loꝛde. And he answeared me, and sayd, I am sent to shew thee three wayes, and to set fooꝛth three similitudes before thee:

4 Whereof, yf thou canst declare me one, I wyl shewe thee also the way that thou desirest to see: and I shal shewe thee from whence the wycked hart commeth.

5 And I sayde, Tel on my Loꝛde. Then sayde he vnto me, Goe thy way, weygh me the weyght of the fyre, oꝛ measure me the blaste of the winde, oꝛ cal me agayne the day that is paste.

6 Then answeared I, and said, What man boꝛne, is able to doo that, that thou shouldest aske suche thynges of me?

B 7 And he sayde vnto me, If I shoulde aske thee howe deepe dwellynges are in the middest of the sea, oꝛ howe great water spꝛinges are in the begynnyng of the deepe, oꝛ howe great water spꝛynges are vpon the stretching out of the heauens, oꝛ whiche are the * outgoynges of paradise:

* Or, borders.

8 Peraduenture thou wouldest say vnto me, I neuer went downe yet into the deepe, noꝛ hel, neyther dyd I euer clymbe vp into heauen.

9 Neuertheless, now haue I asked thee but only of fyre, and wynde, and of the day wherethꝛough thou hast trauayled, and from the whiche thou canst not be separated, and yet canst thou geue me no answeare of them.

10 He sayde moꝛeouer vnto me, Thyne owne thynges, and suche as are growen vp with thee, canst thou not knowe:

11 Howe shoulde thy vessel then be able to comprehende the way of the hyghest, and nowe outwardly in the coꝛrupt woꝛlde to vnderstande the coꝛruption that is evident in my sight?

12 Then sayde I vnto hym, It were better that we were not at al, then that we should lyue in wickednesse, and to suffer, and not to knowe wherefoꝛe.

Iudi.9.b. 2.Chro.25.c

13 He answeared me, and sayde, I came to a foꝛrest in a playne, and the trees toke such a deuice,

14 And sayde, Comme, let vs goe, and fight agaynst the sea, that it may depart away before vs, and that we may make yet moꝛe woods.

15 The fluddes of the sea also in lyke maner tooke counsayle, and sayde, Comme, let vs goe vp, and fight agaynst the trees of the wood, that there we may make vs another countrey. C

16 The thought (and deuice) of the wood was but vaine (and nothyng woorth:) foꝛ the fire came and consumed it.

17 The thought of the fluddes of the sea, came lykewyse to nought also: foꝛ the sande stoode vp and stopped them.

18 If thou were iudge nowe betwixt these two, whom wouldest thou iustifie, oꝛ whom wouldest thou condemne?

19 I answeared and sayde, Uerely it is a foolishe thought that they both haue deuised: foꝛ the ground is geuen vnto the wood, and the sea also hath his place to beare his fluddes.

20 Then answeared he me, and sayd, Thou hast geuen a ryght iudgement: but why iudgest thou not thee selfe also?

21 Foꝛ like as thy gromde is geuen vnto the wood, and the sea to his fluddes: euen so they that dwelle vppon earth, may vnderstande nothyng but that whiche is vppon earth: and he that dwelleth aboue the heauens, may onlye vnderstande the thynges that are aboue the heauens. Esai.45. Iohn.3.c. 1.Cor.2.b.

22 Then answeared I, and said, I beseeche thee, O Loꝛde, let me haue vnderstanding,

23 Foꝛ it was not my minde * to be curious of thy hygh thynges, but of suche as we dayly meddle withal, namely, as wherefoꝛe Israel is geuen vp as a reproche to the heathen, and foꝛ what cause the people whom thou hast loued is geuen ouer vnto vngodly nations, and why the lawe of our foꝛefathers is bꝛought to nought, and the writte * couenantes comme to none effect:

* Or, to enquire.

* Or, ordinances.

24 And we passe away out of the woꝛlde as the grashoppers, and our lyfe is a very feare, and we are not wooꝛthy to obteyne mercie.

25 What wyl he doo then vnto his name whiche is called vpon ouer vs? Of these thynges haue I asked question. D

26 Then answeared he me, and sayde, The moꝛe thou searchest, the moꝛe thou shalt marueyle: foꝛ the woꝛlde hasteth faste to passe away,

27 And can not comprehende the thynges that are promised to the ryghteous in tyme to comme: foꝛ this woꝛlde is ful of vnryghteousnesse and weakenesse. 1.Iohn.v.c.

E 28 But as concernyng the thynges whereof thou askest me, I wyl tel thee: the euyl is sowen, but the destruction thereof is not yet comme.

29 If the euyl nowe that is sowen, be not turned vpsyde downe, & yf the place where the euyl is sowen passe not away: then can not the thyng comme that is sowen with good.

30 For the corne of euyl seede hath benne sowen in the hart of Adam from the beginnyng: and howe muche vngodlynesse hath he brought vp vnto this tyme? and howe muche shal he yet bryng foorth vntyl he comme into the barne?

31 Ponder nowe by thee selfe howe great fruite of wickednesse the corne of euil seede bryngeth foorth.

32 And when the stalkes shalbe cut downe, whiche are without number, howe great a barne shal it fyl?

33 Then I answeared, and sayde, Howe, and when shal these thinges come to passe? wherefore are our yeeres fewe and euyl?

Apoc. 6.b 34 And he answeared me, saying, Haste not thou to muche aboue the moste hygheſt: for thy hastinesse to be aboue him, is but vaine, though thou doo al that thou canst for it.

35 Dyd not the soules also of the ryghteous aske question of these things in their chambers, saying, How long shal I hope on this fashion? when commeth the fruite of my barne, and our rewarde?

36 And vpon this, Jeremiel tharchangel gaue them answeare, & sayde, Euen when the number of the seedes is filled in you, for he hath weighed the worlde in the ballance.

37 In measure and number hath he measured the tymes, & mooueth it not, nor shaketh it, vntyl the sayd measure be fulfilled.

F 38 Then answeared I, and sayde, O Lord, Lorde, nowe are we al ful of sinne:

39 And for our sake peraduenture it is that the barne of the ryghteous is not fulfilled, because of the sinnes of them that dwelle vpon the earth.

40 So he answeared me, and sayde, Goe thy way to a woman with chylde, and aske of her, when she hath fulfilled her nine monethes, yf her wombe may kepe the birth any longer within her?

41 Then said I, No Lord, that can she not. And he sayde vnto me, In the graue, the secrete places of soules are lyke the wombe of a woman.

42 For lyke as a woman that trauayleth, maketh haste to escape the necessitie of the trauayle: euen so doo these places haste to deliuer those thynges that are committed vnto them.

43 Looke what thou desirest to see, it shalbe shewed thee from the begynnyng.

44 Then answeared I, and sayde, If I haue found fauour in thy sight, and yf it be possible, and yf I be meete therefore,

45 Shewe me then whether there be more to comme then is past, or more past then is for to comme.

46 What is past, I knowe: but what is for to comme, I knowe not.

47 And he sayde vnto me, Stande vp vpon the ryght side, and I shal expounde the similitude vnto thee.

48 So I stoode, and behold an hot burning ouen passed by before me: and it happened, that whē the flame was gonne by, I loked, and behold, the smoke had the vpper hand.

49 After this there passed by before me a waterie cloude, & sent downe muche rayne with a storme: and when the stormie raine was past, " the droppes remayned stil. G

50 Then sayde he vnto me, Consyder with thee selfe: lyke as the rayne is more then the droppes, and as the fyre exceedeth the smoke: euen so, the measure of the thynges that are past hath the vpper hande, and the droppes and smoke woorke muche in quantitie. " or, the litle droppes came after.

51 Then I prayed, and sayde, May I lyue thynkest thou vntyl that tyme? or what shal happen in those dayes?

52 He answeared me, and sayde, As for the tokens whereof thou askest me, I may tel thee of them in part: but as touchyng thy lyfe, I am not sent to shewe thee: for I doo not knowe it.

The. v. Chapter.

I. In the latter tymes trueth shalbe hidde, vnryghteousnesse and al wickednesse shal raigne in the worlde.

1 NEuertheless as concernyng the tokens (marke this:) beholde the dayes shal come, that they whiche dwelle vpon earth shalbe taken in a great number, and the way of the trueth shalbe hid, and the lande shalbe barren from fayth:

2 But iniquitie shalbe increased aboue that whiche nowe thou seest, or that thou hast hearde long agoe. Math. 24.a

3 And the lande that thou seest nowe to haue rule, shalt thou shortly see waste.

4 But yf God graunt thee to liue, thou shalt see after the third trumpet, that the sunne shal sodenly shine agayne in the nyght, and the moone three tymes in the day:

5 And blood shal droppe out of wood, and the stone shal geue his voyce, and the people shalbe vnquieted:

6 And euen he shal rule, whō they hope not that dwel vpon earth, & the soules shal flit:

7 And

7 And the Sodomitiſhe ſea ſhal caſt out the filſhe, and make a noyſe in the nyght, whiche many haue not knowen: but they ſhal al heare the voyce thereof.

B 8 There ſhalbe a confuſion alſo in manye places, and the fire ſhalbe oft ſent out agayne: and the wylde beaſtes ſhal change their places, and menſtruous women ſhal beare monſters,

9 And ſalte waters ſhalbe founde in the ſweete, and al freendes ſhal fyght one agaynſt another: then ſhal al witte and vnderſtandyng be hydde, and put aſide into theyr ſecrete places:

10 And ſhalbe ſought of many, and yet not be founde: then ſhal vnryghteouſneſſe and * voluptuouſneſſe haue the vpper hande vppon earth.

* or, incontinencie.

11 One lande alſo ſhal aſke another, and ſay, Is ryghteouſneſſe * that maketh a man ryghteous gone through thee? And it ſhal ſay, No.

* or, that iuſtifieth. Or, that doth ryghtwyſely.

12 At the ſame tyme ſhal menne hope, but nothyng obteyne: they ſhal labour, but theyr wayes ſhal not proſper.

13 To ſhewe thee ſuche tokens I haue leaue: and yf thou wylt pray agayne, and weepe as nowe, and faſt ſeuen dayes, thou ſhalt heare yet greater thynges.

C 14 Then I awaked, and a fearefulneſſe went through al my body, and my mynde was feeble, ſo ỹ I almoſt ſowned withal:

15 So the angel that was comme to talke with me, helde me, comforted me, and ſet me vp vppon my feete.

16 And in the ſeconde nyght it came to paſſe, that Salathiel the captayne of the people came vnto me, ſayeing, Where haſt thou benne? & why is thy countenance ſo heauy?

17 Knoweſt thou not that Iſrael is committed vnto thee in ỹ land of theyr captiuitie?

18 Up then and eate, and forſake vs not, as the ſhepheарde that leaueth his flocke in the handes of * wicked woolues.

* or, cruel.

19 Then ſayde I vnto hym, Goe thy wayes fro me, and comme not nygh me. And he hearde it, and as I ſayde, ſo he went his way from me.

20 And ſo I faſted ſeuen dayes, mournyng and weepyng, like as Uriel the angel commaunded me.

D 21 And after ſeuen dayes ſo it was, that the thoughtes of my hart were very greeuous vnto me agayne:

22 And my ſoule receaued the ſpirite of vnderſtandyng, and I beganne to talke with the moſt hygheſt agayne:

23 And ſaid, O Lorde, Lorde, of euery wood of the earth, and of al the trees therof, thou haſt choſen thee one only vineyarde:

24 And of al lands of the whole world, thou haſt choſen thee one pitte: and of al floures of the grounde, thou haſt choſen thee one Lylie:

25 And of al the deapths of the ſea, thou haſt filled thee one ryuer: and of al buylded cities, thou haſt halowed Sion vnto thee ſelfe:

26 And of al the foules that are created, thou haſt named thee one doue: and of al the catel that are made, thou haſt prouided thee one cheepe:

27 And among al the multitudes of peoples, thou haſt gotten thee one people: and vnto this people whom thou louedſt, thou gaueſt a lawe that is prooued of al.

28 And nowe, O Lorde, why haſt thou geuen this one people ouer vnto many? and vpon the one roote thou haſt * prepared others, and why haſt thou ſcattered thy one only people among many?

* or, ſette.

E 29 Whiche treade them downe, yea whiche haue euer withſtande thy promiſes, and neuer beleeued thy couenantes.

30 If thou dydſt ſo muche hate thy people, yet ſhouldeſt thou pounish them with thine owne handes.

31 Nowe when I had ſpoken theſe wordes, the angel that came to me the nyght afore, was ſent vnto me,

32 And ſayd vnto me, Heare me, and I wyl inſtructe thee: hearken to the thyng that I ſay, and I ſhal tel thee more.

33 And I ſayde, ſpeake on my Lorde. Then ſayde he vnto me, Thou art ſoare troubled in mynde for Iſraels ſake: loueſt thou that people better then he that made them?

34 And I ſayde, No Lorde, but of very greefe (and compaſſion) haue I ſpoken: for my reynes payne me euery houre, becauſe I woulde * haue experience of the way of the moſt hygheſt, and ſeeke out part of his iudgement.

* or, comprehende.

35 And he ſayde vnto me, That thou * mayeſt not. And I ſayde, Wherefore Lorde? whereunto was I borne then? or why was not my mothers wombe then my graue, that I myght not haue ſeene the miſerie (and trouble) of Iacob, and the wearyng out of the ſtocke of Iſrael?

* or, cannot.

F 36 And he ſayde vnto me, Number me the thynges that are not yet come, geather me togeather the droppes that are ſcattered abroade, make me the floures greene againe that are wythered,

37 Open me the places that are cloſed, and bring me forth the windes that in them are ſhut vp, ſhewe me the image of a voyce: and then I wyl declare to thee the thyng that thou laboureſt to knowe.

38 And

F 38 And I sayde, O Lorde, Lorde, who may knowe these thynges, but he that hath not his dwellyng with men?

39 As for me, I am vnwyse: howe may I then speake of these thinges whereof thou askest me?

40 Then sayde he vnto me, Lyke as thou canst doo none of these thynges that I haue spoken of: euen so canst thou not finde out my iudgement, or in the ende the loue that I haue promised vnto my people.

41 And I sayde, Beholde, O Lorde, yet art thou nygh vnto them that be reserued tyll the ende: and what shal they doo that haue benne before me, or we that be nowe, or they that shal comme after vs?

42 And he sayde vnto me, I wyl lyken my iudgement vnto a ryng: Lyke as there is no slackneſſe of the last, euen so there is no swiftneſſe of the first.

43 So I answeared and sayde, Couldest thou not make those that haue benne made, and be nowe, and that are for to comme, at once, that thou mightest shewe thy iudgement the sooner?

44 Then answeared he me, and sayde, The creature may not haste " aboue the maker, neyther may the worlde holde them at once that shalbe created therein.

" or, before

45 And he sayde, As thou hast sayde vnto thy seruant, that thou whiche quickenest al thynges, hast geuen lyfe at once to the creature (or woorke) that thou hast created, and the creature bare it: euen so might it nowe also beare them that nowe be present at once.

G 46 And he sayde vnto me, Aske the wombe of a woman, and say vnto her, If thou bringest foorth chyldren, why doost thou it not togeather, but one after another? Pray her therefore to bryng foorth tenne chyldren at once.

47 And I sayd, She can not: but must doo it by distance of tyme.

48 Then sayde he vnto me, Euen so haue I diuided by distance of tyme the chyldbed of the earth, for those that be sowen vpon her.

49 For lyke as a young chyld may not bring foorth the thynges that belong to the aged, euen so haue I ordeyned " the worlde which I created.

" or, the tyme.

50 And I asked, and sayd, Seyng thou hast nowe geuen me the way, I wyl proceede to speake before thee: for our mother, of whom thou hast tolde me that she is young, draweth she nowe nygh vnto age?

51 He answeared me, and sayde, Aske a woman that beareth chyldren, and she shal tel thee.

52 Say vnto her, Wherefore are not they whom thou hast nowe brought foorth, lyke those that were before thee, but lesse of stature?

53 And she shal answeare thee, They that be borne in the youth of strength, are of one fashion: and they that are borne in the tyme of age (when the wombe fayleth) are otherwyse.

54 Consyder nowe thee selfe, howe that ye are lesse of stature then those that were before you:

55 And so are they that comme after you lesse then ye, as the creatures whiche nowe begyn to be olde, and haue passed ouer the strength of youth.

56 Then sayde I, Lorde, I beseeche thee, yf I haue founde fauour in thy sight, shewe thy seruant by whom thou visitest thy " creature?

" or, woork manship.

The. vi. Chapter.

1. God hath foreseene al thinges in his secrete counsayle, and is aucthour thereof, and hath created them for his chyldren. 25. The felicitie of the age to comme.

1 AND he sayde vnto me, In the begynnyng when the " grounde was made, before the borders of the worlde stoode, or euer the wyndes blewe,

A

" or, compasse of the earth.

2 Before it thundred and lyghtened, or euer the fundations of Paradise were layde,

3 Before the fayre floures were seene, or euer the moueable powers were stablished, before the innumerable " multitude of angels were geathered togeather,

" or, armies.

4 Or euer the hyghnesses of the ayre were lyfted vp, afore the measures of the firmament were named, or euer the chimneys in Sion were hot,

5 And or the present yeres were sought out, and or euer the inuentiõs of them that now sinne were " put aside, before they were sealed that haue geathered fayth for a treasure:

" or, turned away.

6 Then did I consyder and ponder al these thinges, and they al were made through me alone, and through none other: by me also they shalbe ended, and by none other.

7 Then answeared I, and sayde, What shalbe the " partyng asunder of the tymes? or when shalbe the ende of the first, and the begynning of it that foloweth?

B

" or, diuision.

8 And he sayde vnto me, From Abraham vnto Isahac, when Jacob and Esau were borne of hym, Jacobs hande helde first the heele of Esau:

9 For Esau is the ende of this worlde, and Jacob

Jacob is the beginnyng of it that folowth.
10 The hande of man, betwixt the heele and the hande: Other question Esdras aske thou not.
11 I answeared then, and sayde, O Lorde, Lorde, yf I haue found fauour in thy sight,
12 I beseeche thee " shew thy seruant the end of thy tokens, whereof thou shewedst me part the last nyght.
13 So he answeared, and sayde vnto me, Stande vp vppon thy feete, and heare " a perfect voyce and sounde.
14 There shal comme " a great motion, but the place where thou standest, shal not be mooued.
15 And therefore when " thou hearest the woordes, be not afrayde: for of the end shal the woorde be, and of the fundation of the earth shal it be vnderstande.
16 And why? the woorde thereof trembleth and quaketh: for it knoweth that it must be changed at the ende.
17 And it happened, that when I had hearde it, I stoode vp vpon my feete, and hearkened: and beholde, there was a voyce that spake, and the sounde of it, was lyke the sounde of many waters,
18 And it sayde, Beholde, the dayes comme, that I wyl beginne to drawe nygh, and to visite them that dwel vpon earth:
19 And wyl beginne to make inquisition of them, what they be that haue hurt vniustly with their vnrighteousnesse, and when the lowe estate of Sion shalbe fulfilled.
20 And when the worlde that shal vanishe away shalbe ouersealed, then wyl I doo these tokens: the bookes shalbe opened before the " firmament, and they shal see altogeather.
21 And the chyldrē of a yeere old, shal speake with their voyces, the women with chylde shal bring foorth vntimely childrē of three or foure monethes olde, and they shal lyue, and be raysed vp.
22 And sodenly shal the sowen places appeare as the vnsowen, the ful store houses shal sodenly be founde emptie:
23 And the trumpet shal geue a sounde, whiche when euery man heareth, they shalbe hastyly afrayde.
24 At that tyme, shal frendes fyght one agaynst another like enemies, and the earth shal stand in feare with them: the springes of the welles shal stande stil, and in three houres they shal not runne.
25 Who so euer remayneth from al these thynges that I haue tolde thee, " shal escape, and see my saluation, and the ende of your worlde.
26 And the menne that are receiued shal see it, they that haue not tasted death from their byrth: and the hart of the " indwellers shalbe changed, and turned into another meanyng.
27 For euyl shalbe put out, and deceipt shalbe quenched.
28 As for fayth, it shal florishe, corruption shalbe ouercome, and the trueth whiche hath benne so long without fruite, shalbe " declared.
29 And when he talked with me, beholde, I looked a litle and a litle vppon him, before whom I stoode:
30 And these woordes sayde he vnto me, I am come to shewe thee the tyme of ỹ nyght for to come.
31 If thou wylt pray yet more, and fast seuen dayes agayne, I shal tel thee more thinges, and greater then before, whiche I haue hearde by the day.
32 For thy voyce is hearde before the hyghest: for why? the myghty hath seene thy ryghteous dealyng, he hath seene also thy chastitie whiche thou hast had euer since thy youth:
33 And therefore hath he sent me to shewe thee al these thynges, and to say vnto thee, Be of good comfort, and feare not:
34 And haste not with the times that are past, to thynke vayne thynges, that thou mayest not hasten from the latter tymes.
35 And it came to passe after this, that I weapt agayne, and fasted seuen dayes in lyke manner, that I myght fulfil the three weekes whiche he tolde me.
36 And in the eyght night was my harte vexed within me agayne, and I began to speake before the hyghest.
37 For my spirite was greatly set on fire, and my soule was in distresse:
38 And I sayde, O Lorde, thou spakest vnto thy creature from the beginnyng, euen the first day, & saydest, Let heauen and earth be made: & thy woord was a perfect woorke.
39 And then was there the spirite, and the darkenesses were yet on euery side, and scilence: there was no mans voyce as yet from thee.
40 Then cōmaundedst thou a " fayre lyght to comme foorth of thy treasures, that thy woorke myght appeare and be seene.
41 Upon the seconde day thou madest the spirite of the firmament, and commaundedst it to part a sunder, and to make a diuision betwixt the waters, that ỹ one part might remayne aboue, & the other beneath.
42 Upon the thirde day thou broughtest to passe, that the waters were geathered in the seuenth part of the earth: fiue partes hast thou dryed vp, and kept them, " to the intent

C
" or, make an ende to shewe thy seruant thy tokens.
" or, myghtie.
" or, an earthquake.
" or, when he speaketh.
" or, heauē.
D
Mich. 7. a. Matth. 10. c
" or, he shalbe saued.
" or, inhabiters.
" or, shewed foorth.
C
Gen. 1. a. F
" or, bright.
" or, to the intent that of thē, there myght be some to minister before the sowen of God, and tilled.
Gen. 1. d.

intent that menne myght lowe and occupy hul handy therein.

43 Assoone as thy woorde went foorth, the woorke was made,

44 For immediatly there was great and immumerable fruite, and many diuers pleasures for the taste, and floures of vnchangeable colour, and odours of woonderfull smel: And this was donne the thirde day.

Gen.1.d. 45 Upon the fourth day thou cõmaundedst that the sunne shoulde geue his shyne, and the moone her lyght, the starres diddest thou set in order:

Deut.4.c. 46 And gauest them a charge to doo seruice, euen vnto man that was to be made.

Gen.1.c. 47 Upon the fyfth day, thou saydest vnto the seuenth part where the waters were geathered, that it shoulde bryng foorth (diuers) beastes, foules, and fishes: and so it came to passe.

48 For the dumbe water & without soule, brought foorth lyuyng thynges at the commaundement of GOD, that al " people might prayse thy woonderous woorkes.

" or, the nations.

49 Then diddst thou ordeyne two soules: the one thou calledst " Enoch, and the other Leuiathan,

" or, Behemoth.

G 50 And diddst separate the one from the other: for the seuenth part (namely, where the water was geathered togeather) might not holde them both.

" or, Behemoth. 51 Unto " Enoch thou gauest one part, whiche was dryed vp the thirde day, that he shoulde dwel in the same part, wherein are a thousandes hylles.

52 But vnto Leuiathan thou gauest the seuenth part, namely the moyst, and hast kept hym to deuoure what thou wylt, and when.

53 Upon the sixth day thou gauest commaundement vnto the earth, that before thee it shoulde bring foorth beastes, cattel, and all that creepe:

54 And besides this, Adam also, whom thou madest lorde of al thy creatures, of hym comme we al, and the people also whom thou hast chosen (specially vnto thy selfe.)

55 Al this haue I spoken before thee, O Lorde (that I might shewe howe) that the worlde is made for our sakes.

56 As for the other people whiche also comme of Adam, thou hast sayde that they are nothyng, but be lyke vnto spittle, and hast lykened the abundance of them vnto a drop that falleth from a vessel.

57 And nowe, O Lorde, beholde, the heathen whiche haue euer benne reputed as nothyng, haue begun to be lordes ouer vs, and to deuoure vs:

58 But we thy people (whom thou hast called thy first borne, thy onely begotten, and thy feruent louer) are geuen into their handes and power.

59 If the world now be made for our sakes, why haue we not the inheritance of the worlde in possession? Howe long shal this endure?

The. vii. Chapter.

5. Without tribulation none can comme to felicitie. 12. God aduertiseth al in time. 28. The commyng and death of Christe. 32. The resurrection and last iudgement.

A 1 AND when I had made an ende of speakyng these woordes, there was sent vnto me an angel, whiche had benne sent vnto me also the nyghtes afore:

2 And he sayde vnto me, Up Esdras, and heare the woordes that I am comme to tel thee.

3 And I saide, Speake on (Lorde) my God. Then sayde he vnto me, The sea is set in a wyde place, that it might be deepe and great.

4 But put case the entrance is narowe and smal, lyke a ryuer.

5 Who then coulde goe into the sea to loke vpon it, & to rule it? If he went not through the narowe, how might he comme into the broade?

" or, againe 6 Item " awother. A citie is builded, and set vpon a broade feelde, and is ful of al good thynges:

B 7 The entrance thereof is narowe, and is set in a dangerous place to falle, lyke as if there were a fire at the ryght hande, and a deepe water at the left,

8 And as it were onely one strayte path betwixt them both, euen betweene the fire and the water, so smal that there could but one man goe there at once:

9 If this citie nowe were geuen to a man for an inheritance, & he neuer went through the perilous way before, howe woulde he receiue his inheritance?

10 And I sayde, It is so Lorde. Then sayd he, Euen so also is Israels portion.

11 And why? for their sakes haue I made the world: and when Adam trãsgressed my statutes, then was the thing so appoynted as nowe is donne.

12 Then were the entrances of the worlde made narowe, ful of sorowe and trauayle: they are but few and euil, ful of perils, and labour.

13 For the entrances of the fore world were wide and sure, & brought immortal fruite.

C 14 If then they whiche are lyuyng, enter not

not diligently through these strayt and lyttle thynges, they can not receiue the thyngs so layde vp in secrete.

15 Why disquietest thou thy selfe then, seeing thou art but a corruptible man? And why art thou mooued, whereas thou art but mortal?

16 And why hast thou not receiued into thine hart, the thyngs that are to comme, rather then them that are present?

17 Then sayde I, O Lorde, Lorde, thou hast ordeyned in thy lawe, that the ryghteous shoulde inherite these thynges, but that the vngodly shoulde perishe:

18 Neuertheless, the ryghteous shal suffer strayte thinges, and hope for wyde: for they that haue lyued vngodly, & suffered strayte thynges, shal not see the wyde.

19 And he sayd vnto me, There is no iudge aboue God, and none that hath vnderstanding aboue the hyghest.

20 For there be many that perishe in this lyfe, because they despise the lawe of GOD that is " set before them:

" or, appointed the. D

21 For God hath geuen strayt commaundement to suche as came, so oft as they came, what they should doo to haue life, and what they shoulde keepe to auoyde punishment.

22 Neuertheless, they were not obedient vnto hym, but spake agaynst hym, and imagined vayne thynges:

23 And deceiued them selues by wicked deedes, and denyed the power of the most hygh, and regarded not his wayes,

24 But his lawe haue they despised, and denyed his promises: in his statutes and ordinantes haue they not benne faythful and stedfast, and haue not perfourmed his woorkes.

25 And therefore Esdras, for the emptie, are the emptie thinges, and for the ful, are the ful thynges.

26 Beholde the tyme shal comme, that these tokens which I haue told thee, shal comme to passe, and the bryde shal appeare, and the commyng fooryth shalbe seene, that nowe is vnder the earth:

27 And whosoeuer is deliuered from the foresayde euyls, shal see my wonders.

E 28 For my sonne Jesus shalbe openly declared, with those that be with hym: and they that remayne, shalbe mery within foure hundred yeeres.

29 After these same yeeres shal my sonne Christe dye, and al menne that haue lyfe:

30 And the worlde shalbe turned into the olde silence seuen dayes, lyke as in the foreiudgementes, so that no man shal remayne.

31 And, after seuen dayes the worlde that yet awaketh not, shalbe rayled vp, and that shal dye that is corrupt.

32 And the earth shal restore those that haue slept in her, and so shal the dust those that dwel therin in silence, and the secrete places shal deliuer those the soules that were committed vnto them.

33 And the most hyghest shalbe openly declared vpon the seate of iudgement, and al miserie shal vanishe away, and long sufferyng " shalbe geathered togeather.

" or, haue an ende.

34 But the iudgement shal continue, the trueth shal remayne, and fayth shal ware strong,

35 The woorke shal folowe, and the reward shalbe shewed, the " ryghteousnesse shal watch, and the vnrighteousnesse shal beare no rule.

" or, the good deedes shalbe of force.

36 Then sayde I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wyldernesse, Gen. 18. c. Exod. 32. c.

37 And they that came after hym, for Israel, in the tyme of Achas and Samuel,

38 And Dauid for the destruction, and Solomon for them that came into the sanctuarie, 2. Sa. 24. b. 2. Chro. 6. c.

39 And Helias for those that receiued raine, and for the dead, that he myght lyue, 3. King. 17. d

40 And Ezechias for the people in the time of Sennacherib, and diuers other in lyke maner whiche haue prayed for many. 4. King. 16. c

41 Euen so nowe, seeyng the " corrupt is growen vp, and wickednesse increased, and the righteous haue prayed for the vngodly: wherefore shal it not be so nowe also?

" or, vice.

42 He answeared me, and sayde, This present lyfe is not the end, oft tymes honour is reteyned in it: therefore haue they prayed for the weake.

43 But the day of doome shalbe the ende of this time, and the beginning of the immortalitie for to comme, wherein al corruption shalbe vanished: F.

44 Intemperauncie shalbe loosed, infidelitie be cut of, righteousnesse growe, and the veritie spring vp.

45 Then shal no man be able to saue hym that is destroyed, nor to oppresse hym that hath gotten the victorie.

46 I answeared then, and sayde, This is my first and last sayeing, that it had benne better not to haue geuen the earth vnto Adam: or els when it was geuen him, to haue keapt hym that he shoulde not haue sinned.

47 For what profite is it for menne, now in this present tyme to lyue in heauynesse, and after death to " looke for punishment?

" or, feare.

48 O thou Adam, what hast thou donne? For though it was thou þ sinned, thou art not fallen alone, but we al that comme of thee.

F 49 For what profite is it vnto vs, if there be promised vs an immortal " time, whereas we doo the workes that bryng death:

" or, lyfe.

50 And that there is promised vs an euerlastyng hope, where as our selues are euyl and vayne:

51 And that there is layde vp for vs dwellynges of health and saftie, whereas we haue lyued wickedly:

52 And that the glory of the hyghest is kept to defende them whiche haue led a patient lyfe, where as we haue walked in the most wicked wayes of al:

53 And that there shoulde be shewed a paradise, whose fruite endureth for euer, wherin is " freedome and medicine, whereas we shal not goe in:

" or, saftie and health.

54 For we haue walked in vnpleasant places.

55 And that the faces of them whiche haue abstayned, shall shyne aboue the starres: whereas our faces shalbe blacker thē darknesse.

56 For whyle we lyued and dyd vnryghteously, we consydered not that we shoulde suffer therefore after death:

57 Then answeared he me, and sayd, This is the maner of the battayle, whiche man that is borne vpon the earth shal fight,

58 That if he be ouercome, he shal suffer as thou hast sayde: but if he geat the victory, he shal receiue the thyng that I say.

Deut.30.d. 59 For this is the life wherof Moses spake vnto the people whyle he liued, sayeing, Choose thee lyfe, that thou mayest lyue.

60 Neuertheless they beleeued hym not, neyther the prophetes after hym, no wr me whiche haue sayde vnto them,

61 That heauynesse shoulde not so be vnto their destructiō, like as ioy is for to comme ouer those " that haue suffered them selues to be enfourmed in saluation.

" or, to whom salnation is perswaded.

62 I answeared then, and sayde, I knowe Lorde, that the hyghest is called mercyful, in that he hath mercy vpon them which are not yet comme vnto that worlde,

63 And vpon those also that walke in his lawe.

Rom.2.a. 64 And that he is patient: for he long sufferreth those ẏ haue sinned, as his creatures.

G 65 And that he is liberal to geue whereas neede requireth.

66 And that he is of great mercy: for he passeth in mercy muche both those that are present, and that are past, and also them whiche are for to comme.

67 For if he multiplyed not his mercies, the worlde coulde not continue his beyng with those that haue inheritances therein.

" or, forgeueth. 68 He " geueth also: for if he gaue not of his goodnesse, that they whiche haue bonne euyl might be eased from their wickednes, the ten thousandth part of menne shoulde not remayne lyuyng.

69 And if he, beyng iudge, forgaue not those that be healed with his worde, and tooke not away the multitude of contentions,

70 There shoulde be very fewe left, peraduenture in an innumerable multitude.

The.viii. Chapter.

6. The woorkes of God are excellent. 20. Esdras prayeth for hym and for his people. 39. The promise of saluation to the iust.

A 1 AND he answeared me, sayeing, The most hyghest made this world for many, but the worlde to comme for fewe.

2 I wyl telle thee a similitude Esdras. As when thou askest the earth, it shal say vnto thee that it geueth muche " moulde wherof earthen vessels are made, but litle of it that golde commeth of: euen so is it with the woorke of this worlde.

" or, earthy matter. Mat.20.b and.21,b.

3 There be many created, but fewe shalbe saued.

4 Then answeared I, and sayde, Then swalowe vp the wyt (O my soule) and deuoure the vnderstandyng.

5 For thou art agreed to hearken and to geue eare, and wyllyng to prophecie: for thou hast no longer space but this lyfe geuen thee.

6 O Lorde, yf thou suffer not thy seruant to intreate thee, that thou mayest geue seede vnto our hart, and buylde our vnderstanding, that there may comme fruite of it, wherby ech man may lyue that is corrupt: thē who shal step forth in the place of man?

B 7 For thou art alone, & we al one woorkmanship of thy handes, like as thou hast sayde.

8 For when the body is fashioned nowe in the mothers wombe, and thou geuest the members, thy creature is preserued in fire and water, and nine monethes dooth thy worke suffer thy creature whiche is fashioned in her:

9 But the thinges that keepeth, and that is keapt, shal both be preserued: and when the time commeth, the wombe preserued deliuereth vp the thynges that grewe in it.

10 For thou hast commaunded the partes of the body, euen the brestes, to geue mylke vnto the fruite of the brestes:

11 That the thyng whiche is created and fashioned, may be nourished for a tyme, tyl thou disposest & ordrest it with thy mercy.

12 And then thou bryngest it vp with thy ryghteousnesse, nurturest it in thy law, and reformest it with thy vnderstandyng,

13 " Mortifiest it as thy creature, and makest

" or, slayest.

makest it lyuyng as thy woorke.

14 Seeyng then that thou destroyest hym whiche with so great labours is created and fashioned through thy commaundement, thou couldest lyghtly ordeyne also that the thyng whiche is made, myght be preserued.

15 Nowe therefore Lorde, I wyl speake (for concernyng al menne in general thou shalt rather prouide) but touchyng thy people, for whose sake I am sory,

E

16 And thyne inheritance for whose cause I mourne, and Israel for whom I am woful, and Iacob for whose sake I am greeued:

17 Therefore beginne I to pray before thee for mee selfe and for them: for I see the faultes of vs that dwel in the lande.

18 But I haue hearde the "swiftnesse of the iudge whiche is to comme.

"or, soden comming.

19 Therefore heare my voyce, and vnderstande my woordes, and I shal speake before thee. This is the beginnyng of the woordes of Esdras, before he was taken vp:

20 O Lorde, thou that dwellest in euerlastyngnesse, whiche beholdest from aboue thinges in the heauen and in the ayre:

21 Whose throne is inestimable, whose glory (and maiestie) may not be comprehended, before whom the hoastes of angels stande with tremblyng,

22 Whose keepyng is turned in wynde and fyre, whose woorde is true, whose sayeings are stedfast, whose commaundement is strong, whose ordinance is feareful,

23 Whose looke dryeth vp the deapthes, whose wrath maketh the mountaynes to melt away, "and whose trueth beareth witnesse:

"or, as the effect it selfe beareth witnes.

24 O heare the prayer of thy seruant, and marke with thyne eares the petition of thy creature.

25 For whyle I lyue, I wyl speake, and so long as I haue vnderstandyng, I wyl answeare.

D

26 O looke not vpon the sinnes of thy people, rather then on them whiche serue thee in trueth.

27 Haue no respect vnto the wicked studies of the heathen: but to the desyre of those that keepe thy testimonies with afflictions.

28 Thynke not vpon those that haue walked faignedly before thee: but remember them whiche accordyng to thy wyl haue knowen thy feare.

29 Let it not be thy wyl to destroy them, whiche haue had beastly manners: but to looke vpon them that haue clearely taught thy lawe.

30 Take thou no indignation at them whiche "are woorse then beastes: but loue them that alway put theyr truste in thy ryghteousnesse and glory.

"or, appeare.

31 For we and our fathers haue al the same sickenesse (and disease:) but because of vs sinners, thou shalt be called mercyful.

32 For yf thou hast mercie vppon vs, thou shalt be called mercyful to vs that haue no woorkes of ryghteousnesse.

33 For the ryghteous whiche haue layde vp many good woorkes togeather, shal out of theyr deedes receiue rewarde.

34 But what is man that thou shouldest take displeasure at hym? Or what is this corruptible and mortal generation, that thou shouldest be so rough towarde hym?

2.Chro. 6.f
1.Ioh.1.b.

35 For of a trueth, there is no man among them that be borne, but he hath dealt wickedly, and among the "faythful, there is none whiche hath not done amisse.

"or, suche as confesse thee.

36 For in this, O Lorde, thy ryghteousnesse and thy goodnesse shalbe praysed (and declared) yf thou be mercyful vnto them whiche "are not riche in good woorkes.

"or, haue not the substance of good workes.

37 Then answeared he me, and sayd, Some thinges hast thou spoken aright, and accordyng vnto thy woordes, it shalbe.

38 For I wyl not veryly consyder ỹ woorkes "of them which haue sinned before death, before iudgement, before destruction:

"or, of the wicked. Gen.4.a.

39 But I wyl reioyce ouer the woorke and thought of the ryghteous, I wyl remember also the pilgrimage, the saluation, and the rewarde that they shal haue.

40 Lyke as I haue spoken nowe, so shal it come to passe.

41 For as the husbandman soweth muche seede vpon the grounde, and planteth many trees, and yet alway the thyng that is sowen or planted, is not al kept safe, neyther doth it al take roote: euen so is it of them that are sowen in the worlde, they shal not al be saued.

E

42 I answeared then, and sayde, If I haue founde grace, then let me speake.

43 Lyke as the husbandmans seede perisheth, yf it comme not vp, and receyue not thy rayne in due season, or yf there comme to muche rayne vppon it, and corrupte it:

44 Euen so perisheth man also, whiche is created with thy handes, and is lyke vnto thyne owne image and to thee selfe, for whose sake thou hast made al thynges, and likened hym vnto the husbandmans seede.

45 Be not wroth with vs, (O lord) but spare thy people, and haue mercie vppon thyne owne inheritance: for thou wilt be merciful vnto

vnto thy creature.

46 Then answeared he me, and sayd, Thinges present, are for the present, and thinges to come, for suche as be to come.

47 For thou lackest yet muche, seeyng thou canst loue my creature aboue me: but I haue oft tymes drawen nygh vnto thee, and vnto it, but neuer to the vnryghteous.

48 In this also thou art marueylous before the hyghest,

49 In that thou hast humbled thee selfe as it becommeth thee, and hast not iudged thee selfe woorthy to be muche glorified among the ryghteous.

50 For many and great miseries remayne for them that in the latter tyme shal dwelle in the worlde, because they " haue walked in great pride.

" or, shal walke.

51 But vnderstande thou for thee selfe, and seeke out the glory for suche as be like thee.

52 For vnto you is paradise opened, the tree of lyfe is planted, the tyme to come is prepared, plenteousnesse is made ready, the citie is buylded (for you) and rest is prepared, yea perfect goodnesse and wysedome.

" or, sealed vp.

53 The roote of euyl is " marked from you, the weakenesse and moth is hyd from you, and into hel fleeth corruption in forgetfulnesse.

54 Sorowes are vanished away, and in the ende is shewed the treasure of immortalitie.

55 And therefore aske thou no more questions concernyng the multitude of them that perishe.

56 For when they had taken libertie, they despised the hyghest, thought scorne of his lawe, and forsooke his wayes.

57 Moreouer, they haue troden downe his ryghteous,

58 And sayde in theyr harte, that there is no God, " yea and that wyttingly, for they dye.

Psal. 14. a.

" or, for al they knewe that they shoulde dye.

59 For lyke as the thyng that I haue spoken of, is made ready for you, euen so is thyrste and payne prepared for them: for it was not " his wyl that man shoulde " come to nought.

" or, gods.

" or, perish.

60 But they whiche be created, haue defiled the name of hym that made them, and are vnthankful vnto hym whiche prepared life for them.

61 And therefore is my iudgement nowe at hande.

62 These thynges haue I not shewed vnto al menne, but vnto fewe, namely vnto thee, and to suche as be lyke thee. Then answeared I, and sayde,

63 Beholde, O Lorde, nowe hast thou shewed me the multitude of ỹ woonders whiche thou wylt beginne to doo in the last tymes: but at what tyme (and when) thou hast not shewed me.

The. ix. Chapter.

5. Al thynges in this worlde haue a beginnyng and an ende. 10. Tormentes for the wicked after this lyfe. 15. The number of the wicked is more then of the good.

1 HE answeared me then, & sayde, Measure thou the tyme dilygently in it selfe: and when thou seest that one part of the tokens comme to passe, whiche I haue tolde thee before, A

2 Then shalt thou vnderstande, that it is the very same time wherein the hyghest wyl begynne to visite the worlde whiche he made.

3 Therefore when there shalbe seene an earthquake, and vproare of the people in the worlde,

4 Then shalt thou wel vnderstand that the most hyghest spake of those thynges from the dayes that were before thee, euen from the beginnyng.

5 For lyke as al that is made in the worlde, hath a beginnyng and ende, and the ende is manyfest:

6 Euen so, the times also of the highest haue playne beginninges in woonders & signes, and ende in " woorkyng and in tokens. B

" or, effect & myracles.

7 And euery one that shalbe saued, and shalbe hable to escape by his woorkes, and by fayth, wherein ye haue beleeued,

8 Shalbe preserued from the sayde perilles, and shal see my " sauiour in my lande, and within my borders: for I haue halowed " me from the worlde.

" or, saluation.

" or, my selfe.

9 Then shal they pitie them selues, whiche nowe haue abused my wayes: and they that haue cast them out dispitefully, shal dwel in paynes.

10 For suche as in theyr lyfe haue receyued benefites, and haue not knowen me:

11 And they that haue abhorred my lawe, whyle they had yet " freedome, and when they had yet open leysure of amendement and conuertion, vnderstoode not, but despised it:

" or, libertie.

12 The same must knowe it after death in payne.

13 And therefore be thou no more " careful howe the vngodly shalbe pounished: but enquire howe the ryghteous shalbe saued, and whose the worlde is, and for whom the worlde is, and when (it is.)

" or, curious to knowe.

14 Then answeared I, and sayde, C

15 I haue sayde before, and nowe I speake, and

4. Esd. 8. b.

and wyl ſpeake it alſo hereafter: that there be many mo of them which periſhe, then of them which ſhalbe ſaued:

16 Lyke as the flud is greater then a drop.

17 And he answeared me, ſayeing, Lyke as the ſeelde is, ſo is alſo the ſeede: as ẏ floures be, ſo are the colours alſo: ſuch as the workman is, ſuche is alſo the worke: and as the hus bandman is hym ſelfe, ſo is his hus bandry alſo: for it was the tyme of the worlde.

18 And when I prepared for them that are nowe, or euer the world was made, wherin they ſhoulde dwel: then was there no man that ſpake agaynſt me.

19 For then euery one (obeyed) but now the maners of them whiche are created in this world that is made, are corrupted by a perpetual ſeede, and by a lawe wherout they can not ryd them ſelues.

20 So I conſydered the world, and behold there was peril, becauſe of the " thoughtes that were comme into it.

" or, deuiſes.

D 21 And I ſawe, and ſpared them greatly, & haue keapt me a " wyneberie of grapes, and a plante of a great people.

" or, grape of the cluſter

22 Let the multitude periſhe then whiche are growen vp in vayne, and let my grape (and wyneberie) be keapt, and my plant: for with great labour haue I made it vp.

23 Neuertheleſſe, yf thou wylt ceaſſe yet ſeuen dayes mo, but thou ſhalt not faſt in them:

24 Go thy way then into a feeld of floures, where no houſe is buylded, and eate onely of the floures of the feelde, taſte no fleaſhe, drinke no wyne, but eate floures onely.

25 And pray vnto the hygheſt continually, ſo wyl I comme and talke with thee.

26 So I went my way, and came into the feelde whiche is called Ardath, lyke as he commaunded me, and there I ſate among the floures, & dyd eate of the hearbes of the feelde, & the meate of the ſame ſatiſfied me.

27 After ſeuen dayes I ſate vpon the graſſe, and my hart was vexed within me lyke as before.

E 28 And I opened my mouth, and began to talke with the moſt hygheſt, and ſayde,

Exod.19.b and.24.a. Deut.4.b.

29 O Lorde, thou that ſhewest thy ſelfe vnto vs, thou haſt declared and opened thy ſelfe vnto our fathers in the wylderneſſe, in a place where no man dwelleth, in a barren place, when they came out of Egypt:

30 And thou ſpakeſt, ſayeing, Heare me, O Iſrael, and marke my wordes thou ſeede of Iacob.

31 For behold, I ſowe my lawe in you, and it ſhal bring fruite in you, and ye ſhalbe honoured in it for euer.

32 But our fathers which receiued the law, keapt it not, and obſerued not thy ordinances and ſtatutes, and the fruite of thy lawe dyd not appeare, neyther could it: for why? it was thyne.

33 For they that receiued it, periſhed, becauſe they keapt not the thyng that was ſowen in them. Deut.32.k.

34 And lo, it is a cuſtome when the ground receiueth ſeede, or the ſea a ſhip, or a veſſel meate and drynke: that when it periſheth, or is broken, wherein a thyng is ſowen, or wherein any thyng is put,

35 The thinges alſo periſhe and are broken whiche are ſowen or put therein and receiued, and the thynges that are receiued, remayne not then with vs: but in vs it hath not happened ſo. F

36 For we that haue receiued the lawe, periſhe in ſinne, and our hart whiche alſo receiued the lawe:

37 Notwithſtanding the law periſheth not, but remayneth in his force. Eſai.40.a 2.Tim.2.a.

38 And when I ſpake theſe thynges in my hart (after this maner) I looked about me with myne eyes, and vpon the ryght ſide I ſawe a woman which mourned ſore, made great lamentation, and wept with loude voyce, and was greeued in hart, and rent her clothes, and ſhe had aſhes vpon her head. 4.Eſd.10.d

39 Then let I my thoughtes goe that I was in, and turned me vnto her,

40 And ſayde, Wherefore weepeſt thou? why art thou ſo ſory in mynde?

41 And ſhe ſaid vnto me, Sir, let me alone, that I may bewayle my ſelfe, and take yet more ſorowe: for I am ſore vexed in my mynde, and brought very lowe.

42 And I ſaid vnto her, What ayleth thee? (Or who hath donne any thyng to thee?) telle me.

43 She ſayde vnto me, I thy ſeruant haue benne vnfruitful and barren, and haue had no chylde, though I haue had an husbande thirtie yeeres. G

44 And theſe thirtie yeeres I do nothyng els day and nyght, and al houres, but make my prayer to the hygheſt.

45 After thirtie yeeres, God hearde me thy handmayden, looked vpon my miſerie, conſydered my trouble, & gaue me a ſonne: & I was glad of hym, ſo was my husbande alſo, and al my neyghbours, and we gaue great honour vnto the almightie.

46 And I nourished him with great trauayle.

47 So when he grewe vp, and came to the tyme that he ſhould " haue a wyfe, I made a feaſt. " or, take.

The.x. Chapter.

Esdras and the woman that appeareth vnto him, commune togeather.

A 1 AND it so came to passe, that when my sonne went into his chamber, he fell downe, and dyed.

2 Then ouerthrewe we al the lyghtes, and al my neyghbours rose vp to comfort me, then tooke I my rest vnto the second day at night.

3 And when they had al left of to comfort me, that I shoulde be quiet: then I rose vp by night and fled, and am comme hither into this feeld, as thou seest,

4 And am purposed not to returne into the citie, but to remayne here, and neyther to eate nor drinke, but continually to mourne, and to fast vntyl I dye.

5 Then let I my meditation and thoughtes fal that I was in, and spake to her in displeasure, sayeing,

6 Thou folishe woman aboue al other, seest thou not our heauinesse and mournyng, and what happeneth vnto vs?

B 7 Howe Sion our mother is al woful and sory, and how she is cleane brought downe, and mourneth extremely?

8 Seeyng we be al nowe in heauynesse, and make our mone, for we al be sorowful: art thou so heauy for one sonne?

9 Demaund the earth, and she shal tel thee, that it is she whiche ought (by reason) to mourne for the fal of so many that growe vpon her.

10 For from the begynnyng al menne are borne of her, and other shal comme: and behold, they walke almost al into destructiō, & the multitude of them shalbe rooted out.

11 Who shoulde then (by reason) make more mournyng, then she that hath lost so great a multitude, and not thou which art sory but for one?

12 But if thou wouldest say vnto me, My mournyng is not lyke the mournyng of the earth: for I haue lost the fruite of my " body, whiche I brought foorth with heauynesse, and bare with sorowes:

" or, wōbe.

13 But the earth is according to the maner of the earth, and the present multitude goeth agayne into her, " as it is comme to passe:

" or, as it is accustomed.

C 14 Then say I vnto thee, Lyke as thou hast borne with trauayle and sorowe, euen so the earth also from the begynnyng geueth her fruite vnto man, euen to hym that laboured her.

Hebr. 12. a. 15 And therefore withholde thy sorowe and heauynesse by thee self, and looke what happeneth vnto thee beare it " strongly.

" or, constantly.

16 For if thou iudgest the marke and end of god to be righteous and good, and receiuest his counsel in tyme, thou shalt be commended therein.

17 Goe thy way then into the citie, to thy husbande.

18 And she sayde vnto me, That wyl I not doo: I wyl not goe into the citie, but here wyl I dye.

19 So I communed more with her, & sayd,

20 Doo not so, but be counselled, and folow me: for howe many fauls hath Sion? Be of good comfort, because of the sorow of Hierusalem.

21 For thou seest that our sanctuarie is laid D waste, our aulter broken, our temple destroyed,

22 Our playeing of instrumentes is layde downe, and songues are put to scilence, our myth is vanished away, & light of our candelsticke is quenched, the arke of our couenant is taken from vs, al our holy thynges are defiled, and the name that is called vpō ouer vs, is almost dishonoured: our children are put to shame, our priestes are brent, our Leuites are caryed away into captiuitie, our virgins are defiled, and our wyues rauished, our righteous menne spoyled, and our chyldren destroyed, our young menne are brought in bondage, and our strong worthyes are become weake:

23 And Sion our seale, whiche is the greatest of al, is loosed vp from her worship: for she is deliuered into the handes of them that hate vs.

24 And therefore shake of thy great heauynesse, & put away the multitude of sorowes, that the myghtie may be mercyful vnto thee, and that the hyghest may geue thee rest and ease from thy labour and trauayle.

25 And when I was talkyng with her, her face and beautie shined sodaynly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And immediatly she cast out a great voice, very feareful, so that the earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie buylded, and a place was shewed from the grounde and fundation: then was I afrayde, and cryed with a loude voyce, and sayde,

28 Where is Uriel the angel, whiche came E to me at the first? For he hath caused me to 4. Esd. 4. a. comme in many considerations and hygh thoughtes, and myne ende is turned to corruption, and my prayer to rebuke.

29 And as I was speakyng these wordes, he came vnto me, and looked vpon me:

30 And

30 And lo, I lay as one that had benne dead, and mine vnderstandyng was altred: and he tooke me by the ryght hande, and comforted me, and set me vpon my feete, and sayde vnto me,

31 What ayleth thee? and why is thyne vnderstandyng vexed, and the vnderstandyng of thy hart? and wherefore art thou sory?

32 And I sayd, Because thou hast forsaken me, and I haue donne accordyng vnto thy woordes, I went into the feelde, and there haue I seene thinges, and see that I am not able to expresse.

33 He sayde vnto me, Stande vp, and be manly, and I shal geue thee exhortation.

34 Then sayde I, Speake on to me, my Lorde, forsake me not, lest I dye thorowe my rashnesse:

35 For I haue seene that I knewe not, and heare that I doo not knowe.

36 Or is my vnderstandyng deceiued, or dooth my soule dreame?

37 Now therefore I beseeche thee, that thou wylt shewe thy seruant of this wonder.

38 He answeared me then, and sayde, Heare me, and I shal enfourme thee, and tel thee wherefore thou art afrayde: for the hyghest hath opened many secrete thynges vnto thee,

39 He hath seene that thy * way is ryght, for that thou takest sorowe continually for thy people, and makest great lamentation for Sion.

* or, purpose.

40 And therefore vnderstande the vision whiche thou sawest a litle while agoe, after this maner.

41 Thou sawest a woman mournyng, and thou beganneste to comfort her.

42 Neuertheless, nowe seest thou the lykenesse of the woman no more, but there appeared vnto thee a citie buylded:

43 And where she tolde thee of the fal of her sonne, so is this the solution of it,

44 This woman whom thou sawest, is Sion: and where as she tolde thee, euen she whom thou seest nowe as a citie buylded.

45 And as touchyng that she sayde vnto thee, that she hath benne thirtie yeeres vnfruiteful and barren: those are the thirtie yeeres wherein there was no offring made in her.

46 But after thirtie yeeres, Solomon buylded the citte, and offered offeringes: and then bare the barren a sonne.

47 And where as she tolde thee, that she nourished him with labour, that was ỹ dwellyng in Hierusalem.

48 But where as she told thee, that her sonne dyed as his chance was, when she came into her chamber, that is the fal that is come to Hierusalem.

49 And beholde, when thou sawest her lyke one that mourned for her sonne, and beganneste to comfort her: of these thinges whiche haue chanced, these are to be opened vnto thee.

50 For nowe the most hyghest seeth that thou art sory in thy mynde, and sufferest from thy whole hart for her, and so hath he shewed thee her clearenesse, and the fayrenesse of her beautie.

51 And therefore I bade thee remayne in the feelde, where no house was buylded.

52 For I knewe that the hyghest woulde shewe this vnto thee.

55 Therefore I commaunded thee to goe into the feelde where no fundation nor buyldyng is.

54 For in the place where the hyghest beginneth to shewe his citie, there can no mans buyldyng be hable to stande.

55 And therfore feare not, and let not thine hart be afrayde, but goe thy way in, and see the beautie and greatnesse of the buylding, as muche as thine eyes be able to see.

56 And then shalt thou heare as muche as thine eares may comprehende.

57 For thou art blessed aboue many other, and art called with the highest as the few.

58 But to morowe at night thou shalt remayne here:

59 And so shal the highest shew thee visions of the high thinges, whiche he wil doo vnto them that dwel vpon earth in the laste dayes. So I sleapt the same night and another, like as he commaunded me.

The. xi Chapter.

1. The vision of an Egle comming foorth of the sea, and of her feathers. 37. Of a Lion commyng out of the forreſt.

1 THen sawe I a dreame, and beholde there came vp from the sea an Egle, whiche had twelue feathered winges, and three heades: A

2 And I sawe, and beholde, she spread her winges ouer al the earth, and al the windes of the ayre blewe on her, and geathered them togeather.

3 And I beheelde, and out of her feathers there grewe other contrary feathers, and they became litle feathers, and smal.

4 But her heades remayned styl, the head in the myddest was greater then the other, yet reasted it with the residue.

5 Moreouer, I sawe that the Egle flewe with her winges, and raigned vpon earth, & ouer al them that dwelt vpon the earth.

6 And I sawe that al things vnder heauen were subiect vnder her, and no man spake

against her, no not one creature vpō earth.
B 7 I sawe also that the Egle stoode vp vpon her clawes, and " gaue a sounde with her fethers, & a voyce sayeing after this maner,
" or, spake to her fethers, saye-ing.
8 Watch not altogeather, sleepe euery man in his owne place, and watche by course.
9 But let ỹ heades be preserued for the last.
10 Neuertheless, I sawe that the voyce went not out of her heades, but from the middest of her body.
11 And I numbred her contrary fethers, and beholde there were eyght of them.
12 And I looked, and beholde vpon the ryght side there arose one fether, & raigned ouer al the earth.
13 And so it was that when it raigned, the ende of it came, and the place thereof appeared no more: so the next folowing stood vp, and raigned, and had a great tyme.
C 14 And it happened that when it raigned, the ende of it came also lyke as the first, so that it appeared no more.
15 Then came there a voyce vnto it, & sayd,
16 Heare thou that hast keapt the earth so long, this I say vnto thee before thou beginnest to appeare no more,
17 There shal none after thee atteyne vnto thy tyme, neyther vnto the halfe thereof.
18 Then arose the thirde, and raigned as the other afore: and appeared no more also.
19 So went it, with al the residue, one after another, so that euery one raigned, & then appeared no more.
20 Then I looked, & beholde in processe of tyme the fethers that folowed stoode vp on the ryght side, that they myght rule also, and somme of them ruled: but within a whyle they appeared no more.
D 21 For somme of them were set vp, but ruled not.
22 After this, I looked, and beholde, the twelue fethers appeared no more, nor the two wynges:
23 And there was no more vpon the Eagles body, but two heades that reasted, and sixe wynges.
24 Then sawe I also that two wynges diuided them selues from the sixe, & remayned vnder ỹ head that was vpon the right side: for the foure continued in theyr place.
25 So I looked, and beholde the fethers that were vnder the wyng, thought to sette vp them selues, and to haue the rule.
26 Then was there one set vp, but shortly it appeared no more.
27 And the seconde was sooner away then the first.
28 And I behelde, and loe, the two that remayned, thought also in them selues to raigne:
29 And when they so thought, beholde, there awaked one of the heads that were at rest, namely it that was in the middest: for that was greater then the two other heades.
30 And then I sawe that the two heades E were ioyned with hym:
31 And the head was turned with them that were with hym, and did eate vp the two vnder wynges that would haue raigned.
32 But this head put ỹ whole earth in feare, and bare rule in it ouer al those that dwelt vpon the earth, with muche labour: and he had the gouernance of the worlde ouer al the wynges that had benne.
33 After this I looked, and beholde, the head that was in the middest, sodenly appeared no more, like as the wynges.
34 But there remayned the two heades whiche ruled vpon earth, and ouer those that dwelt therein.
35 And I behelde, and loe, the head vpon the ryght syde, deuoured it that was vpon the leaft syde.
36 Then I hearde a voyce whiche said vnto me, Looke before thee, and consyder the thyng that thou seest.
37 Then I sawe, and beholde as it were a F Lion that roareth, runnyng hastyly out of the wood: & I saw that he sent out a mans voyce vnto the Eagle, and sayde,
38 Heare thou, I wyl talke with thee, and the hyghest shal say vnto thee,
39 " Is it not thou that hast the victorie of the foure beastes whom I made to raigne (vpon earth and) in my world, that the ende of theyr tymes might come through them?
" or, art not thou he that remay-nest of the foure beastes
40 And the fourth came, and ouerran al the beastes that were past, and had power ouer the worlde with great fearefulnesse, and ouer the whole compasse of the earth with moste wycked oppression, and so long tyme dwelt he vpon the earth with deceipt.
41 For the earth hast thou not iudged with trueth.
42 For thou hast troubled the meeke, thou hast hurt the peaceable (and quiet,) thou hast loued lyers, and destroyed the dwellynges of them that brought foorth fruite, and hast cast downe the walles of suche as dyd thee no harme.
43 Therefore is thy wrongful dealing (and blasphemie) comme vp vnto the highest, and thy pryde vnto the myghtie.
44 The hyghest also hath looked vpon the G proude tymes, and beholde they are ended, and theyr abominations are fulfilled.
45 And therfore appeare no more thou Egle, and thy horrible wynges, and thy wycked feathers, and thy vngratious heades, & thy sinneful clawes, and al thy vaine body:

46 That

46 That the earth may be refreſhed, (and comme agayne to her ſelfe) when ſhe is deliuered from thy violence, and that ſhe may hope for the iudgement and mercy of hym that made her.

The.xii. Chapter.

The declaration of the former viſions.

A 1 AND it happened when the Lion ſpake theſe woordes vnto the Egle, I ſawe:

2 And beholde, the head that afore had the vpper hand, appeared no more, neyther dyd the foure wynges appeare any more that came to him & were ſet vp to raigne, & their kyngdome was ſmal & ful of vproare.

3 And I ſawe, and beholde they appeared no more, and the whole body of the Egle was burnt, ſo that the earth was in great feare: then awaked I out of the trouble and traunce of my mynde, and from great feare, and ſayde vnto my ſpirite,

4 Loe, this haſt thou geuen me, in that thou ſearcheſt out the wayes of the hygheſt.

5 Lo, yet am I weery in my mynde, and very weake in my ſpirite: and litle ſtrength is there in me, for the great feare that I receiued this nyght.

6 Therfore wyl I now beſeech the higheſt, that he wyl comfort me vnto the ende.

B 7 And I ſayd, Lord, Lord, if I haue founde grace before thy ſight, and if I am iuſtified with thee before many other, and if my prayer in deede be come vp before thy face:

8 Comfort me then, and ſhewe me thy ſeruant the interpretation and playne difference of this horrible ſight, that thou mayeſt perfectly comfort my ſoule:

9 For thou haſt iudged me woorthy to ſhew me the laſt of tymes.

10 And he ſayde vnto me, This is the interpretation of this ſight:

Dan.7.c. 11 The Egle whom thou ſaweſt comme vp from the ſea, is the kyngdome whiche was ſeene in the viſion of thy brother Daniel:

12 But it was not expounded vnto hym, therefore nowe I declare it vnto thee.

13 Behold the dayes wyl comme, that there ſhal ryſe vp a kyngdome vpon earth, and it ſhalbe feared aboue al the kyngdomes that were before it.

C 14 In " the ſame kyngdome ſhal twelue kynges raigne one after another.

" or, it.

15 Wherefore the ſeconde ſhal beginne to raigne, and ſhal haue more tyme then the other twelue.

16 And this doo the twelue wynges ſignifie whiche thou ſaweſt.

17 As for ỹ voyce that thou heardeſt ſpeake, and that thou ſaweſt not to goe out from the heades, but from the mids of the body therof, it betokeneth,

18 That after the tyme of that kyngdome, there ſhal aryſe great ſtryuinges, and it ſhal ſtand in peryl of fallyng: neuertheleſſe it ſhal not then fal, but ſhalbe reſtored agayne into his begynnyng.

19 And the eyght fethers vnder the wynges, which thou ſaweſt hang vnto her wynges, betoken,

20 That in hym there ſhal aryſe eight kinges, whoſe time ſhalbe but ſmal, and their yeeres ſwift, and two of them ſhal peryſhe.

21 But when the myddeſt tyme commeth, there ſhalbe foure keapt for a tyme, whyles " his tyme begynneth to comme, that it may be ended: but two ſhalbe keapt vnto the ende. D

" or, eche his time begynneth.

22 And whereas thou ſaweſt three heades reſtyng, this is the interpretation:

23 In his laſt dayes ſhal the moſt hygh rayſe vp three kyngdomes, and cal many thyngs agayne in to them, and they ſhal haue the dominion of the earth,

24 And of thoſe that dwel therein, with muche " labour, aboue al thoſe that were before them: therefore are they called the heades of the Egle.

" or, greefe.

25 For it is they that ſhal " bryng foorth his wickednes agayne, and that ſhal perfourme and finiſhe his laſt.

" or, accompliſhe his wickednes.

26 And wheras thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhal dye vpon his bed, and yet with payne.

27 For the two that remayne, ſhalbe ſlayne with the ſworde.

28 For the ſworde of the one ſhal deuoure the other: but at the laſt ſhal he fal thorowe the ſworde hym ſelfe. E

29 And whereas thou ſaweſt two fethers vnder the wynges, paſſyng towarde the head that is on the ryght ſide,

30 It ſignifieth, that it is they whem the hygheſt hath keapt vnto their ende: this is the ſmal kyngdome, and ful of trouble, as thou ſaweſt.

31 And the Lion, whom thou ſaweſt ryſing vp out of the wood, and roaring, and ſpeaking vnto the Egle, and rebukyng her for her vnrighteouſneſſe, with al the woordes whiche thou haſt heard,

32 Is the wynde whiche the hygheſt hath keapt for them, and for their wickednes vnto the ende: he ſhal reproue them, and caſt before them their owne ſpoylinges.

33 For he ſhal ſet them alyne in iudgement, and ſhal rebuke them, and correct them.

34 For the reſidue of my people ſhal he deliuer by trouble, thoſe that be preſerued

vpon my borders, and he shal make them ioyful vntyl the comming of the day of iudgement, whereof I haue spoken vnto thee from the begynnyng.

F 35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast benne meete to knowe this secrete of the hyghest.

37 Therefore write al these thynges that thou hast seene in a booke, and hyde them,

38 And teache thē to the wise of the people, whose hartes thou knowest may comprehende and keepe these secretes.

39 But wayte thou here thee selfe yet seuen dayes mo, that it may be shewed thee what soeuer it pleaseth the hyghest to declare vnto thee. And with that he went his way.

40 And when al the people perceiued that the seuen dayes were past, & I not comme agayne into the citie, they geathered them altogeather, from the least vnto the most, and came vnto me, and sayde,

41 What haue we offended thee? and what euyl haue we donne agaynst thee, that thou forsakest vs, and sittest here in this place?

42 For of al the people thou onely art left vs, as a grape of the vine, and as a candel in a darke place, and as an hauen or shippe preserued from the tempest.

43 Haue we not els aduersitie ynough?

44 If thou shalt forsake vs, were it not better for vs that we had benne burnt with Sion?

45 For we are not better then they that dyed there. And they wept with loude voyce. Then answeared I them, and sayde,

G 46 Be of good comfort, O Israel, and be not heauy thou house of Iacob.

47 For the hyghest hath you in remembrance, and the myghtie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neyther am I departed from you: but am comme into this place to pray, because of the miserie of Siō, that I might seeke mercy for the lowe estate of your sanctuarie.

49 And now go your way home euery man, & after these dayes wyl I comme vnto you.

50 So the people went their way into the citie, lyke as I commaunded them:

51 But I remayned styl in the feelde seuen dayes, as * the angel bad me, and dyd eate onely of the floures of the feelde, & had my meate of the hearbes in those dayes.

* or, he.

The.xiii. Chapter.

2. The vision of a wynde commyng foorth of the sea, 3. which became a man, 5. His propertie and power agaynst his enimies, 21. The declaration of this vision.

1 AND after the seuen dayes, I dreamed a dreame by nyght.

2 And beholde, there arose a wynde from the sea, that it mooued al the waues thereof.

3 And I looked, and behelde there was a strong man with the thousands of heauen: and when he turned his countenance to looke, al the thynges trembled that were seene vnder hym:

4 And when the voyce went out of his mouth, al they burnt that heard his voyce, lyke as the earth fayleth when it feeleth the fyre.

5 After these I sawe, and behold there was geathered togeather a multitude of menne out of number, from the foure windes of the heauen, to fight agaynst the man that came out of the sea.

6 And I looked, and behold he graued him selfe a great mountayne, & flew vp vpon it.

7 But I woulde haue seene the region or place whereout the hyl was grauen, and I could not. B

8 And I saw after these, that al they which came to fight against him were sore afraid, and yet durst they fight.

9 Neuertheless, when he saw the fiercenesse & violence of the people that came, he neyther lyft vp his hande, " nor helde sworde, nor any weapon: " or, for he helde no sworde nor any instrument of warre.

10 But onely, as I sawe, he sent out of his mouth as it had benne a blast of fire, and out of his lippes the wind of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were al mixt togeather: the blast of fire, the winde of the flame, and the great storme: and fel with " a rushe vpon the people whiche was prepared to fight, and burnt them vp euery one, so that of the innumerable multitude, there was nothyng sene but only dust and smel of smoke: When I sawe this, I was afrayde. " or, violence

12 Afterward saw I the same man comme downe from the mountayne, and callyng vnto hym another peaceable " people. " or, multitude.

13 And there came much people vnto hym, somme were glad, somme were sory, somme of them were bounde, and other somme brought of them that were offered: then was I sicke through great feare, and I awaked, and sayde,

14 Thou hast shewed thy seruant these woonders from the begynnyng, and hast counted me woorthy that thou mightest receiue my prayer: C

15 Shewe me nowe yet the interpretation of this dreame.

16 For thus I conseyue in my vnderstandyng:

hyng: wo vnto them that shalbe left in those daies, and much more wo vnto them, that are not left behynde:

17 For they that were not left, were in heavynesse.

18 Nowe vnderstande I the thynges that are layde vp in the latter dayes, which shal happen vnto them, and to those that are left behynde.

19 Therfore are they comme into great perils, and many necessities, lyke as these dreames declare.

20 Yet is it easier that he whiche is in danger, falle (into these) and nowe to see that whiche shal chance hereafter, then to passe out of this worlde as a cloude. Then answeared he me, and sayd,

D 21 The interpretation of the sight shal I shewe thee, and I wyl open vnto thee the thyng that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation,

23 He that beareth the peryl in that tyme, hath keapt him selfe: they that be fallen into danger, are suche as haue woorkes and fayth vnto the most mightie.

24 Know this therfore, that they which be left behinde, are more blessed then they that be dead.

* or, these are the meanynges. 25 * This is the meanyng of the vision, Whereas thou sawest a man commyng vp from the * deepe of the sea,

* or, middest. 26 The same is he whom God the hyghest hath keapt a great season, whiche by his owne selfe shal deliuer his creature: and he shal order them that are left behynde.

27 And wheras thou sawest, that out of his mouth there came as a blast of wynde, fire, and stormes:

* or, fiercenesse. 28 And how that he lyft vp neyther sworde nor weapon, but that the * rushing in of hym destroyed the whole multitude that came to fyght agaynst hym: it signifieth,

29 That the dayes comme, when the moste hyghest wyl beginne to deliuer them that are vpon earth:

* or, he shal astonishe the hearts of them. Mat. 24. a. 30 And * in a traunce of mind shal he come vpon them that dwel in the earth.

31 And one shal vndertake to fight agaynst another: one citie agaynst another, one place agaynst another, one people agaynst another, and one realme agaynst another.

C 33 When this commeth to passe, then shal the tokens comme that I shewed thee before: and then shal my sonne be * declared, whom thou sawest climbe vp as a man.

* or, reuealed. 33 And when al the people heare his voyce, euery man shal in their owne lande, leaue the batayle that they haue one agaynst another:

34 And an innumerable multitude shalbe geathered togeather, as they that be wyllyng to comme, and to ouercome hym by fyghting.

35 But he shal stande vpon the toppe of the mount Sion.

36 And Sion shal comme, and shalbe shewed to al menne, being prepared and buylded, lyke as thou sawest the hil grauen forth without any handes.

37 And this my sonne shal rebuke those nations which are fallen into the tempest, for their wickednesse and euil imaginations,

38 And into tormentes lyke to flame, wherewith they shalbe punished: and without any labour shal he destroy them, euen by the lawe, whiche is compared vnto the fire.

39 And whereas thou sawest, that he geathered another peaceable people vnto hym,

40 Those are the ten tribes which were caried away prisoners out of their owne land in the tyme of Oseas the kyng, whom Salmanasar the kyng of Assyria tooke prisoners, and caried them * ouer the water, and so came they into another lande. F 2. Reg. 17. a * or, beyonde the riuer.

41 But they tooke this counsayle among them selues, that they would leaue the multitude of the heathen, and to goe forth into a farther countrey, where neuer mankinde dwelt:

42 That they might there keepe their statutes, which they neuer kept in their owne lande.

43 And so they entred in at the narowe passages of the riuer of Euphrates.

44 For the moste hyghest then shewed tokens for them, and helde styl the fludde tyl they were passed ouer. Exod. 13. e. Iosue. 3. d.

45 For thorowe ý countrey there was a great way, namely of a yeere and a halfe iourney: and the same region is called Arsareth.

46 Then dwelt they there vntyl the latter tyme: and when they comme forth againe,

47 Thy highest shal holde stil the springes of the streame agayne, that they may goe through: therefore sawest thou the multitude with peace.

48 But they that be leaft behind of thy people, are those that are founde within my borders.

49 Now when he destroyeth the multitude of the nations that are geathered together, he shal defende his people that remayne:

50 And then shal he shewe them great wonders.

51 Then sayde I, O Lorde, Lord, shewe me this, Wherfore haue I seene the man commyng vp from the * deepe of the sea? * or, myddest.

52 And he sayd vnto me, Like as thou canst

neyther seeke out nor knowe these thynges that are in the deepe of the sea: euen so can no man vpon earth see my sonne, or those that be with hym, but in the tyme of * the day.

* or, that day.

53 This is the interpretation of the dreame whiche thou sawest, and whereby thou only art here lyghtned:

54 For thou hast forsaken thyne owne law, and applyed thy diligence vnto myne, and sought it.

1. King. 3. a Prou. 7. a. 55 Thy lyfe hast thou ordered in wysdome, and hast called vnderstanding thy mother:

56 And therefore haue I shewed thee the treasures of the hyghest. After other three dayes I wyl shewe thee more, and talke with thee more at large, yea heauie and woonderous thinges wil I declare vnto thee.

57 Then went I forth into the feelde, geuyng prayse and thankes greatly vnto god, because of his woonders whiche he dyd in tyme,

58 And because he gouerneth the same, and suche thynges as falle in their seasons: and there I sate three dayes.

The. xiiii. Chapter.

3. How God appeared to Moses in the bushe. 10. Al thynges decline to age. 16. The latter age woorse then the former. 29. The ingratitude of Israel. 35. The resurrection and iudgement.

A VPon the thirde day I sate vnder an oke tree, then came there a voyce vnto me out of the bushe, and sayd, Esdras, Esdras.

2 And I sayde, Here am I Lord: and stood vp vpon my feete.

Exod. 3. a. 3 Then sayde he vnto me, In the bushe dyd I appeare vnto Moses, and talked with hym when my people serued in Egypt.

4 And I sent hym, and led my people out of Egypt, and brought him vp to the mount Sina, where I held him by me a long season:

5 And told him many woonderous woorks, and shewed him the secretes of the times, and the ende, & commaunded him, sayeing,

B 6 These woordes shalt thou declare, and these shalt thou hyde.

7 And nowe I say vnto thee,

8 That thou lay vp in thyne hart, the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations whiche thou hast heard.

9 For thou shalt be taken away from among al, and hencefoorth thou shalt remayne with my counsayle, and with suche as be lyke thee, vntil the times be ended.

10 For the woorlde hath lost his youth, and the times beginne to waxe olde.

11 For the woorlde is diuided into twelue partes, and the tenne partes of it are gone already, and halfe of a tenth part:

12 And there remayneth there that which is after the halfe of * the tenth part.

* or, that

13 Therefore set thine house in order, and reforme thy people, comfort suche of them as be in trouble, and nowe renounce corruption,

C 14 Let goe from thee mortal thoughtes, cast away the burdens of menne, put of the weake nature,

15 And set aside the thoughtes that are most heauy vnto thee, and haste thee to flee from these times:

16 For as for suche euyl (and wickednesse) as thou hast nowe seene happen, they shal doo yet muche woorse.

Mat. 24. a

17 For the weaker that the woorlde is, by reason of age, the more shal euilles encrease vpon them that dwel therein. Iohn. 2. c

18 For the trueth is fledde farre away, & leasyng is harde at hande: For nowe hasteth the vision to comme that thou hast seene.

19 Then answeared I before thee, and said,

20 Beholde Lorde, I wyl goe as thou hast commaunded me, & reforme the people whiche are present: but they that shalbe borne afterwarde, who wyl admonyshe them? Thus the woorld is set in darkenesse, & they that dwel therein are without light.

D 21 For thy lawe is burnt, therefore no man knoweth the thynges that are donne of thee, or the woorkes that shalbe donne.

22 But yf I haue founde grace before thee, sende the holy ghost into me, and I shal write al that hath benne done in the woorld since the begynnyng, which was wrytten in thy law, that menne may finde the path, and that they whiche wyl lyue in the latter dayes, may lyue.

23 And he answeared me, sayeing, Goe thy way, geather the people togeather, and say vnto them, that they seeke thee not for fourtie dayes.

24 But looke thou geather thee many bore trees, and take with thee Sarea, Dabria, Selemia, Ecamis, and Asiel, these fyue whiche are ready to wryte swiftly:

25 And come hither, & I shal light a candel of vnderstanding in thine hart, whiche shal not be put out, til the thynges be performed whiche thou shalt begin to wryte.

26 And then shalt thou declare some thinges openly vnto the perfect, & some things shalt thou shewe secretely vnto the wise: To morowe this houre shalt thou begin to wryte.

27 Then

27 Then went I forth as he commaunded me, and geathered al the people togeather, and ſayde,
28 Heare theſe woordes, O Iſrael,
29 Our fathers at the beginning were ſtrangers in Egypt, from whence they were deliuered,
30 And receyued the lawe of lyfe, whiche they kept not, whiche ye alſo haue tranſgreſſed after them. Deut.4.d.
31 Then was the lande, euen the lande of Sion, parted amõg you by lot, (to poſſeſſe:) but your fathers, and ye your ſelues alſo, haue done vnryghteouſneſſe, and haue not kept the wayes whiche the hyghеſt commaunded you:
32 And for ſo muche as he is a ryghteous iudge, he tooke from you in tyme, the thyng that he had geuen you.
33 And nowe are ye here, and your brethren among you.
34 Therefore, yf ſo be that ye wyl ſubdue your owne vnderſtandyng, and refourme your harte, ye ſhalbe kept aliue, and after death ſhal ye obteyne mercie.
35 For after death ſhal the iudgement come, when we ſhal liue agayne: and then ſhal the names of the ryghteous be manyfeſt, & the workes of the vngodly ſhalbe declared. C
36 Let no man therefore comme nowe vnto me, nor ſeeke after me theſe fourtie dayes.
37 So I tooke the fiue menne, as he commaunded me, and we went into the feelde, and remayned there. Ezech.3.a. Apoc.10.b.
38 The next day a voyce called me, ſayeing, Eſdras, open thy mouth, and drynke that I geue thee to drinke.
39 Then opened I my mouth, and beholde, he reached me a ful cuppe, whiche was ful as it were with water, but the colour of it was lyke fyre.
40 And I tooke it, and dranke: and when I had dronken it, my harte had vnderſtanding, and wyſedome grewe in my breſt: for my ſpirite was ſtrengthened in remembrance,
41 And my mouth was opened, and ſhut no more.
42 The hyghеſt gaue vnderſtandyng vnto the fiue men, that they wrought the hygh thynges of the nyght, whiche they vnderſtoode not.
43 But in the nyght they dyd eate bread: as for me I ſpake in the day, and helde not my tongue by nyght.
44 In fourtie dayes they wrote two hundred and foure bookes.
45 And it came to paſſe, when the fourtie dayes were fulfilled, that the hyghеſt ſpake, ſayeing, The firſt that thou haſt written, publiſhe openly, that the woorthy and vnwoorthy, may reade it:
46 But keepe the ſeuentie laſt, that thou mayeſt deliuer them onlye to ſuche as be wyſe among thy people.
47 For in them is the ſpring of vnderſtandyng, the fountayne of wyſedome, and the ſtreame of knowledge.
48 And I dyd ſo.

The. xv. Chapter.

1. The prophecie of Eſdras is certayne.
5. The euils that ſhal come on the worlde.
9. The lord wil auenge the innocent blood.

1 BEholde, ſpeake thou in the eares of my people the woordes of prophecie, which I wil put in thy mouth, ſayth the Lord, A
2 And cauſe them to be written in a letter: for " it is the trueth.
3 Feare not the imaginations againſt thee, let not the vnfaythfulneſſe of them trouble thee, that ſpeake againſt thee: " or, they are faythful and true.
4 For al the vnfaythful, ſhal dye in theyr vnfaythfulneſſe.
5 Beholde (ſayth the Lorde) I wyl bryng plagues vpon the worlde, the ſwoord, hunger, death, and deſtruction:
6 For wickedneſſe hath the vpper hande in al the earth, and their ſhameful woorkes are fulfilled:
7 Therefore ſayth the Lorde,
8 I wyl holde my tongue no more of theyr wickedneſſe, whiche they doo ſo vngodly, neyther wyl I ſuffer them in the thinges that they deale withal ſo wickedly: beholde, the innocent and ryghteous blood cryeth vnto me, and the ſoules of the iuſte complayne continually. B Apoc.6.b. and.19.a.
9 And therefore, ſayth the Lorde, I wyl ſurely auenge, and receyue vnto me al the innocent blood from among them. Pſal.44.c. Rom.8.c. 1.Cor.4.b.
10 Beholde, my people is ledde as a flocke of ſheepe to be ſlayne, I wyl not ſuffer them nowe to dwel in the lande of Egypt:
11 But wyl bryng them out with a myghty hand, and a ſtreatched out arme, and ſmite it with plagues as afore, and wyl deſtroy al the lande of it.
12 Egypt ſhal mourne, and the fundations of it ſhalbe ſmitten with the plague, and pounyſhment that God ſhal bring vpon it.
13 They that tille the grounde ſhal mourne, for their ſeedes ſhalbe deſtroyed through the blaſtyng and hayle, and by an horrible ſtarre.
14 Wo wooyth the worlde, and them that dwel therein:
15 For the ſwoorde and their deſtruction draweth nygh, and one people ſhal ſtande vp to fyght againſt another, and ſwoordes in their handes. C

16 For

for shalbe ction a- among men.

16 * For menne shalbe brokedfast, and some shal doo violence vnto other, they shal not regarde their kyng, and the princes shal measure the way of their dooinges by their power.

17 A man shal desire to goe into a citie, and shal not be hable.

18 For because of their pride, the cities shalbe troubled, the houses shal tremble, and menne shalbe afrayde.

19 A man shal haue no pitie vpon his neyghbour, but shal destroy their houses with the swoorde, and spoyle their goodes, because of the * hunger of breed, and because of the great trouble.

* or, lacke.

20 Beholde, sayth God, I call togeather al the kinges of the earth to reuerence me, whiche are from the * vprysing, from the south, from the east, and Libamis, to turne vpon them, and restore the thinges that they haue donne to them:

* or, weste.

D

21 Like as they doo yet this day vnto my chosen, so wyl I doo also, & recompence them in their bosome: Thus sayth the Lorde God,

22 My ryght hande shal not spare the sinners, and my swoorde shal not ceasse ouer them that shedde the innocent blood vpon earth.

23 The fyre is gone out from his wrath, and hath consumed the fundations of the earth, & the sinners like the straw that is kindled.

24 Wo wooyth them that sinne, and keepe not my commaundementes, sayth the lord.

25 I wyl not spare them: goe your way ye chyldren from the power, defile not my sanctuarie:

26 For the Lorde knoweth al them that sinne agaynst him, and therefore deliuereth he them vnto death and destruction.

27 For nowe are the plagues come vpon the worlde, and ye shal remayne in them: for God shal not deliuer you, because ye haue sinned agaynst hym.

28 Beholde, an horrible vision commeth from the east,

E

29 Where generations of Dragons of Arabia shal comme out with many charettes, and the multitude of them shalbe caryed as the wynd vpon earth, that al they which heare them, may feare and tremble,

30 Euen the Carmanites ragyng in wrath, shal goe forth as the wylde bores of the forrest, and with great power shal they comme, and stande fighting with them, and shal waste a portion of the lande of the Assyrians.

31 And then shal the Dragons haue the vpper hande, and remembryng their nature, shal turne about, conspiring togeather in great power to persecute them.

32 Then these shalbe troubled, and keepe silence in their power, and shal flee:

33 And from the lande of the Assyrians shal the enemie besiege them, and consume some of them, and in their hoste shalbe feare and dreade, and strife among their kinges.

34 Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to looke vpon, fulle of wrath and stormes:

35 They shal smite one vpon another, and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre: and the blood shalbe from the swoord vnto the belly,

36 And the doung of man vnto the Cammels lytter,

37 And there shalbe great fearefulnesse and tremblyng vppon earth: and they that see the wrath shalbe afrayde, and a tremblyng shal comme vpon them:

38 And then shal there comme great raynes F from the south, and from the North, and part from the weste:

39 And strong windes shal aryse from the easte, and shal open it, and the cloud which he rayled vp in wrath, and the starre styrred to cause feare towarde the easte and weste wynde, shalbe destroyed:

40 The great cloudes shalbe lyfte vp, and the myghtie cloudes ful of wrath, and the starre, that they may make al the earth afrayde, and them that dwel therein, and that they may powre out ouer euery hygh places an horrible starre,

41 Fire, & hayle, and fleeing swoordes, and many waters: that al feeldes may be ful, and al riuers with the abundance of great waters.

42 And they shal breake downe the cities, and walles, mountaynes, and hilles, trees of the wood, and the grasse of the meddowes, and al their corne.

43 And they shal goe stedfast vnto Babylon, and make her afrayde.

44 They shal comme to her, and besiege her, the * starre and al wrath shal they powre out vpon her, then shal the dust and smoke goe vp vnto the heauen, and al they that be about her, shal bewayle her:

* or, constellation & tempest.

45 And they that remayne vnder her, shal doo seruice vnto them that haue put her in feare.

46 And thou Asia, that comfortest thee selfe also vpon the hope of Babylon, and art the glory of her person:

47 Wo be vnto thee thou wretche, because thou hast made thee selfe like vnto her, and hast decked thy daughters in whoredome,

that

that they myght * triumph, and please thy louers whiche haue alway desyred to commit whoredome with thee.

* or, please and glory in.

48 Thou hast folowed the abominable citie in al her woorkes and inuentions: therfore sayth God,

49 I wil sende plagues vpon thee, widowhood, pouertie, hunger, warres, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shalbe dryed vp as a floure, when the heate ryseth that is sent * ouer thee:

* or, vpon.

51 Thou shalt be sycke as a poore wife that is plagued and beaten of women, so that the myghtie and louers shal not be able to receiue thee.

52 Mouldе I so hate thee, sayth the Lorde,

53 If thou haddest not alway slayne my chosen, exaltyng the strok: of thy hands, & said ouer they? death when thou wast drunken,

54 Set forth the beautie of thy countenance:

55 The rewarde of thy whoredome shalbe recompenced thee in thy bosome, therefore shalt thou receiue rewarde.

56 Lyke as thou hast donne vnto my chosen, sayth the Lorde, euen so shal God doo vnto thee, and shal deliuer thee into the plague.

57 Thy children shal dye of hunger, and thou shalt fal through the swoorde: thy cities shalbe broken downe, and al thyne shal perysshe with the swoorde in the feelde.

58 They that be in the mountaynes, shal dye of hunger, and eate they? owne fleashe, and drynke they? owne blood, for very hunger of bread, and thirst of water.

59 Thou as vnhappy shalt comme through the sea, and receiue plagues agayne.

60 In the passage they shal cast downe the slayne citie, and shal roote out one part of the lande, and consume the portion of thy glory, and shal returne to her that was destroyed.

61 They shal treade thee downe lyke stubble, and they shalbe thy fyre:

62 And shal consume thee, thy cities, and thy lande, and thy mountaynes, al thy woodes and thy fruiteful trees shal they burne vp with the fyre.

63 Thy children shal they carie away captiue, and looke what thou hast, they shal spoyle it, and marre the beautie of thy face.

The.xvi. Chapter.

18. 38. Of the euilles that shal come vpon the worlde, with admonition howe to gouerne them selues in afflictious.

21 WO be vnto thee Babylon and Asia, wo be vnto thee Egypt and Syria:

2 Gird vp your selues with clothes of sacke and heare, and mourne your children, be sory: for your destruction is at hande.

3 A swoorde is sent vpon you, and who wyl turne it backe?

4 A fyre is sent among you, and who wyl quenche it?

5 Plagues are sent vnto you, and what is he that wyl dryue them away?

6 May any man dryue away an hungry Lion in the wood? or may any man quenche the fyre in stubble when it hath begunne to burne?

7 May one turne agayne the arrowe that is shot of a strong archer? B

8 The myghtie Lorde sendeth the plagues, and what is he that wil dryue them away?

9 The fyre is kyndled & gonne forth in his wrath, and what is he that may quench it?

10 He shal cast lightninges, and who shal not feare? he shal thunder, and who shal not be afrayde?

11 The Lorde shal threaten, & who shal not vtterly be beate to powder at his presence?

13 The earth quaketh, and the fundations therof, the sea ariseth vp with waues from the deepe, and the waues of it are vnquiet, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bowe, his arrowes that he shooteth are sharpe, and shal not misse when they begyn to be shot into the endes of the worlde.

14 Beholde, the plagues are sent, & shal not turne agayne til they comme vpon earth. C

15 The fyre is kyndled, and shal not be put out, til it consume the fundations of the earth.

16 Like as an arrowe whiche is shot of a mightie archer, returneth not backwarde: euen so the plagues that shalbe sent vpon the earth, shal not turne agayne.

17 Wo is me, wo is me, who wil deliuer me in those dayes?

18 The begynnyng of sorowes and great mournyng, the begynnyng of dearth and great death, the begynnyng of warres, and the powers shal stande in feare: the begynnyng of euilles, and they shal tremble euery one.

19 What shal I doo in these thinges, when the plagues comme?

20 Beholde, hunger, and plague, trouble, & anguishe, are sent as scourges for amendement;

21 But for al these thynges, they shal not turne from they? wickednesse, nor be alway mindful of the scourges. D

22 Beholde, victuals shalbe so good cheape vpon earth, that they shal thynke them selues

selues to be in good case: and euen then shal mischeefe growe vpon earth, warres, dearth, and great " disquietnesse.

" Gr. vnquietnesse.

23 For many of them that dwel vpon earth, shal perysshe of hunger, and the other that escape the hunger, shal the swoorde destroy:

24 And the dead shalbe cast out as doung, and there shalbe no man to comfort them: For the earth shalbe wasted, and the cities shalbe cast downe.

25 There shalbe no man leaft to tyl the earth, and to sowe it.

26 The trees shal gene fruite, and who shal plucke them of, and geather them?

27 The grapes shalbe ripe, & who shal treade them? For al places shalbe desolate of men:

28 So that one man shal desyre to see another, or to heare his voyce.

C 29 For of one whole citie, there shalbe ten leaft, and two of the feelde, which shal hide them selues in the thycke " bushes, and in the cliftes of stones,

" Or, woods

30 Lyke as when there remayne three or foure olives, in the place where olives growe, or among other trees,

31 Or as when a vineyarde is geathered, there are leaft somme grapes of them that diligently sought through the vineyarde:

32 Euen so, in those dayes there shalbe three of foure leaft, by them that searche theyr houses with the swoorde.

33 And the earth shalbe leaft waste, and the feeldes therof shal ware olde, & her wayes, and al her pathes shal grow ful of thornes, because no man shal trauaile therethrough.

34 The virgins shal mourne, hauing no bridegromes, the women shal make lamentation, hauing no husbandes, theyr daughters shal mourne, hauyng no helpers,

35 In the warres shal theyr bridegromes be destroyed, and theyr husbandes shal perysshe of hunger.

F 36 But ye seruantes of the Lord, heare these thynges, and marke them.

37 Beholde the woorde of the Lorde, O receiue it: beleeue not the gods of whom the Lord spake,

38 Beholde, the plagues drawe nygh, and are not slacke in tarying.

39 Lyke as a trauaylyng woman, whiche in the ninth moneth bringeth forth a sonne, when the houre of the byrth is comme, an houre two or three afore that, the paynes comme vpon her body, and when the chylde commeth to the byrth, they tary not the twincklyng of an eye:

40 Euen so shal not the plagues be slacke to comme vpon the earth, and the worlde shal mourne, and sorowes shal comme vpon it on euery syde.

41 O my people, heare my woorde, make you ready to the battayle, and in al euil be euen as pylgrimes vpon earth.

42 He that selleth, let hym be as he that fleeth his way: and he that buyeth, as one that wyl leese:

43 Who so occupyeth marchandise, as he that wynneth not: and he that buildeth, as he that shal not dwel therein:

G 1. Cor. 7.b

44 He that soweth, as one that shal not reape: he that cutteth the vineyarde, as he that shal not geather the grapes:

45 They that mary, as they that shal geat no chyldren: and they that mary not, as the wydowes.

46 And therefore they that labour, labour in vayne.

Psal. 127.a
Pro. 10.c

47 For strangers shal reape theyr fruites, and spoyle theyr goodes, ouerthrowe theyr houses, and take theyr chyldren captiues: for in captiuitie and hunger shal they geat children.

Eccle. 11.b.

48 And they that occupie theyr marchandise with robberie, the more they decke theyr cities, theyr houses, theyr possessions, and theyr owne persons,

49 The more wil I pounishe them for their sinnes, sayth the Lorde.

50 Lyke as an whoore enuieth an honest and vertuous woman:

51 So shal ryghteousnesse hate iniquitie, when she decketh her selfe, and shal accuse her to her face, when he commeth that shal bryde the aucthour of al sinne vpon earth.

52 And therefore be not ye lyke thereunto, nor to the woorkes thereof:

53 For or euer it be long, iniquitie shalbe taken away out of the earth, and ryghteousnesse shal raigne among you.

54 Let not the sinner say, that he hath not sinned: for coales of fyre shal burne vpon his head whiche sayth, Before the Lorde God and his glory, I haue not sinned.

55 Beholde, the Lorde knoweth al ỹ woorkes of men, theyr imaginations, theyr thoughtes, and theyr hartes.

56 For he spake but the woorde, Let the earth be made: and it was made, Let the heauen be made: and it was created.

Gen. 1.a.

57 In his woorde were the starres made, and he knoweth the number of them.

Psal. 146.a

58 He searcheth the grounde of the deepe, and the treasures therof, he hath measured the sea, and what it conteyneth.

59 He hath shut the sea in the middest of the waters, and with his woorde hath he hanged the earth vpon the waters.

60 He spreadeth out the heauens like a vaut, vpon the waters hath he founded it.

61 In

61 In the deſart and dryе wyldernesſe hath he made ſpringes of water, and pooles vpon the toppes of the mountaynes, that the fluddes myght poure downe from the ſtony rockes to water the earth.

62 He made man, and put his harte in the middes of the body, and gaue him breath, lyfe, and vnderſtanding,

63 Yea and the ſpirite of the almyghty God whiche made al thinges, and hath ſearched the grounde of al the ſecretes of the earth,

64 He knoweth your imaginations and inuentions, and what ye thynke when ye ſinne, and wouldе hyde your ſinnes.

65 Therefore hath the Lorde ſearched and ſought out al your woorkes, and he ſhal bewray you al:

66 And when your ſinnes are brought forth, ye ſhalbe aſhamed before men, and your owne ſinnes ſhalbe your accuſers in that day.

67 What wyl ye doo? or howe wyl ye hyde your ſinnes before God and his angels?

68 Beholde, God hym ſelfe is the iudge, feare hym: leaue of from your ſinnes, and forgeat your vnryghteouſneſſes, & meddle no more with them: ſo ſhal God leade you forth, and deliuer you from al trouble.

69 For beholde, the heate of a great multitude is kindled ouer you, & they ſhal take away certayne of you, & ſhal ſlay for meate to the idols:

70 And they that conſent vnto them, ſhalbe had in deriſion, laughed to ſcorne, and troden vnder foote.

71 For there ſhalbe in euery place, and in the next cities, a great inſurrection vpon thoſe that feare the Lorde:

72 They ſhalbe like madde men, they ſhal ſpare no man, they ſhal ſpoyle and waſte ſuche as yet feare the Lorde:

73 For they goods ſhal they take from them, and ſhut them out of their houſes.

74 Then ſhal it be knowen who are my choſen, and they ſhalbe tryed as the gold in the fire.

75 Heare, O ye my beloued, ſayth the Lorde: beholde, the dayes of trouble are at hande, but I wyl deliuer you from the ſame.

76 Be not ye afrayde, diſpayre not: for God is your captayne.

77 Who ſo keepeth my commaundementes and preceptes, ſayth the Lorde God, let not your ſinnes waygh you downe, and let not your vnrighteouſneſſe be lyft vp.

78 Woe be vnto them that are bounde with their ſinnes, and couered with their wickedneſſe, like as a feelde is hedged in with buſhes, and the path thereof couered with thornes, that no man may trauaile through: it is ſhutte vp, and is caſt into the fyre for euer, to be conſumed therewith.

The ende of the fourth booke of Eſdras.

The booke of Tobias.

The firſt Chapter.

1. Tobias parentage. 3. His godlyneſſe. 6. His equitie. 8. his charitie and proſperitie. 23. He fleeth, and his goodes are confiſcate, 25. and after reſtoared.

A 1 TObias was of the tribe and citie of Nephthali, whiche lyeth in the hygh countreys of Galilee aboue Naaſſon, beſide the way that leadeth to the weſte, hauyng the citie of Sephet vpon the leaſt ſide.

2 Though he was taken priſoner in the dayes of Salmanaſar king of the Aſſyrians, neuertheleſſe beyng in captiuitie, he forſooke not the way of truethe:

3 In ſo muche that whatſoeuer he myght geat, he parted it dayly with his felowe priſoners and brethren that were of his kinrede.

4 And though he were younger then al in the tribe of Nephthali, yet dyd not he behaue hym ſelfe chyldyſhly in his woorkes.

5 And when al the other went to the golden calues, whiche Jeroboam the kyng of Iſrael had made, he alone fledde al their companies:

6 And gate hym to Hieruſalem vnto the Temple of the Lorde, and there woorſhipped the Lorde God of Iſrael, faythfully offeryng of al his firſt fruites and tythes:

7 So that in the thirde yeere, he miniſtred al the tithes vnto the ſtrangers and conuertes.

8 Theſe and ſuche lyke thynges dyd he obſerue, accordyng to the lawe of God, when he was yet but young. B

9 But when he was a man, he tooke out of his owne tribe a wyfe called Anna: and of her he begate a ſonne, whom he called after his owne name.

10 And

10 And tauȝht him from his youth vp to feare God, and to refraine from al ſinne.
11 Nowe when he, with his wyfe, his ſonne, and with al his * kinrede, was comme in captiuitie vnto the citie of Ninive,
12 What tyme as they al dyd eate of the meates of the heathen, he kept his ſoule, and was neuer defiled in their meates.
13 And for ſo muche as he was mindful of the Lorde in al his hart, God gaue hym fauour in the ſyght of Salmanaſar the kyng:
14 Whiche gaue hym power to goe where C he wouldoe, and ſo had he libertie to doo what ſo euer he wouldoe.
15 So went Tobias vnto al them that were in captiuitie (and comforted them) and gaue them wholſome exhortations.
16 And when he came to Rages, a citie of the Medes, hauing tenne talentes of ſiluer (of the thinges wherewith the kyng had honoured hym)
17 And ſawe among a great company of people of his kinrede, one Gabelus whiche was of his owne tribe, being in neceſſitie, he gaue hym the ſayde wayght of ſiluer vnder an hande wryting.
18 After a long ſeaſon, when Salmanaſar the kyng was dead, and Sennacherib his ſonne raigned in his ſteede, whiche hated the chyldren of Iſrael:
19 Tobias went dayly throughout al his kynrede, and comforted them, and gaue of his goodes to euery one of them as muche as he myght.
20 He fedde the hungry, clothed the naked, and buryed the dead and ſlayne, and that diligently.
21 And when Sennacherib the kyng came agayne, and fledde out of Iurie (what tyme as God pounished hym for his blaſphemie) and in his wrath ſlue many of the chyldren of Iſrael, Tobias buryed theyr bodyes.
D 22 But when it was tolde the kyng, he commaunded to ſlay hym, and tooke away al his goodes.
23 Neuertheleſſe, Tobias, with his ſonne, and with his wyfe, fledde away naked, and was hydde: for there were many that loued hym.
24 But after fourtie and fiue dayes, the king was ſlayne of his owne ſonnes:
25 Then came Tobias agayne to his houſe, and al his goodes were reſtored vnto hym.

* or, tribe.

The. ii. Chapter.

I. Tobias calleth the faythful to his table. 3 He leaueth the feaſte to burie the dead. 10. Howe he became blynde. 13. His wyfe laboureth for his liuyng. 16. She reprocheth him bitterly.

1 AFter thoſe thinges, vpon a ſolempne A day of the Lorde, Tobias made a good feaſte in his houſe,
2 And ſayde vnto his ſonne, Goe thy way, and bryng hyther ſome of our tribe, ſuche as feare God, that they may make meery with vs.
3 And when he was gone, he came agayne, and tolde his father, that one of the chyldren of Iſrael lay ſlayne vpon the ſtreete.
4 And immediatly he leapt from his table, leaft the feaſt, came faſtyng to the dead coarſe, tooke hym, & bare him priuilie into his houſe, that when the ſunne was downe, he myght ſafely burie hym.
5 And when he had hydde the coarſe, he dicate his meate with mournyng and feare,
6 Remembryng the woordes that the Lord ſayde by the prophete Amos, Your hygh feaſtes ſhalbe turned to ſorow & heauineſſe. Amos. 8. c.
7 But when the ſunne was downe, he went his way, and buryed hym.
8 Then al his * neyghbours reproued hym, ſaying, It is not long ſince it was commaunded to ſlay thee becauſe of this B matter, and haſt ſcarce eſcaped the danger of death: and buryeſt thou the dead againe? * or, his next of kin.
9 Neuertheleſſe, Tobias fearyng GOD more then the kyng, tooke the bodyes of the ſlayne, and hydde them in his houſe, and buryed them at mydnyghtes.
10 It happened vpon a day, that he had buryed the dead, and was weery, came home and layed hym downe by the wal, & ſleapt.
11 And whyle he was a ſleepe, there felle downe vpon his eyes warme doung out of the ſwalowes neſte, ſo that he was blynde.
12 This temptation dyd God ſuffer to happen vnto him, that they which came after, myght haue an example of his patience, like as of holy Iob.
13 For in ſo muche as he euer feared GOD from his youth vp, and kept his commaundementes, he grudged not againſt GOD, that the plague of blyndneſſe chanced vnto him:
14 But remained ſtedfaſt in the feare of God, C and thanked God al the dayes of his lyfe.
15 For like as bleſſed Iob was had in deriſion of kynges: euen ſo was he laughed to ſcorne of his elders and kinſfolkes, whiche ſayde vnto hym,
16 Where is thy hope for the whiche thou haſt donne almes, and buryed the dead?
17 But Tobias rebuked them, and ſpake, Say not ſo:
18 For we are the chyldren of holy men, and looke for the lyfe whiche God ſhal geue vnto them that neuer turne theyr beleefe from hym.

19 And

19 And Anna his wyfe went dayly to the weauyng wooꝛke:
20 And looke what lyuyng she coulde geat with the labour of her handes, she bꝛought it. And it happened that she tooke a kyd, and bꝛought it home:
D 21 And when her husbande heard it crie, he sayde, Looke that it be not stollen: reſtoꝛe it agayne to the owners, foꝛ it is not lawful foꝛ vs to eate oꝛ to touche any thyng of theaft.
22 Then was his wyfe angry, and sayde, Nowe is thy hope become vayne openly, and thyne almes deedes are manyfeſt.
23 With theſe and ſuche lyke wooꝛdes, did ſhe caſt hym in the teeth.

The.iii.Chapter.

3. The prayer of Tobias. 7. Sara Raguels daughter, and the thynges that came vnto her. 12. Her prayer hearde. 19. The angel Raphael ſent.

A 1 THen Tobias * tooke it heauily, & with teares began to make his pꝛayer,
* oꝛ, ſighed.
2 Sayeing, O Loꝛde, thou art ryghteous, and al thy iudgementes are true: yea, al thy wayes are mercy, faythfulneſſe, and iudgement.
3 And nowe, O Loꝛde, be myndful of me, and take no vengeance of my ſinnes, neyther remember my miſdeedes, neyther the miſdeedes of my foꝛefathers.
4 Foꝛ we haue not beene obedient vnto thy commaundementes, therefoꝛe are we ſpoyled, bꝛought into captiuitie, into death, into deriſion and ſhame vnto al nations, among whom thou haſt ſcattered vs.
5 And nowe, O Loꝛde, thy iudgementes are great: foꝛ we haue not donne accoꝛding to thy commaundementes, neyther haue we walked innocently befoꝛe thee.
6 And nowe, O Loꝛd, deale with me accoꝛdyng to thy wyl, and commaunde my ſpiꝛite to be receiued in peace: foꝛ moꝛe expedient were it foꝛ me to dye, then to lyue.
B 7 At the ſame tyme it happened that Sara the daughter of Raguel, at Rages a citie of the Medes, was alſo ꝛepꝛoched by one of her fathers handemaydes,
8 That ſhe had had ſeuen husbandes, which aſſoone as they were gone in vnto her, were ſlayne of the deuyl, called Aſmodeus.
9 Therefoꝛe when ſhe repꝛooued the mayden foꝛ her fault, ſhe anſweared her, ſayeing, God let vs neuer ſee ſonne noꝛ daughter of thee moꝛe vpon earth, thou kyller of thy husbandes.
10 Wylt thou ſlaye me alſo, as thou haſt ſlayne ſeuen men? At this voyce went Sara into an hygh chamber of her houſe, and thꝛee dayes and thꝛee myghtes ſhe neyther ate, noꝛ dꝛanke:
11 But continued in pꝛayer, and beſought God with teares, that he woulde delyuer her from this rebuke.
12 Upon the third day it came to paſſe, that when ſhe had made an ende of pꝛayer, ſhe pꝛayſed the Loꝛde,
13 Sayeing, Bleſſed be thy name, O God of our fathers, which when thou art wꝛoth ſheweſt mercy, and in tyme of trouble thou foꝛgeueſt the ſynnes of them that cal vpon thee,
C 14 Unto thee, O Loꝛde, turne I my face, vnto thee lyft I vp myne eyes:
15 I beſeeche thee, O Loꝛde, looſe me out of the bondes of this rebuke, oꝛ els take me vtterly away from of the earth.
16 Thou knoweſt Loꝛde that I neuer had deſyꝛe vnto man, and that I haue keapt my ſoule cleane from al vncleanly luſt:
17 I haue not keapt company with thoſe that paſſe theyꝛ tyme in ſpoꝛte, neither haue I made mee ſelfe partaker with them that walke in light behauour.
18 An husbande haue I conſented to take, not foꝛ my pleaſure, but in thy feare.
19 Nowe peraduenture eyther I haue ben vnwoꝛthy of them, oꝛ els were they vnmete foꝛ me: foꝛ thou happyly haſt keapt me to another husbande.
20 Foꝛ why? thy counſel is not in the power of man.
D 21 But euery one that ſerueth thee, is ſure of this, that yf his lyfe be in tryeing, it ſhalbe crowned: and yf he be in trouble, that God (no doubt) ſhal delyuer hym: and if his life be in chaſtening, that he ſhal haue leaue to comme vnto thy mercy.
22 Foꝛ thou haſt no pleaſure in our * damnation: and why? after a ſtoꝛme, thou makeſt the weather fayꝛe and ſtyl, after weepyng and heauineſſe, thou geueſt great ioy.
* oꝛ, deſtruction.
23 Thy name, O God of Iſrael, be pꝛayſed foꝛ euer.
24 At the ſame tyme were both theyꝛ pꝛayers hearde, in the ſyght of the maieſtie of the byghest God.
25 And Raphael the holy angel of the Loꝛd, was ſent to helpe them both, whoſe pꝛayers * came at one tyme togeather befoꝛe God.
* oꝛ, were recited at one tyme togeather.

The.iiii.Chapter.

Preceptes and exhoꝛtations of Tobias to his ſonne.

1 SO when Tobias thought his pꝛayer to be hearde, that he myght dye, he called vnto hym his ſonne Tobias:
2 And ſayde vnto hym, My ſonne, heare the wooꝛdes

wordes of my mouth, and lay them in thine hart as a fundation.

3 When God taketh away my soule, burie thou my body: and holde thy mother in honour, al the dayes of her lyfe.

4 For thou oughtest to remember, what, and howe great perilles she suffred for thee in her wombe.

" or, about. 5 And when she also hath fulfilled the time of her lyfe, burie her " beside me.

6 Haue God in thy thought al the dayes of thy lyfe, and beware lest at any tyme thou consent vnto sinne, and lest thou let slyppe the commaundementes of the Lorde our God.

ℬ 7 Geue almes of thy goodes, and turne neuer thy face from the poore: and so shal it comme to passe, that the face of the Lorde shal not be turned away from thee.

8 Be mercyful after thy power.

9 If thou haue muche, geue plenteously: yf thou hast lytle, doo thy diligence gladly to geue of that lytle:

10 For so geatherest thou thee selfe a good reward in the day of necessitie.

11 For mercie deliuereth from al sinne, and from death, and suffereth not the soule to comme into darknesse.

12 A great comfort is mercy before the high God, vnto al them that shewe it.

13 My sonne, keepe thee wel from al whoredome: and beside thy wyfe, suffer not thee selfe to knowe of sinne.

ℭ 14 Let neuer pryde haue rule in thy mynde, nor in thy woorde: for in pryde beganne al destruction.

15 Whosoeuer wooreth any thing for thee, immediatly geue hym his hyre, and looke that thy hyred seruantes wages remayne not at al with thee.

16 Looke that thou neuer doo vnto another man, the thyng that thou wouldest not another man shoulde doo vnto thee.

17 Eate thy bread with the hungry & poore, and couer the naked with thy clothes.

18 Set thy bread and wine vpon the burial of the ryghteous, and do not thou eate and drynke therof with the sinners.

19 Aske euer counsel at the wyse.

" or, direct. 20 Be alway prayeng of God, and beseche hym that he wyl " order thy wayes, and that whatsoeuer thou deuisest or takest in hande, it may remayne in hym.

ℒ 21 I certifie thee also my sonne, that when thou wast yet but a babe, I deliuered tenne talentes of siluer vnto Gabelus at Rages a citie of the Medes, and his hande wryting haue I by me:

22 And therfore seeke sonme meanes, howe thou mayest comme by hym, and receiue of hym the sayde weight of siluer, and gene hym his hande wryting agayne.

23 My sonne be not afrayde: trueth it is we leade here a poore lyfe, but great good shal we haue yf we feare God, and depart from al sinne, and doo wel.

The.v. Chapter.

2. Tobias is sent to Rages. 5. He meeteth with the angel Raphael, whiche dyd conduct hym.

1 WHen Tobias answeared his father, ℊ and sayde, Father, al that thou hast commaunded me, wyl I doo, and that diligently.

2 But howe I shal require this money, I can not tel, neither dooth he knowe me, nor I hym: what token shal I geue hym? And as for the way thyther, I neuer knewe it.

3 Then his father answeared hym, & sayd, I haue his hande wryting by me: whiche when thou shewest him, immediatly he shal pay thee.

4 But goe thy way nowe, and geat thee some faythful man to goe with thee for an hyre, that thou mayest receine the money whyle I am yet lyuyng.

5 Then went Tobias out, and vpon the streete he founde a fayre young man standyng, gyrded vp, and as it were one ready to take his iourney.

6 And he knewe not that it was an angel of God, but saluted hym, and sayde, From whence art thou, thou good young man?

7 He answeared, Of the children of Israel. ℬ And Tobias said vnto him, Knowest thou the way that leadeth vnto the countrey of the Medes?

8 He answeared, I knowe it wel, and al those " streetes haue I gonne oft tymes, " or, wayes and haue lodged with our brother Gabelus that dwelleth in Rages a citie of the Medes, whiche lyeth vpon the mount Ecbatanis.

9 Tobias sayde vnto hym, I pray thee tary for me, tyl I haue tolde my father these thynges.

10 Then went Tobias in, and told his father al: at the whiche his father marueyled, and prayed that he woulde comme in vnto hym.

11 Nowe when he came in, he saluted hym, and sayd, Joy be with thee for euermore.

12 And olde Tobias sayde, What ioy can I haue, that sit here in darknesse, and see not the lyght of heauen?

13 The young man sayde vnto hym, Be of good cheare, God shal helpe thee shortly.

14 And Tobias sayde vnto hym, Canst thou

thou bryng my sonne to Gabelus vnto the citie of Rages in Medea: and when thou commest agayne, I shal pay thee thy hyre?

15 And the angel sayde vnto hym, I shal leade thy sonne, and bryng him to thee agayne.

16 Then Tobias answeared him, Tel me, I pray thee, of what house, or of what tribe art thou?

17 The angel Raphael said vnto hym, Seekest thou after the kinrede of an hyreling, or an hyred man him selfe, for thy sonne to goe with hym?

18 But that I make thee not careful, I am Azarias, the sonne of great Hananias.

19 And Tobias answeared, Thou art come of a great kinrede: but, I pray thee, be not displeased that I desire to knowe thy kynrede.

20 The angel sayde vnto him, Thy sonne shal I leade foorth safely, and bryng hym whole and sounde to thee agayne.

21 Then answeared Tobias, and said, Wel, goe on your way, and God be in your iourney, and his angel beare you company.

22 So when they had prepared al thinges that they woulde take with them in their iourney, Tobias bade his father and his mother farewel: and they went on their way both together.

23 Nowe when they were gone, his mother beganne to weepe, and sayde, The staffe of our age hast thou taken away, and sent hym from vs.

24 Woulde God that money had neuer ben, for the whiche thou hast sent hym away.

25 For our pouertie was sufficient for vs, why we shoulde haue counted it ryches se that we sawe our sonne here.

26 Then sayde Tobias vnto her, Weepe not, our sonne shal goe safely, and comme to vs agayne sounde, and thyne eyes shal see him.

27 For I trust that the good angel of God shal beare hym company, and order wel al the thynges that he dooth, so that he shal comme to vs agayne with ioy.

28 At these woordes his mother leaft of from weeping, and helde her peace.

The.vi. Chapter.

2. Tobias deliuered from the fisshe. 8. Raphael sheweth hym certayne medicines. 19. He conducteth him towarde Sara.

SO Tobias went on his way, & a dogge folowed hym: and the fyrst nyght they abode by the water of Tigris.

2 Then went he out to wasshe his feete, and beholde, there came foorth an horrible fisshe to deuoure hym.

3 Of whom Tobias was afrayd, and cryed with a loude voyce, sayeing, Lorde, he commeth vpon me.

4 And the angel sayde vnto hym, Take hym by the gil, and drawe him to thee. And he dyd so, and drewe hym vnto the lande: and the fisshe beganne to leape at his feete.

5 Then sayde the angel vnto him, Take out the bowels of this fisshe: and as for the hart, the gal, and the liuer, keepe them by thee: for these thinges are necessarie and good for medicines.

6 Tobias dyd so, and rosted the fleash, and they tooke it with them in their iourney: the residue they salted, as muche as was sufficient for them, tyl they came to Rages a citie of the Medes.

7 Then Tobias asked the angel, and sayd vnto hym, I pray thee brother Azarias, tel me, whereto are these thinges good of the fisshe that thou hast bidden me keepe.

8 The angel answeared him, and sayde, If thou layest a peece of the harte vppon the coales, the smoke thereof dryueth away al euyl spirites, whether it be from man or from woman, so that from thencefoorth the same shal comme no more vnto them.

9 The gal is good to annoynt or to strike the eyes withal, where as there is any blemishe in them, so that they shalbe whole.

10 And Tobias sayde vnto hym, Where wylt thou that we remayne? The angel answeared,

11 And sayde, Here is a nygh kynsman of thyne, of thy tribe, one Raguel by name, whiche hath a daughter called Sara, and hath neither sonne nor daughter but her.

12 Al his good belongeth vnto thee, and thou must marry her.

13 And therefore desyre her of her father, and he shall geue her thee to wyfe.

14 Then answeared Tobias, and sayde, As I vnderstand, she hath benne marryed vnto seuen husbandes, and they al are dead: and I haue hearde say, that the deuil slue them.

15 I am afrayde therefore, leste such thinges happen vnto me also: whiche yf it came to passe, seeyng I am the only sonne of my father and my mother, I shoulde bring them in their age with sorowe to their graues.

16 Then sayde the angel Raphael vnto him, Heare me, and I wyl telle thee what they be of whom the deuil hath power.

17 Namely, they that receyue marryage after suche a fashion, that they shutte God out from them and from their harte, and geue them selues to their owne lust, euen as it were an Horse and Mule which haue no vnderstandyng: vppon suche hath the

deuyl power.

18 But when thou takest her, and art comme into the chamber, withhold thee selfe from her three dayes, and geue thy diligence vnto nothyng but vnto prayer with her.

19 And in the first nyght roste the lyuer of the fisshe, and the deuil shalbe driuen away.

20 The seconde nyght shalt thou be receyued into the company of the holy patriarches.

21 The thirde nyght shalt thou obteyne the blessing of God, so that " whole chyldren shalbe borne of you.

" or, sound.

D 22 After the thirde nyght, take the mayden in the feare of God, and more for the desire of children, then for any fleshly lust, that in the seede of Abraham thou mayst obteyne the blessing in chyldren.

The. vii. Chapter.

Tobias maryeth Sara Raguels daughter.

A 1 THen went they in vnto Raguel, which receyued them ioyfully.

2 And when Raguel looked vpon Tobias, he said vnto Anna his wife, How like is this young man vnto my sisters sonne?

3 And when he had spoken this, he sayde, Whence be ye, ye young men, and our brethren? They sayde, Of the tribe of Nephthali, out of the captiuitie of Niniue.

4 Then sayde Raguel vnto them, Knowe ye my brother Tobias? They sayde, Yea we knowe hym wel.

5 And when he had spoken muche good of him, the angel saide vnto Raguel, Tobias of whō thou askest, is this young mans father.

6 Then Raguel bowed hym selfe downe, and weapt, and tooke him about the necke and kissed him:

7 And sayde, Gods blessing haue thou my sonne, for thou art the sonne of a good ver-

B tuous man.

8 And Anna his wyfe and Sara his daughter weapt also.

9 Nowe when they had talked togeather, Raguel bade kille a weather, and to make a feaste: and when he had exhorted them to sitte downe to dinner,

10 Tobias sayde, I wyl neither eate nor drinke here this day, except thou first graunt me my petition, and promise me to geue me thy daughter Sara.

11 When Raguel hearde this, he was astonyed, for he knewe what hadde happened vnto the other seuen menne that went in vnto her: and he begamne to feare that it shoulde chaunce vnto him in lyke manner.

And whyle he stoode so in doubt, and gaue the young man no answeare,

12 The angel sayde vnto him, Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wyfe: therefore myght none other haue her.

13 Then said Raguel, I doubt not but God hath accepted my prayers and teares in his sight:

14 And I beleeue he caused you to come vnto me for the same intent, that this daughter of myne myght be marryed in her owne kinrede, accordyng to the lawe of Moses: and nowe doubt thou not, but I wyl geue her vnto thee. Num. 36.c.

15 So he tooke the right hande of his daughter, and gaue her into the right hande of Tobias, and sayde, The God of Abraham, the God of Isahac, and the God of Jacob be with you, ioyne you togeather, and fulfill his blessing in you. C

16 And they tooke a letter, and made a writing of the maryage.

17 And then made they meery, and praysed God.

18 And Raguel called Anna his wyfe vnto him, and bade her prepare another chamber.

19 And thyther he brought Sara his daughter, and she weapt.

20 Then said he vnto her, Be of good cheare my daughter: the Lorde of heauen geue thee ioy, for the heauynesse that thou hast suffered.

The. viii. Chapter.

2. Tobias driueth away the euyl spirite.
4. He prayeth to God with his wyfe.
11. Raguel prepareth a graue for his sonne in lawe. 16. Raguel blesseth the Lorde.

A 1 NOwe after that they had supped, they brought the young man in to her.

2 Then thought Tobias vppon the woordes of the angel, and tooke out of his bagge a peece of the liuer of the fisshe, and layde it vpon the hotte coales.

3 So the angel Raphael tooke holde of the deuil, and sent him away, and bounde him in the wyldernesse of the hygher Egypt.

4 Then spake Tobias vnto the virgin, & sayde, Up Sara, let vs make our prayer vnto God to day, to morowe, and " ouermorowe: for these three nyghtes wyl we " reconcile our selues with God: & when the thirde holy night is past, we shal ioyne togeather in the ductie of marryage.

" or. the thirde day.

" or, ioyne our selues to God.

5 For we are the chyldren of holye menne, and we may not comme togeather as the heathen that knowe not God.

6 Then

6 Then stoode they vp both togeather, and besought God earnestly * that he woulde preserue them.

* or, that health myght be geuen them.

7 And Tobias sayde, O Lorde God of our fathers, prayse be thou of heauen & earth, of the sea, welles, and fluddes, and of al thy creatures that be therein.

8 Thou madest Adam of the moulde of the earth, and gauest hym Eua for an helper. Genesis. 2.

9 And nowe Lorde, thou knowest that it is not because of voluptuousnesse, that I take this sister of myne to wyfe, but onlye for the loue of chyldren, in whom thy name may be blessed for euer.

10 And Sara sayde, Haue mercie vppon vs, O Lorde, haue mercie vpon vs, and let vs both comme whole and sounde togeather to a good age.

11 And about the cocke croweing it came to passe, that Raguel called his seruantes:

12 And they went with him to make a graue.

13 For he saide, It is chanced nowe vnto hym peraduenture, as it dyd vnto the other seuen menne that went in vnto her.

14 Nowe when they had made the graue, Raguel came agayne to his wyfe, and said vnto her, Sende one of thy maydens to looke yf he be dead, that I may burye hym afore it be lyght day.

15 So she sent a mayden to see: which when she came into the chamber, founde them whole and sounde, sleeping togeather.

16 And so she came agayne, and brought good tydynges: then Raguel and Anna his wyfe, praysed the Lorde,

17 And sayde, Praysed be thou, O Lord God of Israel, that it is not happened vnto vs as we thought.

18 For thou hast dealt mercyfully with vs, and put away from vs the enemie that persecuted vs,

19 And hast shewed mercy vnto yonder two, the only borne children of theyr parentes: O Lord, cause them to magnifie thee more perfectly, and to offer the sacrifice of thy prayse and of theyr health: that al people may knowe that thou only art God in al the earth.

20 And immediatly Raguel commaunded his seruantes to fyl the graue, that they had made, with earth, afore it was light.

21 And bade his wife prepare a feast, and to make ready al thinges that were necessary for meate to suche as went by the way.

22 He caused two fat kyne also, and foure weathers to be slaine, and meates to be prepared for al his neighbours and freendes.

23 And Raguel charged Tobias to remaine with him two weekes.

24 As for al the good that he had, he gaue Tobias the halfe of it, and made his writing, that the halfe which remained, should fal vnto Tobias after theyr death.

The. ix. Chapter.

The angel goeth to Gabelus at the desire of Tobias: whiche deliuereth the letter, and receiueth the money.

1 THen Tobias called vnto him the angel, whom he thought to haue benne a man, and sayde vnto him, Brother Azarias, I pray thee hearken vnto my woordes,

2 If I shoulde geue mee selfe to be thy seruant, I shal not deserue thy prouidence.

3 Neuertheless, I beseeche thee that thou wilt take the beastes, and the seruantes, and goe vnto Gabelus in Rages the citie of the Medes, and deliuer hym his hande writing, and receiue the money of him, and pray hym to comme to my marriage.

4 For thou knowest thee self that my father dooth number the dayes: and yf I tary one day to long, he wyl be sorye in his mynde.

5 Nowe seest thou howe earnestly Raguel hath required me, so that I can not say him nay.

6 Then tooke Raphael foure of Raguels seruantes, & two Cammels, and went vnto Rages the citie of the Medes: and when he had founde Gabelus, he gaue hym his hande writing, and receiued al the money.

7 He tolde hym also of Tobias the sonne of Tobi, how al thynges had happened: and caused him to comme with him to the marriage.

8 Now when he came into the house of Raguel, he found Tobias sitting at the table: and he leaped vp, and they kissed one another, and Gabelus wept, and prayed God,

9 And sayde, The blessyng of the GOD of Israel haue thou, for thou art the sonne of a ryght vertuous and iust man, and of one that feareth God, and geueth great almes:

10 And blessyng haue thy wyfe, and your elders,

11 That ye may see your children, and your childrens children vnto the thirde and fourth generation: & your seede be blessed of the GOD of Israel, whiche raigneth woulde without ende.

12 And when they al had sayde Amen, they went to the feast: but with the feare of the Lorde helde they the feast of the marriage.

The. x. Chapter.

1. Tobias and his wyfe thinke long for their sonne. 10. Raguel sendeth away Tobias and Sara.

A 1 NOwe whyle young Tobias made long tarying, by reason of the maryage, his father was ful of care and heauyneſſe, ſayeing, Canſt thou thynke what ſhoulde be the cauſe that my ſonne taryeth ſo long? or why he ſhoulde be kept ſo long there?

2 Thynkeſt thou Gabelus is dead, and no man wyl gene him the money?

3 Thus beganne he to be very ſorowful, he and Anna his wyfe with him: and beganne to weepe both togeather, becauſe their ſonne was not comme agayne vnto them at the day appoynted.

4 As for his mother, ſhe wept with diſcomfortable teares, and ſayde, Wo is mee my ſonne, Oh what ayled vs to ſende thee away into a ſtrange countrey, thou lyght of our eyes, thou ſtaffe of our age, thou comfort of our lyfe, thou hope of our generatiō?

5 Seeing al the thinges that we haue are only in thee, we ſhoulde not haue ſent thee away from vs.

6 Then Tobias (comforted her and) ſayde, Holde thy peace, and be not diſcomforted, our ſonne is whole and ſounde: the man that we ſent him withal, is faythful ynough.

7 Neuertheleſſe, ſhe myght in no wyſe be comforted: but dayly went out, looked about, and went about al the ſtreetes whereby ſhe thought he ſhoulde comme agayne, that yf it were poſſible, ſhe myght ſee hym comming a farre of.

8 But Raguel ſayde vnto his ſonne in law, B Do tary here, and I ſhal ſende a meſſenger vnto thy father Tobias, to telle him that thou art in good health.

9 Tobias ſayde vnto hym, I am ſure that my father and my mother count euery day, and that theyr hartes are ſorye.

10 So when Raguel had prayed Tobias with many wordes, and he wouldē in no wiſe beare him, he deliuered Sara vnto hym, and the halfe part of al his good, in ſeruantes, and handmaydens, in ſheepe, in cammels, and in kyne, and muche money: & ſo ſent hym away from hym with health and ioy,

11 And ſayde, The holy angel of the Lorde be with you in your iourney, and bryng you foorth ſafe and ſounde: that ye may fynde al thynges in good caſe with your elders, and that myne eyes may ſee your chyldren afore I dye.

12 So the elders imbraced theyr daughter, kyſſed her, and let her goe:

13 Exhortyng her to honour her father and mother in law, to loue her husband, to rule wel her houſholde, to keepe her houſe in good order, and to ſhew her ſelfe faultleſſe.

The. xi. Chapter.

1. The returne of Tobias to his father. 11. How he was receiued. 15. His father hath his ſight reſtored, and prayſeth the Lorde.

1 AS they nowe were goeyng homeward agayne, vpon the eleuenth day they I came to Charran, whiche lyeth in the halfe way towarde Niniue.

2 And the angel ſaid, Brother Tobias, thou knoweſt howe thou haſt leaft thy father.

3 Therefore yf it pleaſe thee, we two wyl goe before, and let the houſholde, with thy wyfe and the catel, comme fayre and ſoftly after vs.

4 And when Tobias was content that they ſhould goe before, Raphael ſayde vnto him, Take of the gal of the fiſhe with thee: for it ſhalbe neceſſarie. So Tobias toke of the gal, and they went their way,

5 But Anna the mother of Tobias ſate dayly by the way ſide vpon the top of an hil, frō whence ſhe might ſee far about her.

6 And whyle ſhe was wayting there for his commyng, ſhe looked a farre of, and anone ſhe perceiued her ſonne comming, and ran and tolde her husbande, ſayeing, Beholde, thy ſonne commeth.

7 And Raphael ſaid vnto Tobias, Aſſoone B as thou commeſt into the houſe, immediatly worſhip the Lorde thy God, and geue thankes vnto hym: then goe to thy father, and kyſſe hym.

8 And ſtrayghtwayes ſtryke his eyes ouer with the gal of the fiſhe that thou haſt brought with thee: for be ſure that his eyes ſhal ſtrayghtway be opened, and thy father ſhal ſee the light of heauen, and ſhal reioyce at the ſight of thee.

9 Then the dogge that had ben with them in their iourney ranne before, and came as a meſſenger, and wagged his taile for gladneſſe.

10 So the blinde father aroſe, and beganne to runne, and ſtumbled with his feete: and gaue a ſeruant his hande, and ran to meete his ſonne,

11 Receiued him, and kyſſed hym, he & his wife, and they both began to weepe for ioy.

12 Nowe when they had worſhipped and thanked God, they ſate downe.

13 Then toke Tobias of the fiſhes gal, and annoynted his fathers eyes:

14 And taryed halfe an houre, & then began C the blemiſhe to goe out of his eyes, lyke as it had benne the white ſkinne of an egge:

15 Which Tobias tooke, & drewe from his eyes, and immediatly he receiued his ſight.

16 Then

16 Then they prayſed God, he and his wyfe, and al they that knewe hym.
17 And Tobias sayde, O Lorde God of Israel, I geue thee prayse and thankes, for thou hast chastened me, & made me whole: and loe, nowe doo I see my sonne Tobias.
18 After seuen dayes came Sara his sonnes wyfe also whole and sounde, with al the householde and catel, with Cammels, and muche money of his wyues, and with the money that he had receyued of Gabelus.
D 19 And he tolde his father and his mother, al the benefites whiche God had donne for hym by the man that ledde hym.
20 Achior also and Nabath, Tobias sisters sonnes came, and were gladde, and reioyced with hym, by reason of al the good thynges that God had shewed vnto hym: and so for the space of seuen dayes they made meery, and were ryght ioyful euery one.

The. xii. Chapter.

2. Tobias declareth to his father, the pleasures that Raphael had donne hym. 5. The whiche he woulde recompence.

A 1 THen Tobias called his sonne vnto hym, and sayde, What may we geue this holy man that * went with thee?
* or, came.
2 Tobias answeared his father, and saide, Father, what rewarde shal we geue hym? or what thyng can deserue his benefites?
3 He hath benne my guide, and brought me safe agayne, he receyued the money from Gabelus, he caused me to geat my wyfe, he dryue the euyl spirite from her, he hath benne an occasion of gladnesse to her father and mother, he deliuered me that I was not deuoured of ỹ fiſhe, he hath made thee to see the lyght of heauen: yea, we al haue receyued great good of hym.
4 Howe shoulde we woorthyly deserue these thynges vnto hym? But, I pray thee my father, that thou wylt desyre him, yf happyly he wyl vouchsafe to take with him the halfe of al that we haue brought.
5 So the father and the sonne called him, tooke hym aside, and beganne to pray hym, that he woulde be content to take in good woorth, the halfe part of al that they had brought.
6 Then sayd he secretely vnto them, Prayse ye the God of heauen, and geue thankes vnto hym before al men liuyng: for he hath shewed his mercie vnto you.
B 7 It is good to hyde the kinges secrete: but to shewe and to prayse the woorkes of God, it is an honourable thyng.
8 Prayer is good with fastyng, and mercie is better then to hoorde vp treasures of golde.
9 For mercie deliuereth from death, cleanseth sinne, and causeth to finde mercie and lyfe euerlastyng.
10 But they that doo sinne and vnryghteousnesse, are the enemies of theyr owne soule.
11 Wherefore I tel you the trueth, and wyl hyde no secrete sayeing from you.
12 When thou prayedst with teares, and buryedst the dead, and leaftest thy dynner, and hydest the dead in thyne house vppon the day time, that thou mightest burie them in the night, I offered thy prayer before the Lorde.
13 And because thou wast accept and beloued of God, it was necessary that temptation shoulde trye thee.
14 And nowe hath the Lord sent me to heale thee, and to deliuer Sara thy sonnes wyfe from the euyl spirite. C
15 For I am Raphael an angel, one of the seuen that stande before the Lorde.
16 When they hearde this, they were soare afrayde, and trembled, and fel downe vpon their faces vnto the grounde.
17 Then sayd the angel, Peace be with you, feare not.
18 For where as I haue benne with you, it is the wyl of God: geue prayse and thankes vnto hym.
19 You thought that I dyd eate and drynke with you, but I vse meate that is inuisible, and dryncke that can not be seene of menne. Gen. 18. a. Iudi. 13. c.
20 Nowe therefore is the tyme that I muste turne agayne vnto hym that sent me: but be ye thankful vnto God, and tel out al his woonderous woorkes.
21 And when he had spoken these woordes, he was taken away out of their sight, so that they coulde see hym no more.
22 Then fel they downe flatte vpon theyr D faces by the space of three houres, & prayſed God: and when they rose vp, they told al his woonderous woorkes.

The. xiii. Chapter.

A thankesgeuing of Tobias, who exhorteth al to prayse the Lorde.

A 1 THen olde Tobias opened his mouth, and prayſed the Lord, and sayd, Great art thou, O Lorde for euermore, and thy kyngdome woorde without ende.
2 For thou scourgest and healest, thou leadest vnto hel, and bryngest out agayne: and there is none that may escape thyne hande.
3 O geue thankes vnto the Lorde ye chyl-

dren of Israel, and prayse hym in the sight of the heathen:

4 For among the heathen whiche knowe hym not, hath he scattered you, to the intent that ye shoulde shewe forth his meruelous woorkes, and cause them for to knowe, that there is none other God Almyghty but he.

5 He hath chastened vs for our misdeedes, and for his owne mercie sake shal he saue vs.

6 Consyder then howe he hath dealt with you, and prayse him with feare & dreade: and magnifie the euerlasting king in your woorkes.

7 I wyl prayse him euen in the lande of my captiuitie: for he hath shewed his maiestie vnto a sinful people.

8 Turne you therefore, O ye sinners, and doo ryghteousnesse before God, and be ye sure that he wil shew his mercie vpon you.

9 As for me and my soule, we wyl reioyce in God.

10 O prayse the Lorde al ye his chosen: hold the dayes of gladnesse, and be thankful vnto him.

11 O Hierusalem thou citie of God, the Lord hath punished thee for the woorks of thyne owne handes.

12 O prayse the Lorde in thy good thynges, and gene thankes to the euerlastyng God, that he may buylde vp his tabernacle agayne in thee, that he may cal agayne vnto thee al suche as be in captiuitie, and that thou mayst haue ioy for euermore.

13 With a fayre lyght shalt thou shine, and al the endes of the worlde shal honour thee.

14 The people shal comme vnto thee from
C farre, they shal bring giftes, and woorship the Lorde in thee, and thy lande shal they haue for a sanctuarie: for they shall cal vpon the great name in thee.

15 Cursed shal they be that despise thee, and al that blaspheme thee shalbe condemned: but blessed shal they be that builde thee vp.

16 As for thee, thou shalt reioyce in thy children: for they al shalbe blessed, and geathered togeather vnto the Lorde.

17 Blessed are al they that loue thee, and that be gladde of thy peace.

18 Prayse thou the Lorde, O my soule: for the Lorde our God hath deliuered his citie Hierusalem from al her troubles.

19 I wyl count mee selfe happy, yf my seede remayne to see the clearenesse of Hierusalem.

D 20 The gates of Hierusalem shalbe buylded with Saphir and Smaradge, and al the cõpasse of her walles with pretious stones.

21 Al her streetes shalbe paued with white and fayre stone, and in al streetes shal Hallelui̇a be song.

22 Praysed be the Lorde whiche hath exalted her, that his kyngdome may be vppon her for euermore. Amen.

The. xiiii. Chapter.

5. Lessons of Tobias to his sonne. 6. He prophecieth the destruction of Niniue, 7. and the restoring of Hierusalem and the temple.

1 AND so Tobias made an ende of speakyng: and after that Tobias had gotten his sight agayne, he lyued fourtie and two yeeres, and sawe his childers children. A

2 Nowe when he was an hundred and two yeeres olde (he dyed, and) was buryed honorably in Niniue.

3 For when he was fyue and fiftie yeeres of age, he lost the sight of his eyes: and when he was threescore yeeres olde, he gate his sight agayne.

4 The residue of his lyfe ledde he in ioye, and increased wel in the feare of God, and departed in peace.

5 But in the houre of his death, he called vnto him his sonne Tobias, and seuen young * springaldes his sonnes chyldren, and sayde vnto them, * or, young ympes.

6 The destruction of Niniue is at hande, (for the woorde of the Lorde can not fayle) and our brethren that are scattered out of the lande of Israel, shal comme thyther agayne.

7 And the whole land of it that hath benne B waste, shalbe filled, and the house of God that was brent in it, shalbe builded againe: & al such as feare God, shal returne thither.

8 The heathen then also shal forsake theyr idolles, and comme to Hierusalem, and dwel there:

9 And al the kings of the earth shalbe glad in her, & woorship the Lord God of Israel.

10 And therefore my chyldren, heare your father, serue the Lorde in the trueth, seeke after his wil to doo the thing that pleaseth him:

11 Commaunde your chyldren that they doo ryght, gene almes, be mindful of God, and euer to be thankful vnto him in trueth, and with al their power.

12 Heare me nowe therefore my chyldren, and abyde not here: but in what day soeuer ye haue buryed your mother by me in one sepulchre, geat you from hence:

13 For I see, that the wickednesse of it shall bring it to (destruction and) ende.

14 After ỹ death of his mother, Tobias de- C parted away from Niniue, with his wife & chyldren,

chyldren, and with his chylders chyldren, and came agayne to his father and mother in lawe,

15 And founde them whole, and in a good age, and tooke the care of them: and he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fifth generation, and his chylders chyldren.

16 And nintie and nine yeeres being ended in the feare of God, they buryed him with ioy.

17 And al his kinrede and posteritie continued in a good lyfe and holy conuersation: so that they were loued and accepted both of God and menne, and of al the people of the lande.

The ende of the booke of Tobias.

The booke of Iudith.

The first Chapter.

2. The buyldyng of Ecbatanis. 5. Nabuchodonosor made warre agaynst Arphaxad, and ouercame him. 12. He threatneth them that woulde not helpe him.

1 ARpharad the kyng of the Medes, subdued many people vnto his dominion, and builded a strong citie, which he called Ecbatanis.

2 The walles of it made he of free stone foure square, seuentie cubites hygh, and thirtie cubites broade: he made towres thercupon an hundred cubites high.

3 But along the foure corners, euery syde was twentie foote broade: he made the portes in the heigth, lyke as the towres.

4 (This king) trusted in his myghtie host, and in his glorious charrettes.

5 So in the twelfth yeere of his raigne, it happened that Nabuchodonosor the kyng of the Assyrians, whiche raigned in the great citie of Nintue, fought agaynst Arphaxad:

6 And ouercame him in the great feelde called Ragau, beside Euphrates, and Tigris, and Iadason, in the feelde of Erioth the kyng of the Elikes.

7 Then was the kyngdome of Nabuchodonosor exalted, and his hart was lyft vp: and he sent vnto al them that dwelt in Cilicia, in Damascus, and Libanus:

8 And vnto the heathen that dwelt in Carmel and Cedar, and to suche as dwelt in Galilee in the great feelde of Esdrelon:

9 To al them that dwelt in Samaria, and beyonde the water of Iordane vnto Hierusalem, and the whole lande of Iesse, vnto the borders of Ethiopia:

10 Vnto al these dyd Nabuchodonosor the kyng of the Assyrians sende messengers.

11 But they al with one consent woulde not agree vnto hym, & sent the messengers agayne emptie, and put them away without honour.

12 Then Nabuchodonosor the kyng tooke indignation at al those landes, and sware by his throne and by his kingdome, that he woulde be auenged of al those countreys.

The.ii. Chapter.

1. Nabuchodonosor commaunded presumptuously that al people shoulde be brought in subiection.

A 1 IN the thirtienth yeere of kyng Nabuchonosor, vpon the twentie and two day of the first moneth, it was deuised in the court of Nabuchodonosor the kyng of the Assyrians, that he woulde reuenge him self.

2 So he called vnto hym al the elders, al his captaynes and menne of warre, and shewed them his secrete counsel,

3 And tolde them that his purpose was to bring the whole earth vnder his dominion.

4 Nowe when they were al content with this sayeing, Nabuchodonosor the kyng called Holophernes the cheefe captayne of his warres,

5 And sayde vnto hym, Goe thy way forth against al the kingdomes of the Weast, and specially agaynst those that haue despised my commaundement.

6 Thou shalt spare no realme, al strong cities shalt thou bring in subiection vnto me.

B 7 Then Holophernes called togeather al the captaynes and rulers of al the power in Assyria, and mustred the souldiers vnto the host, lyke as the kyng commaunded hym, (namely) an hundred and twentie thousand fightyng menne vpon foote, and twelue thousande archers vpon horsebacke.

8 Al his ordinance sent he before, with an
immunerable multitude of Cammelles, so
that the hoaste was wel prouided for with
oxen and smal catel, and that without
number.

9 He appoynted to prepare corne out of al
Syria in his passage.

10 Muche golde and siluer also tooke he out
of the kynges house.

11 So he tooke his iourney, and al his hoast,
with charettes, horsemen, and archers: of
whom there were so many, that they cou-
ered the grounde of the lande lyke the gras-
hoppers.

12 And when he was gone past the borders
of the Assyrians, he came towarde the great
mountaynes of Ange, whiche lye vpon the
lefte side of Cilicia: and so he went vp in-
to al their castels, and wonne euery strong
holde.

13 As for the wealthie citie of Melothus he
brake it downe, & spoyled al the children of
Tharsis, and the Ismaelites, whiche laye
towarde the wyldernesse, and vppon the
south side of the lande of Chellon.

14 He went ouer Euphrates also, and came
into Mesopotamia, and brake downe al the
hygh cities that were there, from the broke
of Mambre, til a man comme to the sea:

15 And he tooke the borders in, from Cilicia
vnto the coastes of Japhet, towarde the
south.

16 He caryed away al the Madianites, and
spoyled al their goodes, and who so euer
withstoode him, he slue them with the
swoorde.

17 After this, he went downe into the feelde
of Damascus in the tyme of haruest, and
burnt vp al the corne, and al the trees and
vines he caused to be cut downe:

18 And the feare of hym fel vpon al them
that dwelt on the earth.

The. iii. Chapter.

1. The people subiect to Holophernes. 12. He destroyed theyr gods, that Nabuchodonosor might only be woorshipped.

1 SO the kinges and princes of al the cities & lands, sent theyr embassadours, name-
ly, they of Syria and Mesopotamia,
Syria Sobal, and Libya, and Cilicia,
whiche came to Holophernes, and sayde,

2 Let thy wrath cease towarde vs: it is bet-
ter for vs to serue the great kyng Nabu-
chodonosor with our liues, and to be sub-
iect vnto thee, then that we should dye, and
with our slaughter suffer the cuylles of our
bondage.

3 Al our cities and possessions, al moun-
taynes and hilles, al feeldes, great & smal,
catel, sheepe, goates, horses, and cammels,
al our goodes and housholdes, be in thy po-
wer.

4 Under thy subiection be al that we haue.

5 We our selues, and also our chyldren, wil
be thy seruantes.

6 Comme vnto vs, peaceable Lorde, and
vse our seruice at thy pleasure.

7 Then came Holophernes downe from the
mountaynes, with horsemen and great po-
wer, and conquered al strong fensed cities,
and al that dwelt in the lande.

8 And out of al cities he tooke strong men,
and suche as were meete for the warre (to
helpe him.)

9 And there came suche a feare vpon those
countreyes, that the indwellers of al the
cities, the princes and rulers, and the peo-
ple togeather, went forth to meete hym
as he came:

10 And receiued hym (honourably) with
garlandes and torches, with daunces, ta-
brets, and pypes.

11 Neuertheless though they dyd this, yet
myght they not swage his rigorous sto-
macke.

12 But he destroyed their cities, and hewed
downe their woods.

13 For Nabuchodonosor the kyng had com-
maunded hym that he shoulde roote out al
the goddes of the " lande, to the intent " or, earth.
that he onely myght be called (and taken)
for god of the nations, which Holophernes
with his power might bring vnder hym.

14 So went he through Syria Sobal, and
through al Appames, & al Mesopotamia,
and came to the Idumeans in the lande of
Gabaa,

15 And tooke their cities, and remayned
there thirtie dayes, in whiche space he cau-
sed al the whole multitude of his host to be
geathered togeather.

The. iiii. Chapter.

5. Eliacim the priest writeth to Bethulia, that they shoulde fortifie them selues. 8. They cryed to the Lorde, and humbled them selues before hym.

1 WHen the children of Israel that dwelt
in Iurie hearde this, they were sore
afrayde of hym.

2 There came suche tremblyng also and
feare vpon them, lest he shoulde doo vnto
the citie of Hierusalem and the temple of
the Lorde, as he had donne to other cities
and their temples.

3 So they sent into al Samaria rounde a-
bout vnto Jericho, (tooke in) and occupyed
al the toppes of the mountaynes:

4 And

4 And made fast the townes with walles, and prepared corne for them agaynst the batayle.

5 Eliacim also the prieste wrote vnto al them that dwelt towarde Esdrelon, which lyeth ouer agaynst the great feelde by Dothain, and vnto al those by whom menne myght haue passage vnto them,

6 That they shoulde take in the wayes of the mountaynes, whereby there myght be any way and passage to Hierusalem, and that they shoulde holde diligent watche where any strayte was betwixt the mountaynes.

℣ 7 And the chyldren of Israel dyd as Eliacim the prieste of the Lorde had commaunded them.

8 And al the people cryed vnto the Lorde earnestly, and humbled theyr soules with fastyng and prayers, they and their wiues:

9 The prieste put on heary clothes, and layde the young babes before the temple of the Lorde, and couered the aulter of the Lorde with an hearie cloth:

10 And with one accorde they cried vnto the Lorde God of Israel, that theyr chyldren shoulde not be geuen into a pray, and theyr wiues into a spoyle, that theyr cities shoulde not be layde waste, and that theyr " sanctuarie shoulde not be vnhalowed, and so they to be a shame and rebuke vnto the heathen.

" or, holy thinges.

11 Then Eliacim the high prieste of the Lord, went rounde about al Israel, and spake vnto them,

12 Sayeing, Be ye sure that the Lorde wyl heare your petitions, yf ye continue stedfast in fastynges and prayers in the sight of the Lorde.

13 Remember Moses the seruant of the Lorde, whiche ouerthrewe the Amalekites that trusted in theyr might and power, in theyr host, in theyr shieldes, in theyr charettes, and horsemen, not with weapons, but with holy prayers.

℣ 14 Euen so shal al the enimies of Israel be, yf ye continue in this worke that ye haue begunne.

15 So vpon this exhortation, they continued in prayer before the Lorde.

16 Insomuch that they which offred burnt sacrifices vnto the Lorde, offered the offerynges vnto the Lorde, beyng arayed in hearie clothes, and had ashes vpon theyr heades.

17 And they al besought God from theyr whole hart, that he woulde visite his people of Israel.

The.v. Chapter.

5. Achior the Ammonite dooth declare to Holophernes of the maner of the Israelites.

1 AND worde came to Holophernes the prince of the warre of the Assyrians, that the chyldren of Israel prepared them selues to make resistance, and howe they had stopped the wayes betwixt the mountaynes. A

2 Then was he exceeding wroth, and called al the princes of Moab, and the captaynes of Ammon,

3 And sayde vnto them, Tel me, what people is this that keepeth in the mountaines? Or what manner, and howe great cities theyrs are? What is theyr power? Or what manner of host haue they? Who is theyr captayne?

4 And why doo they despise vs more then al those that dwel in the east, and comme not forth to meete vs, that they might receiue vs with peace?

5 Then Achior the captayne of al the Ammonites, answeared, and sayde, Sir, yf it please thee to heare, I wil tel the trueth before thee, concerning this people that dwel in the mountaynes, and there shal no vntrueth goe out of my mouth.

6 This people is of the generation of the Chaldees:

7 They dwelt firste in Mesopotamia, for they would not folow the Gods of theyr fathers that were in ỹ land of the Chaldees: B

8 And so forsooke they the customs of theyr forefathers whiche had many goddes, and worshypped one God that made heauen and earth: whiche also commaunded them that they should goe from thence, and dwel at Charran. Gen.12.a

9 Nowe when there came a dearth into the whole lande, they went downe to Egypt, and there they dwelt foure hundred yeeres, in the which they multiplied greatly, that theyr host might not be numbred. Gen.15.c. Actes.7.a. Exod.12.f. Gala.3.c.

10 And when the kyng of Egypt oppressed them, and yoked them in buylding of his cities, with makyng of clay and bricke, they cried vnto God their lord, which punished the whole lande of Egypt with diuers plagues.

11 And when the Egyptians had cast them out, and the plague ceassed from them, and they folowing after them to take them, and to bring them agayne into theyr bondage:

12 Whyle they were fleeyng away, the God of heauen opened the sea, so that the waters stoode fast vpon both the sydes as a wal, and these went through the bottome of the sea drye shod.

13 In the whiche place when an innumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one to tel them that came after how it happened.

C 14 So when this people was passed through the red sea, they came into the wylderneſſe of mount Sina, where neuer man myght dwel afore, and where the sonne of man had neuer rested.

15 There were the bytter waters made swete for them that they myght drynke, & fourtie yeeres had they meate from heauen.

16 Whereſoeuer they went, without bowe and arrowe, without buckler or swoorde, they? God fought for them, and caused them to haue the victorie.

17 Yea, no man was able to hurt this people, except it were when they departed vnfaythfully from the woorshipping of the Lorde they? God.

18 But as oft as they woorshipped any other beſyde they? God, he gaue them ouer to be spoyled, to be slayne, and to be put to confuſion.

19 Neuertheleſſe, as oft as they were sory for they? departing from the woorshippe of they? God: the same God of heauen gaue them power and strength to withstande (their enimies.)

Ioſu. 12.c 20 Moreouer, they slue the king of the Chanaanites, Iebuſites, Pherezites, Hethites, Heuites, and Amorites, and al the mightie in Heſebon, and tooke they? landes and cities in poſſeſſion:

D 21 And so long as they sinned not in the sight of their God, it went wel with them: for their God hateth vnryghteouſneſſe.

Iudi. 2.b. 2.Reg. 25.a 22 For in times past, when they went out of the way whiche God had geuen them, that they shoulde walke in it, they were deſtroyed in diuers battailes of many nations, and many of them were caried away priſoners vnto a strange countrey.

1.Eſd.1.a. 23 But nowe lately they haue turned themſelues agayne vnto the Lorde they? God, and are comme togeather agayne out of the countreyes where they were scattered abroade: and thus haue they conquered theſe mountaynes, and dwel therein: and as for Hieruſalem where they? sanctuarie is, they haue it agayne in poſſeſſion.

24 And therefore my Lorde, make diligent inquiſition yf this people haue donne wyckednesse in the sight of they? God, then let vs goe vp agaynſt them: for doubtleſſe their God shal deliuer them into thine handes, and subdue them vnto thy power.

25 But if this people haue not displeased their God, we shal not be able to withstand them: for they? God shal defend them, and so shal we be a shame to al the worlde.

26 Nowe when Achior had spoken out theſe woordes, al the great menne of Holopherneſ were wroth, and thought to slay hym, and sayde one to another, E

27 What is he this whiche dare say that the children of Iſrael are able to withstand Nabuchodonoſor the king, and his hostes: whereas they are an vnweaponed people, without strength or vnderstandyng of the feates of warre.

28 That Achior therefore may knowe that he hath deceiued vs, we wyl goe vp into the mountaynes: and when the mightie menne of them are taken, he with them shalbe stryckt with the swoorde:

29 That al the people may know that Nabuchodonoſor is the God of the earth, and that there is none other beſyde hym.

The.vi. Chapter.

2. Holophernes blaſphemeth God, whom Achior confeſſed.

1 SO when they had leakt of speakyng, Holophernes tooke soare indignation, and sayde vnto Achior, A

2 For so muche as thou haſt prophecied vnto vs, sayeing, That the people of Iſrael shalbe defended of they? God: I wil shewe thee that there is no God but Nabuchodonoſor.

3 Yea, when we slay them al as one man, thou also shalt periſhe with them through the swoorde of the Aſſyrians, and al Iſrael shalbe deſtroyed with thee:

4 And then shalt thou feele that Nabuchodonoſor is the Lorde of the whole earth: then shal the swoorde of my knyghthood goe through thy sydes, and thou shalt fal downe stickt among ỳ wounded of Iſrael, and " shalt not comme to thee selfe againe, but be vtterly deſtroyed with them. " or, shalt not drawe breath agayne.

5 Furthermore, if thou thinkeſt thy prophesie to be true, why doeſt thou then change thy colour? why art thou afrayde? Thinkeſt thou that my woordes are not able to be performed?

6 But that thou mayeſt knowe that thou shalt feele theſe thynges with them, beholde from this houre forth, wil I send thee vnto yonder people, that when the pounyſhment of my swoorde, (whiche they haue woorthyly deſerued) falleth vpon them, thou mayeſt be pounished with them.

7 So Holophernes commaunded his seruantes to take Achior, and to cary hym vnto Bethulia, and to deliuer hym into the handes of the children of Iſrael. B

8 Then

8 Then Holophernes ſeruantes tooke him, and went through the playne feelde: but when they drue nigh vnto the mountaines, the flyng caſters came out agaynſt them.

9 Neuertheleſſe they gat them away by the ſide of the mountayne, and bounde Achior hande and foote to a tree, and ſo left hym bounde with withes, and turned agayne vnto their Lorde.

10 After that, the chyldren of Iſrael went downe from Bethulia, came vnto hym, looſed him, brought hym into Bethulia, ſet hym in the middeſt of the people, and aſked hym what the matter was that the Aſſyrians had left hym bounde?

11 Dias the ſonne of Micha, of the tribe of Simeon, and Charmi whiche is alſo called Gothoniel, were the principal rulers at the ſame tyme.

12 Now when Achior ſtoode in the middeſt of the ſenatours, and before them al, he told them what anſweare he gaue Holophernes to the thyng that he aſked hym, and howe Holophernes people woulde haue ſlayne hym for ſo ſayeing,

13 And howe Holophernes hym ſelfe was wroth, and commaunded hym for the ſame cauſe to be deliuered vnto the Iſraelites: that when he ouercame the chyldren of Iſrael, he myght commaunde Achior alſo to be put to death with diuers tormentes, becauſe he ſayde, The God of heauen is their defender.

℣ 14 And when Achior had playnly tolde out al theſe thynges, al the people felle downe vpon their faces, prayſing the Lorde, and powred out their prayers togeather vnto the Lorde, with a general complaynt and weepyng,

15 And ſayde, O Lorde God of heauen and of earth, behold their pryde, and loke vpon our lowlyneſſe, and conſyder howe it ſtandeth with thy ſaintes, and make it to be knowen that thou forſakeſt not thoſe which holde them faſt by thee: and how that thou bryngeſt them lowe that preſume of them ſelues, and make their boaſt in their owne ſtrength.

16 So when the weepyng and prayer of the people (whiche they had made the whole day long) was ended, they cõforted Achior,

17 Sayeing, The God of our fathers, whoſe power and ſtrength thou haſt prayſed, ſhal ſo rewarde thee, that thou ſhalt rather ſee theyr deſtruction.

18 When the Lorde our God then ſhal geue his ſeruantes this libertie, GOD be alſo with thee among vs: ſo that as it ſhal pleaſe thee, ſo thou with al thyne mayeſt dwelle with vs.

19 Nowe when Dias had ended the counſel, he tooke hym into his houſe, and made a great ſupper,

20 Called the elders to it: and ſo they refreſhed them ſelues after the faſtyng. ℣

21 And afterward was al the people called togeather, which made their prayers al the nyght long " in the congregation, and beſought the God of Iſrael for helpe.

" or, within the Churche

The. vii. Chapter.

I. Holophernes dooth beſiege Bethulia.

1 THE next day Holophernes commaunded his hoſt to go vp againſt Bethulia. ℣

2 There were an hundred and twentie thouſande fightyng menne on foote, and two and twentie thouſande horſemen, beſide the preparyng of them that were won, and came to them on euery ſide out of the countreys and cities whiche he had taken.

3 Al theſe prepared them ſelues vnto the batayle agaynſt the Iſraelites, and came on by the hyl ſide vnto the top that looketh ouer againſt Dothain, from the place whiche is called Belma, vnto Chelmon, that lyeth towarde Eſdrelon.

4 Now when the chyldren of Iſrael ſaw ſo great a multitude of the Aſſyrians, they fel downe flat vpon the grounde, ſtrawed aſhes vpon their heades, and prayed with one accorde that the God of Iſrael woulde ſhewe his mercie vpon his people.

5 And ſo they tooke their weapons, and ſate betwixt the mountaynes in the narowe place, and keapt the way day and nyght.

6 But whyle Holophernes was goeyng rounde about, he founde the water ſpryng, whiche from the ſouth ſide was conueyed into the citie by a conduite, and he commaunded their cõduite to be cut in ſunder.

7 There were welles alſo not farre from the walles, whiche they vſed ſecretly, more for pleaſure " then for neceſſitie. ℣

" or, then to drinke them.

8 Then went the Ammonites & the Moabites vnto Holophernes, and ſayde, The children of Iſrael truſt neyther in ſpeare nor arrow, but haue taken in and keapt the mountaynes, and ſteepe hylles defende them.

9 That thou mayeſt ouercome them therefore without the ſtrykyng of any battel, ſet menne to keepe the welles, that they drawe no water out of them, ſo ſhalt thou deſtroy them without ſwoorde: or at the leaſt they ſhal be ſo feeble that they muſt be fayne to geue ouer the citie, which they thynke not able to be wonne, for ſo muche as it lyeth in the mountaynes.

10 Theſe

10 These woordes pleased Holophernes wel, and al his menne of warre, and he set an hundred at euery wel rounde about.

11 And when this watche had endured twentie dayes, the cesternes and al that had water fayled them that dwelt in the citie of Bethulia, so that in the whole citie they had not dronke yenough for one day, for the people had water geuen them dayly in a measure.

12 Then came the menne & women, young persons and chyldren, al vnto Ozias, and sayde al with one voyce,

13 God be iudge betwixt vs & thee, for thou hast dealt euyl with vs: thou wouldest not speake peaceably with the kyng of the Assyrians, therefore hath GOD solde vs into their handes.

14 And there is no man to helpe vs, whereas we are brought downe before their eyes in thirst and great destruction.

15 Therefore geather nowe togeather al the people that be in the citie, that we may al yeelde our selues willingly vnto the people of Holophernes.

16 For better it is that we be captiue, and prayse the Lorde with our liues, then to be slayne and perishe, and to be laughed to scorne, and shamed of euery man when we see our wynes and chyldren dye before our eyes.

17 We take heauen and earth this daye to recorde, and the GOD of our fathers, whiche punisheth vs according to (the deseruyng of) our sinnes, (and geue you warnyng) that ye geue vp the citie nowe into the power of Holophernes host, that our ende may be short with the sworde, whiche els shal endure long for wante of water, and for thirst.

18 When they had spoken out these woords, there was a great weeping and howling in the whole congregation (and that of euery man) and they cryed * a whole houre long vnto God with one voyce,

* or, many houres.

19 Sayeing, We haue sinned with our fathers, we haue donne amisse, we haue dealt wickedly.

20 Thou that art gratious haue mercie vpon vs, or punishe our vnrighteousnesse with thyne owne scourge, and geue not those ouer that knowledge thee, vnto a people whiche know thee not:

21 That they may not say among the Heathen, Where is their God?

22 And when they were so weery with this cryeing and weepyng, that they helde their peace,

23 Ozias stoode vp with watry eyes, & said, O take good hartes vnto you, deare brethren (and be of good cheare) & let vs wayte yet these fiue dayes for mercy of the Lorde.

24 Peraduenture he shal put away his indignation, and geue glory vnto his name.

25 But if he helpe vs not when the fiue dayes are past, we shal doo as ye haue sayde.

The. viii. Chapter.

I. The parentage, lyfe, and conuersation of Iudith.

1 AND it happened when these woordes came to the eares of Judith, a widow, whiche was the daughter of Merari the sonne of Idor, the sonne of Joseph, the sonne of Ozia, the sonne of Elai, the sonne of Jamnor, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchia, the sonne of Enan, the sonne of Nathania, the sonne of Salathiel, the sonne of Simeon, the sonne of Ruben:

2 And her husband was called Manasses, whiche dyed in the dayes of the barly harueste.

3 For whyle he was byndyng the sheaues togeather in the feelde, the heate came vpon his head, and he dyed at Bethulia his citie, and there was he buryed beside his fathers.

4 Nowe was Judith his desolate wydowe three yeeres and fiue monethes.

5 And in the hygher partes of her house she made her selfe a priuie chamber, where she dwelt, beyng closed in with her maydens:

6 She ware a smocke of heare, and fasted al the dayes of her lyfe, except the Sabbothes, and newe moones, and the solemne dayes that the people of Israel keapt.

7 She was a very fayre and beautiful person, her husbande also had left her great riches, a plenteous housholde, great vnmooueable possessions, and many cattel.

8 This Judith was a woman of a very good report with euery one, for she feared the Lorde greatly: and there was no body that spake an euyl woorde of her.

9 When this Judith hearde howe Ozias had promised the people, that after the fifth day he woulde geue vp the citie vnto the Assyrians, she sent for the elders, Chabri and Charmi.

10 And when they came to her, she sayde, What thyng is this wherein Ozias hath consented, that yf GOD helpe not within fiue dayes, he wyl geue ouer the citie to the Assyrians?

11 What are ye, that ye tempt the Lorde?

12 This deuice obteyneth no mercy of god: but prouoketh hym vnto wrath and displeasure.

13 Wyl

13 Wyl ye set the mercy of the Lord a time, and appoynt hym a day after your wyl?

C 14 Neuertheleſſe, for ſo muche as the Lorde is patient, let vs rather repent in this, powryng out teares, and beſeechyng hym of grace.

15 For God threatneth not as a man, neyther wyl he be prouoked vnto wrath as the chyldren of menne.

16 And therfore let vs hartily fal downe before hym, & ſerue him with a meeke ſpirite,

17 And with weepyng eyes, ſay vnto the Lorde, that he deale with vs accordyng to his owne wyl ſpeedily in mercy: that like as our hart is now vered and brought lowe through the pryde of them, it " may ſo be comforted through his grace.

" or, we may ſo glory.

18 In ſo muche as we ſolowe not the ſinnes of our fathers whiche forſooke theyr God, and worſhypped other gods:

19 For the whiche ſinne they periſhed with the ſwoorde, were ſpoyled, and brought to ſhame of al theyr enimies: as for vs, we knowe none other God but only hym.

20 For whoſe comfort let vs tary with meekeneſſe, and he ſhal require and make inquiſition for our blood from the vexations of our enimies: he ſhal bryng downe al the heathen that riſe vp againſt vs, and put them to dishonour, euen the Lorde our God.

D 21 Therefore deare brethren, ſeeyng ye are the (honourable and) elders in the people of God, and theyr lyfe hangeth al vpon you, lift of theyr hartes with your exhortation, that they may cal to remembrance howe our fathers alſo in times paſt were tempted, that they myght be proued yf they worſhypped theyr God a right.

Gen.22.a. 22 They ought to remember howe our father Abraham beyng tempted, and tryed through many tribulations, " was founde a louer and freende of God.

" or, was made.

23 So was Iſahac, ſo was Iacob, ſo was Moſes: and al they that pleaſed God, paſſed ſtedfaſt in fayth through manifolde troubles.

24 Agayne, they that receiued not theyr temptations with the feare of God, but put them ſelues forth with vnpatiencie and murmuryng againſt God,

25 Periſhed of the deſtroyer, & were ſlayne of ſerpentes.

26 And therefore ſhoulde we not vndertake to be auenged for the thynges that are done vnto vs:

27 But to conſyder that al theſe punyſhmentes are farre leſſe then our ſinnes and miſdeedes, and beleeuyng that this correction commeth vnto vs as to the ſeruantes of God, for amendement, and not for our deſtruction.

28 Then ſayde Oſias and the elders vnto Iudith, Al that thou ſpeakeſt is true, and no man can reproue thy woordes. C

29 Pray thou for vs nowe therefore (vnto God) for thou art an holy woman, and feareſt God.

30 And Iudith ſaid vnto them, Seeyng ye knowe that my woordes are of God,

31 Then prooue my counſayle and deuice if it be of God: and beſeeche God that he wyl bring my counſaile to good ende.

32 (Thus haue I deuiſed,) Ye ſhal ſtande this nyght before the porte, and I wil goe forth with Abra my mayden: & pray ye therefore vnto God, that he wyl gratiouſly remember his people of Iſrael within fiue dayes, as ye haue ſayde.

33 As for the thyng that I goe in hand withal, aſke ye no queſtions of it: and tyl I bryng you woorde agayne of it, doo ye nothyng els but pray vnto the Lorde our God for me.

34 Then Oſias the prince of the people of Iuda ſayd vnto her, Goe thy way in peace, the Lorde be with thee, that we may be auenged of our enimies. And ſo they went from her agayne.

The. ix. Chapter.

1. Iudith humbleth her ſelfe before the Lorde, and maketh her prayers for the deliuerance of her people.

1 NOwe when they were " gonne theyr way, Iudith went into her cloſet, put on a heary ſmocke, ſtrawed aſhes vpon her head, fel downe before the Lorde, and cryed vnto him, ſayeing,

A " or, gonne vp.

2 O Lorde God of my father Simeon, whiche gaueſt him a ſwoorde for " a defence againſt the enimies that vſed violence in theyr vncleanneſſe, and that rauiſhed the virgin, (and) put her to ſhame and confuſion:

Gen.34.b. " or, to reuengement of the ſtrangers.

3 Thou that gaueſt theyr wiues into a pray, and theyr daughters into captiuitie, and al their pray for a ſpoyle vnto thy ſeruantes whiche bare a zeale vnto thee: helpe me widowe, O Lorde my God, I beſeeche thee.

4 For thou haſt made the firſte thinges: and after that, looke what thou haſte taken in hande and deuiſed, it came euer to paſſe.

5 For al thy wayes are prepared, and thy iudgementes are put in thy euerlaſting foreknowledge.

6 O looke nowe vpon the " armies of the Aſſyrians, " or, tentes.

Assyrians, like as it was thy pleasure sometime to looke vpon the host of the Egyptians, when they being weaponed persecuted thy seruantes, and put theyr trust in their charettes, horsemen, & in the multitude of theyr manne of warre.

B 7 But thou lookedst vpon their host, casting a thicke darknesse before them.

8 And when they came into the deepe, the waters ouerwhelmed them.

9 Euen so Lorde, let it goe with these that trust in the power and multitude of theyr menne of warre, in theyr charrettes, arrowes, and speares:

10 And knowe not that thou only art our God, which destroyest warres from the begynning, and * that thou art the Lorde.

11 O lyft vp thyne arme (nowe) like as euer from the begynnyng, & in thy power bring theyr power to nought: cause theyr myght to fal in thy wrath, which make their boast that they wyl vnhallowe and defile thy sanctuarie, and to waste the tabernacle of thy name, and to cast downe the horne of thyne aulter with theyr swoorde.

12 Bryng to passe, O Lorde, that the pryde of * the enimie may be cut downe with his owne swoorde,

13 That he may be taken with the snare of his eyes in me, and that thou mayest smyte him with the lippes of my loue.

14 O geue me a stedfast mynde, that I may despise him and his strength, and that I may destroy hym.

15 This shal bring thy name an euerlasting remembrance, yf the hande of a woman ouerthrowe hym.

16 For thy power, O Lorde, standeth not in the multitude (of menne) neither hast thou any pleasure in the strength of horses, neyther was there from the beginning any proude persons that pleased thee: but in the prayer of the humble and meeke hath thy pleasure benne euermore.

17 O thou God of the heauens, thou maker of the waters, and Lorde of al creatures, heare me poore woman callyng vpon thee, and puttyng my trust in thy mercy.

18 Remember thy couenant, O Lorde, and minister woordes in my mouth, & stablishe this deuice in my hart, that thy house may continue styl in holynesse:

19 And that al the heathen may knowe that thou art God, and that there is none other but thou.

* or, and that it apparteyneth to thee to be called lord.

* or, of this man.

The. x. Chapter.

I. Iudith decketh her selfe, and goeth foorth of the citie. II. She is taken of the watche of the Assyrians, and brought to Holophernes.

1 AND when she had leaft of crying vnto the Lorde, she rose vp from the place where she had lien flat before the lord, A

2 And called her maiden Abra, went downe into her house, layde the hearie cloth from her, put of the garmentes of her widowhood,

3 Washed her body, annoynted her selfe with pretious thynges of sweete sauour, brayded and platted her heare, set a coyfe vpon her head, and put on suche apparel as belonged vnto gladnesse, slyppers vpon her feete, bracelettes, spanges, eare rynges, fynger rynges, and decked her selfe with al her best aray.

4 The Lorde gaue her also a special beautie and fayrenesse, for al this decking of her selfe was not done for any voluptuousnesse, but of a right discretion and vertue: therefore did the Lorde encrease her beautie, so that she was exceeding amiable and wel fauoured in al mennes eyes.

5 She gaue her mayden Abra also a bottel of wine, a potte with oyle, pottage, cake bread, and cheese, and went her way.

6 Nowe when they came to the porte of the citie, they founde Ozias and the elders of the citie wayting there.

7 Whiche when they sawe her, they were astonied, & marueiled greatly at her beautie. B

8 Neuertheleſſe, they asked no question at her, but let her goe, sayeing, The God of our fathers geue thee grace, and with his power perfourme al the deuice of thy hart, that Hierusalem may reioyce ouer thee, and that thy name may be in the number of the holy and ryghteous.

9 And al they that were there said with one voyce, So be it, so be it.

10 Judith made her prayer vnto the Lord, & went out at the port, she & her mayde Abra.

11 And as she was goeing downe the mountayne, it happened that about the spryng of the day, the spyes of the Assyrians mette with her, and tooke her, sayeing, Whence commest thou? or whither goest thou?

12 She answeared, I am a daughter of the Hebrues, and am fledde from them: for I knowe that they shalbe geuen vnto you to be spoyled, because they thought scorne to yeelde thē selues vnto you, that they might finde mercy in your sight.

13 Therfore haue I deuised by mee selfe after this maner, I wyl goe before the prince Holophernes, & tel hym al their secretes, and wil shewe him howe he may comme by them, and winne them: so that not one man of his host shal perysshe.

14 And when these men had heard her woordes, & considered her faire face, they were C

astonied,

astonied (for they woondred at her excellent beautie,)

15 And sayd vnto her, Thou hast saued thy lyfe by findyng out this deuice, that thou wouldest comme downe to our lorde.

16 And be thou sure that when thou commest vnto hym, he shal entreate thee wel, and thou shalt please hym at the hart. So they brought her in to Holophernes pauilion, and tolde hym of her.

17 Nowe when she came in before him, immediatly he was ouercome and taken with her beautie.

18 Then sayde his seruantes, Who would despise the people of the Iewes that haue so faire women: should we not by reason fight agaynst them for these?

19 So when Iudith sawe Holophernes sittyng in a canapie, that was wrought of purple silke, golde, smaragde, and precious stones,

20 She looked fast vpon hym, bowed her self, and fel downe vpon the earth: and Holophernes seruantes tooke her vp againe at their lordes commaundement.

The.xi. Chapter.

I. Holophernes comforteth Iudith, 3. and asketh the cause of her commyng. 5. She deceiueth hym by her fayre woordes.

A 1 Then sayde Holophernes vnto her, Be of good cheare, and feare not in thyne hart: for I neuer hurt man that would serue Nabuchodonosor the kyng.

2 As for thy people yf they had not despised me, I shoulde not haue lyft vp my speare agaynst them.

3 But tel me nowe, what is the cause that thou art departed from them, and wherefore art thou comme vnto vs?

4 And Iudith sayde vnto hym, Sir, vnderstande the woordes of thy handmayden: for yf thou wylt doo after the woordes of thy handmayden, the Lord shal bryng thy matter to a prosperous effect.

5 As Nabuchodonosor the king of the earth lyueth, and as his power liueth, whiche is in thee to the pounishment of al menne that goe wrong: al menne shal not onely be subdued vnto hym through thee, but al the beastes also of the feelde.

6 For al people speake of thy prudent actiuitie, and it hath euer benne reported howe thou onely art good and myghtie in al his kyngdome, and thy * discretion is commended in al landes.

* or, discipline.

B 7 The thyng is manifest also that Achior spake, & it is wel knowen what thou commaundest to doo vnto hym.

8 For this is playne and of a suretie, that our GOD is so wroth with vs by the reason of our sinnes, that he hath shewed by his prophetes vnto the people, howe that for their sinnes he wyl deliuer them ouer (vnto the enimie.)

9 And for so muche as the chyldren of Israel knowe that they haue so displeased their God, they are sore afrayde of thee.

10 They suffer great hunger also, and for want of water they are dead nowe in a maner.

11 Moreouer they are appoynted to slay al their cattel, that they may drinke the blood of them:

12 And are purposed to spende the holye thynges of their GOD, whiche he hath forbydden them to touche, (as) of corne, wine, and oyle, and they wil consume those thynges whiche they ought not to touche with their handes: Seeyng nowe that they doo these thinges, it is a playne case that they must needes be destroyed.

13 Whiche when I thy handmayden perceiued, I fledde from them: and the Lorde hath sent me to shewe thee these thynges.

C 14 For I thy handmayden woorshyp God, euen here nowe beside thee, and thy handemayden shal goe forth, and I wyl make my prayer vnto God:

15 And he shal tel me when he wyl reward them their sinne, then shal I comme and shewe thee, and bryng thee through the middest of Hierusalem, so that thou shalt haue al the people of Israel as sheepe without a shepheard, and there shal not so much as one dogge barke agaynst thee.

16 For these thynges are shewed me by the prouidence of God.

17 And for so muche as God is displeased with them, he hath sent me to tel thee the same.

18 These woordes pleased Holophernes, and al his seruantes: whiche marueyled at the wysedome of her, and sayde one to another,

19 There is not such a woman vpon earth, in fauour, in beautie, and discretion of woordes.

D 20 And Holophernes sayde vnto her, God hath donne wel, that he hath sent thee hyther before thy people, that thou mayest geue them into our handes.

21 And for so much as thy promise is good, yf thy GOD performe it vnto me, he shalbe my God also, and thou shalt be excellent, and great in the court of Nabuchodonosor, and thy name shalbe spoken of in al the lande.

The

The.xii.Chapter.

Iudith woulde not pollute her selfe with the meate of the Gentiles.

A 1 THEN commaunded he her to goe in where his treasure lay, and charged that she shoulde haue her dwellyng there, and appoynted what shoulde be geuē her from his table.

2 Iudith answeared hym, and sayde, As for the meate that thou hast commaunded to geue me, I may not eate of it as nowe, lest I displease my GOD: but wyl eate of suche as I haue brought with me.

3 Then sayde Holophernes vnto her, If these thinges that thou hast brought with thee fayle, what shal we doo vnto thee?

4 And Iudith sayde, As thy soule lyueth my Lorde, thy handmayden shal not spende al this, tyl God hath brought to passe in my hande the thynges that I haue deuised. So his seruantes brought her into the tent whereas he had appoynted.

5 And as she was goyng in, she desyred that she might haue leaue to go foorth by night, and before day to her prayer, and to make intercession vnto the Lorde.

6 Then commaunded Holophernes his chamberlaynes, that she shoulde go out and in at her pleasure, to pray vnto God those three dayes.

B 7 And so in the nyght season she went foorth into the valley of Bethulia, and washed her selfe in the wel water.

8 And commyng vp, she besought the Lorde God of Israel that he woulde prosper her way, for the deliuerance of his people.

9 And so she went in, and remayned cleane in her tent, tyl she tooke her meate in the euenyng.

10 Upon the fourth day it came to passe, that Holophernes made a supper vnto his seruantes, and sayde vnto Vagao his chamberlayne, Goe thy way, and counsel this Hebrueſſe that she may be wyllyng to consent to keepe companie with me.

11 For it were a shame vnto al the Assyrians, that a woman shoulde so laugh a man to scorne, that she were comme from hym vnmedled withal.

12 Then went Vagao vnto Iudith, and sayde, Let not the good daughter be afrayd to comme in to my lorde, that she may be honoured before him, that she may eate and drinke wyne, and be mery with hym.

13 Unto whom Iudith answeared, Who am I that I shoulde say my lorde nay?

C 14 Whatsoeuer is good and best before his eyes, I shal doo it: and looke what is his pleasure, that shal I thinke wel donne as long as I lyue.

15 So she stood vp, and deckt her selfe with her apparel, and went in and stoode before hym.

16 And Holophernes hart was whole moued: for he brent in desire towarde her.

17 And Holophernes said vnto her, Drinke nowe, and sit downe, and be mery, for thou hast founde fauour before me.

18 Then sayde Iudith, Sir, I wyl drinke, for my minde is meryer to day then euer it was in al my lyfe.

19 And she tooke, and dyd eate, and drinke before hym the thynges that her mayden had prepared for her.

20 And Holophernes was mery with her, and dranke more wyne then euer he dyd afore in his lyfe.

The.xiii.Chapter.

7. Iudith prayeth for strength. 10. She smyteth of Holophernes head. 12. She returneth to Bethulia, and reioyceth her people.

A 1 NOwe when it was late in the nyght, his seruantes made hast euery man to his lodgyng, & Vagao shut the chamber doores, and went his way: Eccle.37.a.

2 For they were al ouerladen with wyne.

3 So was Iudith alone in the chamber.

4 As for Holophernes he lay vpon the bed (al drunken) and of very drunkennesse fel asleepe.

5 Then commaunded Iudith her mayden to stande without before the doore, and to wayte.

6 And Iudith stood before the bed, making her prayer with teares, and mooued her lippes secretly,

7 And sayde, Strengthen me, O Lord God B of Israel, and haue respect vnto the workes of myne handes in this houre, that thou mayest set vp thy citie of Hierusalem, lyke as thou hast promised: and graunt that I may performe the thyng, whiche in hope that it may be donne by thee, I haue deuised.

8 And when she had spoken this, she went to the piller that was at Holophernes beds head, and loosed his swoorde that hanged vpon it, and drewe it out:

9 And when she had taken it out of the scabberd, she tooke hold of the heary lockes of his head, and sayde, Strengthen me, O Lorde God in this houre.

10 And with that she gaue hym two strokes vpon the necke, and smote of his head: then toke she the canapie away from the pilleres, Iud.16.2

and

and rolled the dead body aſyde.

11 Immediatly ſhe gate her fooꝛth, and deliuered the head of Holophernes vnto her mayden, and bad her put it in her wallet.

12 And ſo theſe two went fooꝛth togeather after their cuſtome, as though they woulde pꝛay: and ſo paſſed by the hoſt, and came about thꝛough the valley vnto the pooꝛte of the citie.

13 And Iudith cryed a farre of vnto the watchemen vpon the walles, Open the gates (ſayde ſhe) foꝛ God is with vs, which hath ſhewed his power in Iſrael.

℄ 14 And when they hearde her voyce, they called the elders of the citie (togeather.)

15 And they came al to meete her, litle and great, young and olde: foꝛ they thought not that ſhe ſhoulde haue comme ſo ſoone.

16 So they lighted candels, and geathered about her euery one: but ſhe went vp into an high place, and cauſed ſcilence to be pꝛoclaymed.

17 And when euery man now held his peace, Iudith ſayde, O pꝛayſe the Loꝛd our God, foꝛ he hath not deſpiſed noꝛ foꝛſaken them that put theyꝛ truſt in him:

18 And in me his handmayden he hath perfourmed his mercie, whiche he pꝛomiſed vnto the houſe of Iſrael: Yea, in my hande this ſame night hath he ſlayne the enimie of his people.

19 And with that ſhe tooke fooꝛth the head of Holophernes out of the wallet, and ſhewed it them, ſayeing, Beholde the head of Holophernes the captayne of the armie of the Aſſyꝛians, and this is his canapie wherein he lay in his dꝛunkenneſſe, where the Loꝛde our God hath ſlayne hym by the hande of a woman.

20 But as the Loꝛde lyueth, his angel hath keapt me, goeing thither, remaining there, and comming hither agayne from thence: and the Loꝛd hath not ſuffred me his handmayden to be defiled, but without any defiling of ſinne, hath he bꝛought me agayne vnto you, and that with great victoꝛie, ſo that I am eſcaped, and ye deliuered.

D 21 O geue thankes vnto him euery one, foꝛ he is gratious, and his mercy endureth foꝛ euer.

22 So they pꝛayſed the Loꝛde al togeather, (and gaue thankes vnto him) and to her they ſayde, The Loꝛde hath bleſſed thee in his powꝛer, foꝛ thꝛough thee he hath bꝛought our enimies to nought.

23 And Oſias the cheefe ruler of the people of Iſrael, ſayd vnto her, O daughter, bleſſed art thou of the Loꝛde the hygh God, aboue al women vpon earth.

24 Bleſſed be the Loꝛd the maker of heauen and earth, whiche hath guided thee aryght to wounde and to ſmyte of the head of the captayne of our enimies.

25 Foꝛ this day he hath made thy name ſo honoꝛable, that thy pꝛaiſe ſhal neuer come out of the mouth of men, which ſhal alway remember the powꝛer of the Loꝛde, ſeeyng thou haſt not ſpared thyne owne ſelfe (but put thee in ieopardie) conſyderyng the anguiſhe and trouble of thy people, and ſo haſt helped theyꝛ fal befoꝛe God our Loꝛd.

26 And al the people ſayde, Amen. Amen.

27 Achioꝛ alſo was called, and he came: then ſayde Iudith vnto hym, The God of Iſrael, vnto whom thou gaueſt witneſſe that he woulde be auenged of his enimies, euen he hath this night thꝛough my hande ſmitten of the head of al the vnfaythful.

28 And that thou mayeſt ſee that it ſo is, beholde this is the head of Holophernes, whiche in his pꝛeſumptuous pꝛyde deſpiſed the God of Iſrael, and thꝛeatned thee with deſtruction, ſayeing, When the people of Iſrael is taken, I ſhal cauſe thee alſo to be ſtickt with the ſwoꝛde. ℄

29 When Achioꝛ ſawe Holophernes head, he fel downe vpon his face to the grounde foꝛ very anguiſhe and feare, ſo that he ſowned withal.

30 But after that he was comme agayne to hym ſelfe, he fel downe befoꝛe her, and pꝛayſed her, ſayeing,

31 Bleſſed art thou of thy God in al the tabernacles of Jacob: foꝛ al the people that heare of thy name, ſhal pꝛayſe the God of Iſrael, becauſe of thee.

The. xiiii. Chapter.

1. Iudith cauſeth to hang vp the head of Holophernes. 6. Achior ioyneth hym ſelfe to the people of God. 7. The Iſraelites goe out agaynſt the Aſſyrians.

1 IUdith ſayde vnto al the people, Bꝛethꝛen heare me, Sticke vp this head vpon our walles: A 2. Mac. 15. c

2 And when the ſunne aryſeth, take euery man his weapon, & fal out violently: not as though ye woulde goe beſyde them, but to runne vpon them with violence.

3 When the ſpyes ſee this, they ſhal of neceſſitie be compelled to flee backward, and to rayſe vp theyꝛ captayne to the battayle.

4 So when theyꝛ captaynes comme into Holophernes pauilion, and finde the dead body wꝛapped in the blood, fearefulneſſe ſhal fal vpon them.

5 And when ye perceiue that they flee, foꝛlowe them without al care, foꝛ God ſhal " deliuer them vnto you to be deſtroyed. " oꝛ, the Loꝛde ſhal bꝛeake them vnder your feete.

6 Then Achioꝛ ſeeyng the powꝛer of God,

whiche he had shewed vnto the people of Israel, fel of from his heathenishe beleefe, and put his trust in God, and let hym selfe be circumcised, & so was he numbred among the people of Israel, he and al his posteritie vnto this day.

7 Nowe assoone as it was day, they styckt B vp Holophernes head vpon the walles, and euery man tooke his weapon, and so they went out with an horrible crye.

8 When the spyes sawe that, they ranne vnto Holophernes tent.

9 And they that were within the tent, came before his chamber, and made a great rustlyng, that Holophernes might awake, not by styrryng hym vp, but by theyr noyse.

10 For there durst not one of the Assyrians knocke, goe in, or open.

11 But when the captaynes and princes, and al the cheefe in the kyng of the Assyrians host came togeather, they sayde vnto the chamberlaynes:

12 Goe your way in, and wake hym vp: for the mice are creapt out of theyr holes, and dare prouoke vs vnto battayle.

13 Then went Vagao into his chamber, stoode before the * bed, and clapped with his handes: for he thought he had benne sleepyng with Judith.

* or, curtayne.

C 14 But when he hearkened perfectly with his eares, and coulde perceiue no stirring, he went nygher to the * bed, and lift it vp, & when he saw the dead body of Holophernes lyeing there without a head, weltered in his blood vpon the earth, he cryed with a loude voyce, and with weepyng, rent his clothes,

* or, curtayne.

15 And went into Judithes tent, and found her not.

16 And so he leapt out vnto the people, and sayde, One woman of the Iewes hath brought al Nabuchodonosors people to shame: for loe, Holophernes lyeth vpon the grounde, and hath no head.

17 When the cheefe of the Assyrians host heard that, they rent theyr clothes, and there fel an intollerable feare and tremblyng vpon them: so that theyr myndes were soare afrayde.

18 And there was an exceedyng great crye in * the whole host.

* or, myddest of the host.

The. xv. Chapter.

1. The Assyrians are afrayde and flee.
6. The Israelites pursue them.

A 1 NOwe when al the host heard that Holophernes was beheaded, theyr minde and counsayle fel from them: and beyng amased with feare only and tremblyng, they saued them selues by fleeyng away.

2 One spake not to another, but hanged downe theyr heades, leaft al behinde them, & made haste to escape from the Hebrues: for they heard that they were hastyng to comme after with theyr weapons, & so they fled by the wayes of the feeldes, & through al the foote pathes of the * dales.

* or, woodes.

3 And when the children of Israel sawe that they fled, they folowed vpon them: & went downe with trumpettes blowyng, and makyng a great crye after them.

4 As for the Assyrians, they had no order, and keapt not them selues togeather, but fled theyr way: neuertheless, the children of Israel fel vpon them with one company and order, and discomfited as many as they might geat.

5 And Ozias sent messengers vnto al the cities and countreyes of Israel.

6 So al the region and euery citie sent out theyr best men after them in harnesse, and smote them with the swoord, tyl they came to the vtternost part of theyr borders.

7 And the other that were in Bethulia, B came into the tentes of the Assyrians, and tooke al that they which were fled had left behinde them, & so they founde great good.

8 And they that came agayne to Bethulia from the battayle, tooke with them suche thynges as had benne theyrs: there was no number of the cattaile, and of al costly iewels, so that from the lowest vnto the highest, they were al made riche of the spoyles of them.

9 And Joachim the hygh priest, came from Hierusalem to Bethulia, with al ỹ elders, that they myght see Judith.

10 Nowe when she came out vnto them, they began al to prayse her with one voyce, sayeing, Thou woorshyp of the citie of Hierusalem, thou ioy of Israel, thou honor of our people.

11 Because thou hast donne manly, and thy hart is comforted, and for that thou hast loued cleanlinesse and chastitie, and hast knowen no man but thyne owne husbande: therefore hath the hande of the Lorde comforted thee, & blessed shalt thou be for euer.

12 And al the people sayde, So be it, So be it.

13 In thirtie dayes coulde the people of Israel scarse geather vp the spoyles of the Assyrians.

14 But al that belonged vnto Holophernes, C and had ben his specially (whether it were of golde, of syluer, pretious stone, clothyng, & al ornamentes) they gaue it vnto Judith, and it was deliuered vnto her of

the

the people.

15 And al the people reioyced, both women, maydens, and young people, with pypes, and harpes.

The.xvi. Chapter.

I. Iudith prayseth God with a song. 25. She offereth to the Lorde Holophernes stuffe. 26. Her continencie, life, and death. 29. Al Israel lamenteth her.

1 THen sang Iudith this song vnto the Lorde, sayeng,

2 Beginne vnto the Lorde vpon the tabrettes, syng vnto the Lorde vpon the cymbales, & syng vnto him a newe song of thankesgeuing, be ioyful, and cal vpon his name.

3 It is the Lorde that destroyeth warres, euen the Lorde is his name.

4 Whiche hath pytched his tentes in the middest of his people, that he might deliuer vs from the hande of al our enimies.

5 Assur came out of the mountaynes of the north in the multitude of his strength: his people stopped the water brookes, & their horses couered the valleys.

6 He purposed to haue brent vp my "land, and to slay my young men with the sword. * or, borders.

7 He woulde haue caried away my children and virgins into captiuitie, but the almyghtie Lord hyndred hym, and deliuered him into the handes of a woman "whiche brought hym to confusion. * or, which dyd stycke hym thorowe.

8 For theyr myghtie was not destroyed of the young menne, it was not the sonnes of Titan that slue him, neither haue the great giantes set them selues agaynst hym: but Iudith the daughter of Merari, with her fayre beautie hath discomfited hym, (and brought him to nought.)

9 For she layde away her widowes garment, and put on the apparrel of gladnesse, to the reioycyng of the chyldren of Israel.

10 She annointed her face with oyntment, and bounde vp her heare in a coyffe, and tooke a newe "stole to beguyle hym. " or, garment.

11 Her slippers rauished his eyes, her beautie captiuated his mynd, with the sworde smote she of his necke.

12 The Persians were astonied at her stedfastnesse, and the Medes at her boldnesse.

13 Then howled the armies of the Assyrians, when my simples appeared drye of thirst.

14 The sonnes of the daughters haue pearsed them through, and slayne them as fugitiue children: they perished in the battayle, "for the very feare of the Lorde my God. * or, from the face.

15 Let vs sing a song of thankesgeuing vnto the Lorde, a new song of prayse, wyl we syng vnto our GOD.

16 Lorde, Lorde, thou art a great GOD, mighty in power, whom no man may ouercome.

17 Al thy creatures must serue thee: for thou spakest, & they were made, thou sentest thy spirite, and they were created, and no man can withstande thy voyce. Gen. 1. Psal. 32. b

18 The mountaynes shal moue from the fundations with the waters, the stonie rockes shal melt before thee lyke ware.

19 But they that feare thee, shalbe great with thee in al thynges.

20 Wo vnto the people that ryse vp against my generation: for the almightie Lord wyl auenge hym selfe of them, and in the day of iudgement wyl he visite them.

21 For he shal geue fire and wormes in their fleashe, that they may burne and feele it for euermore. D

22 After this it happened, that after the victorie, al the people came to Hierusalem, to geue prayse and thankes vnto the Lorde: and when they were purified, they offered al their whole burnt sacrifices, and theyr vowes, and their promised offeringes.

23 And Iudith offered al Holophernes weapons (and al the iewels) that the people had geuen her, and the canapie that she tooke from his bedde, and hanged them vp "vnto the Lorde. " The olde interpreter hath, Inanathema obliuionis,

24 The people were ioyful as the vse is: and this ioy with Iudith, by reason of the victorie, endured three monethes.

25 So after these dayes, euery man went home agayne, and Iudith was in great reputation at Bethulia, and ryght honourably taken in al the lande of Israel.

26 Unto her vertue also was chastitie ioyned, so that after her husbande Manasses dyed, she neuer knewe man al the dayes of her lyfe.

27 Upon the hygh solempne dayes, she went out with great worship.

28 She dwelt in her husbandes house an hundred & fiue yeeres, and leaft her handemayden Abra free, E

29 And died, and was buried beside her husband in Bethulia: and al the people mourned for her seuen dayes.

30 So long as she lyued, there was none that troubled Israel, and many yeeres also after her death.

31 The day wherein this victory was gotten, was solemply holden, and reckened of the Iewes in the number of ỹ holy dayes, and it is yet greatly holden of the Iewes euer since, vnto this day.

The ende of the booke of Iudith.

The booke

The reast of the Chapters of the booke of Eſther, whiche are neyther founde in the Hebrue, nor in the Chalde.

The.xi. Chapter after the Latine.

The dreame of Mardocheus.

A 1 MArdocheus the ſonne of Iari, the ſonne of Semei, the ſonne of Cis, of the tribe of Beniamin,

2 A Iewe, whiche had his dwellyng in the citie of Suſis, a man of great reputation, and excellent among al them that were in the kynges courte:

2.Reg.24.d Ier.c.24.a 3 Neuertheleſſe, he was one of the pryſoners whom Nabuchodonoſor the kyng of Babylon had caryed away from Hieruſalem vnto Babylon, with Iechonias the kyng of Juda.

4 In the ſecond yeere of the raigne of great Artaxerxes, in the firſte day of the moneth Niſan, had this Mardocheus ſuche a dreame.

5 He thought he hearde a great tempeſt, horrible thunderclappes, earthquakes, and great vprore in the lande,

6 And that he ſaw two great dragons, ready to fight one agaynſt another.

B 7 Their cry was great: at the which roaring and cry, al the heathen were vp to fight agaynſt the ryghteous people.

8 And the ſame day was ful of darkneſſe and very vncleare, ful of trouble and anguiſhe, yea a great fearefulneſſe was there in the lande.

9 The righteous were amaſed, for they feared the plague and euyl that was deuyſed ouer them, and were at a poynt with them ſelues to dye: So they cryed vnto God.

10 And whyle they were cryeing, the litle wel grew into a great riuer, and into many waters.

11 And with that it was day, and the ſunne roſe vp agayne: & the lowly were exalted, and deuoured the glorious and proude.

12 Nowe when Mardocheus had ſeene this dreame, he awoke, and muſed ſtedfaſtly in his hart what God woulde doo: and ſo he deſired to knowe al the matter, & his minde was thereupon vntyl nyght.

The.xii. Chapter.

Mardocheus vttereth the treaſon deuiſed againſt the kyng, and is therefore rewarded of hym.

A 1 AT the ſame tyme dwelt Mardocheus with Bagatha and Thara in the kynges court, the kinges chamberlaynes and porters of the palace.

2 But when he hearde their deuiſe, and had diligently conſydered their imaginations, he perceiued that they went about to lay their (cruel) handes vpon the kyng Artaxerxes, and ſo he certified the kyng thereof.

3 Then cauſed the kyng to examine the two * gelded with tormentes: and when they had graunted it, they were put to death. * or, chamberlaynes.

4 This the king cauſed to be put in the Chronicles for an euerlaſting remembrance, and Mardocheus wrote vp the ſame matter.

5 So the kyng commaunded that Mardocheus ſhoulde remayne in the courte, and for this faythfulneſſe of his, he gaue hym a rewarde.

6 But Aman, the ſonne of Amadathu the Agagite, whiche was holden in great honour and reputation in the kinges courte, vndertooke to hurte Mardocheus and his people, becauſe of the two chamberlaines that were put to death.

The.xiii. Chapter.

1. The copie of the letters of Artaxerxes agaynſt the Iewes. 9. The prayer of Mardocheus.

A 1 THE great kyng Artaxerxes, whiche raigneth from India vnto Ethiopia, ouer an hundred and twentie and ſeuen landes, ſendeth his freendly ſalutation vnto al the princes & deputies of the countrey, whiche be ſubiect vnto his dominion.

2 When I was made lorde ouer many people, and had ſubdued the whole earth vnto my dominion, my mynd was not with crueltie and wrong to exalt mee ſelfe, by the reaſon of my power: but purpoſed with equitie alway and gentleneſſe, to gouerne thoſe that be vnder my iuriſdiction, and wholy to ſet them in a peaceable lyfe, and thereby to bryng my kingdome vnto tranquilitie, that men might ſafely goe through

on

on euery ſyde, and to renue peace agayne, whiche al menne deſyre.

3 Now when I aſked my counſellours how theſe thynges myght be brought to a good ende, there was one by vs excellent in wyſdome, whoſe good wyl, trueth, and fayth-fulneſſe hath oft benne ſhewed & proued, (whiche was alſo the principal and nexte vnto the kyng) Aman by name,

4 Whiche certified vs, howe that in al landes there was ſcattred abroade a rebellious folke, that made ſtatutes and lawes agaynſt al other people, & haue alway deſpiſed the proclaymed commaundementes of kynges, and howe that for this cauſe it were not to be ſuffred that ſuch rule ſhould continue by you, and not to be put downe.

5 Seeyng nowe we perceiue the ſame, that this people alone are contrary vnto euery man, vſyng ſtrange and other manner of lawes, and withſtand our ſtatutes and dooynges, and goe about to ſtablyſhe ſhrewde matters, that our kyngdome ſhoulde neuer comme to good eſtate (and ſtedfaſtneſſe.)

6 Therefore haue we commaunded that al they that are appointed in writing, and ſhewed vnto you by Aman, whiche is ordayned and ſet ouer al our landes, and the moſte principal next vnto the kyng, and in manner as a father, ſhal with theyr wyues and chyldren be deſtroyed and rooted out with the ſwoorde of theyr enimies and aduerſaries, and that there ſhalbe no mercie ſhewed, and no man ſpared: and this ſhalbe donne the fourteenth day of the moneth called Adar of this yeere.

7 That they which of olde, & now alſo haue euer benne rebellious, may in one day with violence be thruſt downe into the hel, to the intent that after this maner our empire may haue peace and tranquilitie.

8 But Mardocheus thought vpon al the woorkes and noble actes of the Lorde, and made his prayer vnto hym,

9 Sayeing, O Lorde, Lorde, thou valiant and almightie kyng, for al thinges are in thy power: and yf thou wylt helpe and deliuer Iſrael, there is no man that can withſtande nor let thee.

10 For thou haſt made heauen and earth, and what woonderous thing ſo euer is vnder the heauen.

11 Thou art Lord of al things, & there is no man that can reſiſt thy maieſtie, O Lorde.

12 Thou knoweſt al things, thou woteſt lord that it was neither of malice nor preſumption, nor for anye deſyre of glorie, that I would not bowe downe mee ſelfe, nor worſhyp yonder proude preſumptuous Aman:

13 (For I woulde haue benne content, and that with good wyl, if it might haue donne Iſrael any good, to haue kyſte euen his footeſteppes.)

14 But that I dyd it becauſe I would not ſet the honour of a man in the ſteede of the glory of God, and becauſe I woulde worſhyp none but only thee, my Lorde: and this haue I donne in no pryde nor preſumption. C

15 And therefore, O Lorde, thou God and kyng, haue mercy vpon thy people, for they imagine how they may bring vs to nought, yea, theyr minde and deſyre is to deſtroy and to ouerthrowe thy people that hath euer benne thyne inheritance of olde.

16 O deſpiſe not thy portion, whiche thou haſt deliuered and brought out of Egypt for thyne owne ſelfe.

17 Heare my prayer, and be mercyful vnto thy people whom thou haſte choſen for an heritage vnto thee ſelfe, turne our complaynt and ſorowe into ioy, that we may lyue, O Lorde, and prayſe thy name: O Lorde ſuffer not the mouthes of them that prayſe thee, to be deſtroyed.

18 Al the people of Iſrael in lyke manner cryed as earneſtly as they coulde vnto the Lorde, for theyr death and deſtruction ſtoode before theyr eyes.

The.xiiii. Chapter.

The prayer of Eſther for the deliuerance of her and her people.

1 QVeene Eſther alſo beyng in the "battayle of death, reſorted vnto the Lorde, A "or, peryl.

2 Layd away her glorious apparel, and put on the garmentes that ſerued for ſighing and mourning: In the ſteede of precious oyntment, ſhe ſcattered aſhes and doung vpon her head: & as for her body, ſhe humbled it with faſting, and brought it very lowe: Al the places where ſhe was wont to haue ioy afore, thoſe filled ſhe with her owne heare that ſhe pluckt of.

3 She prayed alſo vnto the Lorde God of Iſrael with theſe woordes, O my Lorde, thou only art our kyng, helpe me deſolate woman, whiche haue no helper but thee.

4 For my miſerie and deſtruction is harde at my hande.

5 Fro my youth vp, I haue hearde out of the kynred of my father, that thou tookeſt Iſrael from among al people, and ſo haue our fathers of theyr fore elders, that they ſhoulde be thy perpetual inheritance, and looke what thou dydſt promiſe them,

thou hast made it good vnto them.

6 Nowe Lorde, we haue sinned before thee, therefore hast thou geuen vs into the handes of our enimies,

B 7 Because we worshypped their goddes: Lorde thou art ryghteous.

8 Neuertheless, it satisfieth them not that we are in bitter and heauie captiuitie, and oppressed among them, but they haue laide their handes vpon the hands of their gods.

9 So that they begin to take away the thing that thou with thy mouth hast ordeyned & appoynted, to destroy thyne inheritance, to shut and to stoppe the mouthes of them that prayse thee, to quenche the glory and worshyp of thy house and thyne aulter:

10 And to open the mouthes of the heathen, that they may prayse the power and vertue of the goddes, and to magnifie the fleashly kyng for euer.

11 O Lorde geue not thy scepter vnto them that be nothyng, lest they laugh vs to scorne in our miserie and fal: but turne their deuice vpon them selues, and punyshe hym that hath bezun the saxie ouer vs, and set hym to an example.

12 Thinke vpon vs, O Lord, and shew thee selfe vnto vs in the tyme of our distresse, and of our trouble: strength me, O thou kyng of gods, thou Lorde of all power:

13 Geue me an eloquent and pleasant speach in my mouth before the Lion: turne his hart into the hate of our enimies, to destroy him, and al suche as consent vnto him.

C 14 But deliuer vs with thy hande, & helpe me thy handmaide, which haue no defence nor helper, but only thee Lord.

15 Thou knowest al thinges, thou wotest that I loue not the glorie and worshyp of the vnryghteous, and that I hate and abhorre the bedde of the vncircumcised, and of al heathen.

16 Thou knowest my necessitie, that I hate the token of my preeminence & worshyp, whiche I beare vpon my head what tyme as I must shew mee selfe and be seene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quiet and alone by mee selfe.

17 Thou knowest also that I thy handmaiden haue not eaten at Amans table, and that I haue had no pleasure nor delight in the kinges feast, that I haue not dzunke the wine of the dzynke offerynges,

18 And that I thy handmayden haue no ioy, since the day that I was brought hyther, vnto this day, but only in thee, O lord, O thou God of Abzaham.

19 O thou mightie God aboue al, heare the voyce of them that haue no other hope, and deliuer vs out of the hande of the wycked, and deliuer me out of my feare.

The.xv. Chapter.

I. Mardocheus mooueth Esther to goe in vnto the kyng, and make intercession for her people. 9. And she performed his request.

1 MArdocheus also bade Esther goe in A vnto the kyng, and pray for her people, and for her countrey.

2 Remember (sayth he) the dayes of thy lowe estate, howe thou wast nourished vnder my hande: for Aman whiche is nert vnto the king, hath geuen sentence of death agaynst vs:

3 Cal thou therefore vpon the Lorde, and speake for vs vnto the kyng, and deliuer vs from death.

4 And vpon the third day it happened, that Esther laide away the mourning garmentes, and put on her glorious apparel,

5 And deckt her selfe goodly (after that she had called vpon God, whiche is the beholder and sauiour of al thynges) (and) tooke two maydens with her:

6 Upon the one she leaned her selfe, as one that was tender:

7 The other folowed her, & bare the trayne B of her vesture.

8 The shine of her beautie made her face rose coloured, the similitude of her face was chearful and amiable: but her hart was sorowful for great feare.

9 She went in through al the doores, and stoode before the kyng: the kyng sate vpon the throne of his kingdome, and was clothed in his goodly aray, al shining with golde, and set with pretious stones, and he was very terrible.

10 He lyft vp his face that shone in the clearenesse, and looked grymly vpon her: then fel the Queene downe, was pale and faint, leaned her selfe vpon the head of the mayde that went with her.

11 Neuertheless, God turned the kynges mynde that he was gentle, that he leaped out of his seate for feare, and gate her in his armes, and helde her vp tyl she came to her selfe agayne, he gaue her louing woordes also, and sayde vnto her,

12 Esther, what is the matter? I am thy brother, be of good chearet

13 Thou shalt not dye, for our commaundement toucheth the commons, and not thee: Comme nigh.

14 And with that he held vp his golden rod, C and

and layde it vpon her necke.

15 And imbraced her frendely, and sayde, Talke with me.

Gen.33.d. 16 Then sayde she, I sawe thee (O Lorde) as an angel of God, and my hart was troubled for feare of thy maiestie & clearenesse.

17 For excellent and wonderful art thou O Lorde, and thy face is ful of amitie.

18 But as she was thus speaking vnto him, she fel downe agayne for fayntnesse:

19 For the which cause the king was afraid, and al his seruantes comforted her.

The.xvi. Chapter.

The copy of the letters of Artaxerxes, wherby he reuoketh those whiche he firste sent foorth.

A 1 THe great king Artaxerxes, which raigneth from India vnto Ethiopia, ouer an hundred and twentie and seuen landes, sendeth vnto the princes and rulers of the same landes, suche as loue hym, his frendly salutation.

2 There be many that for the sundry frendshippes and benefites whiche are diuersly donne vnto them for theyr worshyp, be euer the more proude and high minded:

3 And vndertake not only to hurt our subiectes, (for plenteous benefites may they not suffer, and begin to imagine some thing agaynst those that doo them good,

4 And take not only al thankfulnesse away from men) but in pride and presumption, as they that be vnmyndful and vnthankful for the good deedes, they go about to escape the iudgement of God that seeth al thynges, whiche iudgement hateth and punisheth al wickednesse,

5 It happeneth oft also, that they whiche be set in office by the higher power, and vnto whom the businesse and causes of the subiectes are committed to be handled, ware proude, and defile them selues with sheddyng of innocent blood, whiche bryngeth them to intollerable hurt.

6 Whiche also with false and deceytful woords, and with lyeing tales, deceiue and betray the innocent goodnesse of princes.

B 7 Nowe is it profitable and good that we take heede, make searche thereafter, and consyder not only what hath happened vnto vs of olde, but the shameful, vnhoneft, & noysome thynges that the deputies haue nowe taken in hande before our eyes.

8 And therby to beware in tyme to comme, that we make the kyngdome quiet and peaceable for al menne, and that we might sometyme drawe it to a change.

9 And as for the thing that nowe is present before our eyes, to withstande it, and to put it downe after the most freendly maner.

10 What tyme nowe as Aman the sonne of Amadathu the Macedonian, a stranger veryly of the Persians blood, and farre from our goodnesse, was comme in among vs as an aliant,

11 And had obteyned the frendship that we beare towarde al people, so that he was called our father, and had in hygh honour of euery man, as the next and principal vnto the kyng:

12 He could not forbeare him selfe from his pryde, hath vndertaken not onely to rob vs of the kyngdome, but of our lyfe:

13 With manyfold deceit also hath he desyred to destroy Mardocheus our helper and preseruer, which hath donne vs good in al thyngs, and innocent Esther the lyke partaker of our kyngdome, with al her people.

14 For his minde was (when he had taken them out of the way, and robbed vs of them) by this meanes to translate the kingdome of the Persians, vnto them of Macedonia. C

15 But we finde that the Iewes (whiche were accused of the wicked, that they myght be destroyed) are no euyl doers, but vse reasonable and ryght lawes:

16 And that they be the chyldren of the most hygh lyuyng God, by whom the kingdome of vs, and of our progenitours, hath benne wel ordered hytherto.

17 Wherefore, as for the letters and commaundementes that were put forth by Aman, the sonne of Amadathu, ye shal doo wel yf ye holde them of none effect.

18 For he that set them vp and inuented them, hangeth at Susis before the porte, with al his kinrede: and God, whiche hath al thinges in his power, hath rewarded hym after his deseruyng.

19 And vpon this ye shal publishe and set vp the coppie of this letter in al places, that the Iewes may freely and without hynderance holde them selues after their owne statutes:

20 And that they may be helped, and that vpon the thirteenth day of the twelfth moneth Adar, they may be auenged of them, whiche in the time of their anguishe and trouble woulde haue oppressed them. D

21 For the God that gouerneth al thynges, hath turned to ioy the day wherein the chosen people shoulde haue perished.

22 Moreouer, among ỹ high solempne dayes that ye haue, ye shal holde this day also

with al gladneſſe:

B 23 That nowe, and in tyme to comme, this day may be a remembrance of good, for al ſuche as loue the proſperitie of the Perſians: but a remembrance of deſtruction to thoſe that be ſeditious vnto vs.

24 Al cities and landes that doo not this, ſhal horribly periſhe, and be deſtroyed with the ſwoorde and fire, and ſhal not only be no more inhabited of menne, but be abhorred alſo of the wylde beaſtes and foules.

The ende of the reaſt of the booke of Eſther.

¶ The wiſdome of Solomon.

The firſt Chapter.

1. Howe we ought to enquire and ſearche after God. 2. Who they are that finde hym.

1 A LOue ryghteouſneſſe, ye that be iudges of the earth: conſyder deepely of the Lord in goodnes, and ſeeke him in ſingleneſſe of hart.

2 For he wyl be founde of them that tempt him not, and appeareth vnto ſuche as put no diſtruſt in hym.

3 For wicked thoughtes ſeparate from god, and (his) power when it is * tryed, reproueth the vnwyſe. * or, tempted.

4 For why? wyſedome ſhal not enter into a wicked ſoule, nor dwel in the body that is ſubiect vnto ſinne.

5 For the holy ſpirite of diſcipline fleeth from deceit, and withdraweth him ſelfe from thoughtes that are without vnderſtandyng, and is declared when wickedneſſe commeth.

6 For the ſpirite of wyſedome is louyng, and wyl not abſolue hym that blaſphemeth with his lippes, for God is witneſſe of his reynes, and a true beholder of his hart, and an hearer of his tongue.

B 7 For the ſpirite of the Lorde filleth the rounde compaſſe of the world, and the ſame that vpholdeth al thinges, hath knowledge alſo of the voyce.

8 Therefore he that ſpeaketh vnrighteous thinges, can not be hydde, neyther ſhal the iudgement of reproofe let hym eſcape.

9 And why? inquiſition ſhalbe made for the thoughtes of the vngodly, and the ſounde of his woordes ſhal comme vnto GOD, ſo that his wickedneſſe ſhalbe pounyſhed.

10 For the eare of gelouſie heareth al thinges, and the noyſe of the grudgynges ſhal not be hid.

11 Therfore beware of murmuring, which is nothyng woorth, & refrayne your tongue from ſclaunder: for there is no woorde ſo ſecrete that it ſhal goe for nought, and the mouth that ſpeaketh lyes, ſlayeth the ſoule.

12 O ſeeke not your owne death in the errour of your lyfe, deſtroy not your ſelues thorough the woorkes of your owne hands:

13 For God hath not made death, neyther hath he pleaſure in the deſtruction of the liuyng:

14 For he created al things, that they might haue their being, and the * generations of the worlde were healthful, and there is no poyſon of deſtruction in them, nor the kingdome of hel vpon the earth. C * or, beginnynges.

15 For ryghteouſneſſe is (euerlaſtyng and) immortal: but vnryghteouſneſſe bringeth death.

16 Neuertheleſſe, the vngodly call (a) it vnto them both with woorkes and woordes: and whyle they thynke to haue it their freende, they come to nought, and they haue made an agreement with it, for they are woorthy to be of her part. (a) To wit, death.

The.ii. Chapter.

The imaginations and deſires of the wicked, and their counſel agaynſt the faythful.

1 FOr the vngodly ſay, reaſonyng with them ſelues, but not aright, Our lyfe is ſhort and tedious, and in the death of a man there is no remedie, neither is there any man knowen to haue returned from the graue. I

2 For we are borne at al aduenture, and we ſhalbe hereafter, as though we had neuer beene: for our breath is as a ſmoke in our noſethrilles, and woordes as a ſparke rayſed out of our hartes:

3 Whiche being extinguiſhed, our bodye ſhalbe turned into aſhes, and our ſpirite ſhal vaniſhe as the ſoft ayre.

4 Our lyfe ſhal paſſe away as the trace of a cloude, and comme to nought as the miſt that is driuen away with the beames of the ſunne, & put downe with the heate ther-

of:

of: our name also shalbe forgotten by litle and litle, and no man shal haue our workes in remembrance.

5 For our tyme is a very shadowe that passeth away, and after our ende there is no returnyng: for it is fast sealed, so that no man commeth agayne.

6 Comme on therfore, let vs enioy the pleasures that are present, and let vs chearefully vse the creatures lyke as in youth:

B 7 Let vs fyl our selues with good wyne and oyntment, and let there no flowre of the tyme escape vs.

8 Let vs crowne our selues with rose buds, afore they be withered:

(a) This sentence of the medowe is not in the Greeke.

9 (a) Let there be no fayre medowe, but our lust go through it. Let euery one of vs be partakers of our voluptuousnesse, let vs leaue somme token of our pleasure in euery place: for that is our portion, and this (onely) our lot.

10 Let vs oppresse the poore ryghteous, let vs not spare the wydowe nor olde man, let vs not regarde the heades that are gray for age.

11 Let the lawe of vnrighteousnesse be our strength: for the thyng that is feeble is nothyng worth.

12 Therfore let vs defraude the righteous, and why? he is not for our profite, yea he is cleane contrary to our doynges, he checketh vs for offending agaynst the lawe, and slaundereth the faultes of our maner of liuyng.

13 He maketh his boast to haue the knowledge of God, yea he calleth him selfe gods sonne.

C 14 He is made vnto vs for reproofe of our thoughtes.

15 It greeueth vs also to looke vpon hym, for his lyfe is not lyke other mennes, his wayes are of another fashion.

" or, counterfayte coyne.

16 He counteth vs but " vayne persons, he withdrawyth hym selfe from our wayes as from filthynesse, he commendeth greatly the latter ende of the iust, and maketh his boast that God is his father.

17 Let vs see then if his woordes be true, let vs proone what shal happen in the ende of hym.

18 For if the iust man be the sonne of God, he wyl receiue hym, and deliuer hym from the handes of his enimies.

19 Let vs examine hym with dispiteful rebuke and tormentyng, that we may knowe his meekenesse, and proone his pacience.

20 Let vs condemne him with the moste shameful death: for as hym selfe sayth, he shalbe rewarded (of God.)

D 21 Such thyngs doo they imagine, and goe astray, for their owne wickednes hath blinded them.

22 As for the mysteries of God they vnderstande them not, they neyther hope for the rewarde of ryghteousnesse, nor regarde the worthyp that holy soules shal haue.

23 For God created man to be vndestroyed, yea after the image of his owne lykenesse made he hym. Gen. 4. b.

24 Neuertheless thorow enuie of the deuil came death into the worlde, and they that helde of his side doo finde it.

The. iii. Chapter.

I. The conseruation and assurance of the ryghteous. 7. The rewarde of the faythful. 11. Who are miserable.

1 BVT the soules of the ryghteous are in the hande of GOD, and there shal no torment touche them. A

2 In the sight of the vnwyse they appeared to dye, and their ende is taken for myserie,

3 And their departyng from vs to be vtter destruction: but they are in rest.

4 For though they suffer payne before men, yet is their hope ful of immortalitie.

5 They are punished but in fewe thynges, neuertheless in many thynges shal they be wel rewarded: for God prooueth them, and findeth them meete for him selfe.

6 As gold in the furnace doth he trye them, and receiueth them as a burnt offeryng: and when the tyme commeth they shalbe looked vpon.

7 They shal shine and runne through, as the sparkles among the stubble. B

8 They shal iudge the nations, and haue dominion ouer the people: and their lorde shal raigne for euer.

9 They that put their trust in him, shal vnderstande the trueth, and suche as be faythful, shal perseuer with hym in loue: for his saintes haue grace and mercy, and he hath care for his elected.

10 But the vngodly shalbe punished accordyng to their owne imaginations, for they haue dispised the righteous, and forsaken the Lorde.

11 For who so dispiseth wysedome & " nurture, he is " vnhappy, & as for the hope of such it is but vayne, their labours vnfruitful, and their woorkes vnprofitable. " or, discipline. " or, he is miserable.

12 Their wyues are vndiscrete, and their chyldren most vngodly.

13 Their offspryng (or progenie) is cursed: wherefore blessed is the barren that is vndefiled, whiche hath not knowen the sinful bed, she shal haue fruite in the visitation of soules:

14 And the gelded whiche with his handes C hath

hath wrought no vnrighteousnes, nor imagined wicked thinges agaynst God: for vnto hym shalbe geuē the special gift of faith, and the most acceptable portion in the temple of God.

15 For glorious is the fruite of the good labour, and the roote of wysedome shal neuer fade away.

16 As for the chyldren of adulterers, they shal not comme to a perfect end, & the seede of an vnrighteous bed shalbe rooted out.

17 And though they lyue long, yet shal they be nothyng regarded, & their last age shalbe without honour.

18 If they dye quickly, they haue no hope, neyther comfort in the day of inquirie.

19 For horrible is the ende of the vnrighteous generation.

The.iiii. Chapter.

1. Of vertue, and the commoditie thereof. 10. The death of the ryghteous, and the condemnation of the vnfaythful.

A 1 O How fayre is a chaste generation with vertue: the memorial thereof is immortal: for it is knowen with GOD and with menne.

2 When it is present, menne take example at it, and if it goe away, yet they desyre it: it is crowned, and euer triumpheth, when it hath wonne the rewarde of the vnfiled batayles.

3 But the multitude of the vngodly abounding in chyldren, shal profite nothyng, nor geue deepe roote by the seede of adulterie, nor lay any fast fundation.

4 For though they bud fooryth in the branches for a time, yet shal they be shaken with the wynde, for they stande not fast, and through the vehemencie of the wynde they shalbe rooted out:

5 The vnperfect branches shalbe broken, their fruite shalbe vnprofitable, and sowre to eate, yea meete for nothyng.

6 And why? al the chyldren that are borne of the wicked bed, must beare recorde of the wickednesse agaynst their fathers and mothers when they be asked:

B 7 But though the ryghteous be ouertaken with death, yet shal he be in rest.

8 For honorable age is not that which standeth in length of time, nor that that is measured by number of yeeres:

9 But a mans wysedome is the gray heare, and an vndefyled lyfe is the olde age.

10 He pleased GOD, and was beloued of hym, so that whereas he lyued among sinners, he translated hym.

11 Yea speedyly was he taken away, to the intent that wickednesse should not alter his vnderstandyng, and that deceit shoulde not beguile his soule. Gen.5.c.

12 For wickednesse with bewitching, sooth darken the honest thynges: and the lyghtnesse of * voluptuous desyre * turneth aside the single minde.

13 Though he was soone dead, yet fulfilled he muche tyme:

14 For his soule pleased God, therefore hasted he to take him away * from among the wicked.

15 This the people see, and vnderstande it not, they lay not vp suche thinges in their hartes, howe that the louyng fauour and mercy (of God) is vpon his saintes, and that he hath respect vnto his chosen.

16 Thus the righteous that is dead, condenneth the vngodly whiche are lyuyng: and the youth that is soone brought to an ende, the long lyfe of the vnryghteous.

17 For they see the end of the wyse: but they vnderstand not what God hath deuised for hym, and wherefore the Lorde hath taken hym away to be in safetie.

18 And why? they see him, and despise hym, therfore shal god also laugh them to scorne.

19 So that they them selues shal dye hereafter without honour, yea in shame among the dead for euermore: for without any voyce shal he burst those that be puft vp, and shake them from the fundations, so that they shalbe layde as vtterly wasted: they shalbe in sorowe, and their memorial perishe.

20 So they shal comme afrayde in remembrance of their sinnes, and their owne iniquities before theyr face shall conuince them.

* or, concupiscence.

* or, changeth, or altereth.

* or, from out of the vnyddest of wickednesse.

The.v. Chapter.

1. The constantnesse of the ryghteous before their persecutours. 14. The hope of the vnfaithful is vayne. 15. The blessednes of the saintes and godly.

1 THen shal the righteous stande in great A boldnesse before the face of suche as haue dealt extremely with them, and taken away their labours.

2 When they see it, they shalbe vexed with horrible feare, & shal woonder at his health so farre beyonde al that they looked for.

3 And changyng their opinion, with gronyng for the redresse of mynd, they shal say, This is he whom we sometyme had in derision, and iested vpon.

4 We fooles thought his life very madnesse, and his ende to be without honour:

5 But

5 But loe howe he is counted among the chyldren of God, and his portion is among the saintes.

6 Therefore haue we erred from the way of trueth, the lyght of righteousnesse hath not shined vnto vs, and the sunne of vnderstandyng rose not vp vpon vs.

B 7 We haue weeryed our selues in the way of wickednesse & destruction, yea we haue gone through tedious desartes: but as for the way of the Lorde, we haue not knowen it.

8 What good hath pride donne vnto vs? or what profite hath the pompe of richesse brought vs?

9 Al those thinges are passed away lyke a shadowe, and as a poste that hasteth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be founde, neither the path of it in the fludds:

Prou.30. vearle.19. 11 Or as a birde that fleeth through in the ayre, and no man can see any token where she is flowen, but only heareth the noyse of her wynges beatyng the lyght winde, parting the ayre through the vehemencie of her goyng, and fleeth on shaking her wynges, whereas afterwarde no token of her way can be founde:

12 Or lyke as when an arrowe is shotte at a marke, it parteth the ayre, whiche immediatly commeth togeather agayne, so that a man can not know where it went through:

C 13 Euen so we in lyke manner, as soone as we were borne, beganne immediatly to drawe to our ende, & haue shewed no token of vertue, but are consumed in our owne wickednesse.

14 Such wordes they that haue sinned speake in the hel:

This vearle is only in the olde interpreter. " or, dusse. " or, fome. 15 For the hope of the vngodly is lyke a " drye thistle flowre that is blowen away with the winde, like a thinne " scumme that is scattered abroade with the stoorme, like as the smoke which is dispearsed here and there with the winde, and as the remembrance of a stranger that taryeth but a day, and then departeth.

16 But the righteous shal liue for euermore, theyr rewarde also is with the Lorde, and the care for them is with the hyghest.

17 Therefore shal they receyue a glorious kyngdome, and a beautiful crowne of the Lordes hande: for with his right hande shal he couer them, and with his arme shal he defende them.

18 His iealousie also shal take on harnesse, and he shal arme the creature to be reuenged of his enimies.

19 He shal put on righteousnesse for a breste plate, and take vnfaigned iudgement in steede of an helmet.

20 The inuincible sheelde of equitie shal he take.

21 His fierce wrath shal he sharpen for a swoorde, and the whole compasse of the woorlde shal fight with hym agaynst the vnwyse.

22 Then shal the thunder boltes goe " right out of the lightninges, and come as out of the wel bent bowe of the cloudes, to the place appoynted. " or, straight-

23 And as from an angry caster of stones, there shal falle thicke hayles, and the water of the sea shalbe wroth agaynst them, and the fludds shal runne roughly togeather.

24 Yea a mighty wind shal stand vp against them, & a stoorme shal scatter them abroade: thus vnryghteous dealyng shal bryng all the lande to a wylderneſſe, and wickednesse shal ouerthrowe the royal " seates of the myghty. " or, thrones.

The.vi. Chapter.

2. The callyng of kinges, princes, and iudges, whiche are also exhorted to searche wysedome.

1 WYsedome is better then strength: and a man of vnderstandyng is more woorth then one strong. A This vearle is only in the olde interpreter.

2 Heare therefore (O ye kynges) and vnderstande, O learne ye that be iudges of the endes of the earth.

3 Geue eare ye that rule the multitudes, and glory in the number of peoples.

4 For the power is geuen you of the Lorde, and the strength from the hyghest, whiche shal trye your woorkes, and searche out your imaginations:

5 Howe that ye beyng officers of his kingdome, haue not geuen true iudgement, haue not kept the lawe of ryghteousnesse, nor walked after the wyl of God.

6 Horribly, and that right soone, shal he appeare vnto you: for an harde iudgement shal they haue that beare rule.

7 Mercie is graunted vnto the lowest: but they that be in auctoritie shalbe soare punished.

8 For he whiche is Lorde ouer al, shal " except no mans person, neither shal he stande in awe of any mans greatnesse: for he hath made the smal and great, and careth for al a lyke. B " or, feare. or, spare.

9 But the myghty shal haue the sorer trial.

10 Unto you therefore, (O ye kinges) doo I speake, that ye may learne wysedome, and not goe amisse.

11 For they that keepe holynesse " holyly, shalbe iudged holy: & they that haue learned suche thinges, shal finde defence. " or, holy thynges.

12 Wherefore

* or, couet my wordes.
* or, be instructed and learned.

12 Wherefore * set your delight vppon my wordes, and desire them, so shal ye * come by nurture.
13 Wysedome is a noble thyng, and neuer fadeth away: yea she is easily seene of them that loue her, & founde of such as seeke her.
14 She preuenteth them that desire her, that she may shewe her selfe vnto them.
15 Who so awaketh vnto her betimes, shall haue no great trauayle: for he shal finde her sitting ready at his doores.
16 To thinke therefore vpon her, is perfecte vnderstandyng: and who so watcheth for her, shal quickely be dispatched of care.
17 For she goeth about seekyng suche as are meete for her, sheweth her selfe chearefully vnto them in * theyr goynges, and meeteth them with * al diligence.
18 For the vnfaigned desyre of * reformation is her beginning: to care for nurture is loue.
19 And loue is the keeping of her lawes, and the keeping of her lawes, is the assurance of immortalitie:
20 And immortalitie maketh a man familier with God.
21 And so the desyre of wysedome, leadeth to the kyngdome (euerlastyng.)
22 If your delight be then in royal seates and scepters (O ye kinges of the people) set your * lust vpon wysedome, that ye maye raigne for euermore.
23 O loue the lyght of wysedome al ye that be rulers of the people.
24 As for wysedome, what she is, and howe she came vp, I will tel you, and wil not hide the mysteries of (God) from you: but wyll seeke her out from the beginnyng of her natiuitie, and bryng the knowledge of her into lyght, and wyl not keepe backe the trueth,
25 Neyther wyl I haue to doo with consuming enuie: for suche a man shal not be partaker of wysedome.
26 But the multitude of the wyse, is the welfare of the worlde: and a wyse king is the * vpholdyng of the people.
27 O receyue nurture then through my wordes, and it shal doo you good.

* or, intheir wayes.
* or, euery thought.
* or, discipline.
* or, honour.
This vearse is only in the olde interpreter.
* or, stay.

The. vii. Chapter.

Wysdome ought to be preferred aboue al things.

A 1 I Mee selfe also am a mortal man, like as al other, and am come of the earthy generation of hym that was first made,
2 And in my mothers wombe was fashioned to be fleashe in ỹ tyme of ten monethes, being brought together in blood, through the seede of man, & the pleasure that came with sleepe.
3 And when I was borne, I receyued lyke ayre as other menne, & felle vpon the earth whiche is of lyke nature, crying and weeping at the first as al other doo.
4 I was wrapped in swadling clothes, and brought vp with cares.
5 For there is no kyng that hath hadde any other beginnyng of byrth:
6 Al menne then haue one entrance vnto lyfe, and one goyng out in lyke manner.
7 Wherefore I desyred, and vnderstanding B was geuen me: I called, and the spirite of wysedome came into me.
8 I set more by her, then by kingdomes and royal seates, and counted richesse nothing in comparison of her.
9 As for pretious stone, I compared it not vnto her: for al golde is but a litle grauel vnto her, and siluer shalbe counted but clay before her sight.
10 I loued her aboue * welfare and beautie, and purposed to take her for my lyght: for her lyght can not be quenched.
11 Al good thinges togeather came to me with her, & innumerable richesse through her handes.
12 And I was gladde in al thinges, because wysedome went before them: and I knew not that she was the mother of them.
13 And I mee selfe learned vnfaignedly, and make other men partakers of her without enuie, and hyde her rychesse from no man.
14 For she is an infinite treasure vnto men: whiche who so vse, become partakers of the loue (and frendship) of God: and are accepted vnto him for ỹ gyfts of * wysdome.
15 God hath graunted me to speake what my mind conceaueth, and to thinke as is meete for the thinges that are geuen me: for it is he that leadeth vnto wysedome, and teacheth to vse wysedome aryght.
16 For in his hande are both we and our wordes, yea al our wysedome, and knowledge of (his) workes.
17 For he hath geuen me the true science of the thinges that are, so that I knowe howe the worlde was made, and the powers of the elementes:
18 The beginnyng, endyng, and myddest of the tymes, howe the tymes alter, howe one goeth after another, and howe they are fulfilled,
19 The course of the yeere, the ordinances of the starres,
20 The natures of lyuyng thynges, the furiousnesse of beastes, the power of the winds, the imaginations of menne, the diuersities of young plantes, the vertues of rootes:
21 And al suche thinges as are eyther secrete or manyfest, them haue I learned.

* or, health.
* or, knowledge. C

22 For wysedome, which is the wooꝛker of al thinges, hath taught me: for in her is the ſpirite of vnderſtandyng, whiche is holy, one only, manifold, ſubtile, * quicke, mouyng, cleare, vndefiled, playne, ſweete, louyng the thyng that is good, ſharpe, which can not be letted, dooyng good,

* oꝛ, lyuely.

23 Kynde to man, ſtedfaſt, ſure, free from care, hauyng al * vertues, * circumſpect in al thynges, and paſſyng through al vnderſtandyng, cleane, and ſubtile ſpirites.

* oꝛ, power.
* oꝛ, hauing regarde of.

24 For wyſedome is nimbler then al nimble things, ſhe goeth through, and atteyneth to al thinges, becauſe of her cleanneſſe.

25 For ſhe is the breath of the power of god, and a pure influence flowyng from the glory of the almightie (God:) therefore can no defiled thyng comme vnto her.

26 For ſhe is the bꝛyghtneſſe of the euerlaſtyng lyght, the vndefiled mirrour of the maieſtie of GOD, and the image of his goodneſſe.

27 And beyng (but) one, ſhe can doo al thinges: and remayning in her ſelfe, ſhe renueth al, and in al ages of tymes entryng into holy ſoules, ſhe maketh Gods freendes, and pꝛophetes:

28 For GOD loueth none, if he dwel not with wyſedome.

29 For ſhe is moꝛe beautiful then the ſunne, * and geueth moꝛe lyght then the ſtarres, and the day is not to be compared vnto her.

* oꝛ, aboue al the oꝛder of ſtarres.

30 For vpon * the day commeth nyght: but wickednelle can not ouercome wyſedome.

* oꝛ, it.

The. viii. Chapter.

The effectes of wiſedome.

A 1 WISEDOME reacheth from one ende to another myghtily, & * louyngly dooth ſhe oꝛder al thynges.

* oꝛ, ſhe,
* oꝛ, pꝛoſitably.

2 I haue loued her, and * laboured for her from my youth vp: I dyd my diligence to marrie mee ſelfe with her, ſuch loue had I vnto her beautie.

* oꝛ, ſought.

3 That ſhe hath the company of GOD, it commendeth her nobilitie: yea the Lord of al thynges hym ſelfe loueth her.

4 For ſhe is the ſcoolemaiſtreſſe of the knowledge of GOD, and the chooſer out of his wooꝛkes.

5 If * a man woulde deſire riches in this lyfe, what is richer then wyſedome, that wooꝛketh al thynges?

* oꝛ, yf ryches be a poſſeſſion that a man would deſire

6 For if pꝛudencie wooꝛke: what is it amõg al thynges that wooꝛketh better?

B 7 And if a man loue righteouſneſſe, her labours are but vertues: For why? ſhe teacheth ſoberneſſe & pꝛudence, * righteouſnes & ſtrength, whych are ſuch things as menne can haue nothing moꝛe pꝛofitable in their lyfe.

* oꝛ, iuſtice & manhood.

8 If a man deſire muche * knowledge, ſhe can tel the thynges that are paſt, and diſcerne thinges for to comme: ſhe knoweth the ſubtilties of wooꝛdes, and can expounde darke ſentences: ſhe foreſeeth ſignes and wooonders oꝛ euer they comme to paſſe, and the * endes of al tymes and ages.

* oꝛ, much experience.

* oꝛ, ſucceſſe of tymes.

9 Therfore I purpoſed after this maner: I wyl take her into my cõpanie, that ſhe may lyue with me, knowyng for certayntie ſhe ſhal geue me good counſayle, and ſpeake comfoꝛtably vnto me in my carefulneſſe and greefe.

10 For her ſake ſhal I be wel (and honeſtly) taken among the commons, & with honour among the elders though I be young.

11 I ſhalbe found to be of ſharpe iudgement, ſo that I ſhalbe marueylous in the ſight of great menne: * and the faces of pꝛinces ſhal wooonder at me.

* This part of ꝑ eleuenth verſe is only in the olde translation.

12 When I hold my tongue, they ſhal byde my leyſure, and when I ſpeake, they ſhal geue good eare vnto me, & if I talke much, they ſhal laye their handes vppon their mouth.

13 Moꝛeouer, by the meanes of her, I ſhal obteyne immoꝛtalitie, and leaue behynde me an euerlaſtyng memoꝛial among them that comme after me.

14 I * ſhal ſet the people in oꝛder, and the nations ſhalbe ſubdued vnto me.

& * oꝛ, I ſhal gouerne the people.

15 Hoꝛrible tyrantes ſhalbe afrayde when they doo but heare of me, among the multitude I ſhalbe counted good, and mightie in battayle.

16 When I comme home, I ſhal finde reſt with her: for her companie hath no bitternelſe, & her felowſhyp hath no tediouſneſſe, but mirth and ioy.

17 Now when I conſydered theſe thynges by mee ſelf, and pondered them in my hart, howe that to be ioyned vnto wyſedome is immoꝛtalitie,

18 And great pleaſure to haue her frendſhip, and that in the wooꝛkes of her handes are infinite riches, and that who ſo * keepeth companie with her ſhalbe wiſe, and that he whiche talketh with her ſhal comme to honour: I went about ſeekyng howe to geat her vnto me.

* oꝛ, exerciſeth talke with her.

19 For I was a lad of tꝛype wit, and had a good * vnderſtandyng.

20 * But when I grewe to moꝛe vnderſtandyng, I came to an vndefiled body.

* oꝛ, ſpirite with me.

21 Neuertheleſſe when I pꝛeceiued that I could not enioy it, except God gaue it (me) and that was a poynt of wiſedome alſo, to knowe whoſe gyft it was, I ſtepped vnto the Lorde, and beſought hym, and with my whole hart I ſayde after this manner.

* oꝛ, yea rather being good.

The.ix. Chapter.

A prayer of Solomon to obteyne wysedome.

A 1 O GOD of * (my) fathers, and Lorde of mercy, thou hast made al thynges with thy woorde,

* or, the.

Gen.i.d. 2 And ordeined man through thy wisdome, that he shoulde haue dominion euer the creatures whiche thou hast made,

3 That he shoulde * order the worlde accordyng to equitie and ryghteousnesse, and execute iudgement with a * true hart:

* or, gouerne.

* or, an vpryght. 4 Geue me wysedome which is euer sitting about thy seate, and put me not out from among thy chyldren:

5 For I thy seruant and sonne of thy handmayden, am a feeble person, and of a short time, * and to young to the vnderstanding of iudgement and lawes.

* or, and yet lesse in. 6 And though a man be newer so perfect among the chyldren of menne, yet yf thy wisedome be not with him, he shalbe nothyng regarded.

B 7 Thou hast chosen me to be a kyng vnto thy people, and the iudge of thy sonnes and daughters.

8 Thou hast commaunded me to buylde a temple vpon thy holy mount, and an aulter in the citie wherein thou dwellest, a lykenes of thy holy tabernacle, which thou hast prepared from the beggynnyng.

9 And thy wysedome with thee, whiche knoweth thy woorkes, whiche also was with thee when thou madest the world, and knewe what was acceptable in thy sight, and right in thy commaundementes.

10 O send her out of thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour (with me) that I may knowe what is acceptable in thy sight.

11 For she knoweth and vnderstandeth al things, and she shal leade me soberly in my woorkes, and preserue me * in her power.

* or, by.

12 So shal my woorkes be acceptable, and then shal I gouerne thy people righteously, and be woorthy to sit in my fathers seate.

C 13 For what man is he that can knowe the counsayle of God? or who can thynke what the wyl of God is?

* or, dreadful.

* or, the mynde that hath many cares.

14 For the thoughtes of mortal menne are * miserable, and our forecastes are but vncertayne.

* or, & with much labour finde we out the thynges that are in our handes.

15 For why? a corruptible body is heauye vnto the soule, and the earthy mansion keepeth downe * that vnderstādyng that museth vpon many thynges.

16 Very hardly can we discerne the thyngs that are vpon earth, * and great labour haue we or we can finde the thinges which are before our eyes: and who hath then sought out the grounde of the thynges that are donne in heauen?

17 (Oh Lorde) who can haue knowledge of thy * (vnderstandyng and) meanyng, except thou geue wysedome, and sende thy holy ghost from aboue?

* or, counsayle.

18 For so the wayes of them whiche lyued on the earth were reformed, and menne haue learned the thynges that are pleasant vnto thee, and were preserued through wysedome.

The.x. Chapter.

The deliuerance of the ryghteous, and destruction of the enimies commeth through wysedome.

A 1 SHE preserued the first fourmed father of the worlde that was created alone, and brought hym out of his fal:

2 And gaue him power to rule al thinges. Gen.2.c.

3 But when the vnrighteous went away in his wrath from her, he perished by the furious desire to murder his brother. Gen.4.b.

4 For whom when the water destroyed the whole worlde, wysedome agayne preserued it, her selfe gouernyng the iust man by no costly woorke of wood. Gen.7.b.

5 Moreouer, when the nations were confounded (or ioyned togeather) in their malicious confederacie, she founde out the righteous, & preserued him faultlesse vnto God, and kept him strong against the loue of his sonne. Gen.11.a.

6 She preserued the righteous when he fled from the vngodly that perished, what tyme as the fire fel downe vpon the fiue cities. Gen.19.k.

7 Lyke as yet this day the (vnfruitful) waste (and) smoking lande geueth testimonie of their wickednesse: yea the * vnripe and vntimely fruites that growe vpon the trees, & for a token of a remembrance of the vnfaithful soule, there standeth a piller of salt.

B

* or, the neuer ryppyng.

8 For al suche as regarded not wysedome, gat not onely this hurt, that they knew not the thinges whiche were good: but also left behinde them vnto menne a memorial of their foolishnesse, so that in the thinges wherin they sinned, they coulde not be hid.

9 But as for such as tooke heede vnto wysdome, she hath deliuered them from sorow.

10 When the righteous fled because of his brothers wrath, * wysedome led hym the right way, shewed hym the kyngdome of God, gaue hym knowledge of holy thyngs, made hym rich in his labours, and brought to passe the thynges that he went about. Gen.28.a.

* or, she.

* or, couetousnesse.

11 In the * deceipefulnesse of suche as defrauded

stranded him, she stoode by hym, and made him riche.

12 She saued him from the enemies, and defended hym from the * deceyners: in a strong batayle she gaue him the victorye, that he myght knowe howe that the feare of God is stronger then al thinges.

* or, lyers in wayte.

Gen.37.f. Actes.7.b. 13 When the ryghteous was solde, she forsooke him not, but deliuered hym from sinne: she went downe with him into the * dungeon,

* or, prison.

Gen.41.f. 14 And fayled him not in the bandes, till she had brought him the scepter of the realme, and power agaynst those that oppressed hym: as for them that had accused hym, she declared them to be lyers, and brought hym to perpetual * worship.

C

* or, glory.

Exod.1.b. 15 She deliuered the ryghteous people, and faultlesse seede from the nations that oppressed them.

Exod.3.c. 16 She entred into the soule of the seruant of the Lorde, and stoode by hym in wonders & tokens agaynst the dreadful kinges.

* or, the saintes. 17 She gaue the * righteous the rewarde of their labours, and led them forth a marueylous way: on the day time she was a shadowe vnto them, and a lyght of starres in the nyght season.

Exod.14.c. 18 She brought them through the redde sea, and caryed them through the great water.

19 But she drowned theyr enemies (in the sea) but brought them out of the bottome of the deepe.

Exod.12.c. Exod.15.a. 20 So the ryghteous tooke the spoyles of the vngodly, and praysed thy holy name, O Lorde, and magnified thy victorious hande with one accorde.

Psalm.18.a 21 For wysedome openeth the mouth of the dumbe, and maketh the tongues of babes to be eloquent.

The.xi. Chapter.

I. The myracles donne for Israel. 13. The vengeance of sinners. 28. The great power and mercie of God.

A 1 SHe * ordered theyr woorkes in the handes of the holy prophete:

* or, directed or prospered.

2 (So that) they went through the wyldernesse that was not inhabited, and pitched their tentes in the waste desart.

3 They stoode agaynst their enimies, and were auenged of their aduersaries.

4 When they were thirstie, they called vpon thee, and water was geuen them out of the (most) hygh rocke, and their thirste was quenched out of the harde stone.

Exod.17.c. Num.20.b.

5 For by the thinges wherethrough theyr enimies were punished, were the * children of Israel helped in their neede.

* or, they, that is, the Israelites.

6 For in steede of a fountayne of the perpetual runnyng fludde, al troubled with sorye blood,

7 In reproche of the commaundement published to murder the infantes, thou gauest vnto them abundance of water, and that not looked for neither:

8 Declaring by that thirste then, how thou hadst punished thyne aduersaries.

B

9 For when they were tryed, and nurtured with (fatherly) mercie, they knewe howe the vngodly were iudged and punished in the wrath (of God.)

Deut.8.a.

10 For these hast thou exhorted as a father, and proued them: but vnto the other thou hast bene a boystous kyng, * layed harde to their charge, and condempned them.

* or, examined them strayghtly.

11 Whether they were absent or present, their punishment was a lyke.

12 For their greefe was double, and mournyng for the remembrance of thinges past.

13 For when they perceyued that theyr punyshmentes did them good, they * thought vpon the Lorde.

* or, they felt.

14 For whom, in his casting out before as an abiect, they had denyed with derision, hym in the ende, when they sawe what happened, they woondred at: for they were of another thirste then was the iust.

C

15 But for the foolishe deuises of theyr wickednesse, wherewith beyng deceiued, they worshipped serpentes that had not the vse of reason, and vyle beastes, thou sentest a multitude of vnreasonable beastes vppon them for reuengeance:

16 That they myght know, that looke wherwithal a man sinneth, by the same also shal he be punished.

Leuit.26.d. Sapi.16.a. Jerem.8.c.

17 For vnto thy almyghty hande that made the worlde of nought, it was not vnpossible to sende among them an heape of beares, or wood lions,

18 Or cruel beastes of a strange kinde, suche as are vnknowen, or spoute fyre, or cast out a smoking breath, or shoote horrible sparkes out of theyr eyes:

19 Whiche myght not onlye destroye them with hurting, but also kil them with their horrible sight.

20 Yea without these (beastes) myght they haue bene slayne with one wynde, beyng

D

persecuted by the reuengeance, and scattered abroade through the breath of thy power: neuertheless, thou hast ordered al thinges in measure, number, and wayght.

21 For thou hast euer had great strength and myght, and who may withstande the power of thyne arme?

22 For why? like as the smal thyng that the

the ballance wayeth, so is the worlde before thee: yea as a droppe of the morninge dewe that falleth downe vppon the earth.

Rom.2.a. 23 But thou hast mercie vppon al, for thou hast power of al thinges, and makest thee as though thou sawest not the sinnes of menne, because they shoulde amende.

24 For thou louest al the thinges that are, and hatest none of them whom thou hast made: for thou wouldest not haue made any thyng, yf thou haddest hated it.

25 Yea howe myght any thyng endure, yf it were not thy wyl? or how coulde any thing be preserued, except it were called of thee?

26 But thou sparest al: for they are thyne, (O Lorde) thou louer of soules.

The.xii.Chapter.

2. The mercie of God towarde sinners. 14. The woorkes of God are vnreprouable. 19. God geueth leasure to repent.

1 FOr thy vncorruptible spirite, O Lord, is in al thynges.

2 Therefore chastenest thou them measurably that goe wrong, and warnest them, by putting them in remembrance in what thinges they haue offended, that leauyng their wickednesse, they may beleeue on thee O Lorde.

Deut.9.a. 12.d.18.c. 3 As for those olde inhabiters of thy holye lande, thou mightest not away with them:

4 For they committed abominable woorkes (agaynst thee,) as witchcrafte, sorcerie, and wicked sacrifices:

5 They slue their owne chyldren without mercie, they dyd eate vp the bowels of mens fleashe, and deuoured the blood in abominable banquettes, and had their madde fanatical priestes:

6 And the fathers were the theefe murderers of the soules destitute of helpe, (these doers) thou wouldest destroy by the handes of our fathers:

7 That the lande which thou louest aboue al other, might be a meete dwellyng for the children of God.

8 Neuertheles, thou sparedst them also as men, and sendedst the forerunners of thine hoaste, euen hornettes, to destroy them out by litle and litle.

9 Not that thou wast vnhable to subdue the vngodly vnto the ryghteous in batayle, or with cruell beastes, or with one rough woorde to destroye them togeather:

Exod.13.d. Deut.7.d. 10 But thy mynde was in pounishing them by litle and litle, to geue them place for amendement, knowyng wel that it was an vnryghteous nation, and wicked of nature, and that their thought myght neuer be altered:

11 For it was a cursed seede from the beginnyng: yet hast thou not pardoned their sinnes wherein they offended, for that thou feareste any man.

12 For who dare say (vnto thee) what hast thou done? or who wyl stande agaynst thy iudgement? or who wyl blame thee for the nations that perishe, whō thou hast made? or who wyl comme before thy face to be reuenged for the vnryghteous menne? ℭ

13 For there is none other God but thou, that carest for al thynges: that thou mayst declare, howe that thy iudgement is not vnryght. 1.Pet.v.a.

14 There dare neyther king nor tyrant in thy sight require accomptes of them whom thou hast " destroyed. " or, pounished.

15 Forsomuche then as thou art ryghteous thee selfe, thou ordereste al thynges ryghteously, thinking it vnseemely for thy power to condempne him that hath not deserued to be pounished. Iob.9.a.

16 For thy power is the beginnyng of righteousnesse, and because thou art Lorde of al thynges, it maketh thee to be gratious vnto al.

17 For when menne thinke thee not to be of a ful strength, thou declarest thy power, and reprouest the boldnesse of the wyse.

18 But thou " mastring thy power, doest iudge with equitie, and ordrest vs with great fauoure: for thou mayest vse power when thou wylt. " or, tryyng.

19 By suche woorkes nowe hast thou taught thy people, that the iust man shoulde be louyng, and hast made thy chyldren to be of a good hope, because thou geuest roome to repentance for sinnes.

20 For insomuche as thou hast pounished, and with suche deliberation and obtestation, the enimies of thy seruantes whiche were woorthy to dye, where through thou gauest them time & place of amendement, that they myght turne from their wickednesse:

21 With howe great circumspection then pounishest thou thyne owne chyldren, vnto whose fathers thou hast swoorne, and made couenantes of good promises? ℭ

22 So where as thou doest chasten vs, thou " pounishest our enemies a thousande tymes more: to the intent that when we pounishe, we shoulde diligently thynke of thy goodnesse, and when we our selues are " pounished, we shoulde hope for mercie. " or, scourgest. " or, iudged.

23 Wherefore, where as menne haue lyued dissolutely and vnryghteously, thou hast pounished them euen with their owne abominations.

Sept.xi.c. Rom.i.c.

abominations.

" or, farre.

24 For they went astray very " long in the waye of errour, and helde the beastes (whiche euen their enimies despised) for Gods, deceiued as chyldren of no vnderstandyng.

25 Therfore hast thou sent them thy iudgement in scorne, as to chyldren voyde of reason.

26 As for such as wyl not be reformed by those scornes (and rebukes) they shal feele the woorthy " punishment of God.

" or, iudgment.

" or, murmured and grudged.

" or, were chastised.

" or, murmuryng.

27 For looke in what thynges they " disdained when " they suffered for their sakes whom they counted goddes, seeyng them selues punished in the " same, they perceiued that he was in deede the true GOD, whom before they had denyed to knowe, and therefore came extreme damnation vpon them.

The.xiii.Chapter.

I. All thynges be vayne except the knowledge of God. 10. Idolaters and idols are mocked.

A 1 SVrely vayne are al menne by nature, which were ignorant of God, and could not out of the good thynges that are seene, knowe him that of him selfe is (euerlastyng,) neyther tooke so muche regarde of the woorkes that are made, as thereby to knowe who was the craftes man of them:

2 But somme tooke the fire, somme the wynde or swift ayre, somme the course of the starres, somme the runnyng water, (somme tooke sunne and moone) or the lights of heauen, for gods that rule the worlde.

3 But though they had suche pleasure in their beautie, that they thought them to haue benne goddes, yet shoulde they haue knowen howe muche more " fayrer he is that made them: for the " maker of beautie hath ordeyned al these thynges.

" or, excellent.

" or, the first aucthour.

4 Or if they marueyled at the power and woorke of them, they should haue perceiued thereby, howe muche he which made these thinges is myghtier then they.

5 For by the greatnesse of the beautie & of the creatures, the maker thereof compared with them, may playnely be " knowen:

" or, seene.

6 Notwithstandyng they are the lesse to be blamed that seeke God, and woulde finde hym, and yet peraduenture " misse:

" or, erre.

B 7 For they beyng occupyed in his woorkes, doo seeke hym diligently, and are perswaded by the sight, because the thynges are beautiful that are seene.

8 Howbeit, yet neither are they to be excused.

" or, edifycature of.

9 For if their vnderstading (and knowledge) be so great, that they can " discerne the worlde (and discourses,) why doo they not rather finde out the Lorde thereof?

" or, indeed thinges.

10 But miserable are they, and " among the dead is their hope, that cal them gods which are but the woorkes of mens handes, golde, siluer, and the thyng that is founde out by " cunning, the similitude of beastes, or any vayne stone that hath benne made by hande of olde.

" or, arte.

11 Or as when a carpenter cutteth downe a tree meete for the purpose, and pareth of al the barke cunningly, and so by art comely maketh a vessel profitable to the vse of lyfe:

12 And with that whiche is cut of from his woorke, dooth dresse his meate to fille his belly:

13 And as for the other part that is leaft, which is profitable for nothyng (for it is a crooked peece of wood and ful of knobbes) he carueth it diligently by leysure, and according to the knowledge of his cunnyng, he geueth it somme proportion, fashioneth it after the similitude of a man,

14 Or maketh it lyke somme vyle beast, C straketh it ouer with red, and paynteth it, and looke what foule spot is in it, he casteth somme colour vpon it.

15 Then maketh he a " conuenient tabernacle for it, setteth it in the wal, and maketh it fast with iron:

" or, an houle woorthy of it.

16 Prouidyng so for it, lest it happen to fal, " for it is wel knowen that it can not helpe it selfe: for why? it is but an image, and must of necessitie be helped.

" or, for he knoweth well.

17 Then makyng prayer for his goodes, for his marriage, and for chyldren, he is not ashamed to speake to that whiche hath no soule.

18 For health, he maketh his petition vnto him that is " sicke: for life, he humbly praieth vnto hym that is dead: he " calleth vpo him for helpe, that hath no experience at al: and to send hym a good iourney, he prayeth hym that may not goe.

" or, weake.

" or, maketh supplication vnto hym.

19 And for gayne, for woorke, and for successe of his affaires, he asketh power of him which is without al maner of power.

The.xiiii.Chapter.

I. The detestation and abomination of images. 8. A curse of them and of hym that maketh them. 14. Whereof idolatrie proceeded. 23. What euyls comme of idolatrie.

A 1 AGayne, another man purposing to sayle, & " begynnyng to take his iourney through the raging " sea, calleth for helpe vnto a stocke, that is farre weaker then the vessel that beareth hym.

" or, preparing & making redy.

" or, waues, ceyth

2 For as for it, couetousnesse of money hath founde it out, and the craftes man made it with his cunnyng.

3 But thy prouidence, O father, gouerneth it: for thou hast made a way euen in the sea, and a sure path in the middest of ỹ waues,

4 Declaryng thereby that thou hast power to helpe " in al thynges, yea though a man went to the sea without " shyp.

" or, euery way.
" or, art.

5 Neuertheless thou wouldest not that the workes of thy wisdome should be in vayne: and therfore doo menne commit their liues to a final peece of wood, passyng ouer the stormie sea in a ship, and are saued.

Gen. viii. d.
" or, the hope of the woordes.

6 For in the olde time also when the proude giantes perished, he in whom " the hope was left to increase the worlde, went into the shyp whiche was gouerned through thy hande, and so left seede behynde hym vnto the worlde.

B 7 For " happy is the tree, wherethrough ryghteousnesse commeth:

" or, blessed
" or, the thing.
Psal. 115. a
Baruc. 6. d
" or, corruptible.
Psal. 7. d.

8 But cursed is " (the idol) that is made with handes, yea both it and he that made it: he, because he made it: and it, because it was called God, whereas it is but a " fraple thyng.

9 For the vngodly and his vngodlinesse, are both lyke abominable vnto God.

10 (Euen so) the woorke, and he that made it also, shalbe punished togeather.

11 Therefore shal there a plague comme vpon the idols of the heathen: for out of the creature of G O D they are become an abomination, a " temptation vnto the soules of menne, and a snare for the feete of the vnwyse.

" or, a sclander and offence, or stumblyng blocke.

12 For why, the " seekyng out of idols, is the begynnyng of whoredome, and the " bryngyng vp of them, is the " destruction of lyfe.

" or, deuising.
" or, inuentions.
" or, the corruption.

13 For they were not from the beginning, neither shal they continue for euer.

14 The vayne glory of menne hath founde them out vpon earth, therefore shal they comme shortly to an ende.

C 15 For when a father mourned heauyly for his sonne " sodenly taken away from hym, he made hym an image: and hym whiche then was but a dead man, he nowe began to woorshyp as a God, and ordayned for his " seruantes ceremonies and sacrifices.

" or, soone.

16 Thus by processe of tyme this " vngratious custome beyng waxen strong, was keapt as a lawe, and images were woorshipped by commaundement of tyrantes.

" or, subiectes.
" or, wicked

17 As for those that were so farre of, that menne might not woorshyp them present, their visage being drawen out from farre of, was made as the " cleare image of an honorable king, that they might with " affection flatter alwel the absent as the present.

" or, gorgeous.
" or, diligence.

18 Agayne the singuler ambition of the craftes man gaue the ignorant also a great occasion to increase the superstition.

19 For he wyllyng to please one peraduenture that " bare rule, laboured with al his cunning to make the image of the best fashion.

" or, was of aucthoritie.

20 And so through the beautie of the worke, the " common people beyng thereto allured, tooke hym now for a god, which a litle before was but honoured as a man.

" or, multitude.

21 And this was to be deceiuing of mans lyfe, when menne eyther with calamitie or tirannie oppressed, ascribed vnto stones and stockes that name (of God) whiche ought not to be geuen vnto any thyng (els.)

D

22 Moreouer this was not yenough for thē, that they erred in the knowledge of God: but whereas they lyued in the great warre of ignorance, those so (many and) great " plagues called they peace.

" or, euyls.
Deut. 18. b.
Ierem. 7. b.

23 For either they slue their owne children and offered them in sacrifice, or vsed secrete ceremonies, or folowed madde drunken dissoluteneſse of rites in sacrifice:

24 So that they keapt neither lyfe nor mariage cleane: but either one slue another traytorously, or greeued hym by adulterie.

25 So that there raigned in al menne without exception, blood, manslaughter, theft, " dissimulation, corruption, vnfaythfulnesse, sedition, periurie,

" or, deceit

26 Disquieting of good menne, vnthankefulnesse, defyling of soules, changing of birth, disordering of mariages, adulterie, and vncleannesse.

27 For why? the honouring of " abominable images, is the beginnyng, the cause and ende of al euyl.

" or, of idols that ought not once to be named of vs.

28 For (they that woorshyp idols) eyther they are mad when they be mery, or prophesie lyes, or lyue " vngodly, or els lyghtly forsweare them selues.

E " or, vniustly.

29 For in so muche their trust is in the idols whiche haue no " soule, though they sweare falsely, yet they thinke it shal not hurt them.

" or, lyfe.

30 Therfore commeth a great plagne vpon them, and that woorthyly for both causes: for they haue an euyl opinion of God that geue heede vnto idols, and they sweare vniustly in deceit, dispising holynesse.

31 For it is not the power of them by whom they sweare: but it is the iust " vengeance of sinners that punisheth alwayes the offence of the vngodly doers.

" or, iudgement.

The.xv. Chapter.

The voyce of the faythful prayſing the mercy of God, by whose grace they serue not idols.

1 BVT thou, O our God, art gratious, true, and long ſuffering, and in mercye ordereſt thou al thynges.

2 Though we ſinne, yet are we thyne, for we knowe thy ſtrength: but we wyl not ſinne, becauſe we knowe we are counted thyne.

3 For to knowe thee, is perfect ryghteouſneſſe: yea to knowe thy power, is the roote of immortalitie.

4 As " for the thing that menne haue found out through their cuyl ſcience, it hath not deceiued vs, nor the paynters vnprofitable labour (to wit) an image " ſpotted with diuers colours,

" or, for neither the malicious deuiſe of men deceiued vs.

" or, ſtayned

5 Whoſe ſight entiſeth the ignorant to luſt after it, and he deſireth the " picture of a dead image that hath no breath.

" or, fourmes.

6 Both they that make them, they that deſyre them, and they that worſhip them, loue euyls, and are worthy to haue ſuche thynges to truſt vpon.

7 For the potter tempereth ſoft earth, laboureth it, & geueth it the faſhion, of whatſoeuer veſſel ſerueth for our vſe: and of the ſelfe ſame clay he maketh both the veſſels that ſerue for cleane vſes, and alſo ſuche as ſerue to the contrarye: whereunto euerye veſſel ſerueth, the potter hym ſelf being the iudge.

8 So by his wicked labour he maketh a vayne god of the ſame clay, this dooth euen he whiche a litle before was made of earth hym ſelfe, and within a litle whyle after returneth to the ſame out of which he was taken, when the lone of his lyfe ſhalbe demaunded from him agayne.

9 Notwithſtandyng he careth not the more for this that he muſt labour, nor that his lyfe is ſhort: but ſtriueth to excel goldeſmithes and ſiluerſmithes, and endeuoureth to doo like the copperſmithes, and taketh it for an honour to make " deceauable thynges.

" or, falſe and counterfeite.

10 His hart is but aſſhes, his hope is more vayne then earth, and his lyfe of " leſſe honour then claye.

" or, more baſe.

11 For ſomuche as he knoweth not his owne maker, that gaue hym his ſoule of power to worke, and breathed in him the breath of lyfe.

12 But they counted our lyfe but a paſtime, and (our) converſation to be but a market for gayne, and that menne ſhoulde euery way be getting, yea though it were by euil meanes.

13 Nowe he that of earth maketh frayle veſſels and images, knoweth him ſelfe to offende aboue al other.

14 Al the enimies of thy people that holde them in ſubiection, are moſt vnwyſe, and are more miſerable then very " fooles.

" or, very babes.

15 For they iudge al the idols of the heathen to be goddes, whiche neyther haue eyeſight to ſee, nor noſes " to ſmelle, nor eares to heare, nor fingers or handes to grope, and as for their feete they are (to) ſlowe to goe.

" or, to drawe the ayre or breath.

16 For man made them, and he that borowed his owne ſpirite faſhioned them: but no man can make a god like vnto him ſelf.

17 For ſeeing he is but mortal, it is but mortal that he maketh with vnrighteous handes: he him ſelfe is better then they whom he worſhippeth, for he lyued, as they dyd neuer.

18 Yea they worſhypped (ſuche) beaſtes alſo as are " moſte hateful: for yf they were compared, for " madneſſe they are worſe then others.

" or, their moſte enimies.

19 Neyther haue they any beautie why to be deſyred in reſpect of other beaſtes: but are al voyde of the prayſe of God, and his bleſſing.

" or, lacke of vnderſtandyng.

The.xvi. Chapter.

1. The pouniſhment of idolaters. 20. The benfites donne vnto the faythful.

1 THerfore by ſuch thinges are they worthily pouniſhed, & through the multitude of beaſtes are they " rooted out.

" or, tormented.

2 In ſteede of the whiche pouniſhments, thou haſt gratiouſly ordered thyne owne people, preparing for the deſyre of their appetite a ſtrange taſte, euen Quayles to be their meate:

Num. 11.g

3 To the intent that by the thynges whiche were ſhewed and ſent vnto them, they that were ſo greedie of meate, might begyn to lothe euen their neceſſary appetite, and they which had ſuffered penurie for a ſhort ſpace, might be partakers of the new taſte.

4 For it was requiſite that without any excuſe pouertie ſhoulde comme vpon thoſe whiche vſed tyrannie, and to ſhewe only vnto the other howe their enimies were " deſtroyed.

" or, tormented.

5 For when the cruel " woodneſſe of the beaſtes came vpon them, and they periſhed through the ſtynges of the cruel ſerpentes, (notwithſtanding) thy wrath endured not perpetually:

Num. 21.b

" or, fiercenesſe

6 But they were " put in feare for a litle ſeaſon, that they might be reformed, hauing a " token of ſaluation, to remember the commaundement of thy lawe.

" or, troubled.

" or, the braſen ſerpent.

7 For it that looked backe (to it) was not healed by the thyng that he sawe, but by thee, O sauiour of al.

8 So in this thou shewest our enimies, that it is thou whiche deliuerest from al euyl.

Exod.7.a. 9 For them whē they were bitten with grashoppers and flyes, they dyed, neyther was there any remedie founde for their lyfe, for they were woorthy to be pounished by suche.

10 But not the very teeth of venemous dragons dyd ouercome thy chyldren: for thy mercy was euer by them, & healed them.

11 For they were pricked, because they should remember thy woordes, but speedyly were they healed agayne, least they shoulde falle into so deepe forgetfulnes, that they might not be called backe by thy benefite.

12 For it was neyther hearbe, nor plaster that restored them to health: but thy word, O Lorde, whiche healeth al thynges.

Deut.32.f. 1.Sam.2.a. 13 It is thou, O Lorde, that hast the power of lyfe and death, thou leadest " vnto deathes doore, and bringest vp agayne.

" or, downe to hel gates.

Exod.9.e 14 A man in deede through his wickednesse may slay (another,) but when his spirite is gonne foorth, it turneth not againe, neither may he calle agayne the soule that is taken away.

15 But it is not possible to escape thy hand.

16 For the vngodly that wouldē not knowe thee, were pounished by the strength of thyne arme: with strange raynes, hayles, and showres were they persecuted that they coulde not auoyde, and through fire were they consumed.

17 For it was a woonderous thyng that fire myght doo more then water which quencheth al thynges: but the worlde is the auenger of the ryghteous.

18 For sometymes was the fyre so tame, that the beastes whiche were sent to pounishe the vngodly bent not, and that because they shoulde see and knowe that they were persecuted with the pounishment of God,

19 And sometime burnt the fyre in the myddest of the water, that it myght destroy the fruites of the vniust lande.

D 20 In steede whereof, thou hast fedde thyne owne people with angels foode, and sent them bread redy frō heauen without their labour, " beyng very pleasant and of good taste.

Exod.16.c.

" or, beyng of force for al pleasures, and apt to euery taste.

21 For this thy substance vnto thy chyldren declared thy sweetenesse, and serueng to his appetite that tooke it, tempered it selfe accordyng to his desyre.

22 But the snowe and yce abode the violence of the fyre and melted not, that they myght knowe that the fyre burnyng in the hayle, and sparkelyng in the rayne, destroyed the fruite of the enimies.

23 The fyre also forgate his owne strength agayne, that the ryghteous myght be nourished.

24 For the creature that serueth thee which art the maker, is fierce in pounishing the vnryghteous, but is easie (and gentle) to doo good vnto suche as put their truste in thee.

25 Therefore dyd it alter at the same tyme into al fashions, and was obedient vnto thy grace, whiche is the nurse of al things, accordyng to the desyre of them that haddē neede thereof:

26 That thy chyldren, O Lord, whom thou louest, myght knowe that it is not the " growing of fruites that feedeth menne, but that it is thy woorde whiche preserueth them that put their truste in thee.

Deut.8.a. Matth.4.a.

" or, increase and reuenues.

27 For looke what " might not be destroyed at al with the fyre, assoone as it was warmed with a litle sunbeame, it melted:

" or, could.

28 That al men might know, that thankes ought to be geuē vnto thee before the sunne ryse, and that thou oughtest to be " woorshypped before the day spryng.

" or, prayed vnto at.

29 For the hope of the vnthankful, shal melt away as the wynter yce, and flow away as vnprofitable water.

The .xvii. Chapter.

The iudgementes of God agaynst the wycked.

1 FOr great are thy iudgementes (O Lord) and can not be expressed: therefore men doo erre that wyl not be reformed (by thy wysedome.)

A Rom.11.c.

2 For when the vnryghteous thought to haue thy holy people in subiection, they were bound with the bandes of darknesse and long night, shut vp vnder rookes, and lay there to escape the eternal prouidence.

Exod.10.c.

3 And while they thought to be hyd in the darknesse of their sinnes, they were scattered abroade in ỳ very middest of the darke coueryng of forgeatfulnesse, put to horrible feare, and " woonderously vexed.

4 For the corner where they lay hid, might not keepe them from feare, because the soundes came round about them, and vexed them, yea many terrible and " strange visions appeared vnto them.

" or, astonyed with sightes of strange apparitions.

5 No power of the fyre myght geue them lyght, neyther myght the cleare flames of the starres lighten the horrible night:

" or, phantasies with woful countenances.

6 But there appeared vnto them a sudden fyre only, very dreadful: at the whiche sight wherin they sawe nothing throughly, they

they were so afrayde, that they thought the thyng whiche they sawe to be * the more fearefull.

* or, the woorse.

17 As for the illusions of the magical art they came to nought, and it was a most shameful reproche of the pryde that they had of their owne wysedome.

18 For they that promised to dryue away the feares and troubles from the sicke soule, were sicke them selues with feare woorthy to be laughed at.

19 For though no terrible thyng dyd feare them, yet were they afrayde at the beastes whiche passed by them, and at the hissyng of the serpentes.

20 In so muche that with tremblyng, they * sowned, and * sayde they sawe not the ayre, whiche no man yet may escape.

* or, dyed.

* or, & denyed euen to see the ayre.

21 For malice is a dreadful thyng that is condemned by his owne witnesse: and beyng pressed with conscience, it euer * suspecteth cruel thynges.

* or, forecasteth.

22 For feare is nothyng els but a * betrayeing of the succours whiche reason offereth.

* or, a forsakyng and reuoltyng of the helpes which reason suggesteth.

23 And looke howe muche the lesse his hope is within, the greater dooth he recount his ignorance of that cause that bryngeth the torment.

24 But (they that dyd indure) the nyght that in deede was intollerable, and that came from the dungeons of intollerable hel, sleepyng the same sleepe,

25 Were sometymes chased with monsterous apparitions, and sometimes they sowned as their owne soules had betrayed the: for an hastie feare, and that was not looked for, came vpon them.

26 And thus whosoeuer was there fallen, he was in prison, but without chaynes.

27 For whether a man had occupyed husbandry, or had benne an heardman, or labourer in the * woods, if he were taken, he suffered * intollerable necessitie.

* or, alone, or in the desartes.

28 For they were al bound with one chaine of darkenesse: whether it were a blasing wind, or a sweete song of the birdes among the thicke branches of the trees, or the vehemencie of hastie runnyng water,

29 Or great noyse of the fallyng downe of stones, or the runnyng of playing beastes, whiche they sawe not, or the myghtie noyse of roaryng wylde beastes, or * the sounde that answeared agayne in the holownesse of mountaynes: these terrible thynges made them sowne (for very feare.)

* or, ecco.

30 For al the * earth shyned with cleare light, and no man was hyndred in his labour.

* or, woorld.

31 Only vpon them there fel a heauy night, an image of darkenesse that was to comme vpon them: yea they were vnto them selues more heauy then darkenesse.

The. xviii. Chapter.

3. The fyrie pyller that the Israelites had in Egypt. 8. The deliuerance of the faythful.

1 NEuertheless thy saintes had a very great light, whose voyce they hearing, and not seeyng their figure, for that they suffered not the same thynges, they thought them blessed.

2 And for that they dyd not hurt them now of whom they had benne wronged before, they thanked them, and besought them pardon of that they had benne enimies.

3 Therefore thou gauest them a burnyng pyller of fire to leade them in the vnknowē way, & the sunne not to hurt them in their honorable iourney.

4 But reason it was that they shoulde leese the lyght, and be put in the prison of darkenesse, whiche had kept thy chyldren * shut vp, by whom the vncorrupt lyght of the lawe was to be geuen vnto the worlde.

* or, in bondage. Exod. i. c. and. ii. a.

5 After when they thought to slay the babes of the saintes, one child beyng cast out, and preserued to reproue them, thou tookest away the whole multitude of their children, and destroyedst them altogether in a mightie water. Exod. 14. f. and. xviiii. g.

6 Of that nyght were our fathers certified afore, that they knowyng vnto what othes they had geuen credence, myght be of good cheare.

7 Thus thy people receiued the health of the righteous, but the vngodly were destroyed.

8 For lyke as thou hast * reuenged our enimies, so hast thou promoted vs whom thou hast called. * or, punished.

9 For the ryghteous chyldren of the good menne offered secretly, and made a godly lawe with one consent, that the saintes shoulde in lyke maner receiue togeather both good and euyl, and that the fathers nowe shoulde first sing prayses.

10 But there was heard a disagreeyng voyce of the enimies, and there was a miserable lamentation for chyldren that were bewayled.

11 The maister and the seruant were punished after one maner: and lyke as the kyng, so suffered the common people.

12 So they had innumerable that dyed with one kind of death altogeather: neither were the lyuyng sufficient to burie * the dead: for in the twincklyng of an eye the noblest of spring of them was destroyed. Exod. xii. c. * or, them.

13 For whereas they would discredite al

chinges by reason of the inchantmentes, in the destruction of the first borne, they acknowledged that this people was the chyldren of God.

C 14 For whyle al thynges were styl in scilence, and when the night was in the middest of her course, thy almightie woorde, O Lorde, leapt downe from heauen out of thy royal throne,

* or, fierce. 15 As a * rough man of warre in the middest of the lande that was destroyed,

16 And brought thyne vnfaygned commaundement as a sharpe swoord, and standyng vp, filled al thinges with death, yea it stood vpon the earth, and reached vnto the heauen.

17 Then the sightes of the euyl dreames vexed them sodaynely, and fearefulnesse came vpon them vnawares.

18 Then lay there one here, another there halfe dead (halfe quicke) & shewed the cause of his death.

19 For the visions that vexed them, shewed them these thinges afore, that they myght not be ignorant wherefore they perished.

20 Yea the temptation of death touched the rygheteous also, and * among the multitude in the wyldernesse there was * insurrection: but thy wrath endured not long.

* or, of.
* or, a slaughter.

Numm. 16. g

D 21 For the blameless man went in al the haste, and tooke the batayle vpon hym, brought forth the weapon of his ministration, euen prayer, and the reconciliation of incense, set hym self agaynst the wrath, and so brought the miserie to an ende, declaring (thereby) that he was thy seruant.

* or, the destroyer.

22 For he ouercame not the * multitude with bodyly power or force of weapons: but with the woorde he subdued him that * vexed, alleagyng the othe and couenant made vnto the fathers.

* or, that punished.

23 For when the dead were fallen downe by heapes one vpon another, he stoode in the middest, * pacified the wrath, and * parted the way that it might not comme to the lyuyng.

* or, cut of.
* or, brake.

Exod. 28. a.

24 And why? in his long garment was al the beautie, and in the foure rowes of the stones was the glory of the fathers grauen, and thy maiestie was written in the * crowne of his head.

* or, diademe.

25 Unto these the destroyer gaue place, and was afrayde of them: for it was yenough that they onely tasted of the wrath.

The. xix. Chapter.

1. The death of the Egyptians, and the great ioy of the Hebrewes.

1 AS for the vngodly, the wrath came vpon them without mercye vnto the ende: for he knewe before what should happen vnto them: A

2 Howe that when they had consented to let them goe, and had sent them out with great diligence, they woulde repent, and * folowe vpon them.

* or, pursue them.

3 For whyles they were yet mournyng and makyng lamentation by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeyng, whom they had (a) cast out afore with prayer.

Exod. 14. a

(a) That is, the chyldren of Israel whom they before had desyred and prayed for to go their way

4 For the * necessitie whiche they had deserued, brought them vnto this ende, and made them forgeat the thynges that had alredy happened, that they myght by tormentes fulfil their punishment whiche remayned:

* or, destinie.

5 And that thy people myght trye a marueylous passage: and these might finde a strange death.

6 For euery creature in his kynde was fashioned agayne of newe, seruyng the peculiar offices, as was commaunded them, that thy chyldren might be keapt without hurt:

7 For the cloude ouershadowed their tentes, and the drye earth appeared where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene feelde: B

8 Wherethrough al the people went that were defended with thy hande, seeyng thy marueylous strange woonders.

9 For as the horses, ryght so they neyghed, and leaped lyke lammes, praysing thee (O Lorde) whiche hadst deliuered them.

10 And why? they were yet myndeful of the thynges that were donne whyle they dwelt in the strange lande, howe the grounde brought forth flyes in steade of cattel, and howe the ryuer scrawled with the multitude of frogges in steade of fishes.

11 But at the last they sawe a newe generation of birdes, what tyme as they were stirred with lust, and desyred delicate meates.

Exod. 16. g
Numm. 11. g

12 For why? the Quayles came vp to them from the sea for their comfort: but punishmentes came vpon the sinners, not without the signes whiche came before to passe by vehemencie of the thicke lightnynges: for they suffered woorthyly according to their wickednesse, because they dealt so churlishly and with an hate of strangers.

13 For somme woulde not receiue * menne that came vnto them and were vnknowen: & somme brought the strangers into bon-

* or, gheastes vnknowen.

dage

dage that dyd them good.

14 Nor onely so, but yf they had benne any where regarded, they could not suffer it: for they entreated strangers very dispitefully.

15 Others that had receiued the with great solemnitie, when they were admitted vnto their * societie, they afflicted them with greeuous labours.

* or, rightes.

Gen. 19. c.

16 Therfore were they stricken with blindnesse, lyke as when they that were couered with sodayne darknesse at the doores of the righteous, sought euery one of them the entrance of his doores.

17 Thus the elementes beyng changed, agreed among them selues, lyke as when tunes are changed vpon an instrument of musicke, & yet keepe styl a melodie: whiche may easyly be perceiued by the sight of the thynges that are comme to passe.

18 For the earthy thinges were turned into wattre: and the thing that before swamme in the water, nowe went vpon the grounde.

19 The fyre had power in the water, forgetting his owne vertue: and the water forgat his owne kynde to quenche (the fyre.)

20 Agayne thy flames hurted not the fleash of the corruptible lyuyng thinges, though they walked therein, neither melted they that icye kind of immortal meate that was of nature apt to melt.

21 For in al thyngs hast thou promoted thy people (O Lorde) and brought them to honour, thou hast not dispised thē, but alway and in al places hast thou * stand by them.

* or, assisted them.

The ende of the booke of wysedome.

The booke of Iesus the sonne of Sirach, whiche is called in Latine Ecclesiasticus.

The prologue of Iesus the sonne of Sirach vnto his booke.

MANY and great menne haue declared wysedome vnto vs out of the lawe, out of the prophetes, and out of other that folowed them: in the whiche thynges Israel ought to be commended, by the reason of doctrine and wysedome: therefore they that haue it, and reade it, shoulde not only them selues be wyse thereth̄rough, but serue other also with teachyng and wryting. After that my grandfather Iesus had geuen diligent labour to reade the lawe, the prophetes, and other bookes that were leaft vs of our fathers, and had wel exercised hym selfe therein: he purposed also to wryte somme thyng of wysedome and good manners, to the intent that they whiche were wyllyng to learne, and to be wyse, myght haue the more vnderstandyng, and be the more apt to leade a good conuersation. Wherefore, I exhort you to receiue it lovingly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thyng that is wrytten in the Hebrue tongue, soundeth not so wel when it is translated into another speache: not only this booke of myne, but also the lawe, the prophetes, and other bookes, sounde farre otherwise then they doo, when they are spoken in theyr owne language.

Nowe in the thirtie and eigth yeere, when I came into Egypt, in the tyme of Ptolomie Euerges, and continued there a long season, I founde bookes there leaft ful of great and profounde learnyng. Wherefore, I thought it good and necessary to bestowe my diligence and trauayle to interprete this booke: and consyderyng that I had tyme, I laboured and dyd my best to perfourme this booke, and to bryng it vnto lyght, that the strangers also whiche are disposed to learne, myght applye them selues vnto good manners, and lyue accordyng to the lawe of the Lorde.

The

The first Chapter.

1. Wysedome commeth of God. 11. A prayse of the feare of God. 29. The meanes to comme by wysedome.

A 1 ALl wysdome (commeth) of GOD the Lorde, and hath benne euer with hym, and * is before al tyme.

1. King. 3. b
Job. 18. c
Jacob. 1. a
* or, and is with hym for euer.

2 Who hath numbred the sande of the sea, the droppes of the rayne, and the dayes of * tyme? Who hath measured the heyght of heauen, the breadth of the earth, and the deepenesse of the sea?

* or, the worlde.

3 Who hath sought out the ground of gods wysedome, whiche hath benne before al thynges?

Rom. 11. c

4 Wysedome hath benne created before al thynges, & the vnderstandyng of prudence from euerlastyng.

5 (Gods woorde in the heyght is the wel of wysedome, and the euerlastyng commaundementes are the entrance of her.)

Rom. 11. d

6 Unto whom hath the roote of wysedome benne declared? or who hath knowen her wit?

B 7 Unto whom hath the doctrine of wysedome benne discouered and shewed? & who hath vnderstande the manyfolde entrance of her?

8 There is one, euen the hyghest, the maker of al thynges, the Almightie, the kyng of power, of whom menne ought to stande greatly in awe, whiche sitteth vpon his throne, beyng a God of dominion.

9 He hath created her through the holye ghost, he hath seene her, numbred her, and measured her.

10 He hath poured her out vppon al his woorkes, and vpon al fleashe, according to his gyft he geueth her richely vnto them that loue hym.

11 The feare of the Lorde is woorshippe and triumphe, gladnesse, and a ioyfull crowne.

12 The feare of the Lorde maketh a merry hart, geueth gladnesse, ioy, and long lyfe.

13 Who so feareth the Lorde, it shal goe wel with him at the last, and in the day of his death he shalbe blessed.

14 The loue of God is honorable wysedome: C looke vnto whom it appeareth, they loue it, for they see what woonderous thynges it dooth.

15 The feare of the Lorde is the beginnyng of wysedome, and was made with the faythful in the mothers wombe, it shal goe with the chosen women, and shalbe knowen of the ryghteous and faythful.

Psal. 111. b.
Prou. 9. c.

16 The feare of the Lorde is the right gods seruice,

17 That preserueth and iustifieth the harte, and geueth myrth and gladnesse.

18 Who so feareth the Lorde shalbe happy, and when he hath neede of comfort, he shalbe blessed.

19 She hath buylt her euerlastyng fundations with menne, and is geuen to be with theyr seede.

20 To feare God is the wysedome that maketh riche, and bryngeth al good with her.

21 She filleth the whole house with her D gyftes, and the garners with her treasure.

22 The feare of the Lorde is the crowne of wysedome, and geueth plenteous peace and health: he hath seene her, and numbred her: both these are the gyftes of God.

23 Knowledge and vnderstandyng of wysedome hath he powred out as rayne, and them that helde her fast hath he brought vnto honour.

24 The feare of the Lorde is the roote of wisdome, and her branches are long lyfe.

25 In the treasures of wysedome is vnderstandyng and deuotion of knowledge, but wysedome is abhorred of sinners.

26 The feare of the Lord driueth out sinne, and when she is present, she driueth away anger.

27 For he that is without feare can not be made ryghteous, and his wylful boldnesse is his owne destruction.

28 A patient man wil suffer vnto the time, E and then shal he haue the reward of ioy.

29 A good vnderstanding wil hide his woordes for a tyme, and many mens lyppes shal speake of his wysedome.

30 In the treasures of wysedome is the declaration of doctrine: but the sinner abhorreth the woorshyp of God.

31 My sonne, yf thou desyre wisedome, keepe the commaundement, and God shal geue her vnto thee.

32 For the feare of the Lorde is wysedome and nurture: he hath pleasure in fayth and louyng meekenesse, and he shal fil the treasures thereof.

33 Be not obstinate and vnfaythful to the feare of the Lorde, and comme not vnto hym with a double hart.

34 Be not an hypocrite in the sight of men, and take good heede what thou speakest.

35 Exalt not thee selfe, lest thou happen to fal, and bryng thy soule to dishonour: and so discouer thy secretes, and cast thee

downe

bowne in the middest of the congregation: because thou wouldest not receiue the feare of God, and because thy hart is ful of faignednesse and deceipt.

The.ii. Chapter.

1. He exhorteth the seruantes of God to righteousnesse, loue, vnderstanding, and patience. 11. To trust in the Lorde. 13. A curse vppon them that are faint harted and impatient.

Q Matth.4.a. 2.Tim.3.c.

1 MY sonne, yf thou wylt come into the seruice of God, stande fast in righteousnesse and feare, & arme thy soule to temptation.

2 Settle thyne harte and be patient, bowe downe thyne eare, receiue the wordes of vnderstanding, and shrinke not away when thou art assaulted.

3 Holde thee fast vpon God, ioyne thee selfe vnto hym: and suffer, that thy lyfe may encrease at the last.

4 Whatsoeuer happeneth vnto thee, receiue it: suffer in heauynesse, and be patient in thy trouble.

Sapi.3.a. Psal.17.a. 5 For like as golde and syluer are tryed in the fyre, euen so are acceptable menne in the furnace of aduersitie.

6 Beleeue in God, and he shal helpe thee: order thy way aryght, and put thy trust in hym: hold fast his feare, and growe therin.

B 7 O ye that feare the Lorde, take sure hold of his mercie, shrinke not away from hym, that ye falle not.

8 O ye that feare the Lorde, beleeue hym, and your rewarde shal not be emptie.

9 O ye that feare the Lorde, (a) trust in good thynges, and mercie shal comme vnto you for pleasure.

(a) That is, looke for good things, and trust to haue the reward of euer lastyng lyfe, promised to them that with patience continue in his feare.

10 O ye that feare the Lorde, set your loue vpon hym, and your harts shalbe lightned.

11 Consyder the olde generations of menne (O ye chyldren) and marke them well: was there euer any one confounded that put his trust in the Lorde? who euer continued in his feare, and was forsaken? or whom did he euer despise that called faithfully vpon hym?

12 For God is gracious and mercyful, he forgeueth sinnes in the time of trouble, and is a defendour for al them that seeke hym in the trueth.

C * or, double 13 Wo be vnto them that haue a * fearefull harte, wicked lippes, and euyl occupyed handes, and to the sinner that goeth two maner of wayes.

14 Wo be vnto them that are faynt harted, whiche put not their trust in God, & therefore shal they not be defended of hym.

15 Wo be vnto you that haue lost patience, forsaken the aryght wayes, and are turned backe into frowarde wayes: what wyl you doo when the Lord shal begin to visite you? * or, them.

16 They that feare the Lorde, wyl not disobey his woorde: and they that loue hym, wyl keepe his commaundementes. John.14.c.

17 They that feare the Lorde, wyl seeke out the thinges that are pleasant vnto hym: and they that loue hym, be fulfilled with his lawe. Rom.13.c.

18 They that feare the Lorde, wyl prepare their hartes, and humble their soules in his sight.

19 They that feare the Lord, keepe his commaundementes, and wil be patient tyl they see him selfe.

20 Saying, If we doo not repent, we shall falle into the handes of the Lorde, and not into the handes of menne. 2.Sa.24.c. Susan.5.b.

21 For his mercie is as great as him selfe.

The.iii. Chapter.

2. To our father and mother ought we to geue double honour. 10. Of the blessing and curse of the father and mother.

1 THe chyldren of wysedome are a congregation of the ryghteous, and their offspring is obedience and loue. Q

2 Heare your fathers iudgement (O my deare chyldren) and doo thereafter, that ye may be safe.

3 For the Lorde wyl haue the father honoured of the chyldren: and looke what a mother commaundeth her chyldren to doo, he wyl haue it keapt. Exod.20.b. Deut.5.b.

4 Who so honoureth his father, his sinnes shalbe forgeuen him: and he shal absteyne from them, and shal haue his dayly desires.

5 And he that honoureth his mother, is like one that geathereth treasure togeather. Ephes.6.a.

6 Who so honoureth his father, shal haue ioy of his owne children: and when he maketh his prayer, he shalbe heard.

7 He that honoureth his father, shal haue a long lyfe: and he that is obedient vnto the Lorde, shal comfort his mother.

8 He that feareth the Lorde, honoureth his father and mother, and dooth them seruice as it were vnto lordes.

9 Honour thy father and mother in deede, in woorde, and in al pacience, that thou mayest haue Gods blessing: and his blessing shal abide with thee at the last. Exod.20.c. Deut.5.b.

10 The blessing of the father stablisheth the houses of the chyldren: but the mothers curse rooteth out the foundations. Gen.27.d. Deut.33.a.

11 Reioyce not when thy father is reproued: for

for it is not honour vnto thee, but a shame.
12 For the worshippe of a mans father, is his owne worshippe: and the reproche of the mother, is the dishonestie of the sonne.
13 My sonne, make mirthe of thy father in his age, and greeue hym not as long as he lyueth.
14 And yf his vnderstandyng fayle, haue patience with him, and despise not hym in thy strength.
℣ 15 For the good deede that thou shewest vnto thy father, shal not be forgotten: and when thou thee selfe wantest, it shalbe rewarded thee: and for thy mothers offence thou shalt be recompenced with good, yea it shalbe founded for thee in righteousnesse.
16 And in the day of trouble thou shalt be remembred: thy sinnes also shal melt away, like as the yce in the fayre warme weather.
17 He that forsaketh his father, shal comme to shame: and he that defieth his mother, is cursed of God.
18 My sonne, perfourme thy woorkes with louyng meekenesse, so shalt thou be loued aboue other menne.
Phil.2.a. 19 The greater thou art, the more humble thee selfe in al things, and thou shalt finde fauour in the sight of God.
20 Many are excellent and of renowme: but the secretes are reuealed vnto the meeke.
21 For great power belongeth onlye vnto God, and he is honoured of the lowly.
D 22 Seeke not out the thinges that are aboue thy capacitie, and searche not the grounde of suche thynges as are to myghty for thee.
Psal.131.a. Deu.25.a. Rom.12.a.
23 But looke what God hath commaunded thee, thynke vpon that alway, and be not curious in many of his woorkes: for it is not needeful for thee to see with thyne eyes the thinges that are secrete.
24 Make not to muche searche in superfluous thynges, and be not curious in many of his woorkes: for many thinges are shewed vnto thee already, whiche be aboue the capacitie of menne.
25 The medlyng with suche hath beguiled many a man, and tangled their wittes in vanitie.
26 Thou canst not see without eyes, therefore professe not the thyng that thou hatest not.
℣ 27 An harde harte shal feare euyl at the last: and he that loueth danger, shal perishe therein.
28 An hart that goeth two wayes, shal not prosper, and he that is frowarde of harte, wyl euer be woorse and woorse.
29 An obstinate harte shalbe laden with sorowes, and the vngodly sinner wyl heape one sinne vpon another.
30 The counsayle of the proude hath no health, and his footesteppes shalbe plucked vp: for the plant of sinne hath taken roote in hym.
31 The harte of hym that hath vnderstandyng, shal perceiue hygh thynges: and a good eare wyl gladly hearken vnto wysdome.
32 An harte that is wyse and hath vnderstandyng wyl abstayne from sinnes, and increase in the woorkes of ryghteousnesse.
33 Water quencheth burnyng fyre, and mercie reconcileth sinnes. Psal.41.a.
34 God hath respect vnto him that is thankful: he thinketh vpon him against the time to comme, so that when he falleth, he shal finde a strong holde.

The.iiii.Chapter.

1. Almes must be donne with gentlenesse.
12. The studie of wysedome and her fruite.
20. An exhortation to eschewe euyl, and to doo good.

1 MY sonne, defraude not the poore of his almes, and turne not away thyne eyes from hym that hath neede. A Deut.15.b.
2 Despise not an hungry soule, and defye not the poore in his necessitie.
3 Greeue not the harte of him that is helpelesse, and withdrawe not the gyfte from the needeful.
4 Refuse not the prayer of one that is in trouble, turne not away thy face from the needy.
5 Cast not thyne eyes aside from the poore for any euyl wyl, that thou geue hym not occasion to speake euyl of thee.
6 For yf he complayne of thee in the bitternesse of his soule, his prayer shalbe heard: euen he that made hym shal heare hym.
7 Be curteous vnto the company of the poore, humble thy soule vnto thy elder, and bowe downe thy head to a man of worshippe. B
8 Let it not greeue thee to bowe downe thyne eare vnto the poore, (a) but pay thy debt, and geue him a freendly answeare, and that with meekenesse.
9 Deliuer him that suffereth wrong, from the hande of the oppressour: and be not faint harted when thou sittest in iudgement.
10 Be mercyful vnto the fatherlesse as a father, and be in steede of an husbande vnto their mother: so shalt thou be as an obedient sonne of the hyghest, and he shal loue thee more then thy mother dooth.
11 Wysdome exalteth her children, receiueth them

(a) As a man must of duetie be curteous to the poore, humble to the auncient, bowe downe to the worshipful: so is it his duene to comfort, helpe, and deliuer the innocent and simple soule from the crueltie of the vngodly.

them that ſeeke her, and wyl goe before them in the way of ryghteouſneſſe.

12 He that loueth her, loueth lyfe: and they that ſeeke her diligently, ſhal haue great ioy.

13 They that keepe her, ſhal inherite glory: for where ſhe entreth in, there is the bleſſyng of God.

14 They that honour her, ſhalbe the ſeruantes of the holy one: and they that loue her, are beloued of God.

15 Who ſo geueth eare vnto her, ſhal iudge the heathen: and he that * hath reſpect vnto her, ſhal dwel ſafely.

* or, goeth.

16 He that beleeueth her, ſhal haue her in poſſeſſion, and his generation ſhal endure.

17 For when he * falleth, ſhe dooth goe with hym, and chooſeth hym among the beſt: feare, dread, and temptation ſhal ſhe bring vpon hym, and trye him in her doctrine, til ſhe haue ſo proued him in his thoughtes, that he commit his ſoule vnto her.

* or, walketh.

18 Then ſhal ſhe ſtablyſhe hym, bring the right way vnto him, make hym a glad man, ſhewe hym her ſecretes, and heape vpon hym the treaſures of knowledge, and vnderſtandyng of ryghteouſneſſe.

19 But yf he goe wrong, ſhe ſhal forſake hym, and geue him ouer into the handes of deſtruction and ruine. Rom. 12.b

20 My ſonne, make muche of the tyme, eſchewe the thyng that is euyl:

21 And for thy lyfe ſhame not to ſay the trueth: (b) for there is a ſhame that bringeth ſinne, and there is a ſhame that bringeth worſhyp and fauour.

(b) To be aſhamed to confeſſe thy God, thy fayth, to teſtifie the trueth, and to reproue ſinne, dooth bring ſinne vnto thee: the contrary ſhame bringeth worſhip.

22 Accept no perſon after thyne owne wil, that thou be not confounded to thyne owne decay: Be not aſhamed of thy neighbour in his aduerſitie.

23 And kepe not backe thy counſayle when it may doo good, neither hide thy wiſdome in her beautie.

24 For in the tongue is wyſdome knowen, ſo is vnderſtandyng, knowledge, and learnyng in the talkyng of the wyſe, and ſtedfaſtneſſe in the workes of ryghteouſneſſe.

25 In no wyſe ſpeake agaynſt the worde of trueth: but be aſhamed of the lyes of thyne owne ignorance.

26 Shame not to confeſſe thine errour, and reſiſt not the courſe of the riuer.

27 And ſubmit not thee ſelfe vnto a fooliſhe man, neyther accept the perſon of the myghtie.

28 And ſtriue thou not agaynſt the ſtreame: but for ryghteouſneſſe take paynes with al thy ſoule, and for the trueth ſtryue thou vnto death, & God ſhal fight for thee againſt thyne enimies.

29 Be not haſtie in thy tongue, neither ſlacke and negligent in thy workes.

30 Be not as a Lion in thyne owne houſe, deſtroyeing thy houſholde folkes, and oppreſſyng them that are vnder thee.

31 Let not thyne hande be ſtretched out to receiue, and ſhut when thou ſhouldeſt geue. Actes. 20.35

The.v. Chapter.

1. In riches may we not put any confidence.
7. The vengeance of God ought to be feared, and repentance may not be deferred.

1 TRuſt not vnto thy riches, and ſay not, Tuſhe, I haue ynough for my lyfe, for it ſhal not helpe in the tyme of vengeance and temptation. Luke. 12.c. Eccle. 11.c

2 Folowe not the luſt of thyne owne hart in thy ſtrength.

3 And ſay not, Tuſhe, howe haue I had ſtrength? or who wil bring me vnder, becauſe of my workes? For doubtleſſe God ſhal auenge it.

4 And ſay not, I haue ſinned, and what euil hath happened me? for the almyghtie is a patient rewarder.

5 Becauſe thy ſinne is forgeuen thee, be not therefore without feare, neither heape one ſinne vpon another. Rom. 7.a

6 And ſay not, Tuſhe, the mercy of the Lord is great, he ſhal forgeue me my ſinnes be they neuer ſo many: for like as he is mercyful, ſo goeth wrath from him alſo, and his indignation commeth downe vpon ſinners. Eccle. 21.a Eccle. 16.a.

7 Make no tarying to turne vnto the Lord, and put not of from day to day: for ſuddenly ſhal his wrath comme, and in the time of vengeance he ſhal deſtroy thee. B

8 Truſt not in wicked riches, for they ſhal not helpe thee in the day of pounyſhment and wrath. Pro. 10.a Ezech. 7.a Soph. 1.c.

9 Be not caried about with euery wynde, and goe not into euery way: for ſo dooth the ſinner that hath a double tongue.

10 Stande faſt in the way of the Lorde, be ſtedfaſt in thy vnderſtandyng, abyde by the worde, and folow the worde of peace and ryghteouſneſſe.

11 Be gentle to heare the worde of God, that thou mayeſt vnderſtande it: and make a true anſweare with wiſedome.

12 Be ſwift to heare, but ſlowe and patient in geuyng anſweare. Iacob. 1.a

13 If thou haſt vnderſtandyng, ſhape thy neyghbour an anſweare: if no, lay thy hand vpon thy mouth, leſt thou be trapped in an vndiſcrete worde, and ſo confounded.

14 Honour and ſhame is in the talke, but the tongue of the vndiſcrete, is his owne deſtruction. &

15 Be not a prinie accuser as long as thou liuest, and vse no slaunder with thy tongue: for shame and sorow goeth ouer the theefe, and an euyl name ouer hym that is double tongued: but he that is a prinie accuser of other menne, shalbe hated, enuied, and confounded.

16 Doo not rashly, neyther in great nor smal.

The. vi. Chapter.

I. It is the propertie of a sinner to be euyl tongued. 6. Of frendshyp. 33. Desyre to be taught.

A

1 BE not of a freende an enimie: (a) for suche a man getteth an euil name, shame, and rebuke: and whosoeuer beareth emnie, and a double tongue, offendeth.

2 Be not proude in the deuice of thyne vnderstandyng, lest thy soule rent thee as a (b) bul:

3 And lest thy leaues wyther, and thy fruite be destroyed, and so thou be leaft as a dryc tree in the wylderneſſe.

4 For a wycked soule destroyeth hym that hath it, maketh him to be laughed to scorne of his enimies, and bryngeth hym to the portion of the vngodly.

5 A sweete word multiplieth freendes, and pacifieth them that be at variance: and a thankeful tongue wyl be plenteous in a good man.

6 Holde frendshyp with many, neuertheleſſe, haue but one counsellour of a thousande.

7 If thou geatteſt a frend, proone him first, and be not haſtie to geue hym credence.

8 For somme man is a freende but for his owne turne, and wyl not abyde in the day of trouble.

B

9 And there is somme freende that turneth to enmitie, and taketh part agaynſt thee: and if he knowe any hurt by thee, he telleth it out.

10 Agayne, somme frend is but a companion at the table, and in the day of neede he continueth not.

11 But in thy prosperitie he wyl be as thou thee selfe, & deale playnely with thy houſeholde folke.

12 If thou be brought low, he wil be againſt thee, and wyl be hydden from thy face.

13 Depart from thyne enimies, yea and beware of thy freendes.

14 A faythful freende is a strong defence, who so findeth such one, findeth a treasure.

15 A faythful freende hath no peere, the weight of gold and syluer is not to be compared to the goodneſſe of his fayth.

16 A faythful freende is a medicine of lyfe and immortalitie, and they that feare the Lorde shal fynde hym.

17 Who so feareth the Lorde, shal prosper with freendes: and as he is hym selfe, so shal his freende be also.

18 My sonne, receiue doctrine from thy youth vp, so shalt thou fynde wiſedome tyl thou be olde.

19 Goe to her as to one that ploweth and soweth, and wayte patiently for her good fruites: for thou shalt haue but litle labour in her woorke, but thou shalt eate of her fruites ryght soone.

20 O howe exceeding sharpe is wyſedome to vnlearned men: an vnstedfast body wyl not remayne in her.

21 Vnto such she is as it were a touchſtone, and he casteth her from him in al the haſte. D

22 For wiſedome is with him but in name, there are but fewe that haue knowledge of her.

23 But with them that knowe her, she abydeth euen vnto the appearyng of God.

24 Geue eare, my sonne, receiue my doctrine, and refuſe not my counsayle.

25 Put thy foote into her linckes, and take her yoke vpon thy necke. Mat. 11. d.

26 Bowe downe thy shoulder vnder her, beare her patiently, and be not weerie of her bandes.

27 Comme vnto her with thy whole hart, and keepe her wayes with al thy power.

28 Seeke after her, & she shalbe shewed thee: and when thou haſt her, forſake her not.

29 For at the laſt thou shalt find reſt in her, and that shalbe turned to thy great ioy.

30 Then shal her fetters be a strong defence for thee, and her yoke a glorious rayment. E

31 For there is a golden ornament in her, and her bandes are laces of purple colour.

32 Thou shalt put her on as a robe of honor, and shalt put her about thee as a crowne of ioy.

33 My sonne, yf thou wilt take heede, thou shalt haue vnderstandyng, and if thou wylt applye thy minde, thou shalt be wyſe.

34 If thou wilt bowe downe thyne eare, thou shalt receiue doctrine: and yf thou delite in hearyng, thou shalt be wiſe.

35 Stande with the multitude of suche elders as haue vnderstandyng, and consent vnto their wiſedome with thyne hart,

36 That thou mayeſt heare al godly sermons, and that the woorthy sentences escape thee not. Eccle. 8. a.

37 And yf thou seeſt a man of discrete vnderstandyng, geat thee soone vnto hym, and let thy foote treade vpon the steppes of his doores.

38 Let thy mynde be vpon the commaundementes Psal. 1. a.

(a) For that is againſt the rule of charitie, whiche louerh al, & hateth nothyng but only sinne.

(b) As a bul teareth in peeces a young tree with his hornes, so thou truſting in thine owne wiſedome, & standyng in thyne owne conceipt, because of thy witte, thy power, or riches, should destroy thee selfe.

Eccle. 37. a.

dementes of God, and be earneſtly occupied in his lawes: ſo ſhal he ſtablyſhe thy harte, and geue thee wyſedome at thyne owne deſyre.

The. vii. Chapter.

2. We muſt forſake euyl, and yet not iuſtifie our ſelues. 23. The behauiour of the wyſe towarde his wyfe, his freende, his chyldren, his ſeruantes, his father and mother.

A 1 DDo no euyl, ſo ſhal there no harme happen vnto thee.

2 Depart away from the thyng that is wicked, and no miſfortune ſhal meddle with thee.

3 My ſonne, ſowe no euyl thynges in the forowes of vnryghteouſneſſe, ſo ſhalt thou not reape them ſeuen folde.

4 Labour not to the Lord for preheminence, neyther vnto the kyng for the ſeate of honour.

Pſal.142.a 5 Iuſtifie not thee ſelfe before God, for he
Eccle.7.c. knoweth the hart: and deſire not to be re-
Iob.9.a. puted wyſe in the preſence of the kyng.
Luke.18.b. 6 Make no labour to be made a iudge, except it ſo were that thou couldeſt myghtyly put downe wickedneſſe: for yf thou ſhouldeſt ſtande in awe of the preſence of the myghty, thou ſhouldeſt fayle in geuing ſentence.

7 Offende not in the multitude of the citie,
B and put not thee ſelfe amo[illegible] the people.
Eccle.12.c. 8 Bynde not two ſinnes togeather: for in ons ſinne thou ſhalt not be vnpouniſhed.

9 Say not, tuſhe, God wyl looke vppon the multitude of my oblations, and when I offer to the hygheſt God, he wyl accept it.

10 Be not faynt harted when thou makeſt thy prayer, neyther ſlacke in geuing of almes.

11 Laugh no man to ſcorne in the heauyneſſe of his ſoule, for God (whiche ſeeth al thynges) is he that can bryng downe, and ſet vp agayne.

12 Accept no leaſyng agaynſt thy brother,
I.Sam. 2.b neyther doe the ſame agaynſt thy freende.

13 Uſe not to make any manner of lye: for the cuſtome thereof is not good.

C 14 Make not many wordes when thou art
Matth.6.a. among the elders: and when thou prayeſt, make not muche babling.

Rom. 12.b. 15 Let no labourous workes be tedious vnto thee, neither the huſbandry whiche the almyghty hath created.

16 Make not thy boaſte in the multitude of thy wickednesſe: but humble thee ſelfe euen from thyne hart.

17 And remember that the wrath ſhal not be long in tarying, and that the vengeance of the fleaſhe of the vngodlye is a very fyre and woorme.

18 Geue not ouer thy freende for any good, nor thy faythful brother for the beſt golde.

19 Departe not from a diſcreete and good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gyfte of her honeſtie is abaue golde.

20 Where as thy ſeruant woorketh truely, D
intreare him not euyl, nor the hyrelyng that Luke.19.c.
is faythful vnto thee.

21 Loue a diſcreete ſeruant as thyne owne ſoule, defraude him not of his libertie, neyther leaue hym a poore man.

22 If thou haue catel, looke wel to them: Deut.25.b.
and yf they be for thy profite keepe them. Eccle.30.a.

23 If thou haue ſonnes, bryng them vp in nurture and learnyng, and holde them in awe from their youth vp.

24 If thou haue daughters, keepe their bo-
dy, and ſhewe not thy face cheareful to-
warde them.

25 Marry thy daughter, and ſo ſhalt thou perfourme a wayghty matter: but geue her to a man of vnderſtandyng.

26 If thou haue a wyfe after thyne owne mynde, forſake her not: but commit not thee ſelfe to the hateful.

27 Honour thy father from thy whole harte: and forgeat not the ſorowful trauayle that thy mother had with thee.

28 Remember that thou waſt borne through them, & howe canſt thou recompence them the thinges that they haue donne for thee?

29 Feare the Lorde with al thy ſoule, and honour his miniſters.

30 Loue thy maker with al thy ſtrength, and forſake not his ſeruantes.

31 Feare the Lorde with al thy ſoule, and honour his prieſtes: geue them their portion of the firſt fruites & encreaſe of the earth, lyke as it is commaunded thee, and reconcile thee ſelfe of thy negligence with the litle flocke, geue them the ſhoulders, and their appoynted offringes and firſtlinges.

32 Reache thyne hande vnto the poore, that God may bleſſe thee with plenteouſneſſe.

33 Be liberal vnto al men liuyng: yet let not but doo good euen to them that are (a) dead.

34 Let not them that weepe, be without comfort, but mourne with ſuche as mourne.

35 Let it not greeue thee to viſite the ſicke, for that ſhal make thee to be beloued.

36 Whatſoeuer thou takeſt in hande, remember the ende, and thou (b) ſhalt neuer doo amiſſe.

The

(a) To burie their bodies with honor, againſt the day of the reſurrection, as did Abraham, Ioſeph, &c. to ſuccour & help, and deale faithfully & truely with their childrē cōmitted to thy charge, as did Dauid with the children of his freend Ionathan.

(b) Doo al thinges to the glory of God, and the profit of thy neighbour, or otherwyſe remember the day of death, of the laſt iudgement of euerlaſting ioy or paine.

The.viii. Chapter.

1. We must take heede with whom we haue to doo.

A 1 STriue not with a mighty man, lest thou chance to falle into his handes.

Matth.5.b. 2 Make no variance with a riche man,
Eccle.31.a. lest he happen to bryng vp an harde quarel agaynst thee: for golde and siluer hath vndone many a man, yea euen the hartes of kynges hath it made to falle.

3 Striue not with a man that is fulle of woordes, and lay no stickes vpon his fyre.

4 Keepe no company with the vnlearned, lest he geue thy kinrede an euyl reporte.

Gal.6.a. 5 Despise not a man that turneth him selfe
2.Cor.2.b. awaye from sinne, and cast him not in the teeth withal: but remember that we are fraile euery one.

Leuit.19.g. 6 Thinke scorne of no man in his olde age, for we waxe olde also.

7 Be not gladde of the death of thyne enimie: but remember that we muste dye all the sorte of vs, and faine woulde we come into ioy.

B Eccle.6.b. 8 Despise not the sermons of suche elders as haue vnderstandyng, but acquaint thee selfe with the wyse sentences of them: for of them thou shalt learne wysedome, and the doctrine of vnderstandyng, and howe to serue great men without complaynt.

9 Goe not from the doctrine of the elders, for they haue learned it of their fathers: for of them thou shalt learne vnderstandyng, so that thou mayest make answeare in the tyme of neede.

10 Kindle not the coales of sinners when thou rebukest them, lest thou be brent in the fierie flames of their sinnes.

11 Resist not the face of the blasphemer, that they laye not wayte for thy mouth.

Eccle.29.a 12 Lende not vnto hym that is myghtyer then thee selfe: yf thou lendest hym, count it but lost.

13 Be not suretie aboue thy power: yf thou be, then thinke surely to pay it.

C 14 Goe not to lawe with the iudge: for he wyl iudge accordyng to his owne honour.

Gene.4.b. 15 Trauayle not by the way with hym that is brayneleſſe, lest he doo thee euyl: for he followeth his owne wilfulnesse, and so shalt thou perishe through his follie.

16 Striue not with hym that is angry and cruel, and goe not with him into the wyldernesse: for blood is nothyng in his syght, and where there is no helpe, he shal murder thee.

Prou.12. Esai.3.a. Eccle.9.c. and.38.a. 17 Take no counsel at fooles: for they can not keepe a thyng close.

18 Doo no secrete thyng before a stranger, for thou canst not telle what wyl comme of it.

19 Open not thyne harte vnto euery man, lest he be vnthankful to thee, and put thee to reproofe.

The.ix. Chapter.

1. Of ielousie. 12. An olde freende is to be preferred before a newe.

A 1 BE not ielous ouer the wyfe of thy bosome, that she shewe not some shrewde poynt, (a) leste thou teache her an euyl lesson agaynst thee selfe.

(a) Let her not haue rule ouer thee, for then wyl she be contrary vnto thee, take away thy hart and strength, and bring thee to confusion among thine enimies, as did Eua to Adam, Dalila to Samson, and strange women to Solomon. Gen.34.a. I.Sam.11.a Iud.10.11. and.12.

2 Geue not the power of thy lyfe vnto a woman, leste she comme in thy strength, and so thou be confounded.

3 Looke not vppon a woman that is desirous of many menne, leste thou falle into her snares.

4 Use not the company of a woman that is a player and a dauncer, and heare her not, lest thou perishe through her entising.

5 Beholde not a mayden, that thou be not hurte in her beautie.

6 Cast not thy minde vppon harlottes in any manner of thyng, lest thou destroy both thee selfe and thyne heritage.

7 Goe not about gasing in euery lane of the citie, neyther wander thou abroade in the streetes thereof.

8 Turne away thy face from a beautifull woman, and looke not vppon the fayrenesse of other: many a man hath benne deceiued through the beautie of women, for through it the desire is kindled as it were a fyre.

B 9 An adulterous woman shalbe troden vnder foote as myre, of euery one that goeth by the way.

10 Many a man woondring at the beautie of a strange woman, hath benne cast out: for her woordes kindle as a fire.

11 Sit not with an other mans wyfe by any meanes, lye not with her vpon the bedde, make no woordes with her at the wine: lest thine hart consent vnto her, and so thou with thy blood falle into destruction.

12 Forsake not an olde freende, for the newe shal not be like him: a newe freend is newe wine, let him be olde, and thou shalt drinke him with pleasure.

13 Desire not the honour and richesse of a sinner: for thou knowest not what destruction is for to comme vpon him.

14 Delite not thou in the thyng that the vngodly hath pleasure in, being sure that the vngodly shal not be accepted vntil their graue. C

15 Keepe thee from the man that hath power to

to slay, so needest thou not to be afrayde of death: and if thou commest vnto hym, make no fault, lest he happen to take away thy lyfe: remember that thou goest in the middest of snares, & vpon the bulwarkes of the citie.

16 Beware of thy neighbour as nygh as thou canst, & meddle with suche as be wyse and haue vnderstandyng.

Eccle. 8.c. and. 37.a

17 Let iust menne be thy gheastes, let thy myrth be in the feare of God.

Deut. 6.b. and. 11.c.

18 Let the remembrance of God be in thy mind, and let al thy talkyng be in the commaundemeantes of the hyghest.

1. Reg. 3.c

19 In the handes of craftesmen shal the woorkes be commended: so shal the princes of the people in the wysedome of theyr talkyng.

20 A man ful of woordes is perillous in his citie: and he that is rashe in his talking, shalbe abhorred.

The. x. Chapter.

1. Of kynges and iudges. 7. Pryde and couetousnesse are to be abhorred. 38. Labour is praysed.

A 1 A Wise iudge wil order his people with discretion: and where a man of vnderstanding beareth rule, there goeth it wel.

Pro. 29.a.

2 As the iudge of the people is hym selfe, euen so are his officers: and looke what maner of man the ruler of the citie is, such are they that dwel therein also.

1. Reg. 12.a. Pro. 28.d. and. 29.a

3 An vnwyse kyng destroyeth his people: but where they that be in auctoritie are men of vnderstanding, there the citie prospereth.

4 The power of the earth is in the hand of God, and al iniquitie of the people is to be abhorred, and when his tyme is, he shal set a profitable ruler vpon it.

5 In the hande of God is the prosperitie of man, and vpon the person of the scribe shal he lay his honour.

6 Be not angry for any wrong of thy neighbour, and meddle thou with no vnryghteous woorkes.

Leuit. 19.a

B 7 Pryde is hateful before God and man, (a) and al wickednesse of the heathen is to be abhorred.

(a) That is, cheefely idolatrie in false religion, and wantonnesse and vanitie in lyfe.

8 Because of vnryghteous dealyng, wrong, blasphemies, & diuers deceiptes, a realme shalbe translated from one people to another.

9 There is nothing woorse then a couetous man: why art thou proude, O thou earth and ashes? there is not a more wicked thing then to loue money: and why? suche one hath his soule to sel, yet is he but filthie doung while he liueth.

10 Al tyrannie is of smal endurance, and the disease that is harde to heale, greeueth the phisition.

11 And though the phisition shewe his helpe neuer so long, yet in conclusion it goeth after this manner, To day a kyng, to morow dead.

12 For when a man dyeth, he is the heyre of serpentes, beastes, and woormes.

13 The beginning of mans pride, is to fal away from God: and why? his hart is gonne from his maker.

14 For pryde is the original of al sinne: who so taketh holde thereof, shalbe fylled with cursynges, and at the last it shal ouerthrow hym: therefore hath the Lorde brought the congregations of the wycked to dishonour, and destroyed them to the ende. C

15 God hath destroyed the seates of proude princes, and set vp the meeke in theyr steede. Sapi. 6.b. Luke. 1.c. 14 c. and. 18.b

16 God hath withered the rootes of the proude heathen, and planted the lowly for them.

17 God hath ouerthrowen the landes of the heathen, & destroyed them vnto the ground: he hath caused them to wither away, he hath brought them to nought, and made the memorial of them to ceasse from out of the earth. Gen. 29.b.

18 God hath destroyed the name of the proude, and left the name of the humble in mynde.

19 Pryde was not made for man, neyther wrothfulnesse for mens chyldren.

20 The seede of men that feareth God, shalbe brought to honour: but the seede whiche transgresseth the commaundementes of the Lorde, shalbe shamed.

21 He that is the ruler among brethren, is holden in honour among them: and he that regardeth suche as feare the Lorde, is acceptable in his sight. D

22 The feare of the Lorde causeth that the kyngdome fayleth not: but the kingdome is lost by crueltie and pryde.

23 The glory of the rich, of the honourable, and of the poore, is the feare of God.

24 Despise not thou the iust poore man that hath vnderstandyng, and magnifie not the riche vngodly.

25 Great is the iudge, and mightie in honour, yet is there none greater then he that feareth God.

26 Vnto the seruant that is discrete shal the free doo seruice: he that is wise and wel nurtured, wyl not grudge when he is reformed, and an ignorant body shal not comme to honour. Prou. 22.a. 2. Sa. 12.b

27 Be

Pro.12.b 27 Be not proude to doe thy worke, and dispayre not in the tyme of aduersitie.

C 28 Better is he that laboureth & hath plenteousnesse of al thynges, then he that is gorgious, and wanteth bread.

29 My sonne, geat thy soule honor by meekenesse, and geue her her due honour.

30 Who shal iustifie hym that sinneth against him selfe? Who wyl honour hym that dishonoureth his owne soule?

31 The poore is honoured for his faythfulnesse and trueth: but the riche is had in reputation because of his goodes.

32 He that ordereth hym selfe honestly in powertie, howe muche more shal he behaue hym selfe honestly in riches? and who so ordereth hym selfe vnhonestly in riches, howe muche more shal he behaue him selfe vnhonestly in powertie?

The.xi. Chapter.

1. The prayse of humilitie. 2. After the outwarde appearance ought we not to iudge.

A 1 The wisedome of him that is brought lowe, shal lift vp his head, & shal make hym to sitte among great menne.

2 Commend not thou a man in his beautie, neyther despise a man in his vtter appearance.

3 The Bee is but a smal beast among the foules, yet is her fruite exceeding sweete.

Actes.12.d 4 Be not proude of thy rayment, and exalt not thee selfe in the day of thy honour: for the woorkes of the highest only are woonderful: yea glorious, secrete, and vnknowen are his woorkes.

1.Sam.15.f Esther.6.a. 5 Many tyrantes haue benne fayne to sitte downe vpon the earth, and the vnlykely hath worne the crowne.

6 Many mightie menne haue ben brought lowe, and the honourable haue ben deliuered into other mens handes.

B 7 Condemne no man before thou haue tryed out the matter: and when thou hast made inquisition, then reforme ryghteously.

Deut.13.b

Pro.17.c 8 Geue no sentence before thou hast hearde the cause: but firste let menne tel out theyr tales.

9 Striue not for a matter that toucheth not thee selfe, and stande not in the iudgement of sinners.

Mat.19.c 1.Tim.6.b. 10 My sonne, meddle not with many matters: and if thou gayne muche, thou shalt not be blameleisse, and yf thou folowe after it, thou shalt not attayne it, and though thou runnest thy way afore, yet shalt thou not escape.

11 There is sonme man that laboureth and taketh payne, and the more he weerieth hym selfe, the lesse he hath. Pro.10.c. Psal.128.a.

12 Agayne, sonme man is slouthful, hath neede of helpe, wanteth strength, and hath great powertie:

13 And Gods eye looketh vpon him to good, setteth him vp from his lowe state, and lifteth vp his head: so that many menne marueyle at hym, and geue honour vnto God. Iob.42.c.

14 Prosperitie, and aduersitie, lyfe, and death, powertie, and richesse, comme al of the Lorde. C Iob.1.c. Ezech.28.b

15 Wysedome, nurture, and knowledge of the law are with God, loue, & the wayes of good are with hym.

16 Errour and darkenesse are made for sinners, & they that exalt them selues in euil, ware olde in euil.

17 The gift of God remayneth for the righteous: and his good wil shal geue prosperitie for euer.

18 Sonme man is riche by his care and nigardshyp, and that is the portion of his rewarde:

19 In that he sayth, Nowe haue I gotten reast, and nowe wyl I eate and drynke of my goodes mee selfe alone: and yet he consydereth not that the tyme drawet nygh, and death approcheth, that he must leaue al these thynges vnto other menne, and dye hym selfe. Luke.12.b

20 Stande thou fast in thy couenant, and exercise thee selfe therein, and remayne in the woorke vnto thy age.

21 Marueile not at the woorkes of sinners, but put thy trust in God, and byde in thy labour: for it is but an easie thyng in the sight of God to make a poore man ryche, and that suddenly. D

22 The blessyng of God hasteth to the rewarde of the ryghteous, and maketh his fruites soone to flourishe and prosper.

23 Say not, What helpeth it me: and what good thyng shal I haue hereafter?

24 Agayne, say not, I haue ynough, howe can I want?

25 When thou art in welfare, forgeat not aduersitie: and when it goeth not wel with thee, haue a good hope that it shalbe better: Eccle.18.c

26 For it is but a smal thyng vnto God in the day of death to rewarde euery man accordyng to his wayes.

27 The aduersitie of an houre maketh one to forgeat al pleasure: and when a man dyeth, his woorkes are discouered.

28 Iudge no man blessed before his death: E for a man shalbe knowen in his children.

29 Bryng not euery man into thyne house: for

(a) That is, after they knowe thy ſecretes, vtter the ſame with ſylthy raylinges.

for the deceiptful layeth waite diuerſly, (a) and are like ſtomackes that belche filthyly.

30 Like as a Partriche in a maunde, ſo is the hart of the proude: and lyke as a ſpie that looketh vppon the falle of his neyghbour.

31 For he turneth good vnto euyl, and ſlaundereth the choſen.

32 Of one ſparke is made a great fire, and of one deceiptful man is blood increaſed: and an vngodlye man layeth wayte for blood.

33 Beware of the deceiptful, for he imagineth wicked thynges, to bryng thee into a perpetual ſhame.

34 If thou takeſt an aliant vnto thee, he ſhal deſtroy thee in vnquietneſſe, and driue thee from thyne owne wayes.

The.xii.Chapter.

I. Vnto whom we ought to doo good.
10. Enimies ought not to be truſted.

¶ 1 WHen thou wylt doo good, knowe to whom thou dooeſt it, and ſo ſhalt thou be greatly thanked for thy benefites,

Galat.vi.a. 1.Tim.5.a.

2 Doo good vnto the ryghteous, and thou ſhalt finde great reward, though not of him, yet (no doubt) the Lorde himſelfe ſhal reward thee.

3 He ſtandeth not in a good caſe that is alway occupied in euil, and geueth no almes: for the hyghest hateth the ſinners, & hath mercie vppon them that ſhewe the woorkes of repentance.

4 Geue thou vnto ſuche as feare God, and receiue not a ſinner.

5 As for the vngodly and ſinners, he ſhal recompence vengeance vnto them, and keepe them to the day of wrath.

6 Geue thou vnto the good, and receiue not the ſinner, doo wel vnto hym that is lowly, but geue not to the vngodly: Let not the bread be geuen him, that he be not myghtyer then thee ſelfe therein: for ſo ſhalt thou receiue twyſe as muche euil, in all that good that thou dooeſt vnto him.

B 7 And why? the hyghest hateth ſinners, and ſhal reward vengeance to the vngodly.

8 In proſperitie a freende ſhalbe knowen, and in aduerſitie an enimie ſhal not be hydde.

9 For when a man is in wealth, it greeueth his enimies: but in heauyneſſe and trouble a mans very freende wil depart from him.

10 Truſt neuer thyne enimie: for like as iron ruſteth, ſo dooth his wickednesſe.

11 And though he make muche crouching and kneeling, yet keepe wel thy mynd, and beware of hym: and thou ſhalt be to hym as he that wypeth a glaſſe, and thou ſhalt knowe that al his ruſt hath not benne wel wyped away.

12 Set hym not by thee, neyther let him ſitte at thy ryght hande: leſt he turne hym, geat into thy place, take thy roome, and ſeeke thy ſeate, and ſo thou at the laſt remember my woordes, and be pricked at my sayeinges.

13 Binde not two ſinnes togeather: for there ſhal not one be vnpuniſhed. Eccle.7.a. and.21.a.

14 Who wyl haue pitie of the charmer that is ſtinged of the ſerpent, or of al ſuche as comme nygh the beaſtes? ¶

15 Euen ſo is it with hym that keepeth company with the wicked man, and lappeth him ſelfe in his ſinnes.

16 For a ſeaſon wyl he byde with thee: but yf thou ſtumble, he taryeth not.

17 An enimie is ſweete in his lippes, he can make many woordes, and ſpeake manye good thynges: Yea he can weepe with his eyes, but in his hart he imagineth howe to throwe thee into the pitte: and yf he maye finde opportunitie, he wyl not be ſatiſfied with blood. Iere.41.b.

18 If aduerſitie comme vpon thee, thou ſhalt finde him there firſt, and though he pretende to doo thee helpe, yet ſhal he vndermine thee.

19 He ſhal ſhake his head, and clappe his handes ouer thee for very gladneſſe: and whyle he maketh many woordes, he ſhal diſguiſe his countenance.

The.xiii.Chapter.

I. The companies of the proude and of the riche are to be eſchewed. 15. The loue of God. 17. Like doo company with theyr lyke.

1 WHo ſo toucheth pitche, ſhalbe defiled withal: and he that is familier with the proude, ſhal clothe him ſelfe with pride. A

2 He taketh a burden vppon him, that accompanyeth a more honourable man then him ſelfe, therefore keepe no familiaritie with one that is richer then thee ſelfe: Howe agree the kettel and the pot togeather? for yf the one be ſmitten agaynſt the other, it ſhalbe broken.

3 The riche dealeth vnryghteouſly, and threatneth withal: but the poore beyng oppreſſed and wrongfully dealt withal, ſuffereth ſcarceneſſe, and geueth fayre woordes. If the riche haue donne wrong, yet muſt he be entreated: but yf the poore haue done it, he ſhal ſtrayghtwayes be threatned.

4 If thou be for his profite, he vſeth thee:

but yf thou haue nothyng, he shal forsake thee.

5 As long as thou hast any thyng of thyne owne, he shalbe a good felowe with thee: yea he shal make thee a bare man, and not be sory for thee.

6 If he haue neede of thee, he shal defraude thee, and with a prinie mocke shal he put thee in an hope, and geue thee al good woordes, and say, What wantest thou?

V 7 Thus shal he shame thee in his meate, vntil he haue supt thee cleane vp twyse or thryse, and at the last shal he laugh thee to scorne: afterwarde, when he seeth that thou hast nothyng, he shal forsake thee, and shake his head at thee.

8 Submit thee selfe vnto God, and wayte vpon his hande.

9 Beware that thou be not deceiued and brought downe in thy simplenesse: Be not to humble in thy wysedome, lest when thou art brought lowe, thou be deceiued through foolishnesse.

10 If thou be called of a myghty man, absent thee selfe, so shal he call thee to hym the more oft.

11 Preasse not thou vnto hym, that thou be not shutte out: but goe not thou farre of, leste he forgeate thee.

12 Withdraw not thee selfe from his speach, but beleeue not his many woordes: for with muche communication shal he tempt thee, and with a prinie mocke shal he question with thee of thy secretes.

(a) That is, with a sinner that returneth continually to his sinne againe as a dogge to his vomit: or els after the other translation Hyena is a subtyl beast, watchyng about shepheardes foldes resembling a mans voyce, and learning certayne names, doth cal thē foorth & so destroy thē, whose nature is contrary to the dog, whiche is a keeper of the folde, & freendly vnto man.

13 The vnmercyful minde of his shal marke thy woordes, he shal not spare to doo thee hurte, and to put thee in prison.

14 Beware and take good heede to thee selfe, for thou walkest in peril of thy ouerthrowyng: Nowe when thou hearest his woords, make thee as though thou wast in a dreame, and wake vp.

15 Loue God al thy lyfe long, and call vppon hym in thy neede.

16 Euery beast loueth his lyke: euen so let euery man loue his neyghbour.

17 Al fleashe wyl resorte to their lyke, and euery man wyl keepe company with suche as he is hym selfe.

18 But as the woolfe agreeth with ỹ lambe: so dooth the vngodly with the ryghteous.

19 (a) What peace is there betweene Hyena and a dogge? howe can the riche and the poore agree togeather?

20 The wylde asse is the lions pray in the wylderneste: euen so are poore menne the meate of the riche.

21 Like as the proude may not away with lowlynesse: euen so dooth the riche abhorre the poore.

22 If a ryche man fall, his freendes set hym vp agayne: but when the poore falleth, his acquaintance forsake him.

23 If a riche man fal into an errour, he hath many helpers, he speaketh proude woordes, D and yet menne iustifie him: but yf a poore man goe wrong, he is pounyshed, yea though he speake wysely, yet can it haue no place.

24 When the ryche man speaketh, euery body holdeth his tongue, and looke what he sayth, they prayse it vnto the cloudes: but yf the poore man speake, they say, What felowe is this? and yf he doo amisse, they shal destroy hym.

25 Richesse are good vnto him that hath no sinne in his conscience: and pouertie is a wicked thyng in the mouth of the vngodly.

26 The harte of man changeth his countenance, whether it be in good or euyl.

27 A cheareful countenance is a token of a good heart: for els it is an harde thyng to knowe the thought.

The.xiiii.Chapter.

1. The offence of the tongue. 17. Man is but a vayne thyng. 21. Happy is he that continueth in wysedome.

1 Blessed is the man that hath not fallen with the woorde of his mouth, and is not pricked with the conscience of sinne. A Eccle.19.c. and.25.c. Iames.3.a.

2 Happy is he that hath no heauynesse in his mynde, and is not fallen from his hope in the Lorde.

3 It becommeth not a couetous man and a nigarde to be riche: and what shoulde an enuious man doo with money?

4 He that with al his carefulnesse heapeth togeather vnryghteously, geathereth for other folkes, and another man shal make good cheare with his goodes.

5 He that is wicked vnto hym selfe, howe shoulde he be good vnto other men? howe can suche one haue any pleasure of his goodes.

6 There is nothyng woorse then when one disfauoureth hym selfe: & this is a rewarde of his wickednesse.

7 If he doo any good, he dooth it, not knowyng therof and agaynst his wyl, and at the last he declareth his vngratiousnesse. Pro.17.c. Eccle.1.a.

8 A nygarde hath a wicked eye, he turneth away his face, and despiseth menne.

9 A couetous mans eye hath neuer ynough in the portion of wickednesse, vntil the tyme that he wyther away, and haue loste his owne soule.

10 (a) A wicked eye enuieth bread, and there is scarcenesse vpon his table. (a) For he that is couetous and enuious counteth al lost that is not layde vp for him selfe, & pineth away at another mans welth.

11 My

11 My sonne, doo good to thee selfe of that thou hast, and geue the Lorde his due offerynges.

12 Remember that death taryeth not, and howe that the (b) graue is not shewed vnto thee: for the couenant of this worlde shal dye the death.

(b) Though death be certaine, yet the time of it is vnknowen to thee.

13 Doo good vnto thy freende before thou dye, and accordyng to thy habilitie reache out thy hande and geue vnto the poore.

C 14 Be not disapoynted of the good day, and let not the portion of the good desyre ouerpasse thee.

15 Shalt thou not leaue thy trauayles and labours vnto other menne? In the dividyng of the herytage geue and take, and sanctifie thy soule.

16 Worke thou ryghteousnesse before thy death: for in the hel there is no meate to finde.

17 Al fleashe shal fade away lyke a garment, and like a flourishing leafe in a greene tree.

18 Some growe, some are cast downe: euen so is the generation of fleashe and blood: one commeth to an ende, another is borne, and this is the condition of al tymes, thou shalt dye the death.

19 Al transitorie thynges shal fayle at the last, and the worker therof shal goe withall.

20 Euery chosen worke shalbe iustified, and he that medled withal, shal haue honour therein.

D 21 Blessed is the man that keepeth hym in wysedome, and exerciseth him selfe in vnderstandyng, and with discretion shall thynke vpon the foreknowledge of God,

22 Whiche consydereth the wayes of wysedome in his harte, hath vnderstandyng in her secretes,

23 Goeth after her as one that seeketh her out, and continueth in her wayes.

24 He looketh in at her wyndowes, and hearkeneth at her doores.

25 He taketh his reast beside her house, and fasteneth his stake in her walles: he shal pitche his tent nygh vnto her hande, and in his tent shal good thinges reast for euermore.

26 He shal set his children vnder her couering, and shal dwel vnder her branches.

27 Vnder her couering shal he be defended from the heate, and in the glory shal he reast.

The.xv. Chapter.

1. The goodnesse that folowerh hym whiche feareth God. 8. God reiecteth and casteth of the sinner, 11. God is not the auethour of euyl.

1 HE that feareth God, wyl doo good: A and who so keepeth the lawe, shal obtayne wysedome.

2 As an honourable mother shal she meete hym, and (a) she as his wyfe maryed of a virgin shal receiue hym.

(a) As a pure virgin newly maried, doth frendely entreate her husbande: so shal iustice pure & vndefiled, gently entertayne her louers. Mat.4.a. Ioh.4.a

3 With the bread of life and vnderstanding shal she feede hym, and geue hym the water of wholsome wisedome to drynke.

4 If he be constant in her, he shal not be moued, and yf he holde hym fast by her, he shal not comme to confusion.

5 She shal bryng hym to honour among his neyghbours, and in the myddest of the congregation shal she open his mouth: With the spirite of wysedome and vnderstanding shal she fil hym, and clothe hym with the garment of glory.

6 She shal heape the treasure of myrth and ioy vpon hym, and geue hym an euerlastyng name to heritage.

7 Foolishe menne wyl not take holde vpon her, but suche as haue vnderstandyng wyl meete her: foolishe menne shal not see her, for she is farre from pryde and deceit. B

8 Menne that goe about with lyes, wyl not remember her: but menne of trueth shalbe found in her, and shal prosper euen vnto the beholdyng of God.

9 Prayse is not seemely in the mouth of the vngodly, for he is not sent of the Lorde.

10 But if prayse comme of wysedome, and be plenteous in a faythful mouth, then the Lorde wyl prosper it.

11 Say not thou, It is the Lordes fault that I am gonne by: for thou shalt not doo the thyng that God hateth.

12 Say not thou, He hath caused me to doo wrong: for he hath no neede of the vngodly.

13 GOD hateth al abomination of errour, and they that feare god wyl loue none such.

14 GOD made man from the beginning, C and left him in the hande of his counsel: Gen.1.d. he gaue him his commaundementes and preceptes.

15 If thou wylt obserue the commaundementes and keepe acceptable faythfulnesse for euer, they shal preserue thee.

16 He hath set water and fyre before thee, Iere.21.b. reache out thyne hande vnto whiche thou wylt.

17 Before man is lyfe and death, good and euyl: looke what hym lyketh, shalbe geuen hym.

18 For the wysedome of God is great and mightie in power, and beholdeth al thyngs continually.

19 The eyes of the Lord are vpon them that feare hym, and he knoweth al the workes of man.

20 He hath commaunded no man to doo vngodly, neyther hath he geuen any man licence to sinne: for he desireth not a multitude of infidels and vnprofitable children.

The.xvi.Chapter.

I. Of vnhappy and wicked children. 19. No man can hyde hym selfe from God.

A

1 DElite not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God.

2 Trust not thou to their lyfe, and regarde not their labours.

3 For one sonne that feareth God, is better then a thousande vngodly: and better it is for a man to dye without children, then to leaue behinde him suche children as are vngodly.

4 For by one that hath vnderstanding, may a whole citie be vpholden: but though the vngodly be many, yet shal it be wasted thorowe them.

5 Many such thinges hath myne eye seene, and greater thinges then these haue I heard with myne eares.

Eccle.21.b. 6 In the congregation of the vngodly shal a fire burne, and among vnfaythful people shal the wrath be kyndled.

Gene.6.a. 7 The olde giantes obteyned no grace for their sinnes, whiche were destroyed trusting to their owne strength.

B 8 Neither spared he them among whom
Gen.19.c. Lot was a stranger: but smote them, and abhorred them, because of the pride of their woordes.

9 He had no pitie vpon them: but destroyed al the people that were so stoute in sinne.

Num.14.c 10 And forasmuche as he ouersawe the fire hundred thousande that geathered themselues togeather in the hardnesse of their hart, in afflictyng them, in pitieyng them, in smytyng them, and healyng them with mercy & chastisement: it were marueyle yf one beyng hardnecked should be free.

Eccle.5.a. 11 For mercy and wrath is with hym, he is both mightie to forgeue, and to powre out displeasure.

12 Lyke as his mercy is great, euen so is his pounishment also: he iudgeth a man accordyng to his woorkes.

13 The vngodly shal not escape in his spoyle, and the long patience of hym that sheweth mercy, shal not byde behynde.

C 14 He wyl make a place for euery mercyful deede, and euery man shal finde accordyng to his woorkes.

15 The Lorde hardened Pharao that he shoulde not knowe hym, and that his woorkes myght be knowen vpon the earth vnder the heauen.

16 His mercy is knowen to al creatures, he hath separated his light from the darkenesse with an Adamant.

17 Say not thou, I wil hide mee selfe from God: for who wyl thynke vpon me from aboue? I shal not be knowen in so great an heape of people: for what is my soule among so many creatures?

18 Beholde the heauen, yea the heauen of heauens of God, the deepe, the earth, and al that therein is, shalbe moued at his presence.

19 The mountaynes, the hilles, and the fundations of the earth shal shake for feare, when God visiteth them.

20 These thynges dooth no hart vnderstand worthily: but he vnderstandeth euery hart.

21 And who vnderstandeth his wayes? no D
man seeth his stormes, and the most part of his woorkes are secrete.

22 Who wyl declare the woorkes of his righteousnesse? or who shalbe able to abyde them? For the couenant is far from somme, and tryeing out of menne is in the ende.

23 He that is humble of hart, thinketh vpon such thinges: but an vnwyse and erronious man, casteth his mind vnto foolish thinges.

24 My sonne, hearken thou vnto me, and learne vnderstandyng, and marke my woordes with thyne hart: I wyl geue thee a sure doctrine, and playnly shal I instruct thee.

25 Marke my woordes then in thyne hart: for in righteousnesse of the spirite doo I speake of the woonders that GOD hath shewed among his woorkes from the beginnyng, and in the trueth doo I shew the knowledge of hym.

26 God hath set his woorkes in good order from the begynning, and part of them hath he sundred from the other.

27 He hath garnished his woorkes from euerlastyng, and their begynnynges accordyng to their generations: they are not hungry nor weeryed in their labours, nor ceasse from their offices.

28 None of them hyndred another, ney- E
ther was any of them disobedient vnto his woordes.

29 After this God looked vpon the earth, and fylled it with his goodnesse.

30 With al maner of lyuyng beastes hath he couered the grounde, and they al shalbe turned vnto earth agayne.

The

The.xvii.Chapter.

1. The creation of man, and the goodneſſe that God hath donne vnto him. 20. Of almes. 26. and repentance.

1 GOD ſhaped man of the earth, & made him after his owne image, and turned hym vnto earth agayne, and clothed hym with his owne ſtrength.

Gene.1.d. 2 He gaue him the number of dayes and certayne tyme, yea and gaue hym power of the thinges that are vpon earth.

3 He made al fleaſhe to ſtande in awe of hym, ſo that he had the dominion of all beaſtes and foules.

Gene.2.d. 4 He made out of him an helper lyke vnto him ſelfe, and gaue them diſcretion and tongue, eyes, and eares, and a harte to vnderſtande:

5 He gaue them a ſpirite, and a ſpeache to declare his woorkes, and filled them with inſtruction and vnderſtandyng.

6 He created for them alſo the knowledge of the ſpirite, filled their hartes with vnderſtandyng, and ſhewed them good and euyl.

7 He ſet his eye vpon theyr hartes, declaring vnto them his great & noble woorkes.

B 8 That they ſhoulde prayſe his holy name togeather, reioyce of his woonders, and be tellyng of his noble actes.

Gro.20.q. 9 Beſide this, he gaue them inſtruction, and the lawe of lyfe for an heritage, that they myght nowe knowe that they were (a) mortal.

(a) Through their owne tranſgreſſion.

10 He made an euerlaſtyng couenant with them, and ſhewed them his ryghteouſneſſe and iudgementes.

11 They ſawe the maieſtie of his glory with their eyes, and their eares heard the maieſtie of his voyce, and he ſayde vnto them, Beware of al vnryghteous thynges.

12 He gaue euery man alſo a commaundement concernyng his neyghbour.

13 Their wayes are euer before him, and are not hydde from his eyes.

C 14 Euery man from his youth is geuen to euyl, and theyr ſtony hartes can not become (b) fleaſhe.

(b) That is, ſoft and gentle, for the holy ghoſt to wryte his lawes in. Rom.13.c. Deut.4.c.

15 He hath ſet a ruler vpon euery people, but Iſrael is the Lordes portion.

16 Whom he nouritheth with diſcipline as his firſt borne, and geueth hym moſt louing light, and dooth not forſake hym.

17 Al their woorkes are as the ſunne in the ſight of God, and his eyes are alway lookyng vpon their wayes.

18 Al their vnryghteouſneſſes are manyfeſt vnto hym, and al their wickednelſes are open in his ſight.

19 And as he is mercyful and knoweth his woorke, he doth not leaue them, nor forſake them, but ſpareth them.

20 The mercie that a man ſheweth, is (c) as a ſeale with hym, and the grace that is geuen to man, preſerueth hym as the apple of an eye, and geueth repentance to their ſonnes and daughters. Eccle.29.b

(c) As a thing ſealed vp is ſurely founde agayne, ſo is mercie layde vp in ſtore. D

21 At the laſt ſhal he awake, and rewarde euery man vpon his head, and ſhall turne them togeather into the neathermoſt parts of the earth.

22 But vnto them that wyl repent, he hath geuen the way of ryghteouſneſſe: as for ſuche as be weake, he comforteth them, ſuffereth them, and ſendeth them the portion of the veritie. Actes.3.c.

23 O turne then vnto the Lord, forſake thy ſinnes, make thy prayer before the Lorde, doo the leſſe offence.

24 Turne agayne vnto the Lord, for he wyl bryng thee from darkneſſe vnto holſome lyght, forſake thyne vnryghteouſneſſe, be an vtter enimie to abomination.

25 Learne to knowe the ryghteouſneſſe and iudgementes of God, ſtande in the portion that is ſet foorth for thee, and in the prayer of the moſt hygh God.

26 Goe in the portion of the holy worlde with ſuche as be liuing, and geue thankes vnto God.

27 Who wyl prayſe the Lorde in the hel? abyde not thou in the errour of the vngodly, but geue thankes before death. Pſal.7.a. E

28 As for the dead, thankfulneſſe periſheth from hym as nothyng: geue thou thankes in thy lyfe, yea whyle thou art liuyng and whole ſhalt thou geue thankes, and prayſe God, and reioyce in his mercie.

29 O howe great is the louyng kyndneſſe of the Lorde, and his mercyful goodneſſe vnto ſuche as turne vnto him?

30 For al thinges may not be in man, and why? the ſonne of man is not immortal, and he hath pleaſure in the vanitie of wickednelſe.

31 What is more cleare then the ſunne? yet ſhal it fayle.

32 Or what is more wicked then the thyng that fleaſhe and blood hath imagined? and that ſame ſhalbe reproued.

33 The Lorde ſeeth the power of the hygh heauen, and al are but earth and aſſhes.

The.xviii.Chapter.

1. The marueylous woorkes of God. 6. The miſerie and wretchednelſe of man. 9. Agaynſt God ought we not to complayne.

A 1 He that liueth for euermore, made all thynges togeather: God only is righteous, and there is none other but he, and remayneth a victorious king for euer.
Gene.1.a.
2 He ordereth the worlde with the power of his hande, and al thynges obey his wyl: for he gouerneth al thynges by his power, and diuideth the holy thynges from the prophane.
3 Who shalbe hable to expresse the workes of him? who wyl seeke out the grounde of his noble actes?
Psal.105.a.
4 Who shal declare the power of his greatnesse? or who wyl take vpon hym to tel out his mercie?
5 As for the woonderous woorkes of the Lorde, there may nothyng be taken from them, nothyng may be put vnto them, neyther may the grounde of them be founde out.
6 But when a man hath donne his best, he must beginne agayne: and when he thynketh to be come to an ende, he must goe agayne to his labour.
7 What is man? whereto is he woorth? what good or euyl can he doo?
B 8 If the number of a mans dayes be almost an hundred yeeres, it is much: and no man hath certayne knowledge of his death.
Psal.110.a.
9 Lyke as the droppes of rayne are vnto the sea, and as a gravelstone is in comparison of the sande: so are these fewe yeeres to the dayes of euerlastyng.
2.Pet.3.b.
10 Therfore is the Lord patient with them, and powreth out his mercie vppon them.
11 He sawe and perceiued the thoughtes and imaginations of their harte that they were euyl, therefore heaped he vp his mercyfull goodnesse vppon them, and shewed them the way of ryghteousnesse.
12 The mercie that a man hath, reacheth to his neyghbour, but the mercie of God is vpon al fleashe: He chasteneth, he teacheth and nurtureth: yea euen as a shepheard turneth agayne his flocke, so dooth he al them that receiue chastenyng, nurture, and doctrine.
13 Mercyful is he vnto them that diligently seeke after his iudgementes.
Esai.66.a.
C 14 My sonne, when thou dooest good, make no grudging at it: and whatsoeuer thou geuest, speake no discomfortable woordes.
15 Shal not the deawe coole the heate? euen so is a woorde better then a gyfte.
Prou.15.a.
16 Is not a freendly woorde a good honeste gyfte? but a gratious man geueth them both.
Eccle.41.b.
17 A foole shal cast a man in the teeth and that roughly: and a gyft of the nygarde putteth out the eyes.
18 Geat thee ryghteousnesse before thou come to iudgement, learne before thou speake, and goe to phisicke or euer thou be sicke.
19 Examine and iudge thee selfe before the iudgement come, and so shalt thou finde grace in the sight of God.
1.Cor.11.a.
20 Humble thee selfe afore thou be sicke: and whylest thou mayest (a) sinne, shewe thy conuersation.
(a) For he is more perfect that may sinne & doth resist it, then he that doth folowe after it.
21 Be not let to pay thy vowe in good tyme, and tary not to be iustified vnto thy death: for the rewarde of God endureth for euer.
22 Before thou prayest, prepare thy soule, and be not as one that tempteth God.
23 Thinke vpon the wrathful indignation that shalbe at the ende, and the houre of vengeance when he shall turne away his face.
D
24 When thou hast yenough, remember the tyme of hunger: and when thou art riche, thynke vpon the tyme of pouertie & scarcenesse.
Eccle.11.b.
25 From the morneng vntyl the euenyng the time is chaunged, and al suche thinges are soone donne in the sight of God.
26 A wyse man feareth God in al thynges, and in the dayes of transgression he keepeth him selfe from sinne: but the foole dooth not obserue the tyme.
27 A discreete man hath pleasure in wysedome, and he that findeth her, maketh muche of her.
28 They that haue had vnderstandyng, haue dealt wysely in woordes, haue vnderstand the trueth and ryghteousnesse, and haue sought out wyse sentences & iudgementes.
29 The cheefe authoritie of speakyng, is of the Lorde alone: for a mortal man hath but a dead hart.
E
30 Folowe not thy lustes, but turne thee from thyne owne wyl.
Rom.6.b.
31 For yf thou geuest thy soule her desyres, it shal make thyne enimies to laugh thee to scorne.
32 Take not thy pleasure in great voluptuousnesse, and meddle not to muche withal.
33 Make not to great cheere of the thyng that thou hast wonne by aduauntage, leste thou fall into pouertie and haue nothyng in thy purse, els thou shouldest sclaunderously lye in wayte for thyne owne lyfe.

The. xix. Chapter.

2. Wine and whoredome bryngeth menne to pouertie. 6. In thy woordes must thou vse discretion.

A labou-

A 1 A Labouryng man that is geuen vnto dronkennesse, ſhal not be ryche: and he that maketh not muche of ſmall thinges, ſhal fal by litle and litle.

2 Wine and women make wyſe men runnagates, and put men of vnderſtandyng to reproofe. Gen.19.g. 1.king.11.a.

3 And he that companyeth adulterers, ſhal become an impudent man: mothes and wormes ſhal haue hym to herytage, yea he ſhal be ſet vp to a great example, and his ſoule ſhalbe rooted out of the number. Iosu.22.c.

4 He that is haſtie to geue credence, is light mynded, and dooth agaynſt him ſelfe.

5 Who ſo reioyceth in wickednesse, ſhalbe pouniſhed: but he that reſiſteth pleaſures, crowneth his owne ſoule: he that refrayneth his tongue, may liue with a troubleſome man: he that hateth to be reſourned, his lyfe ſhalbe ſhortened: and he that abhorreth bablyng of woordes, quencheth wickednesse.

6 He that offendeth againſt his owne ſoule, ſhal repent it: and he that reioyceth in wickednesse, ſhalbe pouniſhed.

7 Rehearſe not a wicked & churliſhe woord twyſe, and thou ſhalt not be hindered. B

8 Shewe thy ſecretes neyther to freend nor foe: and yf thou haſt offended, tell it not out.

9 For he ſhal hearken vnto thee, and marke thee: and when he findeth opportunitie, he ſhal hate thee, & ſo ſhal he be alway about thee.

10 If thou haſt hearde a woorde agaynſt thy neyghbour, let it be dead within thee: and be ſure thou ſhalt haue no harme thereby. Eccle.22.c.

11 A foole trauayleth with a woorde, lyke as a woman that is payned with bearyng of a chylde.

12 Like as an arrowe ſhotte in a thygh of fleaſhe, ſo is a woorde in a fooles hart. Leuit.19.d

13 Tel thy freende his fault, leſt he be ignorant, and ſay, I haue not donne it: or yf he haue ſpoken, that he doo it no more.

C 14 Reprooue thy neighbour, that he keepe his tongue: and yf he haue ſpoken, that he ſay it no more.

15 Tel thy neighbour his fault, for oft tymes an offence is made: and geue not credence to euery woorde.

Eccle.14.a. 16 A man falleth ſometime with his tongue, but not with his wyl: for what is he that hath not offended in his tongue.

17 Geue thy neighbour warning before thou threaten hym: and geue place vnto the law of the Lorde.

18 The feare of the Lord is the firſt degree to be receiued of hym: and wiſedome obteyneth his loue.

19 The knowledge of the commaundementes of the Lorde, is the doctrine of lyfe: and they that obey hym, ſhal receiue the fruite of immortalitie.

20 The feare of God is al wyſedome: and he that is a righteous man keepeth the lawe.

21 If a ſeruant ſay vnto his maſter, I wil not doo as it pleaſeth thee: though afterwarde he doo it, he ſhal diſpleaſe hym that nouriſheth hym. D

22 As for the doctrine of wyckednesse, it is no wiſedome, and the prudence of ſinners is no good vnderſtandyng: it is but wyckednesse and abomination, and a blaſphemyng of wyſedome.

23 A ſymple man of ſmal vnderſtanding that feareth God, is better then one that hath muche wiſedome, and tranſgreſſeth the lawe of the hyghest.

24 A craftie ſubtle man can be wyſe, but he is vnrighteous, & with gyftes he wreſteth the open and manifeſt lawe: agayne there is that is wyſe, and iudgeth righteouſly.

25 A wicked man can behaue hym ſelfe humbly, and can ducke with his head, and yet is he but a deceiuer within: he hydeth his face, and diſguiſeth it, and becauſe he ſhoulde not be knowen, he preuenteth thee, to hurt thee.

26 And though he be ſo weake that he can doo thee no harme, yet when he may fynde opportunitie, he ſhal doo ſomme euyl. Mat.6.b.

27 A man may be knowen by his face, and one that hath vnderſtandyng may be perceiued by the looke of his countenance.

28 A mans garment, laughter, and goeing, declare what he is. Eccle.31.e

The.xx.Chapter.

1. Of correction and repentance. 6. Of the gyft of the wyſe man, and of the foole. 23. Of lyeing.

1 SOmme man reproueth his neyghbour oft times, but not in due ſeaſon: agayne, ſomme man holdeth his tongue, and he is wyſe and diſcrete. A Eccle.31.d

2 It is muche better to geue warnyng and to reproue, then to beare cuyl wyl: for he that knowledgeth hym ſelfe openly, ſhalbe preſerued from hurt and deſtruction.

3 Lyke as when a gelded man through deſyre and luſt defyleth a mayden: euen ſo is it with hym that vſeth violence and vnrighteouſnesse in the lawe.

4 O howe good a thyng is it, a man that is reproued to ſhewe openly his repentance:

for so shalt thou escape wylful sinne.

5 Some man keepeth scilence, and is found wyse: but he that is not ashamed what he sayth, is hateful.

6 Some man holdeth his tongue, because he hath not vnderstanding of the language: and some man keepeth scilence, waytyng a conuenient time.

D 7 A wyse man wyl holde his tongue till he see opportunitie: but a wanton and vndiscreete body shal regarde no time.

Eccle.3.a. 8 He that vseth many wordes, shall hurte his owne soule: and he that taketh authoritie vpon him vnrighteously, shalbe hated.

9 Some man hath oft times prosperitie in wicked thynges: agayne, some man geatteth muche, and hath harme and losse.

10 There is some gift that is nothing worth: agayne, there is some gyft whose rewarde is double.

11 There is an humilitie for glories sake, and some commeth to worshyp from lowe estate.

12 Some man byeth muche for a litle price, and must pay for it seuen folde.

Eccle.6.d. 13 A wyse man with his wordes maketh hym selfe to be beloued: but the merry tales of fooles shalbe poured out.

14 The gyft of the vnwyse shal doo thee no good, nor yet of the enuious, for his importunitie is seuen folde: for he looketh to receiue many thinges for one.

C 15 He shal geue litle, and say he gaue muche:
Eccle.18.c. he openeth his mouth and cryeth out, as it were one that cryed out wyde.

16 To day he lendeth, to morowe asketh he agayne: and suche a man is to be hated of God and man.

17 The foole sayth, I haue no freende, I haue no thanke for al my good deedes, yea euen they that eate my bread speake no good of me: O howe oft, and of how many shal he be laughed to scorne?

18 He taketh a more perillous fal by suche wordes, then if he fel vpon the grounde: euen so shal the fal of wycked men comme hastily.

19 In the mouth of him that is vntaught, are many vncomenient & vnmeete wordes.

20 A wyse sentence shal not be alowed at the mouth of the foole: for he speaketh not it in due season.

D 21 Somme man sinneth not, because he hath not wherewithal, and in his rest he shalbe stynged.

22 Somme man there is that destroyeth his owne soule with shame, and for an vnwyse bodies sake destroyeth he it, and with accepting of persons shal he vndoe hym selfe.

23 Somme man promiseth his frend a gift for very shame: and geatteth an enimie of hym for nought.

24 A lye is a wycked shame in a man: yet shal it be euer in the mouth of the vnwyse.

25 A theefe is better then a man that is accustomed to lye: but they both shal haue destruction to heritage.

26 The conditions of lyers are vnhoneste: and their shame is euer with them.

27 A wyse man shal bryng him selfe to ho- Gen.41.f.
nour with his wordes: and he that hath vnderstandyng, shalbe set by among great menne.

28 He that tilleth his lande, shal encrease his heape of corne: he that worketh ryghteousnesse shalbe exalted, and he that pleaseth great menne, shal escape muche euyl. Pro.12.b

29 Rewardes and gyftes blinde the eyes of Eccle.23.a.
the wyse, and make him dumbe that he can not tel menne their faultes.

30 Wysedome that is hydde, and treasure Eccle.41.c
that is hoorded vp, what profite is in them both?

31 Better is he that keepeth his ignorance secrete, then a man that hydeth his wysedome.

32 The necessarie patience of him that followeth the Lorde, is better then he that gouerneth his lyfe without the Lorde.

The.xxi. Chapter.

1. Not to continue in sinne. 5. The prayer of the afflicted. 6. To hate to be reproued. 17. The mouth of the wyse man. 26. The thought of the foole.

1 MY sonne, yf thou hast sinned, doo it no A
more: but pray for thy foresinnes that Eccle.5.a.
they may be forgeuen thee.

2 Flee from sinne, euen as from a serpent: for if thou commest to nigh her, she wil bite thee: the teeth thereof are as the teeth of a lion, to slay the soules of menne.

3 The wickednesse of man is as a sharpe Exod.3.b.
two edged swoorde, whiche maketh suche woundes that they can not be healed.

4 Strife and wrongful dealing shal waste away a mans goods, and through pryde a riche house shalbe brought to nought: so the riches of the proude shalbe rooted out.

5 The prayer of the poore goeth out of the mouth, & commeth vnto the eares, and his vengeance (or defence) shal comme hastyly.

6 Who so hateth to be reproued, it is a token of an vngodly person: but he that feareth God, wyl remember hym selfe.

7 A mightie man is knowen a farre of by his tongue: but he that hath vnderstandyng perceiueth that he shal haue a fal.

8 Who so buyldeth his house with other mens cost, (a) is like one that geathereth stones to make his graue.

9 The

(a) With goodes borowed and not payed agayne, robbed, stolen, or craftyly conueyed: geathereth stones in winter to builde, when the frost dooth so congeale the morter, that it can not holde the stones together.

9 The congregation of the vngodly is like ſtubble geathered togeather, theyr ende is a flame of fyre.

10 The way of the vngodly is ſet with ſtones: but in theyr ende, is hel, darkneſſe, and paynes.

11 He that keepeth the lawe, wyl holde faſt the vnderſtandyng therof: and the ende of the feare of God is wyſedome and vnderſtandyng.

12 He that is not wyſe, wyl not be taught in good, but the vnwiſe man aboundeth in wickednelle: and where bitternelle is, there is no vnderſtandyng.

13 The knowledge of the wyſe ſhal flowe like water that runneth ouer: & his counſayle is lyke a pure fountayne of lyfe.

14 The hart of a foole is like a broken veſſel, he can keepe no wyſedome.

15 When a man of vnderſtandyng heareth a wyſe woorde, he ſhal commende it, and make muche of it: but yf a voluptuous man heare it, he ſhal haue no pleaſure therein, but caſt it behinde his backe.

16 The talkyng of a foole is like an heauy burden by the way: but to heare a wyſe man ſpeake, it is pleaſure.

17 Where a doubt is in the congregation, it is aſked at the mouth of the wyſe, & they ſhal ponder his woordes in theyr hartes.

18 Like as is a houſe that is deſtroyed, euen ſo is wiſedome vnto a foole: as for the knowledge of the vnwyſe, it is but darke woordes.

19 Doctrine is vnto hym that hath no vnderſtanding, euen as fetters about his feete, and like manicles vpon his ryght hande.

Eccle. 19. c. 20 A foole lifteth vp his voyce with laughter: but a wiſe man ſhal ſcarſe laugh ſecretely.

D 21 Learning is vnto a wyſe man a iewel of golde, and lyke an armelet vpon his right arme.

22 A foolyſhe mans foote is ſoone in his neighbours houſe: but one that hath experience ſhalbe aſhamed at the perſon of the mightie.

23 A foole wyl peepe in at the wyndowe into the houſe: but he that is wel nurtured, wyl ſtande without.

24 A foolyſhe man ſtandeth hearkening at the doore: but he that is wiſe wyl be aſhamed.

25 The lippes of the vnwyſe wil be telling ſoolyſhe thinges: but the woordes of ſuche as haue vnderſtandyng, ſhalbe weighed in the ballance.

(b) For while he curſeth another, he dooth the ſame thyng, & ſo curſeth hym ſelfe,

26 The hart of fooles is in their mouth: but the mouth of the wyſe is in theyr hart.

27 When the vngodly curſeth the (b) blaſphemer, he curſeth his owne ſoule.

28 A priuie accuſer of other men, ſhal defile his owne ſoule, and be hated of euery man: but he that keepeth his tongue and is diſcrete, ſhal comme to honour.

The. xxii. Chapter.

1. Of the ſluggarde. 12. Not to ſpeake muche to a foole. 16. A good conſcience feareth not.

1 A Slouthful body is moulded (a) of a ſtone of clay, & euery man wil ſpeake to his diſpraiſe.

2 A ſlouthful body is made of the doung of oxen, and euery one that toucheth him, muſt waſhe his handes agayne.

3 A miſnurtured ſonne is the diſhonour of the father: a foolyſhe daughter ſhalbe litle regarded.

4 A wiſe daughter is an heritage vnto her huſbande: but ſhe that commeth to diſhoneſtie, bryngeth her father in heauineſſe.

5 A daughter that is paſt ſhame, diſhonoureth both her father and her huſbande: the vngodly ſhal regard her, but they both ſhal deſpiſe her.

6 A tale out of time, is as muſicke in mournyng: but wiſedome knoweth the ſeaſons of correction and doctrine.

7 If children liue honeſtly, and haue wherewithal, they ſhal put away the ſhame of theyr parentes:

8 But yf children be proude with hautines and fooliſhneſſe, they blot out the nobilitie of theyr kynrede.

9 Who ſo teacheth a foole, is euen as one that gleweth a potharde togeather, as one that telleth a tale to hym that heareth hym not, and as one that rayſeth a man out of an heauie ſleepe.

10 Who ſo telleth a foole of wiſedome, is euen as a man whiche ſpeaketh to one that is aſleepe: when he hath tolde his tale, he ſayth, What is the matter?

11 When one dyeth, lamentation is made for him, becauſe the lyght faileth him: euen ſo, let meune mourne ouer a foole, for he wanteth vnderſtandyng. Make but litle weeping becauſe of the dead, for he is come to reaſt: but the lyfe of the foole is wooſſe then the death.

12 Seuen dayes doo men mourne for hym that is dead, but the lamentation ouer the vnwyſe and vngodly ſhoulde endure all the dayes of theyr lyfe.

13 Talke not muche with a foole, and goe not with him that hath no vnderſtanding: beware of hym, leaſt it turne thee to trauayle, and thou ſhalt not be defiled with his

A (a) That is, lyke as the iſſue of one geathereth moſſe and filth, ſo dooth the ſlouthful both ſickneſſe of body, and corruption of mynd, and as euery man doth auyde the filthines of doung, & ſhaketh it of: ſo dooth he auoyd the company of idle loyterers, leſt he be accompted like vnto them. B

his sinne: Depart from him, and thou shalt fynde reast, and shalt not be drawen backe into his foolyshnesse.

14 (b) What is heauier then lead? and what shoulde a foole be called els but lead?

15 Sande, salt, and a lumpe of yron, is easier to beare, then an vnwyse, foolishe, and vngodly man.

16 Lyke as the bande of wood bounde together in the fundation of the house can not be loosed: euen so is it with the hart that is stablished in the thought of counsel. The thought of the wyse shal neuer feare, nor be offended at any tyme.

17 Lyke as a fayre plastered wal in a wynter house & a hygh building, may not abide the wynde and storme: euen so is a fooles hart afraide in his imagination, he feareth at euery thyng, and can not endure.

18 A wauerynge hart in the imagination of a foole, wyl not euer stande in awe: but he that abydeth in the commaundementes of God, wil alway feare.

19 He that nyppeth a mans eye, bryngeth foorth teares: and he that prycketh the hart, bryngeth foorth the meanynge and thought.

20 Who so casteth a stone at the byrdes, frayeth them away: and he that blaspheme th his freende, breaketh frendshyp.

21 Though thou drewest a swoorde at thy freende, yet dispayre not: for thou mayest comme agayne to thy freende.

22 If he speake sourely, feare not: for ye may be agreed togeather agayne, except it be that thou blaspheme him, disdaine him, open his secretes, and wounde hym traytorously: for al such thynges shal driue away a freende.

23 Be faythful vnto thy neighbour in his powertie, that thou mayest reioyce with hym also in his prosperitie: abyde stedfast vnto him in the tyme of his trouble, that thou mayest be heyre with him in his heritage: for powertie is not alwayes to be contemned, nor the riche that is foolyshe to be had in estimation.

24 Lyke as the vapour and smoke goeth out at the ouen before the fyre: euen so euil woordes, rebukes, and threatnynges, goe before bloodsheddyng.

25 Be not ashamed to defende thy freende, as for me, I wil not hide my face from him though he shoulde doo me harme: whosoeuer heareth it, shal beware of hym.

Psal.112.a. 26 Who shal set a watch before my mouth, and a sure seale vpon my lippes, that I fal not with them, & that my tongue destroy me not?

(b) Though lead be heauie, yet may it be borne, but the insolent foole may not be borne, as Pro.xxviii. Heauy is the stone, and weightie is the sand: but the furie of a foole doth passe them both.

The.xxiii. Chapter.

I. A prayer agaynst pryde, letcherye, and gluttonie. 23. Many sinnes proceede of adulterie. 27. Of the feare of God.

1 O Lorde, father and gouernour of my lyfe, leaue me not in theyr imagination and counsel: oh let me not fal in suche reproofe.

2 Who wyl keepe my thought with the scourge, and the doctrine of wysedome in myne hart? that he spare not mine ignorance, that I fal not with them?

3 Lest myne ignorances increase, that mine offences be not many in number, and that my sinnes exceede not: lest I fal before myne enimies, and so mine aduersarie reioyce, whose hope is farre from thy mercy.

4 O Lorde, thou father and God of my life, leaue me not in theyr imagination: O let me not haue a proude looke, but turne away al voluptuousnesse fro me.

5 Take from me the lustes of the body, let not the desyres of vncleannesse take holde vpon me.

6 And geue me not ouer into an vnshamefaste and obstinate mynde.

7 Heare me, O ye chyldren, I wyl geue you a doctrine howe ye shal order your mouth: who so keepeth it, shal not perysshe through his lippes, nor be hurt through wycked woorkes.

8 As for the sinner, he shalbe taken in his owne vanitie: he that is proude and cursed, shal fal therein.

9 Let not thy mouth be accustomed with swearyng, for in it there are many falles: let not the namyng of God be continually in thy mouth, and meddle not with the names of saintes, for thou shalt not be excused of them. Exod. 20.b

10 For like as a seruant which is oft punished, can not be without somme soare: euen so, what so euer he be that sweareth and nameth God, shal not be cleane purged from sinne.

11 A man that vseth muche swearyng, shal be filled with wyckednesse, and the plague shal neuer goe from his house, if he beguile his brother, his fault shalbe vpon hym, yf he knowledge not his sinne, he maketh a double offence, and yf he sweare in vayne, he shal not be founde ryghteous: for his house shalbe ful of plagues.

12 The woordes of the swearer bryngeth death, God graunt that it be not founde in the house of Iacob: but they that feare God eschewe al such, and lie not weltering in sinne. Leuit.24.c

13 Vse

Ephe.5.a. 13 Vſe not thy mouth to vnhoneſt and filthy talkyng, for in it is the worde of ſinne.

C 14 Remember thy father and thy mother when thou art ſet among great menne: leſt God forget thee in their ſight, and leſt thou dotyng in thy cuſtome, ſuffer rebuke, and wyſhe not to haue benne borne, and ſo curſe the day of thy natiuitie.

2.Sa.16.b 15 The man that is accuſtomed with the woordes of blaſpheme, wyl neuer be reformed al the dayes of his lyfe.

16 To ſinne twiſe is to much, but the third bringeth wrath and deſtruction: An hot ſtomacke can not be quēched (euen lyke a burnyng fire) tyl it haue ſwalowed vp ſomme thyng: euen ſo an vnchaſt man hath no reſt in his fleaſhe, tyl he haue kyndled a fire.

17 Al bread is ſweete to an whoremonger, he wyl not leaue of tyl he dye.

Eſai.21.a. 18 A man that breaketh wedlocke, and regardeth not his ſoule, but ſayth, Tuſhe who ſeeth me: I am compaſſed about with darkeneſſe, the walles couer me, no body ſeeth me, whom nede I to feare: the higheſt wyl not remember my ſinnes:

19 He vnderſtandeth not that his eyes ſee al thynges, for al ſuche feare of menne driueth away the feare of God from hym: for he feareth onely the eyes of menne, and conſydereth not that the eyes of the Lorde are clearer then the ſunne, beholdyng al the wayes of menne, and the grounde of the deepe, and lookyng euen to mens hartes in ſecrete places.

20 The Lorde GOD knewe al thynges or euer they were made, and after they be brought to paſſe alſo he looketh vpon them al.

D 21 The ſame man ſhalbe openly pounished in the ſtreetes of the citie, and ſhalbe chaſed abroade lyke a young horſe foale: and when he thinketh leaſt vpon it, he ſhalbe taken.

Leuit.20.b. Deut.22.b.

22 Thus ſhal he be put to ſhame of euery man, becauſe he woulde not vnderſtande the feare of the Lorde: and thus ſhal it goe alſo with euery wife that leaueth her huſbande, and getteth inheritance by a ſtrange mariage.

Exod.20.e. 23 Firſt, ſhe hath benne vnfaithful vnto the lawe of the higheſt: ſecondly, ſhe hath forſaken her owne huſbande: thirdly, ſhe hath played the whoore in adulterie, and gotten her chyldren by another man.

24 She ſhalbe brought out of the congregation, & her chyldren ſhalbe looked vpon.

25 Her chyldren ſhal not take roote: and as for fruite, her branches ſhal bring foorth none.

26 A ſhameful report ſhal ſhe leaue behynd her, and her diſhonour ſhal not be put out.

27 And they that remayne, ſhal knowe that C there is nothyng better then the feare of GOD, and that there is nothyng ſweeter then to take heede vnto the commaundementes of the Lorde.

28 A great worſhyp is it to folow the lord: for long lyfe ſhalbe receiued of hym.

The.xxiiii. Chapter.

I. A prayſe of wyſedome proceedyng foorth of the mouth of God. 6. Of her woorkes and place where ſhe reſteth.

1 WYſedome ſhal prayſe her ſelfe, and be A honoured in God, and reioyce in the myddeſt of the people.

2 In the congregations of the hygheſt ſhal ſhe open her mouth, and triumph in the beholdyng of his power.

3 In the myddeſt of her people ſhal ſhe be exalted, and woondred at in the holy fulneſſe.

4 In the multitude of the choſen ſhe ſhalbe commended, and among ſuch as be bleſſed ſhe ſhalbe prayſed, and ſhal ſay,

5 I am comme out of the mouth of the hygheſt, firſt borne before al creatures.

6 I cauſed the lyght that fayleth not to ariſe in the heauen, and couered al the earth as a cloude.

7 My dwellyng is aboue in the heygth, and B my ſeate is in the pyller of the cloude.

8 I mee ſelfe alone haue gonne round about the compaſſe of heauen, and pearſed the grounde of the deepe.

9 I haue walked in the ſluddes of the ſea, and haue ſtande in al landes, my dominion is in euery people, and in euery nation, and with my power haue I troden downe the hartes of al both hygh and lowe.

10 In al theſe thynges alſo I ſought reſt, and a dwellyng in ſomme inheritance.

11 So the creator of al thinges gaue me a commaundement, and he that made me, appoynted me a tabernacle, and ſayde vnto me, Let thy dwellyng be in Jacob, & thyne inheritance in Iſrael, and roote thee ſelfe among my choſen.

12 I was created from the beginnyng, and Prou.8.c. before the world, and ſhal not leaue of vnto the worlde to comme: in the holy habitati- Exod.31.a. on haue I ſerued before hym, and ſo was I ſtabliſhed in Sion.

13 In the holy citie reſted I in lyke maner, Pſal.132.a. and in Hieruſalem was my power.

14 I tooke roote in an honorable people, C euen in the portion of the Lorde and in his heritage, and kept me in the fulneſſe of the ſaintes.

15 I am

15 I am set vp an hygh lyke a Cedar vpon Libanus, and as a Cipers tree vpon the mount Hermon.

16 I am exalted like a palme tree in Cades, and as a rose plant in Jericho, as a fayre Olyue tree in the feelde, and am exalted lyke as a plantane tree by the water side.

17 I haue geuen a smelle in the streetes as the Cynamom & Balme, that hath so good a sauour, yea a sweete odour haue I geuen as it were myrrhe of the best: I haue made my dwellynges to smelle as it were of Rosin, Galbanum, of Cloues, Incense, and as Libanus, when it is not hewen downe, and myne odour is as the pure Balme.

(a) Terebint is a harde tree spread abrode with log boughes, where out runneth the gumme called a pure turpentine, whiche clenseth the stomacke of putrified humours, and purifieth the eares: so the wysedome of god declared in his scriptures, spreadeth abrode her manifold branches of knowledge and vnderstanding, to purge the inwarde eares and corruption of the soule.

18 As the (a) Terebint haue I stretched out my branches, and my branches are the branches of honour, and louyng sauour.

19 As the vine haue I brought foorth fruite of a sweete sauour, and my floures are the fruite of honour and riches.

20 I am the mother of beautiful loue, of feare, of knowledge, and of holy hope: I geue eternal thynges to al my chyldren to whom God hath commaunded.

21 In me is al grace of lyfe and trueth, in me is al hope of lyfe and vertue.

22 O comme vnto me al ye that be desirous of me, and fyl your selues with my fruites.

23 For my spirite is sweeter then hony, and so is myne inheritance more then the hony combe: the remembrance of me endureth for euermore.

24 They that eate me, shal haue the more hunger: and they that drinke me, shal thirst the more.

25 Who so hearkeneth vnto me, shal not comme to confusion, and they that worcke in me, shal not offende: they that take me to be knowen, shal haue euerlastyng lyfe.

26 Al these thinges are the booke of lyfe, the couenant of the highest, and the knowledge of the trueth.

27 Moses commaunded the lawe in the preceptes of ryghteousnesse for an heritage vnto the house of Jacob, and committed the promise vnto Israel.

28 Be not weery to behaue your selues valiantly with the Lorde, that he may also confirme you: cleaue vnto hym, for the Lord almightie is but one God, and besides hym there is no other sauiour.

Psal.131.b. Actes.2.d. 29 (Out of Dauid his seruant he ordayned to rayse vp a most mightie kyng, sittyng in the seate of honour for euermore.)

Deut.4.a. and.29.b. 30 This fylleth with wysedome, lyke as the flood of Phison, and as the flood of Tigris when the newe fruites are a growyng.

31 This bringeth plenteous vnderstandyng lyke Euphrates, and filleth it vp as Jordane in the tyme of haruest. Iosue.3.c.

32 This maketh nurture to breake foorth as the lyght, and as the water Gehon in the haruest.

33 The first hath not knowen her perfectly: no more shal the last seeke out the grounde of her.

34 For her thought is fuller then the sea, & her counsel is profounder then the great deepe.

35 I wysedome haue cast out fluddes, I am as a great water brooke out of the ryuer, I am as the riuer Dorir, and as a water conduite am I comme out of the garden of pleasure. F

36 I sayde, I wyl water the garden of my young plantes, and fylle the fruite of my birth: So my water brooke became exceedyng great, and my ryuer approched vnto the sea.

37 For I make doctrine to be vnto al men as lyght as the fayre mornyng, and I shal make it to be euer the clearer.

38 I wyl pearse through al the lower parties of the earth, I wyl looke vpon al suche as be a sleepe, and lighten al them that put their trust in the Lorde.

39 I shal yet powre out doctrine lyke as prophecie, and leaue it vnto suche as seeke after wysedome, and their generations shal I neuer fayle vnto the holye euerlastyng worlde.

40 Beholde howe that I haue not laboured for mee selfe onely: but for al them that seeke after the trueth. Eccle.33.b

The.xxv. Chapter.

1. Of three thynges whiche please God, and of three which he hateth. 7. Of nine thinges that be not to be suspect, and of the tenth. 15. Cheefely of the malice of a woman.

THree thinges there are that my spirite A
fauoureth, which be also alowed before
God & menne: The vnitie of brethren, Gen 13.b.
the loue of neyghbours, a man and wife Rom.12.b
that agree wel togeather. Eccle.40.d

2 Three thinges there be whiche my soule hateth, and I vtterly abhorre the lyfe of Gen.18.b.
them: A poore man that is proude, a ryche man that is a lyer, and an olde body that doteth, and is vnchaste.

3 If thou hast geathered nothyng in thy youth, what wylt thou finde then in thyne age?

4 O howe pleasant a thing is it when gray headed menne are discrete, and when the elders can geue good counsel.

How comely a thyng is wisdome vnto aged men? yea, vnderstanding and counsel to men of honour is a glorious thyng.

6 The crowne of olde men, is to haue much experience: and the feare of God is theyr worshyp.

¶ 7 There be nyne thinges whiche I haue iudged in my hart to be happy, & the tenth wil I tel foorth vnto men with my tongue: A man that while he liueth hath ioy of his children, and seeth the fal of his enimies.

Eccle. 19.c. and. 24.a Iacob. 3.a.

8 Wel is hym that dwelleth with an houswyfe of vnderstandyng, and that hath not fallen with his tongue, and that hath not benne fayne to serue suche as are vnmeete for hym.

* or, prudent.

9 Wel is him that findeth * a faythful frende: and wel is him whiche talketh of wisdome to an eare that heareth hym.

10 O howe great is he that fyndeth wysedome and knowledge? Yet is he not aboue hym that feareth the Lorde.

11 The feare of God hath set it selfe aboue al thynges.

12 Blessed is the man vnto whom it is graunted to haue the feare of God: vnto whom shal he be likened that keepeth it fast?

13 The feare of God is the begynning of his loue: and the begynnyng of fayth, is to cleaue fast vnto it.

¶ 14 The heauinesse of the hart is al the pounishment, and the wickednesse of a woman goeth aboue al.

15 Al pounishment and plague is nothing in comparison to the plague of the hart: euen so, al wyckednesse, is nothyng to the wickednesse of a woman.

16 Whatsoeuer happeneth vnto a man, is nothing in comparison of it that his euil willers doo vnto hym: and al vengeance is nothyng to the vengeance of the enimie.

17 There is not a more wycked head then the head of the serpent: and there is no wrath aboue the wrath of a woman.

Pro. 21.a.

18 I wyl rather dwel with a lion and dragon, then to keepe house with a wycked wyfe.

19 The wyckednesse of a woman changeth her face, she shal mokle her countenance as it were a beare, and as a sacke shal she shew it among the neighbours.

20 Her husband is brought to shame among his neighbours because of her, and when he heareth it, it maketh hym to sygh.

21 Al wickednesse is but litle to the wyckednesse of a woman: the portion of the vngodly shal fal vpon her.

22 Lyke as the clymyng vp a sandy way is to the feete of the aged: euen so is a wife ful of woordes to a styl quiet man.

23 Looke not to narowly vpon the beautie of a woman, lest thou be prouoked in desyre towarde her. Eccle. 42.a 2. Reg. 11.a. and. 13.a.

24 The wrath of a woman is dishonour and great confusion: yf a woman geat the masterie, then is she contrary to her husbande.

25 A wycked wyfe maketh a sory hart, an heauie countenance, and a dead wounde: Weake handes and feeble knees, is a woman that her husband is not the better for. Gen. 3.c. 1. Tim. 2.b. (a) 1. Tim. ii. Adam was not deceiued. But to the Rom. v. he saith, By one man sinne entred into the worlde. The occasion was offred by the woman, but the sinne was finished by the man consentyng therevnto.

26 Of the woman came the (a) begynning of sinne, and through her we al are dead.

27 Geue thy water no passage, no not a litle, neyther geue a wycked woman her wyl.

28 If she walke not after thy hand, she shal confounde thee in the syght of thyne enimies: cut her of then from thy fleashe, that she doo not alway abuse thee.

The. xxvi. Chapter.

1. The prayse of a good woman. 6. Of the ielousie and drunkennesse of a woman.

1 HAppy is the man that hath a vertuous wyfe: for the number of his yeeres shalbe double. A

2 An honest woman maketh her husbande a ioyful man, and she shal fil the yeeres of his lyfe in peace.

3 A vertuous woman is a noble gift, which shalbe geuen for a good portion vnto suche as feare God:

4 Whether a man be riche or poore, he may haue euer a merry hart, and a chearefull countenance.

5 There be three thynges that my hart feareth, & my face is afrayde of the fourth: treason in a citie, a seditious people, and noysome tongues: al these are heauier then the death.

6 When one woman is ielous ouer an other, it bryngeth payne and sorow vnto the hart: and a woman that telleth out al thynges, is a scourge of the tongue. B

7 When one hath an euil wife, it is euen as when an vnlike payre of oxen must draw togeather: he that geatteth her, geatteth a scorpion. Iud. 16.a.

8 A drunken woman is a great plague: for she can not couer her owne shame.

9 The whoredome of a woman may be knowen in the pryde of her eyes and eye lydes. Eccle. 13.b.

10 If thy daughter be not shamefast, holde her strayghtly, lest she abuse her selfe thorowe ouermuche libertie.

11 Beware of al the dishonestie of her eyes, and marueyle not yf she doo agaynst thee.

12 As a way faryng man that is thirstie, when he hath found a wel, drynketh of euery

ry next water: so wyl she syt downe by euery hedge, and make her selfe common to euery man that passeth by.

13 A louyng wyfe reioyceth her husband, and feedeth his bones with her wisedome.

C 14 A woman of fewe woordes is a gift of God: to al nurtured myndes may nothyng be compared.

15 An honest and mannerly woman is a gift aboue other gyftes: and there is no weight to be compared vnto a mynde that can rule it selfe.

16 Like as the sunne when it aryseth is an ornament in the high heauen of the Lorde: so is a vertuous wyfe the beautie of her house.

17 Like as the cleare light is vpon the holy candelsticke: so is the beautie of the face vpon an honest body.

Canti. 5.d 18 Like as the golden pyllers are vpon the sockets of syluer: so are the fayre feete vpon a woman that hath a constant mynde.

19 Perpetual are the fundations that be layde vpon a whole stony rocke: so are the commaundementes of God vpon the hart of an holy woman.

20 There be two thynges that greeue my hart, and in the thirde is displeasure come vpon me: When an expert man of warre suffereth scarcenesse and pouertie, when menne of vnderstandyng and wysedome are not set by, and when one departeth from ryghteousnesse vnto sinne: who so doth suche, the Lorde hath prepared hym vnto the swoorde.

21 There be two manner of thynges which mee thinke to be harde and perillous: A marchant can not lyghtly keepe him from wrong, neither a tauerner hym selfe from sinne.

The.xxvii.Chapter.

3. Of the poore that would be riche. 5. The probation of the man that feareth God. 20. The wycked imagineth euil, whiche returneth vpon him selfe.

A 1 BEcause of pouertie haue many one offended: and he that seeketh to be riche, turneth his eyes aside.

2 Lyke as a nayle in the wal stycketh fast betwixt two stones: euen so dooth sinne stycke betwixt the buyer and the seller.

3 If he hold hym not diligently in the feare of the Lorde, his house shal soone be ouerthrowen.

4 Lyke as when one syfteth, the fylthynesse remayneth in the siue: so remayneth there somme vncleane thing in the thought of man.

5 The ouen proueth the potters vessel: so doth temptation of trouble trye ryghteous menne.

6 The tree of the feelde is knowen by his fruite: so is the thought of mans hart knowen by his woordes. I.Pet.3.b Mat.7.b

7 Prayse no man except thou haue hearde hym, for a man is knowen by his woordes. B

8 If thou folowest righteousnesse, thou shalt geat her, and put her vpon thee as a fayre garment: & thou shalt dwel with her, and she shal defende thee for euer, and in the day of knowledge thou shalt finde stedfastnesse.

9 The byrdes resorte vnto theyr lyke: so dooth the trueth turne vnto them that be occupyed withal.

10 The Lion watteth the pray: so dooth sinne vpon them that woorke vnryghteousnesse.

11 The talkyng of hym that feareth God, is nothyng but wysedome: as for a foole, he changeth as the moone.

12 If thou be among the vndiscrete, keepe thy woordes to a conuenient tyme: but among suche as be wise, speake on hardyly.

13 The talkyng of fooles is abomination, and theyr sport is voluptuousnesse, and misnurture.

14 Muche swearyng maketh the heare to C stande vp: and to striue with such, stoppeth the eares. Eccle.22.b.

15 The stryfe of the proude is bloodsheddyng, and theyr blasphemyng is heauie to heare.

16 Who so discouereth secretes, leeseth his credence, & findeth no frende after his wyl. Eccle.19.b. and.22.d

17 Loue thy freende, and bynde thee selfe in faythfulnesse with hym: but yf thou bewrayest his secretes, thou shalt not geat hym agayne.

18 For lyke as the man is that destroyeth his enimie: so is he also that dealeth falsly in the frendshyp of his neighbour.

19 Lyke as one that letteth a byrde goe out of his hande, can not take her agayne: euen so thou, yf thou geue ouer thy freende, thou canst not geat him againe.

20 Yea, thou canst not comme by hym, for he is to farre of: he is vnto thee as a Roe escaped out of the snare, for his soule is wounded.

21 As for woundes they may be bounde vp agayne, and an euil woorde may be reconciled: but who so bewrayeth the secretes of a freende, there is no more hope to be had vnto hym. D

22 He that winketh with the eyes, imagineth somme euil: and he that knoweth him, wyl let hym alone. Pro.9.d.

23 Whē thou art present, he shal highly commende & prayse thy woordes: but at the last

he

he ſhal turne his tayle, and ſclander thy layeing,

24 Many things haue I hated, but nothing ſo euyl: for the Lorde hym ſelfe alſo abhorreth ſuche a one.

Exod.21.b 25 Who ſo caſteth a ſtone an hygh, it ſhal falle vpon his owne head: and he that ſmiteth with guyle, woundeth hym ſelfe.

26 Who ſo diggeth a pit ſhal falle therein, and he that laieth a ſtone in his neighbours way, ſhal ſtumble thereon, and he that layeth a ſnare for another, ſhalbe taken in it hym ſelfe.

Deut.7.d Pſal.7.d Prou.26.c 27 Who ſo geueth a wicked noyſome counſayle, it ſhal comme vpon hym ſelfe, and he ſhal not knowe from whence.

Eccle.10.a 28 The proude blaſpheme and are ſcorneful: but vengeance lurketh for them as a lion.

29 They that reioyce at the fal of the righteous, ſhalbe taken in the ſnare: anguiſhe of hart ſhal conſume them before they dye.

30 Anger and rygorouſneſſe are two abominable thynges, and the vngodly hath them both vpon hym.

The.xxviii. Chapter.

1. We ought not to deſyre vengeance, but to forgeue the offence. 13. Of the vices of the tongue, and of the dangers thereof.

A 1 HE that ſeeketh vengeance, ſhal finde vengeance of the Lorde, whiche ſhal ſurely keepe his ſinnes.

Deut.32.a Rom.12.c. Mat.5.b.6.b.and.18.b. 2 Forgeue thy neyghbour the hurt that he hath donne thee, and ſo ſhal thy ſinnes be forgeuen thee alſo when thou prayeſt.

3 A man that beareth hatred agaynſt another, howe dare he deſyre forgeueneſſe of God?

4 He that ſheweth no mercie to a man whiche is lyke him ſelfe, howe dare he aſke forgeueneſſe of his ſinnes?

5 If he that is but fleaſhe, beareth hatred, and keepeth it, who wyl intreate for his ſinnes?

6 Remember the end, and let enmitie paſſe, whiche ſeeketh death and deſtruction, and abyde thou in the commaundementes.

B 7 Remember the commaundementes, ſo ſhalt thou not be rygorous ouer thy neyghbour: thynke vpon the couenant of the hyghеſt, & forgeue thy neyghbours ignorance.

8 Beware of ſtryfe, and thou ſhalt make thy ſinnes fewer.

Eccle.28.a. 9 For an angry man kindleth variance: and the vngodly diſquieteth freendes, and putteth diſcorde among them that be at peace.

Prou.26.c 10 The more wood there is, the more vehement is the fire, and the myghtier that menne be, the greater is the wrath: according to his riches, his anger increaſeth, and the longer the ſtrife endureth, the more it burneth.

11 An haſtie brawlyng kindleth a fyre, and an haſtie ſtrife ſheddeth blood: a tongue alſo that beareth falſe witneſſe, bryngeth death.

12 If thou blowe the ſparke, it ſhal burne, if thou ſpit vpon it, it ſhal goe forth, and both theſe comme out of the mouth.

Exod.21.b 13 The ſclanderer and double tongued is curſed: for many one that be freendes ſetteth he at variance.

C 14 The " thirde tongue hath diſquieted many one, and driuen them from one lande to another: ſtrong cities of the riche hath it broken downe, and ouerthrowen the houſes of great menne: the ſtrength of the people hath it brought downe, and ben the decay of mightie nations.

15 The thirde tongue hath caſt out many an honeſt woman, and robbed them of their labours.

16 Who ſo hearkeneth vnto ſuche, ſhal neuer finde reſt, and neuer dwel ſafely.

17 The ſtroke of the rod maketh prints in the ſkinne: but the ſtroke of the tongue ſmiteth the bones in ſunder.

18 There be many that haue periſhed with the ſwoorde: but many mo through the tongue.

19 Wel is hym that is keapt from an euyl tongue, and commeth not in the anger therof, whiche draweth not the yoke of ſuche, and is not bounde in the bandes of it.

20 For the yoke thereof is of iron, and the bande of it of " ſteele.

21 The death thereof is a very euyl death: hel were better for one, then ſuch a tongue.

22 But the fire of it may not oppreſſe them that feare God, and the flame thereof may not burne them.

23 Suche as forſake the Lorde, ſhal falle therin, and it ſhal burne them, and no man ſhalbe able to quenche it: it ſhal falle vpon them as a lion, and deuoure them as a leoparde.

24 Thou hedgeſt thy goodes with thornes: why dooeſt thou not rather make doores and barres for thy mouth?

25 Thou wayeſt thy golde and ſiluer: why dooſt thou not way thy woordes alſo vpon the balance, and make a doore and a barre, and a ſure bridle for thy mouth?

26 Beware that thou ſlyde not in thy tongue, and ſo fal before thyne enimies that lay waite for thee, and thy fal be incurable, euen vnto death.

" or, A double tongue: which ſayth and vnſaith, or ſpeaketh one thing & thinketh an other. The third tongue doo ſomme take for that whiche ſpeaketh neyther out of the newe nor the olde teſtament, but of their owne brayne.

" or, braſſe. D

The

The.xxix.Chapter.

1. How we ought to lende our money, and doo almes. 15. Of a faythful man answearyng for his freende. 22. Of liberalitie and hospitalitie.

A 1 Who so wyl shewe mercie, let him lende vnto his neyghbour: and he that is able, let hym keepe the commaundementes.
Deut.15.a. Luke.6.d.

2 Lende vnto thy neyghbour in tyme of his neede, and pay thou thy neyghbour agayne in due season.

3 Keepe thy wooꝛde, and deale faythfully with hym: and thou shalt alway finde the thyng that is necessarie foꝛ thee.

4 There haue benne many that when a thyng was lent them, reckened it to be found, and made them trauayle and labour that had helped them.

5 Whyle they receiue any thing, they kysse the handes of suche as geue them, and foꝛ their neyghbours good, they humble theyꝛ voyce: but when they shoulde pay agayne, they keepe it backe, and geue euil wooꝛdes, and make many excuses by reason of the tyme.

6 And though he be able, yet geueth he scarse the halfe agayne, & reckeneth the other to be found: and if he withhold not his money, yet hath he an enimie of hym, and that vndeserued: he payeth hym with cursing and rebuke, & geueth hym euyl wooꝛdes foꝛ his good deede.

B 7 There be many one whiche are not glad foꝛ to lende, not because of envy, but they feare to loose the thyng that they lende.

8 Yet haue thou patience with the simple, and withholde not mercy from hym.

9 Helpe the pooꝛe foꝛ the commaundements sake, and let hym not goe emptie from thee, because of his necessitie.

10 Loose thy money foꝛ thy bꝛother & neighbours sake, and burie it not vnder a stone where it rusteth and coꝛrupteth.

Mat.6.c. Luke.12.d 1.Tim.6.d. 11 Geather thy treasure after the commaundement of the hyghest, and so shal it bꝛyng thee moꝛe profite then golde.

Tobias.4.d 12 Lay vp thyne almes in the hande of the pooꝛe, and it shal keepe thee from al euyll.
or, in the secrete chambers.

13 A mans almes is as a purse with hym, and shal keepe a mans fauour as the apple of an eye: and afterwarde shal it aryse, and pay euery man his rewarde vpon his head.

C 14 It shal fight foꝛ thee agaynst thyne enimies better then the shielde of a giant oꝛ speare of the mightie.

15 A good honest man is a suretie foꝛ his neighbour: but a wicked person letteth hym comme to shame.

16 Foꝛget not the freendshyp of thy suertie: foꝛ he hath geuen his soule foꝛ thee.

17 The vngodly despiseth the good deede of his suretie.

18 (a) The wicked wyl not become suretie, and the vnthankeful and ignoꝛant leaueth his suretie in danger.
(a) As he is a foole that is suretie for euery man: so is he vngodly that in no case wyl be suretie for one man.

19 Somme man pꝛomiseth foꝛ his neyghbour: and when he hath lost his honestie, he shal foꝛsake hym.

20 Suretishyp hath destroyed many a rich man, and remooued them as the waues in the sea: mightie people hath it dꝛiuē away, and caused them to wander in strange coumtreys.

21 An vngodly man transgressyng the commaundement of the Loꝛde, shal fal into an euyl suretishyp: and though he foꝛge hym selfe to geat out, yet shal he fal into iudgement. D

22 Helpe thy neighbour out after thy power, and beware that thou thee selfe fal not in suche debt.

23 The cheefe thyng that keepeth thy lyfe, is water, and bꝛead, clothing, and lodging, to couer the shame. Eccle.39.

24 Better is it to haue a pooꝛe lyning in a mans owne house, then delicate fare amōg the strange.

25 Be it litle oꝛ muche that thou hast, holde thee content withal: and thou shalt not be blamed as a vagabounde. Psal.36.b 1.Tim.6.b. Heb.13.a.

26 Foꝛ a miserable lyfe is it to goe frō house to house, and where a man is (b) fremde, he dare not open his mouth.
(b) That is, a stranger without acquaintance or kynred.

27 Though one be lodged, and haue meate and dꝛinke, yet shal he be taken as vnwooꝛthy, and heare many bitter rough wooꝛdes, (namely thus,)

28 Goe thy way thou stranger, and pꝛepare a table foꝛ thee selfe, and feede me also of that thou hast. E

29 Gene place thou stranger to an honoꝛable man, my bꝛother commeth into my house: and so telleth hym the necessitie of his house.

30 These thinges are heauy to a man that hath vnderstanding, (namely) the foꝛbidding of the house, & that the lender casteth hym in the teeth.

The.xxx.Chapter.

1. Of the correction of chyldren. 14. Of the commoditie of health. 17. Death is better then a sorowful lyfe.

1 Who so loueth his chylde, holdeth hym stil vnder coꝛrection, that he may haue ioy of hym afterwarde, and that he A Pꝛou.13.f. and.23.b.

groꝛe

he grope not after his neighbours doores.

Deut. 6.a. 2 He that teacheth his sonne, shal haue ioy in hym, and neede not to be ashamed of him among his acquaintance.

3 Who so enfourmeth and teacheth his sonne, greeueth the enimie: and before his freendes, he may haue ioy of hym.

4 Though his father dye, yet is he as though he were not dead: for he hath left one behynde hym that is like hym.

5 In his lyfe he sawe hym, and had ioy in him, and was not sory in his death, neither was he ashamed before the enimies.

6 For he left behinde hym an auenger agaynst his enimies, and a good doer vnto the freendes.

B 7 For the life of children he shal binde the woundes together, and his hart is greeued at euery crie.

8 An vntamed horse wil be harde, and a wanton childe wyl be wylful.

9 If thou bring vp thy sonne delicately, he shal make thee afrayde: and yf thou play with him, he shal bryng thee to heauinesse.

10 Laugh not with hym, lest thou weepe with him also, and lest thou gnashe with thy teeth at the last.

Eccle.7.c. 11 Geue hym no libertie in his youth, and excuse not his follie.

12 Bow downe his necke while he is yonng, hyt hym vpon the sydes whyle he is but a chylde: lest he waxe stubburne, and geue no more force of thee, and so shalt thou haue heauinesse of soule.

13 Teache thy childe, and be diligent therin, lest it be to thy shame.

14 Better is the poore being whole & strong, then a man to be riche, and not to haue his health.

15 Health and welfare is aboue al golde, and a whole body aboue al treasure.

16 There is no riches aboue a sounde body, and no ioy aboue the ioy of the hart.

17 Death is better then a bitter lyfe, and eternal rest better then continual sickenesse.

(a) Lyke as meate that is set vpon the graues of dead men is vnprofitable for that they eate it not: euen so, knowledge in him that openeth not his mouth to vtter it, is vnprofitable. Eccl.xli. wysedome that is hid.

18 (a) The good thynges that are put in a close mouth, are like as when meate is laid vpon the graue.

19 What good doth the offring vnto an idol? for he can neither eate, taste, nor smel: euen so is he that is chaced of the Lord, and beareth the rewardes of iniquitie.

20 He seeth with his eyes, and groneth like a gelded man that lieth with a virgin, and sigheth.

21 Geue not ouer thy mynde into heauinesse, & vexe not thee selfe in thine owne counsel.

22 The ioy and chearefulnesse of the hart is the lyfe of man, and a mans gladnesse is the prolongyng of his dayes.

23 Loue thine owne soule, and comfort thine hart, as for sorowe and heauinesse driue it farre from thee: for heauinesse hath slayne many a man, and bryngeth no profite.

24 Zeale and anger shorten the dayes of the lyfe, carefulnesse and sorowe bryng age before the tyme.

25 Vnto a mery hart, euery thyng hath a good taste that he eateth.

The.xxxi.Chapter.

1. We ought to geue diligent heede to honestie. 2. Of them that take payne to gearher riches.

1 TRauaile and carefulnesse for riches, A
taketh away the sleepe, and maketh 1.Tim.6.b.
the fleashe to consume.

2 When one lyeth and taketh care, he waketh euer vp, lyke as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in geathering his riches togeather, and then with the pleasure of his riches he taketh his reast, and is refreashed.

4 But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger.

5 He that loueth riches, shal not be iustified: Eccle.8.a
and who so foloweth corruption, shal haue yenough therof.

6 Many one are comme in great misfortune by the reason of golde, and haue founde theyr destruction before them.

7 It is a tree of falling vnto them that offer B
it vp, and al suche as be foolishe fal therin.

8 Blessed is the rich which is founde without blemishe, & hath not gonne after golde, nor hoped in money and treasures.

9 Where is there suche a one, and we shal commende hym, and cal him blessed? for woonderful thinges dooth he among his people.

10 Who so is tryed and sounde perfect in such thinges, shalbe commended and praysed: who might offende, and hath not offended? who coulde doo euil, and hath not donne it?

11 Therefore shal his good be stablished, and the whole congregation shal declare his almes.

12 If thou sit at a great mans table, open not thy mouth wide vpon it, and say not, There is muche meate on it.

13 Remember that an euil eye is a shrewe: what thyng created is woorse then a wycked eye? therefore weepeth it before euery mans face.

14 Lay not thine hande vpon euery thyng C
that thyne eye seeth, and striue not with Mat.7.a.

hym in the dyshe.

15 Ponder by thee selfe what thy neighbour would fayne haue, and be discrete in euery poynt.

16 Eate the thing that is set before thee mannerly as it becommeth a man, and eate not to muche, lest thou be abhorred.

17 Leaue thou of first of al, because of nurture, lest thou be he whom no man may satisfie, whiche may turne to thy decay.

18 When thou sittest among many menne, reache not thine hande out first of al, neyther cal thou first for drynke.

Eccle. 37.c. 19 O how wel content is a wise man with a litle wine? so that in sleepe thou shalt not be sicke thereof, nor feele any payne.

20 A sweete holsome sleepe shal suche a one haue, & feele no inward greefe: he ryseth vp betymes in the morning, and is wel at ease in hym selfe: but an vnsatiable eater sleepeth vnquietly, and hath ache and payne of the body.

D 21 If thou feelest that thou hast eaten to muche, aryse, goe thy way, caste it of thy stomacke, and take thy reast: and it shal ease thee, so that thou shalt bryng no sickneesse vnto thy body.

Rom. 12.c. 22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in al thy woorkes be diligent and quicke, so shal there no sickneesse happen vnto thee.

23 Who so is liberal in dealing out his meat, many men shal blesse him, and prayse him with theyr lippes, and the same is a sure token of his loue and faythfulneesse.

24 But he that is vnfaythful in meate, the whole citie shal complayne of hym: and that is a sure experience of his infidelitie and wyckednesse.

25 Shewe not thy valiantnesse in wine, for wine hath destroyed many a man.

26 The fyre proueth the harde yron: euen so doth wine proue the harts of the proud, when they be drunken.

Pro. 22.a. 27 Wine soberly drunken, quickeneth the lyfe of man: if thou drinkest it measurably, thou shalt be temperate: what is the lyfe of him that is ouercome with wine? what taketh away the lyfe? euen death.

E 28 Wine was made from the begynnyng to make men glad, and not for drunkennes: wine measurably drunken is a reioycing of the soule and body: a measurable drinking is healthy to soule and body.

29 But yf it be drunken with excesse, it maketh bitternesse, & sorowe vnto the minde.

30 Drunkennesse filleth the minde of the foolishe with shame and ruine, minisheth the strength, and maketh woundes.

31 Rebuke not thy neighbour at the wine, and despise hym not in his myrth: geue hym no dispiteful woordes, and presse not vpon hym with contrary sayeinges. Eccle. 20.a

The. xxxii. Chapter.

1. Of the discretion and prayse of the preacher and of the hearer. 15. Of the feare, fayth, and confidence of God.

1 IF thou be made a ruler, pryde not thee selfe therein, but be thou as one of the people: take diligent care for them, and looke wel thereto. A Deut. 17.a Rom. 12.b.

2 And when thou hast done al thy duetie, sit thee downe, that thou mayest be mery with them, and receiue a crowne of honour.

3 Speake thou that art the elder, for it becommeth thee, but with sure knowledge: hynder not musicke.

4 Speake not where there is no audience: and powre not foorth wisedome out of time at an importunitie. Eccle. 3.a

5 Like as the carbuncle stone shyneth that is set in golde: so dooth a song garnishe the wine feast.

6 And as the Smaradge that is set in golde: so is the sweetenesse of musicke by the myrth of wine.

7 Geue eare and be stil, and for thy good behauour thou shalt be loued. B

8 Thou young man speake that becommeth thee, and that is profitable, and yet scarse when thou art twise asked.

9 Comprehend muche with fewe woordes, in many thinges be as one that is ignorant: geue eare, and holde thy tongue withal.

10 If thou be among men of high auctoritie, desire not to compare thee selfe vnto them: and when an elder speaketh, make not thou many woordes therein.

11 Before the thunder, goeth lyghtnyng: and before nurture and shamefastenesse goeth loue and fauour.

12 Stande vp betymes, and be not the last: but geat thee home soone.

13 And there take thy pastime, and doo what thou wilt: so that thou doo no euyl, and desie no man.

14 But for al thinges geue thankes vnto hym that hath made thee, and replenished thee with his goodes. C

15 Who so feareth the Lorde, wil receiue his doctrine: and they that geat them to hym betimes, shal finde grace.

16 He that seeketh the lawe, shalbe filled withal: as for him that is but faygned, he wil be offended thereat.

17 They that feare the Lord, shal fynde the iudgement: and their righteousnesse shalbe kindled

kyndled as a lyght.

18 An vngodly man wyl not be reformed, but can helpe hym selfe with the example of others in his purpose.

19 A man of vnderstandyng despiseth no good counsel: but a wylde and proud body hath no feare, yea euen when he hath dealt rashly with another man: but his owne doynges shalbe his rebuke.

D 20 My sonne, doo nothyng without aduisement: so shal it not repent thee after the deede:

21 Goe not in the way where thou mayest fal, nor where thou mayest stumble against the stone: agayne, neyther trust thou to the way that is playne.

22 And beware of thine owne children, and take heede of them that be of thyne owne housholde.

23 In al thy woorkes put thy trust in God from thy whole hart: for that is the keepyng of the commaundementes.

24 Who so beleeueth Gods woorde, taketh heede to the commaundementes: and he that putteth his trust in the Lorde, shal want nothyng.

The. xxxiii. Chapter.

I. The deliuerance of him that feareth God. 12. Man is in the hande of God, as the earth is in the hande of the potter.

A 1 There shal no euil happen vnto him that feareth God: but when he is in temptation the Lorde shal deliuer hym, and keepe hym from euil.

2 A wyse man hateth not the lawe, but an hypocrite (a) is as a shyp in ragyng water.

3 A man of vnderstanding geueth credence vnto the lawe of God, and the lawe is faythful vnto him.

4 Be sure of the matter, then take thereof: be first wel instruct, then mayest thou geue answeare.

5 The hart of the foolishe is lyke a cart wheele, and his thoughtes runne about lyke the axeltree.

6 (b) Lyke as a wylde horse that neyeth vnder euery one that sitteth vpon him, so it is with a scorneful freende.

7 Why dooth one day excel another, seeyng al ỹ dayes of the yeere comme of the sunne?

8 The wysdome of the Lord hath so parted them a sunder, and so hath he ordeyned the tymes and solemne feastes.

9 Somme of them hath he chosen and halowed before other dayes.

10 And al menne are made of the grounde, and out of the earth of Adam: in the multitude of science hath the lord sundred them, and made their wayes of diuers fashions.

11 Somme of them hath he blessed, made much of them, halowed them, and claymed them to hym selfe: but somme of them hath he cursed, brought them low, and put them out of their estate.

12 Like as the clay is in the potters hande, and al the ordering thereof at his pleasure: so are menne also in the hande of hym that made them, so that he may geue them as lyketh him best.

13 Agaynst euyl is good, and agaynst death is lyfe: so is the vngodly agaynst suche as feare God.

14 Beholde, these are the woorkes of the hi- C ghest, and there are euen two agaynst two, and one set agaynst another.

15 I am awaked vp last of al, as one that geathereth after in harueste, in the gyftes of God, and in his blessyng I am increased, and haue filled my wyne presse lyke a grape geatherer.

16 Beholde howe I haue not laboured onlye for mee selfe, but for al suche as loue nurture and wysedome. Eccle. 24. B

17 Heare me, O ye great menne of the people, and hearken with your eares ye rulers of the congregation.

18 Geue not thy sonne, & wyfe, thy brother, and freende, power ouer thee whyle thou lyuest: and gene not away thy substance and good to another, lest it repent thee, and thou be faine to aske of them agayne.

19 As long as thou liuest and hast breath, (c) set no man change thee.

20 For better it is thy chyldren to pray thee, then that thou shouldest be fayne to looke in their handes. (c) Let no man vse thee as his seruant, when thou hast committed al thy goods into his hande.

21 In al thy woorkes be excellent, that thy honour be neuer stayned.

22 At the time when thou shalt ende thy dayes and finishe thy lyfe, distribute thyne inheritances.

23 The fodder, the whyppe, and the burden D belongeth vnto the asse: meate, correction, and woorke vnto the seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, he shal seeke libertie.

25 The yoke and the whippe bowe downe the harde necke: but tame thou thy euyl seruant with bondes and correction.

26 Send him to labour, that he goe not idle: for idleneesse bringeth much euyl.

27 Set hym to woorke, for that belongeth vnto him, and becommeth him wel.

28 If he be not obedient, bynde his feete: but doo not to much vnto him in any wyse, and without discretion doo nothyng.

29 If thou haue a (faythful) seruant, let him be vnto thee as thyne owne soule: en-

(a) As a shyp in the surgyng wanes without a guide, dasheth against the rockes, or runneth on the sand: so the hypocrite that is not stayde vpon Gods woorde, is ouerthrowen with euery blast of trouble and temptation.

(b) As a horse caryeth euery man, and yet neyeth after euery mare: so is a scorneful freende that wyl flatter & serue euery man, and yet laugh hym to scorne.

treate hym as a brother, for in blood hast thou gotten hym: yf thou haue a seruant, holde hym as thee selfe, for thou hast neede of hym, as of thee selfe.

30 If thou entreatest him euil, and keepest him harde, and makest hym to be proude, and to runne away from thee, thou canst not tel what way thou shalt seeke hym.

The.xxxiiii.Chapter.

1. Of dreames, diuinations, and enchauntmentes. 6. We ought to confute vayne hope, and lyeing. 13. The prayse of them that feare God.

A " or, dreames make fooles to haue wynges: for honour, ryches, pleasures, and suche lyke, are but as dreames, wherein fooles doo glorie: for when they awake from their long sleepe, this thing shalbe vanquished cleane away.

1 VAnwise people beguile them selues with vayne & deceiptful hope, " and fooles trust in dreames.

2 Who so regardeth dreames, is like hym that wyl take holde of a shadowe, and folowe after the winde.

3 Euen so is it with the appearynges of dreames: before the face is the lykenesse of a face.

4 Who can be cleansed of the vncleane? or what trueth can be spoken of a lyar?

5 Soothsayeyng, witchcraft, sorcerie, and dreamyng, is but vayne: lyke as when a woman trauaileth with chylde, and hath many fantasies in her hart.

6 Where as suche visions comme not of God, set not thyne hart vpon them.

7 For dreames haue deceiued many a man, and they fayled that put their trust therin.

8 The lawe shalbe fulfilled without lyes, and wisedome is sufficient to a faythful mouth: what knowledge hath he that is not tryed?

9 A wyse man that is wel instruct, vnderstandeth muche: and he that hath good experience, can talke of wysedome.

10 He that hath no experience knoweth litle, and he that erreth, causeth muche wickednesse: he that is not tryed, what thinges knoweth he? he that hath benne deceiued, is ful of subtelties.

11 When I was yet in errour, I learned muche also: yea I was so learned, that I coulde not expresse it al,

12 And came oft in peryl of death therfore, tyl I was deliuered from it through the grace of God.

13 Nowe I see that they whiche feare God haue the ryght spirite, for their hope standeth in him that can helpe them: and the eyes of the Lord are on them that loue him.

¶ 14 Who so feareth the Lorde, standeth in awe of no man, and is not afrayde: for the Lorde is his hope and comfort.

15 Blessed is the soule of hym that feareth the Lorde: in whom putteth he his trust? who is his strength?

16 For the eyes of the Lorde haue respect vnto them that loue him, he is their mightie protection and strong ground, a defence for the heat, a refuge for the hot noone day, a succour for stumblyng, and an helpe for fallyng.

17 He setteth vp the soule, and lightneth the eyes: he geueth health, lyfe, and blessyng.

18 He that geueth an offeryng of vnrighteous good, his offering is refused: and the scorneful dealynges of the vnryghteous please not God.

19 The Lorde is theirs only that pacientlye abyde him in the way of the trueth and of ryghteousnesse.

20 The hyghest dooth not alowe the giftes of the wicked: and God hath no delight in the offeringes of the vngodly, neyther may sinne be reconciled in the multitude of oblations.

21 Who so bryngeth an offering out of the goodes of the poore: dooth euen as one that killeth the sonne before the fathers eyes.

22 The bread of the needeful is the lyfe of the poore: he that defraudeth hym therof, is a man of blood.

23 Who so robbeth his neyghbour of his liuing, dooth as great sinne as though he slue him to death: he that defraudeth the labourer of his hyre, is a blood shedder.

24 When one buildeth and another breaketh downe: what profite haue they then but labour?

25 (a) When one prayeth and another curseth, whose voyce wyl the Lorde heare?

26 He that washeth him selfe because of a dead body, and then toucheth the dead agayne, what dooth his washing?

27 So is it with a man that fasteth for his sinnes, and dooth them agayne: who wyll heare his prayer, or what dooth his fastyng helpe hym?

(a) Whē one riche man hauyng gotten his goodes by robberie, extortion, briberie, or craft, & subteltie, vsurie or simonie, or withholding seruantes or labourers wages, & of that wyl offer a gyft vnto God that he may heare his prayer: on the other part, the poore which is oppressed or defrauded, prayeth to God to see and iudge his caule: whose prayer thinke you wyl god most cheefely heare?

The.xxxv.Chapter.

1. It is wel don to pray and to doo sacrifice. 14. The prayer of the fatherlesse, and of the wydowe, and of him that humbleth him selfe.

1 WHo so keepeth the lawe, bryngeth offeringes ynough: he that holdeth faste the commaundement, offereth the ryght healthy offeryng.

A Iere.7.c. Heb.13.c.

2 He that is thankful and recompenceth, offereth fine floure: who so is merciful and geueth almes, that is the right thanke offeryng.

3 God hath pleasure when one departeth from

from sinne: and to forsake vnryghteousnesse, reconcileth vs with hym.

Exod. 33.a. 4 Thou shalt not appeare emptie before the Lorde:

Gen.4.a. 5 For al suche is donne because of the commaundement of God.

6 The offeryng of the ryghteous maketh the aulter fat, and a sweete smel is it before the highest.

ℬ 7 The offeryng of the ryghteous is acceptable vnto God, and shal neuer be forgotten.

8 Geue God his honour with a cheareful hart: and keepe not backe the firstlynges of thyne handes.

9 In al thy gyftes shewe a cheareful countenance, and halowe thy tythes vnto God with gladnesse.

2.Cor.9.b Tobi.4.b.

10 Geue vnto God accordyng as he hath enriched & prospered thee: & looke what thine hande is able, geue with a cheareful eye.

11 For the Lorde recompenceth and geueth thee seuen tymes as muche agayne.

12 Geue no vnryghteous gyftes, for suche wyl he not receiue: beware of wrong offeringes, for the Lord is a ryghteous iudge, and regardeth no mans person.

13 He accepteth not the person of the poore: but he heareth the prayer of the oppressed.

℃ 14 He despiseth not the desyre of the fatherlesse, nor the widowe when she poureth out her prayer before hym.

Judith.4.b.

15 Dooth not God see the teares that runne downe the cheekes of the wydowe? or heareth he not the complaynt ouer suche as make her to weepe? For from her cheekes doo the teares goe vp vnto heauen, and the Lorde whiche heareth them, dooth accept them.

Lamen.3.d. 16 Who so serueth God after his pleasure, shalbe accepted: and his prayer reacheth vnto the cloudes.

14 The prayer of hym that humbleth hym selfe, goeth through the cloudes: tyl she come nigh she wyl not be comforted, nor goe her way til the highest god haue respect vnto her, geue true sentence, & performe the iudgement.

ℒ 18 And the Lorde wyl not be slacke in comyng, nor tary long, til he haue smytten in sunder the backes of the vnmercyful, and auenged him selfe of the heathen, tyl he haue taken away the multitude of the cruel, and broken the scepter of the vnryghteous, til he geue euery man after his workes, and rewarde them after their doynges, til he haue deliuered his people, mayntayned their cause, & reioyced them in his mercy.

19 O how fayre a thing is mercy in the time of anguishe and trouble? it is like a cloude of rayne that commeth in ỹ time of drouth.

The. xxxvi. Chapter.

1. A prayer to God in the person of al faythful men. 22. The prayse of a good woman.

1 HAue mercy vpon vs, O lord, thou God of al thinges, haue respect vnto vs: shewe vs the lyght of thy mercyes, ℜ

2 And sende thy feare among the heathen and strangers whiche seeke not after thee, that they may knowe that there is no God but thou, and that they may shew thy wonderous woorkes.

3 Lyft vp thyne hande ouer the outlandishe heathen, that they may learne to knowe thy myght and power.

4 Lyke as thou art halowed in vs before them: so bryng to passe that thou mayest be magnified also in them before vs.

5 That they may knowe thee, like as we knowe thee: for there is none other God but only thou, O Lorde.

6 Renue the tokens, and change the woonderous woorkes: shewe thyne hande and thy ryght arme gloriously.

7 Rayse vp thyne indignation, and poure out thy wrath: take away the aduersarie, and smyte the enimie. ℬ

8 Make the tyme short, remember the couenant, that thy woonderous woorkes may be praysed.

9 Let the wrath of the fyre consume them that lyue so careless: and let them perishe that doo thy people hurt.

10 Smite in sunder the head of the princes that be our enimies, and say, There is none other but we.

11 Gather al the tribes of Jacob togeather agayne, that they may knowe howe that there is none other God but only thou, that they may shewe thy woonderous woorkes: and be thou thy peoples heritage, lyke as from the begynnyng. Exod.4.e.

12 O Lord haue mercy vpon the people that hath thy name, & vpon Israel whom thou hast lykened to a first borne sonne. 1.Chro.6.g

13 O be mercyful vnto Hierusalem the citie of thy sanctuarie, the citie of thy reast.

14 Fyl Sion with thyne vnspeakeable vertues, and thy people with thy glory. ℭ

15 Geue wytnesse vnto thy creature whom thou madest from the beginning, and rayse vp the prophesies that haue beene shewed in thy name.

16 Rewarde them that wayte for thee, that thy prophetes may be founde faythful.

17 O Lord heare the prayer of thy seruantes accordyng to the blessing of Aaron ouer thy people, & guide thou vs in the way of ryghteousnesse: that al they whiche dwel vpon Num.6.d.

the earth may knowe that thou art the lord the eternal god, which is from euerlasting.

18 The belly deuoureth al meates: yet is one meate better then another.

1.Cor.1.b. 19 Lyke as the tongue tasteth veneson: so doth an hart of vnderstandyng marke false woordes.

20 A frowarde hart geueth heauinesse: but a man of experience lifteth him vp againe.

D 21 The woman receiueth euery man: yet is one daughter better then another.

22 A sayre wife reioyceth her husband: and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meekenesse, and holsome talke: then is not her husbande like other menne.

24 He that hath gotten a vertuous woman, hath a goodly possession: she is vnto hym a helpe, and piller whereupon he reasteth.

25 Where no hedge is, there the goodes are spoyled: and where no housewife is, there the freendlesse mourneth.

26 Lyke as there is no credence geuen to a robber that goeth from one citie to another: so is not the man beleeued that hath no neast, and must turne in where he may abyde in the nyght.

The.xxxvii.Chapter.

1. Howe a man should knowe freendes and counsellers, 12. and searche the company of an holy man.

A 1 EVery frende sayth, I wyl be frendely vnto him also: but there is some frend, whiche is only a frende in name.

2 Remayneth not there heauinesse vnto death, when a companion and frende is turned to an enimie.

3 O most wicked presumption: frō whence art thou sprong vp to couer the earth with falshood and deceipt?

4 There is some companion which in prosperitie reioyceth with his frend: but in the time of trouble he taketh part against him.

" or, There is somme companion that helpeth his frende for the bellies sake, and taketh vp the buckler agaynst the enimie.

5 " There is some companion that mourneth with his frende for the bellies sake: but when trouble commeth, he taketh hold of the shielde.

6 Forgeat not thy frende in thy minde, and thinke vpon him in thy riches.

7 Seeke no counsel at thy kinsmen, & hyde thy counsel from suche as beare thee no good wyl.

8 Euery counseller prayseth his counsel: nenertheleſſe, there is some that counselleth but for his owne profite.

B 9 Beware of the counseller, and be aduised afore wherto thou wylt vse hym (for he wil counsel for hym selfe) lest he cast the lot vpon thee,

19 And say vnto thee, Thy way and purpose is good: and afterwarde he stande agaynst thee, and looke what shal become of thee.

11 Aske no counsel at him that suspecteth thee for an enimie, and hide thy counsel from suche as hate thee: aske no counsel for religion of hym that is without religion, nor for iustice of hym that hath no iustice: aske no counsel at a woman, touching her of whom she is ielous, nor at a fearefull and faynt harted body in matters of warre: or at a marchant how deare he wil cheape thy wares toward his: or at a buier, of selling: or at an enuious man, of thankesgeuyng: or at the vnmercyful, of louing kindnesse: or at an vnhoneſt man, of honestie: or at the slouthful, of woorking: or at an hyrelyng whiche hath no house, of profite or wealth: or at an idle body, of much labour: take no suche folkes to counsel.

12 But be diligent to seeke counsel at a vertuous man that feareth God, suche a one as thou knowest to be a keeper of the commaundementes, which hath a mynde after thyne owne mynde, & is sory for thee when thou stumblest.

13 And holde thy counsel fast in thyne hart: for there is no man more faythful to keepe it, then thou thee selfe.

14 For a mans minde is sometyme disposed to tel out more, then seuen watchemen that sit aboue in an high place loking about thē. C

15 And aboue al this pray the highest, that he wyl leade thy way in faythfulnesse and treuth.

17 Before al thy woorkes aske counsel first: and or euer thou doest any thyng be wel aduised.

16 There be foure thynges that declare a changed hart, whereout there springeth euil and good, death and lyfe, and a maisterful tongue that bableth muche.

18 Some man is apt and wel instructed in many thinges, and yet very vnprofitable vnto hym selfe.

19 Some man there is that can geue wyse and prudent counsel, and yet is he hated, and continueth a begger,

20 For that grace is not geuen him of God to be accepted.

21 Another is robbed of al wysedome: yet D is he wyse vnto hym selfe, and the fruite of vnderstandyng is commendable in his mouth.

22 A wise man maketh his people wise, and the fruites of his wysedome fayle not.

23 A wyse man shalbe plentcously blessed of God: and al they that see hym, shal speake good of hym.

24 The lyfe of man standeth in ỹ number of the

the dayes: but the dayes of Israel are innumerable.

25 A wyse man shal obtayne faythfulnesse and credence among his people, and his name shalbe perpetual.

26 My sonne, proue thy soule in thee selfe, and yf thou see any euil thyng, geue it not vnto her:

1.Cor.6.c. 27 For al thinges are not profitable for al menne, neither hath euery soule pleasure in euery thyng.

Eccle.30.b 28 Be not greedy in euery eating, and be not to hastie vpon al meates.

29 For excesse of meates bringeth sickenesse, and gluttonie commeth at the last to an vnmeasurable heate.

30 Through surfet haue many one perished: but he that dieteth hym selfe temperately, prolongeth his lyfe.

The.xxxviii.Chapter.

A Phisition is commendable. 16. To bury the dead. 24. The wisedome of him that is learned.

a 1 HOnour the phisition, honour him with that honour that is due vnto hym, because of necessitie, for god hath created hym.

2 For of the hyghest commeth medicine, and he shal receiue giftes of the kyng.

3 The wisedome of the phisition bringeth him to great worshyp, and in the sight of the great menne of this world he shalbe honourably taken.

4 The Lorde hath created medicine of the earth: and he that is wise will not abhorre

Exod.16.b. it.

5 Was not the bytter water made sweete with a tree, that menne might learne to knowe the vertue thereof.

6 The Lord hath geuen menne wysedome and vnderstandyng, that he might be ho-

b 3 noured in his wonderous woorkes.

7 With suche doth he heale menne, and taketh away their payne:

8 Of suche doth the Potheearie make a confection, yet can no man perfourme al his woorkes: for of the Lord commeth prosperous wealth ouer al the earth.

9 My sonne, despise not this in thy sickenesse: but pray vnto the Lorde, and he shal make

2.Chr.16.d thee whole.

10 Leaue of from sinne, and order thy handes aryght, clense thyne hart from al wickednesse.

11 Geue a sweete sauoured offering, and the fyne flowre for a token of remembrance: make the offeryng fat, as one that geueth the first fruites.

12 And geue roome to the Phisition, for the Lorde hath created hym, let hym not goe from thee, for thou hast neede of hym.

13 The houre may comme, that the sicke may be helped through them,

c 14 When they pray vnto the Lorde, that he may recouer and get health to lyue longer.

15 He that sinneth before his maker, shal fal into the handes of the phisition.

16 My sonne, bring tooth thy teares ouer the dead, and begyn to mourne, as if thou haddest suffered great harme thee selfe: and then couer his body after a conuenient maner, and dispise not his buryal. Eccle.22.c.

17 Enforce thee selfe to weepe, and prouoke thee selfe to mourne, and make lamentation expediently, & be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, lest thou be euyl spoken of: and then comfort thee selfe, because of the heauynesse. 2.Thess.4.

18 For of heauynesse commeth death, the heauynesse of the hart breaketh strength. Prou.xii.d.

19 Heauynesse and powertie, grieueth ỹ hart in temptation and offence.

20 Take no heauinesse to hart, driue it away, and remember the last thynges.

21 Forgeat it not, for there is no turnyng agayne, thou shalt doo him no good, but hurt thee selfe.

22 Remember his iudgement, thyne also shalbe lykewyse: vnto me yesterday, vnto thee to day. 2.Sa.12.c.

d 23 Let the remembrance of the dead ceasse in his rest, and comfort thee agayne ouer him, seeing his spirite is departed from hym.

24 The wysedome of the scribe is at conuenient time of rest: and he that ceasseth from exercises and labour, shalbe wyse.

25 Howe can he get wysedome that holdeth the plough, and he that hath pleasure in the goade and in driuing the oxen, and is occupied in their labours, and his talke is but of the breedyng of bullockes?

26 He setteth his hart to make forowes, and is diligent to geue the kine fodder.

27 So is euery carpenter also a woorkemaister that laboureth stil nyght and day: he caruyth, graueth, cutteth out, and his desire is in sundry cunnyng thynges, his hart imagineth howe he may cunnyngly cast an image, his diligence also and watchyng perfourmeth the woorke.

28 The iron smyth in lyke maner bydeth by his stithie, and doth his diligence to labour the iron: the vapour of the fire burneth his fleashe, & he muste fyght with the heat of ỹ furnace: the noyse of the hammer euer soundeth in his eares, & his eyes looke stil vpon the thyng that he maketh: he hath

set his minde therevpon, that he wil make out his woorke, and therefore he watcheth howe he may set it out, and bryng it to an ende.

29 So dooth the potter set by his woorke: he turneth the wheele about with his feete, he is diligent and careful in al dooynges, and maketh his woorke in number.

30 He fashioneth the clay with his arme, & with his feete he tempereth it: his hart imagineth howe he may make it pleasant, and his diligence is to cleanse the ouen.

31 Al these hope in theyr handes, and euery one thynketh to be cunning in his woorke.

32 Without these may not the citie be maynteyned, inhabited, nor occupied:

33 Yet comme they not high in the congregation, neither sit they vpon the iudgement seates: they vnderstande not the couenant of the lawe, they can not declare equitie and iudgement, they can not finde out the darke sentences.

34 But through them shal the creature of the worlde be maynteyned, theyr desire concerneth only the woorke & labour of cunning.

The.xxxix.Chapter.

1. A wyse man. 16. the woorkes of God. 24. Vnto the good, thinges do profite: but vnto the euil, euen good thinges are euil.

1 HE that applyeth his minde to vnderstande the lawe of God, dooth diligently seeke out the wisdome of them of the olde time, and exerciseth him selfe in the prophetes.

A

2 He keepeth the sayeinges of famous men, and preasseth to the vnderstanding of darke sentences of wysedome.

3 He seeketh out the mysterie of secrete sayeinges, and exerciseth hym selfe therin continually.

4 He dooth service among great menne, and appeareth before the prince: he goeth into a strange countrey, and trauayleth through it: looke what good or euyl is among men, he prooueth and seeketh it out.

5 He purposeth in his hart to resort early vnto the Lorde that made hym, and to pray before the hyghest GOD: he openeth his mouth in prayer, and praieth for his sinnes.

6 When the great Lorde wyl, he shalbe fylled with the spirite of vnderstandyng, that he may then powre out wyse sentences, and geue thankes vnto the Lord in his prayer.

B 7 He shal order his deuise, and leade his knowledge a ryght, and geue hym vnderstanndyng of secrete thynges.

8 He shal shewe forth the science of his learnyng, and reioyce in the couenant of the lawe of the Lorde:

9 The whole congregation shal commende his wysedome, and it shal neuer be put out: the remembrance of hym shal neuer be forgotten, and his name shal continue from one generation to another.

10 His wysedome shalbe spoken of among the people, and the whole congregation shal openly declare his prayse. Eccle.44.5

11 Whyle he lyueth, he hath a greater name then a thousande beside: and after death, the same name remayneth vnto hym.

12 Yet wyl I speake of mo menne of vnderstandyng, for I am ful as the moone.

13 Hearken vnto me ye holy vertuous chyldren, bryng foorth fruite as the rose that is planted by the brookes of the feelde.

14 And geue ye a sweete smelle as incense, flourishe as the rose garden, sing a song of prayse, & geue thankes vnto God ouer al his woorkes. C

15 Geue magnificence vnto his name, and set him foorth in his prayse with your lippes, and with musicke and harmonie: yea euen with the song of your lippes, with harpes and playeing, and in geuing thankes vnto hym, say after this manner:

16 Al the woorkes of the Lord are exceeding good, and al his commaundementes are meete and conuenient in due season. Gen.1.d.

17 A man neede not to say, what is that? what is that? for at a time conuenient they shal al be sought: at his commaundement the water was as a wall, and at the woord of his mouth the water stoode stil.

18 In his commaundement is euery thyng acceptable and reconciled, and his healthy can not be minished.

19 The woorkes of al fleashe are before him, and there is nothyng hyd from his eyes. D

20 He seeth from euerlastyng to euerlasting, and there is nothyng to woonderful or high vnto him.

21 A man neede not to say then, What is this, or that? for he hath made al thynges to doo good vnto man.

22 His blessing shal runne ouer as a streame, & moysture the earth like a fludde of water.

23 Like as he maketh the drouth: so shal his wrath fal vpon the heathen.

24 His wayes are playne and ryght vnto the iuste: but the vngodly stumble at them.

25 (a) For the good, are good thynges created from the beginnyng, and euyl thinges for the vngodly.

26 Al thynges necessarie for the lyfe of man, are created from the beginnyng: water, fire, iron, and salt, meale, wheate, & honye, mylke, and wine, oyle and clothing:

(a) The creatures of god are good by creation. But as good men vse them to the glory of god, the profite of others, and their owne necessitie: so the vngodly doo not acknowledge them as the good gyfts of god, but abuse them eyther in riot and excesse, or els in miserable keping of them, take them for their god.

27 Al

27 Al theſe thynges are created for the beſt to the faithful: but to the vngodly ſhal al theſe thynges be turned to hurt & harme.

28 There be ſpirites that are created for vengeance, and in their rigorouſneſſe haue they faſtened their tormentes: in the tyme of the end they ſhal powre out their ſtrēgth, and " pacifie the wrath of hym that made them.

Mat.25.d. " or, accomplyſhe.

E

Eccle.40.b 29 Fyre, hayle, hunger, and death: al theſe thynges are created for vengeance.

30 The teeth of wilde noyſome beaſtes, the ſcorpions, ſerpentes, and the ſwoorde, are created alſo for vengeance, to the deſtruction of the vngodly.

31 They ſhalbe glad to doo his commaundementes, and when neede is, they ſhalbe redy vpon earth: and when their houre is comme, they ſhal not ouerpaſſe the commaundement of the Lorde.

32 Therefore haue I taken a good courage vnto me from the begynnyng, and haue thought to put theſe thinges in writing, and to leaue them behynde me:

Gen.vi.b 33 Al the woorkes of the Lorde are good, and he geueth euery one in due ſeaſon, and when neede is.

34 So that no man neede not to ſay, This is woorſe then that: for in due ſeaſon they are al pleaſant and good.

35 And therefore prayſe the Lorde with whole hart and mouth, and geue thankes vnto his name.

The.xl.Chapter.

I. Many miſeries lyght in a mans lyfe. II. Al thynges paſſe away, but a firme and ſtable faith remayneth. 14. Of the bleſſyng of the righteous, and prerogatiue of the feare of God.

A 1 A Great trauayle is created for al men, and an heauy yoke vpon al the ſonnes of Adam, from the day that they goe out of their mothers wombe, til they be buryed in (the earth) the mother of al thynges.

2 (Namely) their thoughtes and imaginations, feare of the hart, counſel, meditations, longing and deſyring the day of death:

3 From the hyghest that ſitteth vpon the glorious ſeate, vnto the loweſt and moſt ſimple vpon the earth.

4 From hym that is gloriouſly arayed, and weareth a crowne, vnto hym that is but homely and ſimply clothed.

5 There is nothyng but wrath, zeale, feareſulneſſe, vnquietneſſe, and feare of death, rigorouſneſſe, anger, and ſtryfe: and in the night when one ſhould reſt and ſleepe vpon his bed, the ſleepe changeth his vnderſtandyng and knowledge.

6 A litle or nothyng is his reſt in the ſleepe, aſwel as in the day of labour: he feareth and is diſquicted in the viſion of his hart, as one that runneth out of a battel.

7 And in the tyme of health he awaketh, & B marueyleth that the feare was nothyng.

8 Such thynges happen vnto al fleaſh, both man and beaſt: but ſeuen folde to the vngodly.

9 Moreouer, death, bloodſheddyng, ſtryfe, & ſwoorde, oppreſſion, hunger, deſtruction, and pounyſhment: Eccle.39.f

10 Theſe thinges are al created againſt the vngodly, and for their ſakes came the flood alſo. Gen.vii.b

11 Al that is of the earth, ſhal turne to earth agayne, and al waters ebbe agayne into the ſea. Gen.iii.d.

12 Al bribes and vnrighteouſneſſe ſhalbe put away: but faythfulneſſe and trueth ſhal endure for euer.

13 The ſubſtance and goodes of the vngodly ſhalbe dryed vp, and ſincke away as a water flood, (a) and they ſhal make a ſound lyke a great thunder in the rayne. C (a) That is, with great tumult and trouble ſhal they be diſperſed, and ſcattered abrode like as the roaryng thunder.

14 Like as the righteous reioyceth when he openeth his hand: ſo ſhal the tranſgreſſours be faynt when their goodes vaniſhe and conſume away.

15 The children of the vngodly ſhal not obtayne many branches:

16 And the vncleane rootes vpon the hygh rockes, ſhalbe rooted out before the graſſe by the water ſide, & vpon the riuer bankes.

17 Freendlyneſſe and liberalitie in the increaſe and bleſſyng of God, is lyke a paradiſe and garden of pleaſure: ſuche mercie alſo and kindneſſe endureth for euer. 1.Tim.6.h. Phil. iiii.b.

18 To labour and to be content with that a man hath, is a ſweete pleaſant lyfe: and that is, to finde a treaſure of al treaſures.

19 To begeat chyldren and to repayre the citie, maketh a perpetual name: but an honeſt woman is more worth then they both.

20 Wine and minſtrelſie reioyceth the hart: but the loue of wyſedome is aboue them both.

21 Pypyng and harping make a ſweete noyſe: but a freendly tongue goeth beyonde them both. D

22 Thyne eye deſyreth fauour and beautie: but a greene ſeede tyme, rather then they both.

23 A freende and companion comme togeather at opportunitie: but aboue them both is a wyfe that agreeth with her huſbande.

24 Brethren and helpers are profitable in tyme of trouble: but almes ſhal deliuer more then they both.

25 Golde

25 Golde and syluer fasten the feete: but a good counsel is more pleasant then they both.

26 Temporal substance and strength lift vp the minde: but the feare of the Lorde more then they both: the feare of the Lorde wanteth nothyng, and needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessyng, and nothyng so beautiful as it is.

28 My sonne leade not a beggers lyfe: for better it were to dye then to begge.

29 The lyfe of hym that looketh vpon another mans table, is not to be counted for a lyfe, for he defyleth his soule in other mens meate: but a wyse and wel nurtured man wyl beware thereof.

30 Beggyng is sweete in the mouth of the vnshamefast: but in his belly there burneth a fire.

The.xli. Chapter.

1. Of the remembrance of death. 3. Death is not to be feared. 8. A curse vpon them that forsake the lawe of God.

A (a) Temporal death is bitter to foure sortes of mē: one to infidels that looke for no lyfe after this. Seconde to them that set their pleasure in theyr ryches from whence they nowe must needes depart: thirde, to them that neuer tasteth of the crosse: fourth, to thē that be strōg and lusty in body, for that they strongly struggle with death: but sweete vnto the cōtrary. " or, there is no defence for lyfe agaynst the graue.

1 O Death (a) howe bitter is the remembrance of thee to a man that seeketh rest and comfort in his substance and riches, vnto the man that hath nothing to vexe him, and that hath prosperitie in al thynges, yea vnto hym that yet is able to receiue meate?

2 O death, how acceptable and good is thy iudgement vnto the nedeful, and vnto hym whose strength fayleth, and that is nowe in his laste age, and that in al thynges is ful of care & fearefulnesse, vnto him also that is in dispayre, and hath no hope nor patience?

3 Be not thou afrayde of death, remember them that haue benne before thee, and that comme after thee: this is the iudgement of the Lorde ouer al fleashe.

4 And why wouldest thou be agaynst this pleasure of the hyghest? Whether it be ten, an hundred, or a thousande yeares, " death asketh not howe long one hath lyued.

5 The chyldren of the vngodly are abominable chyldren, and so are they that kepe companie with the vngodly.

6 The inheritance of vngodly chyldren shal comme to nought, and their posteritie shal haue a perpetual shame and confusion.

7 The chyldren complayne of an vngodly father: and why? for his sake they are rebuked and dispised.

8 Wo be vnto you, O ye vngodly, whiche haue forsaken the lawe of the hyghest God: for though ye doo encrease, yet shal you perishe.

9 If ye doo lyue, ye shalbe accursed: yf ye dye, the curse shalbe your portion.

10 Al that is of the earth, shal turne to earth agayne: so doth the vngodly also out of the curse into destruction. Eccle.xl.b

11 Though mēne mourne for their body: yet the name of the vngodly shalbe put out, for it is nothyng worth.

12 Labour to get thee a good name: for that shal continue surer by thee then a thousand great treasures of golde. Eccle.xxii.a

13 A good lyfe hath a number of dayes: but a good name endureth euer.

14 My chyldren keepe wysedome in peace: for wisdome that is hid, and a treasure that is not seene, what profite is in them both?

15 A man that hydeth his foolishnesse, is better then a man that hydeth his wysedome.

16 Therefore be ye turned at my woordes: for it is not good in al thynges and alway to be ashamed: (a) true fayth must proue and measure it.

17 Be ashamed of whoredome before father and mother: be ashamed to leasing before the prince and menne of auctoritie:

18 Of synne, before the iudge and ruler: of offence, before the cōgregation and people: of vnryghteousnesse, before a companion and freende:

19 Of theft, before thy neyghbours: as for the trueth of God and his couenant, be not ashamed therof: (b) be ashamed to lye with thyne elbowes vpon the bread, or to be reprooued for geuyng or takyng:

20 And of silence, vnto them that salute thee: be ashamed to looke vpon harlots:

21 Be ashamed to turne away thy face from thy kynseman, be ashamed " to take and not to geue:

22 Be ashamed also to looke vpon another mans wyfe, and to make many trifling woordes with her mayden, or to stande by her bedde side.

23 Be ashamed to vpbrayde thy freende: when thou geuest any thyng, cast him not in the teeth withal:

24 Or to repeat the matter that thou hast heard, or to disclose the secrete woordes: so shalt thou wel be shamefast, and shalt finde fauour with al menne.

(a) True faith dooth al thinges in season and opportunitie, when and howe euery one ought to be ordered. For strong meat & hard bread nourisheth some, and strangleth other: somme one hearbe healeth somme mans disease, and increaseth somme agayne. (b) Beyng bidden to an other mans table, presume not to the hyghest place, be not so homely that thou lye with thyne elbowes vpō the table ouer thy bread for that is vnmanerly. Luke.xiiii. " or, to take away a gyft from any man.

The.xlii. Chapter.

1. The lawe must be taught. 9. A daughter. 14. A woman. 18. God knoweth al thinges, yea euen the secretes of the hart.

1 Of these thinges be not ashamed, and accept no person to offende. (Namely of these thinges be not ashamed:) A

2 Of the lawe of God, of the couenant, of iudgement to bryng the vngodly from his vngodlyneſſe vnto ryghteouſneſſe, and to make him a good man,

3 To deale faythfully with thy neyghbour and companyon, to diſtribute the heritage vnto the frendes:

4 To be diligent to keepe true meaſure and weyght: to be content whether thou geatteſt muche or litle:

5 To deale truely with tempozal goodes in bying & ſelling, to bring vp chyldren with diligence, to cozrect an euyl ſeruant:

6 To keepe that thyne is from an euyl wyfe, to ſet a locke where many hands are:

7 What thou delinereſt and geueſt out to be kept, to tel it, and to wey it: to write vp al thy outgeuing and receiuing:

8 To enfourme the vnlearned and vnwyſe, of the aged that are iudged of the young: yf thou be diligent in theſe thinges, truely thou ſhalt be learned and wyſe, and accepted of al menne.

9 The daughter maketh the father to watch ſecretly, and the carefulneſſe that he hath for her taketh away his ſleepe, yea in her youth, leſt ſhe ſhould ouergrowe him, and when ſhe hath an huſbande leſt ſhe ſhould be hated:

10 Leſt ſhe ſhoulde be defiled or rauiſhed in her virginitie, or gotten with chylde in her fathers houſe: or when ſhe commeth to the man, leſt ſhe behaue her ſelfe not ryght, or continue vnfruiteful.

11 If thy daughter be wanton, keepe her ſtrayghtly, leſt ſhe cauſe thyne enimies to laugh thee to ſcorne, and the whole citie to geue thee an euyll repozt: and ſo thou be fayne to heare thy ſhame of euery man, and be confounded before al the people.

12 Beholde not euery bodyes beautie, and haue not muche dwellyng among women. Eccle.25.

13 For lyke as the wooznne and moth commeth out of clothyng: ſo dooth wickednelſe comme of women. Gen.3.d.

14 It is better to be with an euyl man, then with a freendly wyfe that putteth one to ſhame and rebuke. ℭ

15 I wyl remember the wooznes of the lord, and declare the thyng that I haue ſeene: In the wooznes of the Lord are his wooznes.

16 The ſunne ouerlooketh all thynges with his ſhine, * and al his wooznes are fulle of the clearneſſe thereof.

17 Hath not the Lozde bzought to paſſe, that his ſaintes ſhoulde telle out al his woonderous wooznes whiche the almyghtie Lozde hath ſtabliſhed? al thynges endure in his glozy.

18 He ſeeketh out the grounde of the deepe, and the hart of men, & he knoweth al theyr imaginations and wyſedome: for the Lord knoweth al ſcience, and he lookith into the token of the tyme.

19 He declareth the things that are paſt and for to come, and diſcloſeth thynges that are ſecrete.

20 No thought may eſcape him, neither may any wooznde be hyd from hym.

21 He hath garniſhed the hygh excellent wooznes of his wyſedome, and he is from euerlaſtyng to euerlaſtyng: vnto him may nothyng be added, neyther can he be minſhed, he hath no neede alſo of any mans counſel.

22 O howe amiable are al his wooznes, and as a ſparke to looke vpon?

23 They liue al, and endure for euer: and when ſo euer neede is, they are al obedient vnto him.

24 They are al double one agaynſt another: he hath made nothyng that hath fault or blemiſhe.

25 He hath ſtabliſhed the goodes of euery one: (a) and who may be ſatiſfied with his glozy when he ſeeth it?

* or, and al the wooznke thereof is ful of the glozy of the Lozde.

(a) As who ſhoulde ſay, no man, for where Dauid ſayth, Pſalm.17. I ſhalbe ſatiſfied when the glory appeareth: he ſpeaketh of that glory which he deſireth to obtayne, which he yet wantyng is not ſatiſfied: but whē he hath obtayned it, he hath the thyng he dooth deſire, and yet is not weery of it, but delyteth in that ioy whiche neuer ſhalbe ended as, 1.Pet.1.

The.xliii.Chapter.

The ſumme of the creation of the wooznes of God.

1 THe glozy of the heyght, is the faire and cleare firmament, the beautie of the heauen is his glozious clearenelſe. A Pſalm.8.a.

2 The ſunne when it appeareth, declareth the day in the going out of it, a marueylous wooznke of the hygheſt.

3 At noone it burneth the earth, and who may abyde for the heate thereof?

4 Who ſo keepeth an ouen when it is hotte, three times more dooth the ſunne burne vpon the mountaynes: when it breatheth out the fiery beames & ſhineth, with the bzightneſſe of it, it blyndeth the eyes.

5 Great is the Lozde that made it, and in his commaundement he cauſeth it to run haſtyly.

6 The moone alſo in al thynges accozding to her ſeaſon, is a declaration of the tyme, and a ſigne for the wozlde. Gene.1.b.

7 The token of the ſolempne feaſt is taken of the moone, a lyght that miniſheth and increaſeth agayne. Exod.12.a. B

8 The moneth is called after the moone, it groweth woondercully in her changyng.

9 The armie of heauen alſo is in the height: in the firmament of heauen it geueth a cleare & a glozious ſhine: this is the clearneſſe of the ſtarres, the beautiful apparell of

of heauen, the apparel that the Lorde lighteneth in the heyght.

10 In his holy woorke they continue in their order, and not one of them fayleth in his watche.

Gene.9.d. 11 Looke vppon the raynebowe, and prayse him that made it: very beautiful is it in his shine.

12 He compasseth the heauen about with a glorious circle, the handes of the hyghest haue bended it.

13 Through his cõmaundement he maketh the snowe to falle, and the thunder of his iudgement to smite haskyly.

C 14 Through his commaundement the treasures are opened, and the cloudes flee as the foules.

15 In his power hath he strengthened the cloudes, and broken the hayleſtones.

or, moue. 16 The mountaynes " leape at the sight of hym, the wynde bloweth accordyng to his wyl.

17 The sounde of his thunder beateth the earth, and so doo the stormes of the north: the whirle winde also lighteth downe as a feathered foule, casteth out and spreadeth the snowe abrode, and as the grashoppers that destroy al, so falleth it downe.

18 The eye marueyleth at the beautie of the whitenesse thereof, and the hart is afrayde at the rayne of it.

19 He powreth out the frost vpon earth lyke salt, and when it is frosen, it is as sharpe as the pricke of a thistle.

20 When the colde north wynde bloweth, harde Christal commeth of the water: he lyghteth downe vpon al the geatherynges togeather of water, and putteth on the water as a brestplate.

21 He deuoureth the mountaynes, and burneth the wyldernesses: and looke what is greene, he putteth it out lyke fyre.

D 22 The medicine of al these is, when a cloud commeth haskyly, and when a dewe commeth vpon the heate, it shalbe refreashed agayne.

23 In his woorde he stilleth the winde, in his counsel he appeaseth the deepe, & hath planted Iſlandes in it.

24 They that sayle ouer the sea, tel of the perils and harmes thereof, and when we heare it with our eares, we marueyle thereat.

25 For there be strange woonderous woorkes, diuers manners of nyce beastes, and whale fishes.

26 Through him are al thinges set in good order and perfourmed, and in his woorde al thinges endure.

27 I speake muche, but I can not sufficiently atteyne vnto it: for he him selfe only is the perfection of al woordes.

28 We shoulde prayse the Lorde after al our power, for he is great in al his woorkes. E

29 The Lord is to be feared, yea very great is he, and marueylous is his power. Pſal.116.a.

30 Prayse the Lorde, and magnifie hym as muche as ye may, yet dooth he farre exceede al prayse: O magnifie hym with al your power, & labour earnestly, yet are ye in no wyse hable sufficiently to prayse him. Pſal.106.a

31 Who hath seene him, that he myght telle vs? Who can magnifie him so greatly as he is?

32 For there are hydde yet greater thynges then these be: as for vs, we haue seene but fewe of his woorkes. Deut.5.c. Iohn.1.b.

33 For the Lorde hath made al thinges, and geuen wysedome to suche as feare God.

The.xliiii. Chapter.

1. The prayse of certayne holy menne, 16. Enoch, 17. Noah, 18. Abraham.

1 LET vs commende the noble famous menne, and the generation of our fore elders and fathers. A

2 Many more glorious actes haue the lorde donne in them, and shewed his great power euer sence the beginnyng.

3 The noble famous menne raigned in their kingdomes, and bare excellent rule in their wysedome and vnderstandyng, they folowed the counsel shewed in the prophecies:

4 They ledde the folke through the counsel and wysedome of the Scribes of the people, wyse sentences are founde in their instructions: Exod.18.c.

5 They sought the sweetenesse and melody of musicke, and brought forth the pleasant songes in scripture:

6 They were riche also, and coulde comforte & pacifie those that dwelt with them,

7 Al these were very noble and honorable menne in their generations, and were wel reported of in their times. B

8 These haue leaft a name behynde them, so that their praise shal alway be spoken of.

9 Afterwarde there were some whose remembrance is gonne, they came to nought and perished, as though they hadde neuer benne, and became as though they had neuer benne borne, yea and their children also with them. Gene.7.b.

10 Neuertheleſſe these are louyng menne, whose righteousnesse shal neuer be forgotten, but continue by their posteritie.

11 Their children are an holy good heritage: their seede endured fast in the couenant.

12 For their sakes shall their children and seede

seede continue for euer, and their prayse shal neuer be put downe.

13 Their bodyes are buryed in peace, but their name lyueth for euermore.

℣ 14 The people can speake of their wysdome, & the congregatiō can talke of their prayse.

Eccle.44.c. Gen.5.c. 15 Enoch walked ryght and acceptably before the Lorde, therefore was he translated for an example of amendment to the generations.

Gen.6.a. and.7.8. 16 Noe was a stedfast and righteous man, and in the tyme of wrath he became a reconcilyng: therefore was he left a remnant vnto the earth when the flood came.

Gen.9.c. 17 An euerlasting couenant was made with hym, that al flesshe shoulde perishe no more with the water.

Gen.17.a. 18 Abrahā was a great father of many people, in glory was there none lyke vnto him.

19 He keapt the lawe of the hyghest, & came into a couenant with hym.

20 He set the couenant in his flesh, & when he was prooued he was founde faythful.

D 21 Therfore swore God vnto hym with an othe, that he woulde blesse al people in his seede, that he would multiply and increase hym as the dust of the earth, and to exalte his seede as the starres: yea and that his seede shoulde haue the possession and inheritance of the lande from sea to sea, & from the riuer vnto the borders of the worlde.

Gen.22.a. (a) He dyd alow hym, & made hym worthy and meete for such blessings of riches and increase: or els he made be knowē by this blessing Laban his vncle so oftē changing his wages, yet dyd God prosper him, that it dyd wel appeare he bare a fauour to hym as to Ioseph and Dan. &c.

22 With Isahac dyd he stablishe the same couenant for Abraham his fathers sake: Yea that gratious blessyng and health of al menne, and couenant dyd he stablishe with Isahac, and made it rest vpon the head of Iacob.

23 (a) He knewe hym in that he prospered hym so wel and rychely, and gaue hym an heritage, and sundred his portion by it self, and parted among the twelue tribes.

24 Mercyful menne brought he out of him, which found fauour in the sight of al flesshe.

The.xlv.Chapter.

I. The prayse of Moses, 6. Aaron, and Phineches.

A 1 MOses beloued of GOD and menne, whose remēbrance is in hygh prayse:

Exod.xi.a. Acres.vii.c 2 Hym that the Lorde made like in the glory of the saintes, & magnified hym, so that the enimies stoode in awe of hym.

3 Through his woordes he dyd great wonders: he made hym glorious in the sight of kynges, gaue hym commaundement before his people, and shewed him glorious power.

Num.xii.a. 4 He stablished him with faythfulnesse and meekenesse, and chose him out of al menne.

5 For he hearde his voyce, and he led him in the darke cloude, and there he gaue him the commaundementes, yea the lawe of lyfe and wisedome: that he might teache Iacob the couenant, and Israel his lawes. Exod.xix.b.

6 He chose Aaron his brother also out of the tribe of Leui, exalted hym, and made him suche lyke.

7 An euerlasting couenant made he with hym, and gaue hym the priesthood in the people: he made hym glorious in beautiful aray, and clothed him with the garment of honour. B

8 He put perfect ioy vpon him, and gyrded hym with strength, he deckt hym with syde clothes & a tunicle, with an ouerbody coate also, and a girdle.

9 Round about made he him belles of gold, and that many: that when he went in, the sounde myght be hearde, that they might make a noyse in the sanctuarie, and geue the people warnyng. Exod.28.f

10 The holy garment was wrought and bordered with golde, yelowe silke, and purple: and in the brestlap there was a goodly woorke, wherein was fastened lyght and perfectnesse.

11 Upon the same also there was a woorke fastened and set with costly precious stones al bounde with golde, and this he brought in his ministration: the stones were fastened for a remembrance, after the number of the twelue tribes of Israel. Exod.xxviii.c.

12 Upon his miter there was a plate of pure gold, a grauen image of holynesse, a famous and noble woorke, garnished, and pleasant to looke vpon.

13 Before hym were there seene no suche faire ornamentes, and these it behoued hym alway to vse: there myght none other put them on, but onely his children, and his chyldrens chyldren perpetually.

14 Dayly perfourmed he his burnt offerinC ges two tymes.

15 Moses fylled (a) his handes, and anwinted him with holy oyle: this was now confirmed hym with an euerlasting couenant, and to his seede as the dayes of heauen, namely that his children should alway minister before hym, and perfourme the office of the priesthood, and wyth the people good in his name. Leuit. viii.a (a) That was, either to put into his hand the booke of the law written to reade vnto the people, or els somme sacrifice that he myght offer vnto god for their offences.

16 Before al menne lyuyng choose he him, that he should offer incense before the Lord, and make odours for a sweete sauour and remembrance, that he shoulde reconcile the people of the Lorde with hym agayne.

17 He gaue hym auctoritie also in his commaundementes, and in the couenant, that he should teache Iacob the statutes & testimonies,

monies, and to enfourme Israel in the law.

Num.xvi.a. 18 Therfore there stoode vp certayne against hym, and had enuie at him in the wylderneſſe: namely they that were of Dathan and Abirons ſyde, and the furious congregation of Thore.

19 This the Lord ſaw, & it diſpleaſed him, and in his wrathful indignation were they conſumed: a great woonder dyd he vpon them, and conſumed them with the fire.

Exod.25.f Leuit.24.b. Deut.xii.b and.xviii. 20 Beſides this, he made Aaron yet more honourable and glorious, he gaue hym an heritage, and parted the firſt fruites vnto hym: vnto hym ſpecially he appoynted the bread of ſuſtenance.

D 21 For the prieſtes dyd eate of the offerings of the Lorde: this gaue he vnto hym and his ſeede.

Ezech.14.b 22 Els had he no heritage nor portion in the lande and with the people: for the Lord hym ſelfe is his portion and inheritance.

Num.xv.c 23 The thirde noble and excellent man is Phinehes the ſonne of Eleazar, whiche pleaſed the God of Iſrael, becauſe he had the zeale and feare of the Lorde: for when the people were turned backe, he put hym ſelfe forth ryght ſoone, and that with a good wyl to pacifie the wrath of the Lorde towarde Iſrael.

24 Therfore was there a couenant of peace made with hym, that he ſhould be the principal among the ryghteous in the people, that he and his poſteritie ſhoulde haue the office of the prieſthood for euer.

25 Like as there was made a couenant with Dauid of the tribe of Juda, that from among his ſonnes onely there ſhoulde be a kyng, and that Aaron alſo and his ſeede ſhould be an heritage, to geue vs wyſdome in our hart, to iudge his people in ryghteouſneſſe, that his goodes ſhoulde not comme into forgetfulneſſe, and that their honour myght endure for euer.

The.xlvi. Chapter.

1. The prayſe of Ioſue. 9. Caleb. 13. Samuel.

A 1 MAnly and ſtrong in battayle was Ieſus the ſonne of Naue, and was the ſucceſſour of Moſes in prophecies,

Jo.xii.c. Num.27.d. Deut.34.b. Joſue.i.a. and was geuen to be captayne of the people, whiche accordyng vnto his name was a great ſauiour vnto the elect of GOD, to puniſhe the enimies that roſe vp agaynſt Iſrael, that Iſrael myght obtayne their inheritance.

2 O howe great, noble, and excellent was he, when he lyft vp his hande, and drue out his ſwoorde agaynſt the cities?

3 Who ſtoode ſo manly before hym? for the Lorde hym ſelfe brought in the enimies?

4 Stoode not the ſunne ſtyll at his commaundement, and one day was as long as two? Joſue.x.a

5 He called vpon the hyghest & moſt mighty when the enimies preaſſed vpon hym on euery ſyde, and the myghty Lorde hearde hym with the hayle ſtones.

6 They ſmote the heathenith people mightyly, and in fallyng downe they ſlue al the aduerſaries: ſo that the Heathen knewe his hoſt, and al his defence, that the Lorde him ſelfe fought agaynſt them: for he folowed vpon the mighty menne of them.

7 In the tyme of Moſes alſo, he & Caleb the ſonne of Jephune dyd a good worke, which ſtoode agaynſt the enimies, withhelde the people from ſinne, and ſtylled the wicked murmuryng. B Num.24.a.

8 And of ſixe hundred thouſande people of foote, they two were preſerued to bryng them into the heritage, namely, a land that floweth with mylke and hony. Num.26.g.

9 The Lorde gaue ſtrength alſo vnto Caleb, whiche remayned with him vnto his age: ſo that he went vp into the hygh places of the lande, and his ſeede conquered the ſame for an heritage: Joſue.13.c

10 That al the chyldren of Iſrael myght ſee howe good a thyng it is to be obedient vnto the Lorde.

11 And the iudges or rulers euery one after his name, whoſe hart went not a whoozing nor departed from the Lorde, and that forſooke not the Lorde vnfaythfully, whoſe remembrance hath a good report.

12 Yea their bones floriſh out of their place, and their names ſhal neuer be changed: but honour remaineth ſtyl with the children of thoſe holy menne.

13 Samuel the prophete, beloued of the Lorde his GOD, ordeyned a kyng, and annoynted the princes ouer the people. 1.Sam.x.a

14 In the lawe of the Lorde ruled he, and iudged the congregation, and the Lord had reſpect vnto Jacob. C

15 The prophet was found diligent in his faythfulneſſe: yea and he is knowen faythful in his woordes, becauſe he ſawe the god of lyght.

16 He called vppon the Lorde Almightie when the enimies preaſſed vpon him on euery ſyde, what tyme as he offered the ſuckyng lamme. 1.Sam.7.a

17 And the Lorde thundered from heauen, and made his voyce to be hearde with a great noyſe.

18 He diſcomfited the princes of Tyre, and al the rulers of the Philiſtines.

19 Before

1.Sa.12.a. 19 Before his laſt ende, he made proteſtation in the ſyght of the Lord and his annoynted, that he tooke neither ſubſtance nor good of any man, no not ſo muche as a ſhoe: and no man myght accuſe him.

D 20 After this he tolde that his ende was at hande, and ſhewed the king alſo his ende and death: and from the earth lyft he vp his voyce in the prophecie, that the vngodly people ſhoulde periſhe.

The.xlvii.Chapter.

I. The prayſe of Nathan, 2. Dauid, 12. and Solomon.

A I AFterwarde in the time of king Dauid there roſe vp a prophete called Nathan.

2 For lyke as the fatte is taken away from the offering: ſo was Dauid choſen out of the chyldren of Iſrael.

3 He played with the lions as with kiddes, and with beares like as with lambes of ſheepe.

4 Slewe he not a Giant when he was yet but young, and tooke away the rebuke from his people, what time as he tooke the ſtone in his hande, and ſmote downe proud Goliath with the ſling?

1.Sa.17.f. 5 For he called vppon the hyghest Lorde, which gaue him ſtrength in his righthand, ſo that he ouerthrewe the mightie Giant in the batel, that he myght ſet vp the horne of his people agayne.

6 So he glorified him in tenne thouſande, and made him to haue a good report in the prayſe of the Lorde, that he ſhoulde weare a crowne of glory.

B 7 For he deſtroyed the enimies on euery ſide, rooted out the Philiſtines his aduerſaries, and brake their horne in ſunder, lyke as it is broken yet this day.

2.Sa.5.b.

8 In al his woorkes he prayſed the hyghest and holyest, and aſcribed the honour vnto hym: with his whole hart dyd he prayſe the Lorde, and loued God that made hym.

2.Chr.16.a 9 He ſet ſingers alſo before the aulter, and in their tune he made ſweete ſonges, that they myght gene prayſes euery day to God with ſonges.

10 He ordayned to keepe the holy dayes worſhipfully, and that the ſolempne feaſtes throwe the whole yeere ſhoulde be honorably holden with prayſing the name of the Lorde, and with ſinging betimes in the morning in the ſanctuarie.

11 The Lorde tooke away his ſinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of worſhippe in Iſrael.

2.Sa.12.d.

12 After him there roſe vp the wyſeſonne (called Solomon) who by him dwelt in a large poſſeſſion, and for his ſake he drone the enimies away farre of. 1.king.3.c.

13 This Solomon raigned with peace in his tyme, and he obtayned glory: for God gaue him reſte from his enimies on euery ſide, that he myght buylde him an houſe in his name, and prepare the ſanctuarie for euer.

14 Howe wyſe waſt thou in thy youth, and filled with wyſedome and vnderſtandyng, C as it were with a water ſluddes?

15 Thou couereddſt and filleddſt the whole lande with ſimilitudes, and wyſe prudent ſentences.

16 Thy name went abrode in the Iles, becauſe of thy peace, thou waſt beloued.

17 Al landes marueyled at thy ſonges, prouerbes, ſimilitudes, and at thy interpretations.

18 And in the name of the Lorde God, which is called the God of Iſrael, thou gatheredſt gold as tinne, and thou hadſt as much ſiluer as leade. 1.king.10.b

19 Thou waſt moued in inordinate loue towarde women, and waſt ouercome in affection. 2.king.11.a

20 Thou ſtaynedſt thy honour and woorſhippe, yea thy poſteritie defiledſt thou alſo, in bringing the wrath of the Lord vpon thy children, & haſt felt ſorow for thy folly. 1.king.12.c.

21 So that thy kingdome was diuided, and Ephraim became an vnfaythful and a rebellious kyngdome. 2.Sam.7.c

22 Neuertheleſſe God forſooke not his mercie: neyther was he vtterly deſtroyed becauſe of his woorkes, that he ſhoulde leaue him no poſteritie: as for the ſeede that came vpon him, whiche he loued, he brought it not vtterly to nought, but gaue yet a remnant vnto Jacob, and a roote vnto Dauid out of hym. D

23 Thus reſted Solomon with his fathers, and out of his ſeede he leaft behynde hym a very foolihneſſe of the people, and ſuch one as had no vnderſtandyng: euen Roboam, whiche turned away the people through his counſel, and Jeroboam the ſonne of Nabat, whiche cauſed Iſrael to ſinne, and ſhewed Ephraim the way of vngodlyneſſe. 1.king.12.b

24 In ſo muche that their ſinnes and miſdeedes had the vpper hande ſo ſoare, that at the laſt they were driuen out of the land for the ſame.

25 Yea he ſought out and brought vp al wickedneſſe, tyll the vengeance came vppon them.

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The

The.xlviii.Chapter.

The prayse of Elias, Elizeus, Ezechias, and Esaias.

A 1 THen stoode vp Elias the prophete as a fire, and his woord brent like a cresset.
2.Sa.17.a. 2 He brought an hunger vppon them, & in his zeale he made them fewe in number: for they myght not away with the commaundementes of the Lorde.
1.king.18. 3 Through the woorde of the Lorde he shut the heauen, and three times brought he the fire downe.
4 O Elias, howe honorable art thou in thy woonderous deedes? who may make his boaste to be lyke thee?
1.king.17. 5 One that was dead thou raysedst vp from death, and in the woord of the hyghest thou broughtest him out of the graue agayne.
6 Thou hast cast downe kynges, & destroyed them, & the honorable from their seate.
7 Upon the mount Sina thou hardest the iudgement, and vpon Horeb the iudgement of the vengeance:
B 1.king.19. 8 Whiche dyddest annoynt kynges to recompence, and ordaynedst prophetes after thee.
2.king.2.c. 9 Thou wast taken vp in the stormе of fire, in a charet of fierie horses.
10 Thou wast ordayned in the reprooninges in time, to pacifie the wrath of the Lord before it raged, to turne the hartes of the fathers vnto the chyldren, and to set vp the tribes of Jacob agayne.
Luke.1.a. 11 Blessed were they that sawe thee, and were garnyshed in loue, for we lyue in lyfe: but after death we shal haue no suche name.
2.king.2.c. 12 Elias was couered in the stormе, but Elizeus was filled with his spirite: whyle he lyued he was afrayde of no prince, and no man myght ouercome hym.
13 There coulde no woord deceiue hym, and
2.king.13.d after his death his body prophecied.
C 14 He dyd woonders in his lyfe, & in death were his woorkes marueylous.
15 For al this the people amended not, neyther departed they from their sinnes, tyll they were caryed away prisoners out of the
2.king.18. lande, and were scattered abroade in all countreys, so that of them there remayned but a very litle people, and a prince vnto the house of Dauid.
16 Howbeit some of them did ryght, and some heaped vp vngodlynesse.
2.Chr.32.a 17 Ezechias made his citie strong, conueyed water into it, digged through the stonye rocke with iron, and made vp a wal by the water side.
18 In his tyme came Sennacherib vp, and
2.king.18.a sent Rabsakes, lyft vp his hande agaynst Sion, and defied them with great pryde.
19 Then trembled their hartes and handes, so that they sorowed lyke a woman trauayling with chylde.
20 So they called vpon the Lorde which is mercyful, and lyft vp their handes before hym: immediatly the Lord heard them out of heauen.
21 He thought no more vpon their sinnes, nor gaue them ouer to their enimies: but deliuered them by the hande of Esaias.
22 He smote the hoast of the Assyrians, and D his angel destroyed them.
23 For Ezechias had donne the thyng that pleased the Lorde, and remayned stedfastly in the way of Dauid his father, as Esaias the great and faythful prophete in the sight of God had commaunded hym.
24 In his tyme the sunne went backwarde, 2.kin.20.b. and he lengthned the kinges lyfe.
25 With a ryght spirite prophecied he what shoulde come to passe at the last: and to suche as were sorowful in Sion, he gaue consolation, wherewith they myght comforte them selues for euermore.
26 He shewed thinges that were for to come and secrete, or euer they came to passe.

The.xlix.Chapter.

Of Iosias, Ezechias, Dauid, Ieremie, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, and Ioseph.

A 1 THe remembrance of Iosias, is lyke as when the Apothecarie maketh many 2.king.22.a precious sweete smellyng thynges togeather: his remembrance shalbe sweete as hony in al mouthes, and as the playing of musicke at a banket of wine.
2 He was appointed to turne the people agayne, and to take away al abominations of the vngodly.
3 He directed his harte vnto the Lord, and in the tyme of the vngodly he set vp ỹ worship of God agayne.
4 Al kinges except (a) Dauid, Ezechias, and Iosias, committed wickednesse: for euen the kinges of Juda also forsooke the lawe of God.
5 For they gaue their horne vnto other, their honour and woorshippe also to a strange people.
6 Therefore was the elect citie of the sanctuarie brent with fire, and the streetes thereof layde desolate and waste in the hande of Ieremie.
7 For they entreated hym euyl, (b) whiche neuertheless was a prophete, ordeyned from his mothers wombe, that he myght roote out, breake of, and destroy: and that he myght buylde vp, and plant agayne.
8 Ezechiel sawe the glory of the Lorde in a vision,

(a) These also were sinners, but eyther they were not idolaters which here is cheefly counted sinne: or els they dyd repent, so that their sinnes were couered, for that they were enimies to idolatrie.

(b) That is, accordyng to the prophesie of Ieremie: for the hand in scripture is taken for any mans office, and function.

vision, whiche was shewed hym vpon the charet of the Cherubims.

9 For he thought vpon the enimies in the rayne, to doo good vnto suche as had ordered their wayes aryght.

10 And the bones of the twelue prophetes flozished from out of their place, for they gaue comfort and consolation vnto Jacob, and deliuered them faythfully.

Agge.ii.a. 11 Howe shal we prayse Zorobabel, whiche was as a ryng on the ryght hande:

Agge.i.a. 12 So was Jesus also the sonne of Josedec: these men in their tymes buildsed the house, & set vp the sanctuarie of the Lorde againe, whiche was prepared for an euerlastyng worshyp.

13 And among the elect was Nehemias, whose renowme was great, whiche set vp for vs the walles that were broken downe, made the portes and barres agayne, and buylded our houses a newe.

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Gen.v.c. (c) For that he propheci. ed of the deliuerance of Israel from Egypt into Chanaan, & also of the resurrection to be made by Christe.

14 But vpon the earth there is no man created lyke Enoch: for he was taken vp from the earth.

15 Neither was there a lyke man vnto Joseph, whiche was lorde of his brethren, and the vpholder of his people: (c) his bones were couered and kept.

16 Seth and Sem were in great honour among the people, and so was Adam aboue al the beastes when he was created.

The.l. Chapter.

I. Of Simon the sonne of Onias. 22. An exhortation to prayse the Lorde.

A 1 SImon the sonne of Onias ỹ hygh priest, which in his life set vp the house againe, and in his dayes made fast the temple.

2 The heyght of the temple also was founded of hym, the double buyldyng, and the hygh walles of the temple.

3 In his dayes the welles of water flowed out, and were exceedyng ful as the sea.

4 He tooke care for his people, and deliuered them from destruction: he kept his citie and made it strong, that it shoulde not be besieged.

5 Howe honorable was his conuersation among the people, and when he came out of the house couered with the vayle:

6 He gaue lyght as the morning starre in the middest of the cloudes, & as the moone when it is ful:

B 7 He shyned as the sunne in the temple of god, he is as bryght as the raynebow in the fayre cloudes,

8 And flozisheth as the floures and roses in the spring of the yeere, and as lylies by the ryuers of water, lyke as the branches vpon the mount Libanus in the tyme of sommer:

9 As a fire and incense that is kindled, lyke as an whole ornament of pure golde set with al maner of precious stones,

10 And as an Olyue tree that is fruitful, and as a Cypres tree whiche groweth vp an hygh.

11 When he put on the garment of honour, and was clothed with al beautie, when he went to the holy aulter, he made the garment of holynesse honourable.

12 When he tooke the portions out of the priestes hande, he him selfe stoode by the hearth of the aulter, & his brethren rounde about in order: as the branches of Cedar tree vpon the mount Libanus, so stoode they rounde about him:

13 And as the branches of the Olyue tree, so stoode al the sonnes of Aaron in their glorie, & the oblations of the Lorde in their handes before al the congregation of Israel.

14 And that he might sufficiently perfourme his seruice vpon the aulter, and garnish the offeryng of the hyghest God, Ꝯ

15 He stretched out his hande, and tooke of the drinke offeryng, and powred in of the wyne: so he powred vpon the bottome of the aulter a good smelle vnto the hyghest prince.

16 Then began the sonnes of Aaron to sing, and to blowe with trumpets, and to make a great noyse, for a remembrance and prayse vnto the Lorde.

17 Then al the people togeather were hasted, and fel downe to the earth vpon their faces to worshyp the Lorde their God, and to gene thankes to the almightie God.

18 They song goodly also with their voyces, so that there was a pleasant noyse in the great house of the Lorde.

19 And the people in their prayer besought the Lorde the hyghest, that he woulde be mercyful, tyl the honour of the Lorde were perfourmed, and they had ended their ministration and seruice.

20 Then went he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they should gene prayse and thankes out of their lippes vnto the Lorde, and to reioyce in his name.

21 He began yet once also to pray, that he D myght openly shewe the thankesgeuyng before the hyghest,

22 (Namely thus) D gene prayse & thankes al ye vnto the Lorde our God, whiche hath euer donne noble and great thinges, which hath increased our dates from our mothers wombe, and dealt with vs according to his mercy,

23 That he wyl gene vs the ioyfulnesse of

hart, and peace for our tyme in Israel:

24 Whiche faythfully keepeth his mercy for vs euermore, and alway deliuereth vs in due season.

25 There be two maner of people that I abhorre from my hart, as for the thirde whom I hate, it is no people:

26 They that sit vpon the mountayne of Samaria, the Philistines, and the foolishe people that dwel in Sichimis.

27 I Iesus, the sonne of Sirach, Eleazarus, of Hierusalem, haue tokened vp these informations and documentes of wysdome and vnderstanding in this booke, and powred out the wysedome of my hart.

28 Blessed is he that exercyseth hym selfe therein: and who so taketh suche to hart, shalbe wyse for euer.

29 If he doo these thinges, he shalbe strong in al: for the lyght of the Lord leadeth him, whiche geueth wysdome to the godly: The Lorde be praysed for euermore, so be it, so be it.

The.li. Chapter.

The prayer of Iesus the sonne of Sirach.

A 1 I Wyl thanke thee, O Lord, and kyng, and prayse thee, O God, my sauiour: I wyl yeelde prayse vnto thy name.

2 For thou art my defender and helper, and hast preserued my body from destruction, from the snares of trayterous tongues, and from the lips that are occupyed with lyes.

3 Thou hast benne my helper from suche as stoode vp agaynst me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake, from the roaryng of them that prepared thē selues to deuoure me, out of the handes of suche as sought after my lyfe, from the multitude of them that trouble me,

4 And from them that went about to set fire vpon me on euery side, so that I am not brent in the middest of the fire:

5 From the deepe of hel, from an vncleane tongue, from lyeing woordes, from false accusation to the kyng, and from an vnrygh-teous tongue.

6 My soule shal praise the Lord vnto death: for my life drue nigh vnto hel downeward.

B 7 They compassed me round about on euery syde, and there was no man to helpe me: I looked about me if there were any man that woulde succour me: but there was none.

8 Then thought I vppon thy mercy, O Lorde, and vpon thy actes that thou hast donne euer of olde: (namely) that thou deliuerest suche as put their trust in thee, and riddest them out of the handes of the heathen.

9 Thus lift I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lorde, that he woulde not leaue me without helpe in the day of my trouble, and in the tyme of the proude.

11 I wyl praise thy name continually, yeeldyng honour and thankes vnto it: and so my prayer was hearde.

12 Thou sauedst me from destruction, and deliueredst me from the vnrighteous time: therefore wyl I acknowledge and praysse thee, and magnifie the name of the Lorde.

13 When I was yet but young, or euer I went astray, I desyred (a) wysedome openly in my prayer.

14 I came therefore before the temple, and sought her vnto the last: then flowished she vnto me, as a grape that is soone ripe.

15 My hart reioyced in her, then went my foote the ryght way: yea from my youth vp sought I after her.

16 I bowed downe myne eare, and receiued her: I found me much wysedome, and prospered greatly in her.

17 Therefore wyl I ascribe the glorie vnto hym that geueth me wysedome.

18 For I am aduised to doo thereafter, I wyl be gelous to cleaue vnto the thyng that is good, so shal I not be confounded.

19 My soule hath wrestled with her, and I haue ben diligent to be occupyed in her: I lyft vp myne handes on high, then was my soule lightened through wysedome, and I knowledged my foolishnesse.

20 I ordered my soule after her, she and I were one hart from the begynnyng, and I founde her in cleannesse, and therefore shal I not be forsaken.

21 My hart longed after her, and I gat a good treasure.

22 Through her the Lord hath geuen me a newe tongue, wherwith I wyl praise him.

23 O comme vnto me ye vnlearned, & dwel in the house of wysedome.

24 Withdrawe not your selues from her, but talke and commune of these thynges: for your soules are very thirstie.

25 I opened my mouth, & spake, O comme and bye wysedome without money.

26 Bow downe your necke vnder her yoke, & your soule shal receiue wisedome: she is harde at hande, and is content to be found.

27 Beholde with your eyes, howe that I haue had but litle labour, & yet haue found muche rest.

28 O receiue wisedome, and ye shal haue plenteousnesse of siluer & gold in possession.

29 Let

(a) Wysdome is obteyned by one of these three meanes: first by prayer, as Solomon dyd and Iacob: secondly, by diligent readyng of gods booke, wherein wysedome is contayned Psal. xix. Sam. vi. Thirdly, by godly conuersation and continuyng in the feare of God. Prou. ii. Iohn. vii. If any man wyl doo my wyl, he shal knowe my doctrine.

D

Esai. lv. a.

E

Eccle. vi. c.

29 Let your myndе reioyce in his mercy, and be not ashamed of his prayse.

30 Worke his woorke betymes, and he shal geue you your rewarde in due season.

The ende of the booke of Iesus the sonne of Sirach, whiche is called in Latine Ecclesiasticus.

The booke of the prophete Baruch.

The first Chapter.

1. Baruch wrote a booke duryng the captiuitie of Babylon, whiche he read before Iechonias and al the people. 10. The Iewes sent the booke with money vnto Hierusalem to their other brethren, to the intent that they shoulde pray for them.

A 1 AND these are the woordes of the booke, which were (a) written by Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedechias, the sonne of Helchias, at Babylon,

(a) Baruch was secretarie to Ieremie the prophet, of whō in Ieremie is often made mention.

2 In the fifth yeere, and in the seuenth day of the moneth, what tyme as the Chaldees tooke Hierusalem, & brent it vp with fyre.

3 And Baruch dyd reade the woordes of this booke, that Iechonias the sonne of Joachin king of Juda myght heare, and in the presence of al the people that were come to heare the booke,

4 And before al ỳ nobles, the kinges sonnes, and before the elders, and before the whole people, from the lowest vnto the highest: before al them that dwelt at Babylon, by the water of * Sody,

* Or, Sud.

5 Whiche when they hearde it, weapt, fasted, and prayed before the Lorde.

6 They made a collection also of money, accordyng to euery mans power:

7 And sent it to Hierusalem vnto Joachin the sonne of Helchia, the sonne of Salom priest, with the other priestes, and to al the people whiche were with hym at Hierusalem,

B 8 (What tyme as they had gotten ỳ * vessels of the temple of the Lord that were taken away out of ỳ temple, that they myght bryng them agayne into ỳ land of Juda the tenth day of the moneth (b) Siuan, (namely) siluer vessels, whiche Sedechias the sonne of Josias kyng of Juda had made,)

* Or, ornamentes.

(b) Siuan contayneth part of May, and part of June, it is the thirde moneth after the reckonyng of the Iewes. Deut. 14. c.

9 After that Nabuchodonosor kyng of Babylon had taken Iechonias, with al his princes, lordes, and al the people, and led them captiue from Hierusalem vnto Babylon:

10 And they sayde, Beholde, we haue sent you money to bye you burnt offeringes and incense withal, prepare a meate offering, and offer for sinne vppon the aulter of the Lorde our God:

11 And (c) pray for the prosperitie of Nabuchodonosor king of Babylon, and for the welfare of Balthasar his sonne, that they dayes may be vppon earth as the dayes of heauen:

1. Tim. 2. b.

(c) By this example we are taught to pray for kinges and princes as 1. Tim. 2.

12 That God also may geue vs strength, and lighten our eyes, that we may liue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the protection of Balthasar his sonne, that we may long do them seruice, and fynde fauour in their syght.

13 Pray for vs also vnto the Lord our God: for we haue sinned agaynst the Lorde our God, & vnto this day is not his wrath turned yet away from vs.

Baruc. 2. a.

14 And see that ye reade this booke, which we haue sent vnto you to be rehearsed in the temple of the lord vpon the high dayes, and at tyme conuenient.

C

15 Thus shal ye say, The Lorde our God is ryghteous, but we are woorthy of confusion and shame, lyke as it is comme to passe this day vnto al Juda, and to euery one that dwelleth at Hierusalem,

16 To our kynges, princes, priestes, prophetes, and to our fathers.

17 We haue sinned before the Lorde our God, we haue not put our trust in him, nor geuen hym credence.

18 We haue not obeyed hym, we haue not hearkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs openly.

19 Since the day that he brought our forefathers out of the lande of Egypt, vnto this present day, we haue benne euer a misbeleeuyng and an vnfaythful people vnto the Lorde our God, destroyeng our selues vtterly, and shrynkyng backe, that we shoulde not heare his voyce.

20 Wherefore, there are come vpon vs great plagues, and diuers curses, like as the lord deuised by Moses his seruant, whiche

Leuit. 26.

brought our fathers out of the lande of Egypt, to geue vs a lande that floweth with milke and hony, like as it is to see this day.

D Exod.xii. 21 Neuertheleſſe, we haue not hearkened vnto the voyce of the Lorde our God, accordyng to al the woordes of the prophetes, whom he sent vnto vs (and to our rulers:)

22 But euery man folowed his owne mind and wicked imagination, to offer vnto strange goddes, and to doo euyl in the sight of the Lorde our God.

The.ii. Chapter.

I. The Iewes confesse that they iustly suffer for their sinnes. 21. The Lorde wyl that we obey vnto princes, although they be euyl.

A 1 FOr the whiche cause the Lorde our God hath performed his deuice, whereof he certified vs, and our heades that ruled in Hierusalem, yea and our kynges, our princes, with al Israel and Juda:

Dani.ix.b. 2 And such plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Hierusalem, accordyng as it is written in the lawe of Moses,

Deut.28.f. 3 That a man shoulde eate the fleash of his owne sonne, and the fleashe of his owne daughter.

4 Moreouer, he hath deliuered them into the handes of al the kinges that are rounde about vs, to be confounded and desolate, and scattered them abrode in al landes and nations.

5 Thus are we brought beneath and not aboue, because we haue sinned agaynst the Lorde our God, and haue not benne obedient vnto his voyce.

Baruc.i.d. 6 Therfore the Lord our God is righteous, and we with our fathers (as reason is) are brought to open shame, as it is to see this day.

7 And as for these plagues that are comme vpon vs alredy, the Lord had deuised them for vs.

B 8 Yet woulde we not pray vnto the Lorde our God, that we myght euery man turne from his vngodly wayes.

9 So the Lorde hath caused suche plagues to comme vpon vs: for he is ryghteous in al his woorkes which he hath cõmaunded vs:

10 Which we also haue not donne, nor hearkened vnto his voyce, for to walke in the commaundementes of the Lorde, that he hath geuen vnto vs.

Dan.9.c. 11 And nowe, O Lorde God of Israel, thou
Exod.7.d. that hast brought thy people out of the land of Egypt with a myghty hande, with tokens and woonders, with thy great power and outstreatched arme, & hast gotten thee selfe a name, as it is come to passe this day:

12 O Lorde our God, we haue sinned, we haue donne wickedly, we haue behaued our selues vngodly in al thy ryghteousnesse.

13 Turne thy wrath from vs (we beseeche thee) for we are but a fewe leaft among the heathen where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, bryng vs out of captiuitie for thyne owne sake, geat vs fauour in the sight of them whiche haue ledde vs away: C

15 That al landes may knowe that thou art the Lorde our God, and that Israel and his generation calleth vpon thy name. 2.Par.6.c.

16 O Lorde, looke downe from thy holye house vpon vs, encline thine eare, and heare vs.

17 Open thyne eyes, and beholde, for the dead that be gonne downe to their graues: Deut.26.c. and whose soules are out of theyr bodyes, ascribe vnto the Lorde neyther prayse nor ryghteousnesse. Psal.113.c

18 But the soule that is vexed for the multitude (of her sinnes) whiche goeth on heauily and weakely, whose eyes begin to fayle, yea suche a soule ascribeth prayse and righteousnesse vnto the Lorde.

19 For we poure not our prayers before thee, & require mercy in thy sight, O Lord, our God, not for any godlinesse of our fathers:

20 But because thou hast sent out thy wrath and indignation vpon vs, accordyng as thou diddest threaten vs by thy seruantes the prophetes, sayeing,

21 Thus sayth the Lord, Bowe downe your shoulders and neckes, and serue the kyng of Babylon: so shal ye remayne styl in the lande that I gaue vnto your fathers. D Iere. 27.a

22 But yf ye wyl not heare the voyce of the Lord your God to serue ỹ king of Babylon,

23 I wyl destroy you in the cities of Juda within Hierusalem and without: I wyl also take from you the voyce of myrth, and the voyce of ioy, the voyce of the bridegrome, and the voice of the bride, and there shal no man dwel more in the lande.

24 But they woulde not hearken vnto thy voyce to doo the king of Babylon seruice: & therfore hast thou performed the woordes that thou spakest by thy seruantes the prophetes: (namely) that the bones of our kings, and the bones of our fathers, should be translated out of theyr places:

25 And lo, nowe are they layde out in the heate of the sunne, and in the colde of the night, and dead in great miserie, with hunger, with swoorde, (with pestilence,) and are cleane cast foorth.

26 As for the temple wherin thy name was called vpon, thou hast layde it waste, as it is to see this day, and that for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lorde our God, thou hast intreated vs after al thy goodnesse, and according vnto al that great louing mercy of thyne.

C 28 Lyke as thou spakest by thy seruant Moses, in the day when thou diddest commaunde hym to write thy lawe before the chyldren of Israel, saying,

Deut.xiii.d. 29 If ye wyl not hearken vnto my voyce, then shal this great multitude be turned into a very smal people amõg the nations, for I wyl scatter them abroade.

30 Notwithstandyng, I am sure that this folke wyl not heare me, for it is an harde necked people: but in the land of their captiuitie they shal remember them selues,

31 And learne to know that I am the lorde their GOD, when I geue them an hart to vnderstande, and eares to heare.

32 Then shal they prayse me in the land of their captiuitie, and thinke vpon my name.

33 Then shal they turne them from their harde backes, and from their vngodlinesse: then shal they remember the thinges that happened vnto their fathers whiche sinned agaynst me.

34 So wyl I bryng them agayne into the lande whiche I promised with an oth vnto their fathers Abraham, Isahac, & Iacob, and they shalbe lordes of it, yea I wyl encrease them, and not minishe them.

F Ezech.xxxvii.c 35 And I wyl make another couenant with them, suche one as shal endure for euer: (namely) that I wyl be their God, and they shalbe my people: and I wyl no more driue my people the chyldren of Israel out of the lande that I haue geuen them.

The.iii.Chapter.

36. Onely God was the finder of wysedome.
37. Of the incarnation of Christe.

A 1 AND nowe, O Lorde almightie, thou GOD of Israel, the soule that is in trouble, and the spirite that is vexed cryeth vnto thee:

2 Heare vs, O Lorde, & haue pitie vpon vs, for thou art a mercyful GOD: be gracious vnto vs, for we haue sinned before thee.

3 Thou endurest for euer: shoulde we then vtterly perishe?

Ephes.ii.a Dani.iii.c Ier.2.e.3.e and.5.c. 4 O Lorde almighty, thou God of Israel, heare nowe the prayer of the dead Israelites, & of their children, which haue sinned before thee, & not hearkened vnto the voyce of the Lorde their God, for the which cause these plagues hang nowe vpon vs.

5 O Lorde, remember not the wickednesse of our forefathers, but thinke vpõ thy power and name nowe at this tyme:

6 For thou art the Lord our God, and thee, O Lorde, wyl we prayse.

7 For thou hast put thy feare in our hartes, to the intent that we shoulde call vpon thy name, and praise thee in our captiuitie, and that we might turne from the wickednesse of our forefathers that sinned before thee.

B Num.14.a Psal.77.a

8 Behold, we are yet this day in our captiuitie, where as thou hast scattered vs to be an abomination, curse, & subiect to exactions: lyke as it hath happened vnto our fathers also, because of al their wickednesse and departing from thee, O Lorde our God.

Psal. 79.a.

9 O Israel heare the commaundementes of lyfe, ponder them wel with thyne eares, that thou mayest learne wysedome.

10 But howe happeneth it Israel that thou art in thyne enimies land? thou art waxen old in a strange countrey, and defyled with the dead.

11 Why art thou become lyke them that go downe to their graues?

Iere.ii.b.

12 Euen because thou hast forsaken the wel of wysedome.

13 For if thou hadst walked in the way of God truely, thou shouldest haue remayned styl safe in thyne owne lande.

14 O learne then where is wysdome, where vertue is, where vnderstandyng is: that thou mayest knowe also from whense commeth long continuance and lyfe, the lyght of the eyes, and quietnesse.

Prou.iv.a and.viii.a. C " or, strẽgth Psal.xix.b and.cxix.a.

15 Who euer founde out her place? or who came euer into her treasures?

16 Where are the princes of the Heathen become, and such as ruled the beastes vpon the earth,

17 They that had their pastyme with the foules of the ayre, they that hoorded vp siluer & golde wherein menne trust so muche, and made no ende of their gearherynge?

18 What is become of them that coyned siluer, and were so careful, and coulde not bryng their woorkes to passe?

19 They be rooted out, and gonne downe to hel, and other menne are comme vp in their steades.

20 Young menne haue seene lyght, & dwelt vpon earth: but the way of reformatiõ haue they not knowen,

21 Nor vnderstande the pathes therof: neyther haue their chyldren receiued it, yea ryght farre is it from them.

D

22 It hath not benne hearde of in the lande of Chanaan, neither hath it benne seene at Theman.

The Agarenes sought after wysedome, but that which is earthly, lyke as the marchantes of the lande doo: they of Theman are cunning also, they labour for wysedome and vnderstandyng: but the way of true wysedome they know not, neyther doo they thinke vpon the pathes thereof.

24 O Israel how great is the house of god: and how large is the place of his possession?

25 Great is he, and hath none end: yea hygh and vnmeasurable.

Deut.iiii.f Jere.xxiii.b Psal. cxlv.a

26 What is become of those famous giants, that were so great of bodyes, and so wooꝛthy menne of warre?

27 Those hath not the Lord chosen, neither haue they founde the way of reformation:

C 28 Therefore were they destroyed, and for so muche as they had no wysedome, they perished because of their foolishnesse.

29 Who hath gonne vp into heauen to take wysedome there, and brought her downe from the cloudes?

30 Who hath gonne ouer the sea to fynde her, and hath chosen her aboue golde, and so brought her hyther?

31 No man knoweth the wayes of wisdome, neyther is there any that can seeke out her pathes.

Gen.i.d. 32 But he that woteth al thynges knoweth her, and hath founde her out with his foreknowledge, this same is he which prepared the earth at the begynnyng, and filled it with al maner of fowles and beastes.

Iosue.i.c. Esai.38.b. Eccl.xlvi.a. 33 When he sendeth out the lyght, it goeth: and when he calleth it agayne, it obeyeth him with feare.

34 The starres keepe their watche & geue their lyght, yea and that gladly: When he calleth them, they say, Here we be: and so with chearefulnesse they shewe lyght vnto hym that made them.

F 35 This is our GOD, and there shal none other be compared vnto hym.

Psal.148.a. Deut.iiii.a. 36 It is he that hath founde out al wysedome, and hath geuen her vnto Jacob his seruant, and to Israel his beloued.

John.i.a. i.Iohn.i.a. 37 Afterward dyd he shewe hym selfe vpon earth, and dwelt among menne.

The.iiii. Chapter.

I. The rewarde of them that keepe the lawe, and the punishment of them that despise it.

A 1 THis is the booke of the commaundementes of God, and the lawe that endureth for euer: al they that keepe it shal comme to lyfe, but suche as forsake it shal comme to death.

2 Turne thee, O Jacob, and take holde of it, walke by this way thorowe his brightnesse and shyne.

3 Geue not thyne honour to another, and thy worshyp to a strange people. Psal.93.b

4 O Israel, how happy are we, seeyng that God hath shewed vs suche thynges as are pleasant vnto hym?

5 Be of good cheare thou people of God, O thou ancient Israel. 4.Reg.17.b and.25.

6 Nowe are ye solde among the Heathen, howbeit not for your vtter destruction: but because ye prouoked GOD the Lorde to wrath and displeasure, therfore were ye deliuered vnto your enimies.

B 7 For ye displeased the euerlastyng GOD that made you, offeryng vnto deuils, and not to God.

8 Ye haue forgotten hym that brought you vp, and ye haue greeued Hierusalem that nursed you.

9 When she sawe that the wrath of GOD was comming vpon you, she sayd, Hearken O ye that dwel about Sion, for God hath brought me into great heauynesse.

10 And why? I see the captiuitie of my people, of my sonnes & daughters, whiche the euerlastyng God wyl bryng vpon them.

11 With ioy dyd I nourish them: but nowe must I leaue them with weeping & sorow.

12 Let no man reioyce ouer me wydowe and forsaken, whiche for the sinnes of my children am desolate of euery man: For why? they departed from the lawe of God.

13 They would not know his righteousnes, nor walke in the wayes of his commaundementes: and as for the pathes of trueth and godlynesse, they had no lust to goe in them.

14 O ye dwellers about Sion, comme and let vs calle to remembrance the captiuitie that the euerlasting God hath brought vpō my sonnes and my daughters. C

15 He hath brought a people vppon them from farre, an vncurteous people, and of a strange language, which neyther regarde the olde, nor pitie the young. Deut.28.c Iere.v.b.

16 These haue caried away the deare beloued of the widowes, leauing me alone both desolate and chyldelesse.

17 But alas, what can I helpe you?

18 Now he that brought these plagues vpon you, deliuer you also from the handes of your enimies.

19 Goe your way, O my children, goe your way: for I am desolate and forsaken.

20 I haue put of the clothing of peace, & put vpon me the sackecloth of prayer, & for my tyme I wyl cal vpon the most hyghest. Deut.iiii.b. and.xxx.a. Psal. cxxx.a

21 Be of good cheare, O my children, crye vnto the Lorde, & he shal deliuer you from the power of the princes your enimies. D

22 For verily I haue euer a good hope of your prosperous health, yea a very gladnes

is comme vpon me from the holy one, because of the mercy that ye shal haue of our euerlastyng sauiour.

23 With mourning and weeping did I let you goe fro me: but with ioy and perpetual gladnesse shal the Lorde bryng you agayne vnto me.

24 Lyke as the neyghbours of Sion sawe your captiuitie from God: euen so shal they also see shortly your health in God, whiche shal comme on you with great honour and euerlastyng worshyp.

2.Sa.16.b 25 O my chyldren suffer patiently the wrath that shal comme vpon you: for the enimie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vppon his necke.

26 My dearlinges haue gonne rough harde wayes, for they are led away as a flocke that is scattered abroade with the enimies.

27 But be of good comfort, O my children, and cry vnto the Lorde: for he that led you away, hath you yet in remembrance.

E 28 And lyke as ye haue benne mynded to swarue from your God: so shal ye nowe endeuour your selues ten times more to turne agayne and to seeke hym.

Esai.lv.b.

29 For he that hath brought these plagues vpon you, shal bring you euerlastyng ioy agayne with your health.

30 Take a good hart vnto thee, O Hierusalem: for he whiche gaue thee that name, exhorteth thee so to doo.

Jerem.l.a 31 The wicked doers that nowe put thee to trouble, shal perishe: and suche as haue reioyced at thy fal, shalbe punished.

32 The cities whom thy children serue, and that haue caryed away thy sonnes, shalbe corrected.

33 For lyke as they be nowe glad of thy decay, and reioyce at thy falle: so shal they mourne in their owne destruction.

34 The ioy of their multitude shalbe taken away, and their cheare shalbe turned to sorowe.

35 For a fire shal falle vpon them from the euerlasting God, long to endure, and it shal be inhabited of deuils for a great season.

36 O Hierusalem, looke about thee towarde the East, and behold the ioy that commeth vnto thee from God.

37 For loe, thy sonnes whom thou hast forsaken, and that were scattered abrode, come geathered togeather from the East and Weast, reioycing in the woorde of the holy one, vnto the honour of God.

The.v.Chapter.

1. Hierusalem is mooued vnto gladnesse for the returne of her people, and vnder the figure thereof, the Churche.

1 PUt of thy mournyng clothes, O Hierusalem, and thy sorowe, and decke thee with the worshyp & honour that commeth vnto thee from God with euerlasting glory. A

2 God shal put the garment of ryghteousnesse vpon thee, and set a crowne of euerlasting worshyp vpon thyne head:

3 For vppon thee wyl God declare his brightnesse, that is vnder the heauen.

4 Yea an euerlastyng name shall be geuen thee of God, with peace of righteousnesse, and the honour of Gods feare.

5 Aryse, O Hierusalem, stande vp on high, looke about thee towarde the East, and behold thy children geathered from the East vnto the Weast, whiche reioyce in the holy woorde, hauyng God in remembrance.

6 They departed from thee on foote, and were ledde away of their enimies: but nowe shal the Lord bryng them caryed with honour, as chyldren of the kyngdome.

7 For God is purposed to bryng downe al stoute mountaines, yea and al high rockes, to fyl the valleys, & so to make them euen with the grounde, that Israel may be diligent to liue vnto the honour of God. B

8 The wooddes and al pleasant trees, shal ouershadowe Israel at the commaundement of God.

9 For hyther shal God bring Israel with ioyful myrth, and in the lyght of his maiestie, with the mercy and ryghteousnes that commeth of him selfe.

The.vi.Chapter.

A copie of the epistle that Ieremie sent vnto the Iewes, whiche were ledde away prisoners by the kyng of Babylon: wherein he certifieth them of the thyng that was commaunded hym of God.

In this chapter are the makers and maynteyners of images mightily confuted.

1 BEcause of the sinnes that ye haue done agaynst God, ye shalbe ledde away captiue vnto Babylon, euen of Nabuchodonosor the kyng of Babylon. A Jere.25.a.

2 So when ye be comme into Babylon, ye shal remayne there many yeeres, and for a long season, (namely) (a) seuen generations: and after that wyl I bryng you away peaceably from thence. (a) That is, seuentie yeeres.

3 Now shal ye see in Babylon gods of gold, of syluer, of wood, and of stone, borne vpon mens shoulders, to cast out a fearefulnesse before the heathen.

4 But looke that ye doo not as the other: be not ye afraide, and let not the feare of them ouercome you.

5 Therfore whē ye see the multitude of people woorshypping them behind and before, say ye in your hartes, O Lorde, it is thou Deut. 6.c.

that oughteſt onely to be woꝛſhipped.

6 Myne angel alſo ſhalbe with you, and I mee ſelfe wyl care foꝛ your ſoules.

B 7 As foꝛ the "tymber of thoſe goddes, the carpenter hath pulliſhed them: yea gylted be they, and layed ouer with ſiluer, yet are they but vayne things, and can not ſpeake.

" oꝛ, tongue

8 Lyke as a wenche that loueth paramours is trimly deckt: euen ſo are theſe made and hanged with golde.

9 Crownes of gold veryly haue their gods vpon their heades: ſo the prieſtes them ſelues take gold and ſiluer from them, and put it to their owne vſes:

10 Yea they geue of the ſame vnto harlots, and trimme their whoores withal: agayne, they take it from the whoores, and decke their goddes therewith:

Iere. 10. a. 11 Yet can not theſe goddes deliuer them ſelues from ruſt and mothes.

12 When they haue couered them with clothing of purple, they wype their faces foꝛ the duſt of the temple, whereof there is muche among them.

13 One hath a ſcepter in his hand as though he were iudge of the countrey, yet can he not ſlay ſuche as offende hym.

C 14 Another hath a ſwoꝛde oꝛ an axe in his hande: foꝛ al ỹ he is neyther able to defend him ſelf from battaile, noꝛ frō murtherers.

15 By this ye may vnderſtande that they be no goddes: theꝛefoꝛe ſee that ye neyther woꝛſhyp them, noꝛ feare them.

16 Foꝛ lyke as a veſſel that a man vſeth, is nothyng woꝛth when it is broken, euen ſo is it with their gods: when they be ſet vp in the temple, their eyes be ful of duſt through the feete of thoſe that comme in.

17 And lyke as the doores are ſhut in round about vppon him that hath offended the king, oꝛ as it were a dead body kept beſide the graue: euen ſo the prieſtes keepe the doores with barres and lockes, leſt theyr goddes be ſpoyled with robbers.

18 They ſet vp candels beꝛoꝛe them, yea veryly and that many, whereof they can not ſee one: but euen as blockes, ſo ſtande they in the temple.

19 It is ſayde, that the ſerpentes & woꝛmes whiche come of the earth gnawe out theyr hartes, eatyng them and their clothes alſo, and yet they feele it not.

20 Their faces are blacke, through ỹ ſmoke that is in the temple.

D 21 The Owles, Swalowes, & birdes flee vpon them, yea and the cattes runne ouer their heades.

22 By this ye may be ſure that they are no goddes, theꝛefoꝛe feare them not.

23 The gold that they haue is to make them beautiful: foꝛ al that, except ſome bodye dight of their ruſt they wyl geue no ſhine, and when they were caſt into a fourme, they felt it not.

24 They are bought foꝛ money, and haue no breath of lyke within them.

25 They muſt be boꝛne vppon mens ſhoulders as thoſe that haue no feete, whereby they declare vnto menne that they be nothyng woꝛth: confounded be they then that woꝛſhip them. Wyſd. 44. e

26 Foꝛ yf they falle to the grounde, they can not ryſe vp agayne of them ſelues: Yea though one helpe them vp & ſet them right, yet are they not hable to ſtande alone, but muſt haue proppes ſet vnder them like dead menne. Pſal. 114. a.

27 As foꝛ the thing that is offred vnto them, their prieſtes ſel it, and abuſe it, yea the prieſtes wyues take thereof: but vnto the ſicke and pooꝛe they geue nothing of it.

28 The women with childe, and the menſtruous lay handes of theyr offeringes: By this ye may be ſure that they are no gods, theꝛefoꝛe be not ye afrayde of them. E

29 From whence commeth it then that they be called gods? becauſe women " ſit beꝛoꝛe the gods of ſyluer, golde, and woꝛde? " oꝛ, bryng gyftes.

30 And the prieſtes ſit in theyr temples, hauyng " open clothes, whoſe heades and beardes are ſhauen, and haue nothing vpon theyr heades. " oꝛ, rent.

31 Roaryng and cryeing vpon theyr gods, as menne doo at the feaſt when one is dead.

32 The prieſtes alſo take away the garmentes of the images, & decke their wiues and chyldren withal.

33 Whether it be good oꝛ euil that any man doo vnto them, they are not able to recompence it: they can neither ſet vp a kyng, noꝛ put hym doꝛwne.

34 In like manner, they may neither geue riches, noꝛ rewarde euyl: though a man make a vowe vnto them, and keepe it not, they wil not require it. Eccle. 5. a.

35 They can ſaue no man from death, neyther deliuer the weake from the myghtie.

36 They can not reſtoꝛe a blind man to his ſight, noꝛ helpe any man at his neede.

37 They can ſhew no mercy to the widow, noꝛ doo good to the fatherleſſe.

38 Theyr gods of wood, ſtone, golde, and ſyluer, are but euen as other ſtones that be hewen of the mountayne: they that woꝛſhyp them, ſhalbe confounded.

39 How ſhould they then be taken foꝛ gods? yea, howe dare menne cal them gods?

40 "And though the Chaldees woꝛſhyped them not, hearyng that they were but dumbe, and coulde not ſpeake:

" oꝛ reade, 40 The Chaldees alſo diſhonour them, the whiche, yf they ſhal ſee a dumbe one that can not ſpeake, doo preſent it to Bel, and doo require that it may ſpeake.

41 Yet

41 Yet they them ſelues offer vnto Bel, and
woulde fayne haue hym to ſpeake: as who
ſay they coulde feele that may not moue.
42 But when theſe menne comme to vnder-
ſtandyng, they ſhal forſake them, for theyr
goddes haue no feelyng.
42 A great ſort of women gird with cordes,
ſitte in the ſtreetes, and burne * oliue ber-
ries: Nowe yf one of them be conueyed a-
way, and lye with ſuche as come by, ſhe
calleth her neighbours in the teeth, becauſe
ſhe was not woorthyly reputed, nor her
corde broken.
44 What ſo euer is donne for them, it is but
in vayne and loſte: Howe may it then be
thought or ſayde that they are goddes?
45 Carpenters & Goldſmithes make them:
neyther be they any other thyng but euen
what the woorkeman wyl make of them.
46 Yea the goldſmithes them ſelues that
make them, are of no long continuance: how
ſhoulde then the thynges that are made of
them be goddes?
47 Vayne therefore are the thynges, yea ve-
ry ſhame is it that they leaue behynd them
for their poſteritie.
48 For as ſoone as there commeth any warre
or plague vpon them, then the prieſtes ima-
gine where they may hide them ſelues with
them.
49 Howe can menne then thinke that they
be goddes, whiche neyther may defende
them ſelues from warre, nor deliuer them
from miſfortune?
50 For ſeeing they be but of wood, (of ſtone)
of ſiluer, and of golde, al people and kinges
ſhal know hereafter, that they be but vaine
thinges: yea it ſhalbe openly declared that
they be no goddes, but euen the very woorks
of mens handes, and that God hath no-
thyng to doo with them.
51 It is manyfeſt then that they are no gods,
but the woorkes of mens handes, and no
woorke of God in them.
52 They can ſet no king in the land, nor geue
raine vnto menne.
53 They can geue no ſentence of a matter,
neyther defende the lande from wrong: for
they are not hable to doo ſo muche as a
crowe that fleeth betwixt heauen & earth.
54 When there happeneth a fire into the
houſe of thoſe goddes of wood, and ſiluer,
and of golde, the prieſtes wyl eſcape and
ſaue them ſelues, but the goddes burne as
the balkes therein.
55 They can not withſtande any king or ba-
tel: howe may it then be thought or grau-
ted that they be goddes?
56 Moreouer, theſe goddes of wood, of ſtone,
of golde and ſiluer, may neyther defende
them ſelues from theeues nor robbers.
57 Yea the very wicked are ſtronger then
they: theſe ſtrippe them out of their appa-
rel that they be clothed withal, theſe take
their golde and ſiluer from them, and ſo
geat them away, yet can they not helpe
them ſelues.
58 Therefore it is muche better for a man to
be a kyng, and ſo to ſhewe his power, or els
a profitable veſſel in a houſe, wherein he
that oweth it myght haue pleaſure, yea or
to be a doore in a houſe, to keepe ſuch thin-
ges ſafe as be therein: then to be ſuche a
vayne god.
59 The ſunne, the moone, and al the ſtarres,
ſeeing they geue their ſhine and light, are
obedient, and doo menne good.
60 When ỹ lightning glidereth, al is cleare.
61 The winde bloweth in euery countrey:
and when God commaundeth the cloudes
to goe rounde about the whole world, they
doo as they are bidden.
62 When the fire is ſent downe from aboue
and commaunded, it burneth vp hilles and
woodes: but as for thoſe goddes, they are
not like one of theſe thinges, neyther in
beautie, neither in ſtrength.
63 Wherefore menne ſhoulde not thinke nor
ſay that they be goddes, ſeeyng they can
neither geue ſentence in iudgement, nor
doo menne good.
64 For ſo muche nowe as ye are ſure that
they be no goddes, then feare them not:
65 For they can neither ſpeake euil nor good
of kinges.
66 They can ſhewe no tokens in heauens
for the heathen, neyther ſhine as the ſunne,
nor geue light as the moone:
67 Yea the vnreaſonable beaſtes are better
then they: for they can geat them vnder the
roofe, and doo them ſelues good.
68 So can ye be certified by no manner of
meanes that they be goddes, therfore feare
them not.
69 For like as a ſcarcrowe in a garden of
hearbes keepeth nothyng: euen ſo are their
goddes of wood, of ſiluer, and golde.
70 And like as a white thorne in an orchard
that euery birde ſitteth vpon, yea lyke as a
dead body that is caſt in the darke: euen
ſo is it with theſe goddes of wood, ſiluer,
and golde.
71 By the purple and ſcarlet whiche they
haue vpon them, and ſoone fadeth away, ye
may vnderſtande that they be no goddes:
yea they them ſelues ſhalbe conſumed at
the laſt, whiche ſhalbe a great confuſion of
the lande.
72 * Bleſſed is the godly man that hath no
images (and woorſhippeth none:) for he ſhal
be farre from reproofe.

* 41, ſtraw

* or, better.

The end of the booke of the prophete Baruch.

The ſong of the three children,

whiche were put into the hot burnyng ouen. The common tranſlation readeth this ſong in the thirde Chapter of Daniel.

25. The prayer of Azarias. 46. The crueltie of the kyng. 48. The flame deuoureth the Chaldeans. 49. The angel of the Lorde was in the furnace.

24 AND they walked in the middes of
E the flame, prayſing God, and magnifyng the Lorde.
25 Then Azarias ſtoode vp, & prayed in this manner, euen in the middeſt of the fyre opened he his mouth, and ſayde,
26 Bleſſed be thou, O Lorde God of our fathers, ryght worthy to be prayſed and honoured is that name of thyne for euermore:
27 For thou art righteous in al the thinges that thou haſt donne to vs, yea faythful are al thy woorkes, thy wayes are ryght, and al thy iudgementes true.
28 In al the thinges that thou haſt brought vpon vs, and vpon the holy citie of our fathers, euen Hieruſalem, thou haſt executed true iudgement: yea accordyng to right and equitie haſt thou brought al theſe thinges vpon vs, becauſe of our ſinnes.
29 For why? we haue offended and donne wickedly, departing from thee.
Dani.9.c 30 In al thinges haue we treſpaſſed, and not obeyed thy commaundementes, nor kept them, neither donne as thou haſt bydden
Baruc.3.b. vs, that we may proſper.
31 Wherefore al that thou haſt brought vpon vs, and euery thing that thou haſt donne to vs, thou haſt donne them in true iudgement:
32 As in deliuering vs into the hands of our enimies, among vngodly and wicked abominations, and to an vnryghteous king, yea the moſt frowarde vpon earth.
F 33 And nowe we may not open our mouthes, we are become a ſhame and reproofe vnto thy ſeruantes, & to them that worſhip thee.
34 Yet for thy names ſake (we beſeeche thee) geue vs not vp for euer, breake not thy couenant,
35 And take not away thy mercie from vs for thy beloued Abrahams ſake, for thy ſeruant Iſahacs ſake, and for thy holy Iſraels ſake:
Gen.15.e. 36 To whom thou haſt ſpoken and promiſed that thou wouldeſt multiplie their ſeede as the ſtarres of heauen, and as the
Deut.10.d. ſande that lyeth vpon the ſea ſhore,
37 For we, O Lorde, are become leſſe then any people, and be kept vnder this day in al the worlde, becauſe of our ſinnes.
38 So that nowe we haue neither prince, duke, prophete, burnt offering, ſacrifice, oblation, incenſe, nor ſanctuary before thee.
39 Neuertheleſſe, in a contrite harte and an humble ſpirite let vs be receiued, that we may obtayne thy mercie.
40 Like as in the burnt offering of rammes and bullockes, and like as in thouſandes of fat lammes: ſo let our offering be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them that put their truſt in thee.
41 And nowe we folowe thee with al our hart, we feare thee, and ſeeke thy face. I.Pet.2.a.
42 Put vs not to ſhame: but deale with vs after thy louyng kindneſſe, and accordyng to the multitude of thy mercies. Rom.10.c. Eſai.28.b. Rom.9.g.
43 Deliuer vs by thy myracles, O Lorde, and geat thy name an honour, that al they whiche doo thy ſeruantes euil, may be confounded:
44 Let them be aſhamed through thy almyghty power, and let their ſtrength be broken:
45 That they may knowe howe that thou only art the Lorde God, and honour woorthy throughout al the worlde. G
46 And the kinges ſeruantes that put them in, ceaſſed not to make the ouen hotte with (a) wylde fire, drie ſtrawe, pitche, towe, and faggottes. (a) Which is called Naphtha, which is a certayne kinde of fat and chalkie claye.
47 So that the flame went out of the ouen vpon a fourtie and nine cubites:
48 Yea it tooke away & brent vp thoſe Chaldees that it gate holde vpon beſide ỹ ouen.
49 But the angel of the Lorde came downe into the ouen to Azaria and his felowes, & ſmote the flame of the fire out of the ouen,
50 And made the middes of the ouen as it had benne a colde winde blowyng: ſo the fire neither touched them, greeued them, nor dyd them hurte.
51 Then theſe three, as out of one mouth, prayſed, honoured, and bleſſed God in the furnace, ſayeing,
52 Bleſſed be thou, O Lorde God of our fathers: for thou art prayſe and honour worthy, yea and to be magnified for euermore. I.Mac.4.d Pſal.72.c.
53 Bleſſed be the holy name of thy glory, for

it is wooꝛthy to be pꝛayſed and magnified in al wozldes:

54 Bleſſed be thou in the holy temple of thy glozy: foꝛ aboue al thynges thou art to be pꝛayſed, yea and moꝛe then wooꝛthy to be magnified foꝛ euer.

55 Bleſſed be thou in the thꝛone of thy kingdome: foꝛ aboue al thou art wooꝛthy to be wel ſpoken of, and to be moꝛe then magnified foꝛ euer.

56 Bleſſed be thou that lookeſt thꝛough the deepe, and ſitteſt vpon the Cherubims: foꝛ thou art wooꝛthy to be pꝛayſed, and aboue al to be magnified foꝛ euer.

57 Bleſſed be thou in the firmament of heauen: foꝛ thou art pꝛayſe and honour wooꝛthy foꝛ euer.

58 O al ye wooꝛkes of the Lozd, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

59 O ye angels of the Lozde, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer. Pſal. 102.c and.149.b.

60 O ye heauens, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

61 O al ye waters that be aboue the firmament, ſpeake good of the Lozd: pꝛaiſe him, and ſet him vp foꝛ euer.

62 O al ye powers of the Lozd, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

G

63 O ye ſunne and moone, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer. Pſal. 149.a

64 O ye ſtarres of heauen, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

65 O ye ſhewꝛes and deawe, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer. Pſal. 136.a

66 O al ye windes of God, ſpeake good of the Lozde, pꝛayſe hym, and ſet hym vp foꝛ euer.

67 O ye fire and heate, ſpeake good of the Lozde: pꝛayſe hym, & ſet hym vp foꝛ euer.

68 O ye wynter and ſommer, ſpeake good of the Lozde: pꝛayſe hym, and ſet him vp foꝛ euer.

69 O ye deawes and frоſtes, ſpeake good of the Lozd: pꝛayſe him, & ſet him vp foꝛ euer.

70 O ye froſt and colde, ſpeake good of the Lozde: pꝛayſe hym, and ſet him vp foꝛ euer.

71 O ye yce and ſnowe, ſpeake good of the Lozd: pꝛayſe hym, and ſet him vp foꝛ euer.

72 O ye nightes and dayes, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

73 O ye light & darkneſſe, ſpeake good of the Lozde, pꝛayſe hym, and ſet him vp foꝛ euer.

74 O ye lyghtnynges and cloudes, ſpeake good of the Lozde: pꝛayſe hym, and ſet him vp foꝛ euer.

75 O let the earth ſpeake good of the Lozd: yea, let it pꝛayſe hym, and ſet hym vp foꝛ euer.

76 O ye mountaynes and hilles, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

77 O al ye greene thynges vpon the earth, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

78 O ye welles, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

79 O ye ſeas & fluddes, ſpeake good of the Lozd: pꝛayſe him, and ſet him vp foꝛ euer.

80 O ye whales, and al that moue in the waters, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

81 O al ye fowles of the ayꝛe, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

82 O al ye beaſtes and catel, ſpeake good of the Lozde: pꝛayſe hym, and ſet him vp foꝛ euer.

83 O ye childꝛen of men, ſpeake good of the Lozde: pꝛaiſe him, and ſet him vp foꝛ euer.

84 O let Iſrael ſpeake good of the Lozde: pꝛayſe him, and ſet him vp foꝛ euer.

85 O ye pꝛieſtes of the Lozde, ſpeake good of the Lozde: pꝛayſe him, and ſet hym vp foꝛ euer.

86 O ye ſeruantes of the Lozd, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer. Pſal.114.a.

87 O ye ſpirites and ſoules of the righteous, ſpeake good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

88 O ye holy & humble men of hart, ſpeake ye good of the Lozde: pꝛayſe hym, and ſet hym vp foꝛ euer.

89 O Anania, Azaria, and Miſael, ſpeake ye good of the Lozd, pꝛayſe ye hym, and ſet him vp foꝛ euer: whiche hath deliuered vs from the hel, keapt vs from the hande of death, rid vs from the middeſt of the burnyng flame, and ſaued vs, euen in the middeſt of the fyꝛe. Ierr.20.c.

90 O geue thankes therefoꝛe vnto the lozd, foꝛ he is kynde harted, and his mercy endureth foꝛ euer. Pſal.117.a.

91 O al deuout men, ſpeake ye good of the Lozde, the God of al gods: O pꝛayſe him, and geue hym thankes, foꝛ his mercy endureth wozlde without ende.

The

The ſtorie of Suſanna, which is the

.xiii. Chapter of Daniel, after the Latine.

8. The two gouernours are taken with the loue of Suſanna. 19. They take her alone in the garden. 20. They entice her to wickednesse. 23. Shee chooseth rather to obey God, though it be to the danger of her lyfe. 34. She is accuſed. 45. Daniel dooth deliuer her. 62. The gouernours are put to death.

A 1 THere dwelt a man in Babylon, called Ioacim,

2 That tooke a wyfe whoſe name was Suſanna, the daughter of Helchia, a very fayre woman, and ſuche one as feared God.

3 Her father & her mother alſo were good people, and taught theyr daughter accordyng to the lawe of Moſes.

4 Nowe Ioacim (her husband) was a great riche man, and had a fayre orchard ioyning vnto his houſe: and to hym reſorted the Iewes commonly, becauſe he was a man of reputation among them.

5 The ſame yeere were there made two iudges, ſuche as the Lord ſpeaketh of, The wyckednesse of Babylon commeth from the elders (that is) from the iudges which ſeeme to rule the people.

6 Theſe came oft to Ioacims houſe: and al ſuche as had any thyng to doo in the lawe, came thither vnto them.

B 7 Nowe when the people departed away at noone, Suſanna went into her husbandes orcharde to walke.

8 The two elders ſeeing this, that ſhe went in dayly and walked, they burned for luſt to her,

9 Yea, they were almoſt out of their wittes, and caſt downe theyr eyes, that they ſhould not ſee heauen, nor remember that God is a ryghteous iudge.

10 For they were both wounded with the loue of her, neither durſt one ſhewe another his greefe:

11 And for ſhame they durſt not tel her theyr inordinate luſt, that they woulde fayne haue had to doo with her:

12 Yet they layde wayte for her earneſtly from day to day, that they might (at the leaſt) haue a ſyght of her.

13 And the one ſayde to the other, Vp, let vs goe home, for it is dinner tyme. So they went theyr way one from another.

C 14 When they returned agayne, they came together, enquiring out the matter betwixt them ſelues, yea, the one tolde the other of his wycked luſt: Then appoynted they a tyme when they might take Suſanna alone.

15 It happened alſo that they ſpyed out a conuenient tyme, when ſhe went forth to walke, as her manner was, and no body with her but two maydens, and thought to waſhe her ſelfe in the garden: for it was an hot ſeaſon. Exod. 2. c

16 And there was not one perſon there, except the two elders that had hyd thē ſelues to beholde her.

17 So ſhe ſaid to her maydens, Goe fetch me oyle and ſope, and ſhut the orcharde dooze, that I may waſhe me.

18 And they did as ſhe bad them, and ſhut the orcharde dooze, & went out them ſelues at a backe dooze to fetche the thyng that ſhe had commaunded: * but Suſanna knewe not that the elders lay there hyd within.

* or, but they ſawe not the elders becauſe they were hyd.

19 Nowe when the maydens were gonne foorth, the two elders gate them vp, and ranne vpon her, ſayeing,

20 Nowe the orchard doores are ſhut, that no man can ſee vs, we haue a luſt vnto thee, therefore conſent vnto vs, and lye with vs.

21 If thou wilt not, we ſhal bring a teſtimonial agaynſt thee, that there was a young felowe with thee, and that thou haſt sent away thy maydens from thee for the ſame cauſe. D

22 Suſanna ſighed, and ſayde, Alas, I am in trouble on euery ſyde: though I folowe your minde, it wyl be my death: and yf I conſent not vnto you, I can not eſcape your handes.

23 Wel, it is better for me to fal into your hands without the deede dooyng, then to ſinne in the ſight of the Lorde.

24 And with that ſhe cried out with a loud voyce: the elders alſo cried out againſt her.

25 Then ran there one to the orchard dooze, and ſmote it open.

26 Nowe when the ſeruantes of the houſe hearde the crie in the orchard, they ruſhed in at the backe dooze to ſee what the matter was.

27 So when the elders tolde them, the ſeruantes were greatly aſhamed: for why? there was neuer ſuch a report made of Suſanna.

28 On the morowe after came the people to Ioacim her husbaude, and the two elders came

came alſo ful of miſchenous imaginations
agaynſt Suſanna, to bryng her vnto death,
29 And ſpake thus before the people, Sende
for Suſanna the daughter of Helchias, Joa-
cims wyfe. And immediatly they ſent for
her.
30 So ſhe came with her father and mother,
her children, and al her kinrede.
31 Nowe Suſanna was a tender perſon, and
marueylous fayre of face.
32 Therefore the wicked men commaunded
to take her clothes from her face (for ſhe
was couered) that at the leaſt they myght
ſo be ſatiſfied in her beautie.
33 Then her freendes, yea and al they that
knewe her, beganne to weepe.
Lenit.24.c. 34 Theſe two elders ſtood vp in the middes
of the people, and layde their handes vpon
F the head of Suſanna,
35 Which weapt, and looked vp toward hea-
uen: for her hart had a ſure truſt in ỳ Lord.
36 And the elders ſayde, As we were wal-
kyng in the orcharde alone, this woman
came in with her two maydens, whom ſhe
ſent away from her, & ſparred the orcharde
doores:
37 With that a young felowe whiche there
was hyd, came vnto her, and lay with her.
38 As for vs, we ſtoode in a corner of the or-
charde: and when we ſawe this wicked-
neſſe, we ranne to them, and we ſawe them
as they were togeather.
39 But we coulde not holde him, for he was
ſtronger then we. Thus he opened ỳ doore,
and gate him away.
40 Nowe when we had taken this woman,
we aſked her what young felowe this was,
but ſhe woulde not tel vs. This is the mat-
ter, and we be witneſſes of the ſame.
41 The common ſort beleeued them, as thoſe
that were the elders and iudges of the peo-
ple, and ſo they condempned her to death.
Hebr.4.c. 42 Suſanna cryed out with a loude voyce,
and ſayde, O euerlaſtyng God, thou ſear-
cher of ſecrets, thou that knoweſt al things
before they come to paſſe:
G 43 Thou woteſt that they haue borne falſe
witneſſe agaynſt me, and beholde I muſte
dye, whereas I neuer dyd any ſuch thyngs
as theſe menne haue malitiouſly inuented
agaynſt me.
44 And the Lorde hearde her voyce.
2.Sam.3.f. 45 For when ſhe was ledde forth to death,
the Lorde rayſed vp the ſpirite of a young
childe, whoſe name was Daniel,
46 Whiche cryed with a loude voyce, I am
cleane from this blood.
47 Then al the people turned toward hym,
and ſayde, What meane theſe woords that
thou haſt ſpoken?
48 Daniel ſtoode in the middes of them, and
ſayde, Are ye ſuche fooles, O ye children of
Iſrael, that ye can not diſcerne and knowe
the trueth? Ye haue here condempned a
daughter of Iſrael vnto death, and knowe
not the trueth wherefore?
49 Goe ſitte in iudgement agayne: for they
haue ſpoken falſe witneſſe agaynſt her.
50 Wherefore the people turned agayne in
al the haſte: and the elders (that is the prin-
cipal heades) ſayde vnto him, Comme ſitte
downe here among vs, and ſhewe vs this
matter, ſeeyng God hath geuen thee as
great honour as an elder.
51 And Daniel ſayde vnto them, Put theſe 2.Sam.3.d
two aſide one from an other, and then ſhall
I examine them.
52 When they were put a ſunder one from
another, he called one of them, and ſayde
vnto him, O thou olde cankarde carle, that
haſt vſed thy wickednes ſo long, thine vn-
gratious deedes whiche thou haſt donne
afore, are nowe come to lyght.
53 For thou haſt geuen falſe iudgementes,
thou haſt oppreſſed the innocent, and letten
the gyltie goe free: where as yet the Lorde Exod.23.a.
ſayth, The innocent & ryghteous ſee thou
ſlay not.
54 Wel then, yf thou haſt ſeene her, telle me
vnder what tree ſaweſt thou them compa-
nying togeather? He anſweared, vnder a
" Mulberie tree. " or, a Len-
tiſke tree.
55 And Daniel ſayde, Very wel, nowe thou
lyeſt euen vpon thyne head: loe, the meſſen-
ger of the Lorde hath receiued the ſentence
of hym, to cut thee in two.
56 Then put he him aſide, and called for the
other, and ſayde vnto him, O thou ſeede of
Chanaan, but not of Juda, fayreneſſe hath
deceiued thee, & luſt hath ſubuerted thyne
hart.
57 Thus dealt ye afore with the daughters
of Iſrael, and they for feare conſented vn-
to you: but the daughter of Juda woulde
not abide your wickednes.
58 Nowe telle me then, vnder what tree dyd-
deſt thou take them companying toge-
ther? He anſweared, vnder a " Pomegra-
nare tree. " or, a prune
tree, or a
mirtel tree
59 Then ſaide Daniel vnto him, Very wel,
nowe thou lyeſt alſo euen vpon thyne head:
the meſſenger of the Lorde ſtandeth way-
tyng with the ſwoorde to cut thee in two,
and ſlay you both.
60 With that al the whole multitude gaue
a great ſhowte, and prayſed God, which al-
way deliuered them that put their truſt in Pſal.17.a.
him.
61 And they came vpon the two elders, whō
Daniel hadde conuict with their owne
mouth

mouth, that they had geuen falſe witneſſe,
62 And dealt with them euen lykewyſe as they woulde haue donne with their neyghbours, yea they did accoꝛding to the lawe of Moſes, and put them to death: Thus the innocent blood was ſaued ỹ ſame day.
Deut.19.d.
63 Then Helcias and his wyfe prayſed God foꝛ their daughter Suſanna, with Joacim her huſband, and al the kinrede, that there was no diſhoneſtie founde in her.
64 From that day foꝛth was Daniel had in great reputation in the ſight of ỹ people.
65 And king Aſtyages was layde with his fathers, and Cyrus of Perſia raigned in his ſteede.

The ende of the ſtory of Suſanna.

The ſtory of Bel and of the Dragon,

whiche is the fourteenth Chapter of Daniel, after the Latine.

A 1 DAniel did eate at the kinges table, and was had in reuerence aboue al his freendes.
2 There was at Babylō an image called Bel, and there were ſpent vpon him euery day twelue cakes, fourtie ſheepe, and fiue great pottes of wine.
3 Him did the king wooꝛſhip him ſelfe, and went dayly to honour hym, but Daniel wooꝛſhipped his owne God: and the kyng ſayd vnto him, Why dooeſt not thou wooꝛſhip Bel?
4 He anſweared and ſayde, Becauſe I may not wooꝛſhip thinges that be made with handes, but the liuyng God whiche made heauen and earth, and hath power vppon al fleaſhe.
5 The king ſayde vnto him, Thinkeſt thou not that Bel is a liuing God? oꝛ ſeeſt thou not howe muche he eateth and dꝛynketh euery day?
6 Daniel ſmiled, and ſaid, O kyng deceiue not thee ſelfe: foꝛ this is but made of claye within, and of bꝛaſſe without, neither eateth he euer any thyng.
B 7 Then the king was wꝛoth, and called foꝛ his pꝛieſtes, and ſayde vnto them, If ye tel me not who is this that eateth vp theſe expences, ye ſhal dye:
Eccle.30.c.
8 But yf ye can certifie me that Bel eateth them, then Daniel ſhal dye: foꝛ he hath ſpoken blaſphemie againſt Bel. And Daniel ſayde vnto the king, Let it ſo be, accoꝛding as thou haſt ſaide.
9 The pꝛieſtes of Bel were threeſcoꝛe and tenne, beſides their wyues and chyldꝛen: And the kyng went with Daniel into the Temple of Bel.
10 So Bels pꝛieſtes ſayde, Loe, we wyl goe out: and ſet thou the meate there, O kyng, and powꝛe in the wine, then ſhut the dooꝛe faſt, and ſeale it with thyne owne ſignet:
11 And to mooꝛowe when thou commeſt in, yf thou fin deſt not that Bel hath eaten vp al, we wyl ſuffer death: oꝛ els Daniel that hath lyed vpon vs.
12 The pꝛieſtes thought them ſelues ſure ynough: foꝛ vnder the * aulter they hadde made a pꝛiuie entrance, & there went they in euer, and did eate vp what there was. * oꝛ, table.
13 So when they were gonne foꝛth, ỹ king ſet meates befoꝛe Bel: Nowe Daniel had commaunded his ſeruantes to bꝛing aſſhes, & theſe he * ſyfted thꝛoughout al the temple, that the king myght ſee: then went they out and ſparred the dooꝛe, ſealing it with the kinges ſignet, and ſo departed. * oꝛ, ſtrowed.
14 In the night came the pꝛieſtes, with their wyues and chyldꝛen, as they were wont to doo, and did eate and dꝛinke vp al.
C 15 In the mooꝛning betimes at the bꝛeake of the day the king aroſe, & Daniel with him.
16 And the king ſaide, Daniel, are the ſeales whole yet? He anſweared, Yea, O kyng, they be whole.
17 Nowe as ſoone as he had opened ỹ dooꝛe, the kyng looked vnto the * aulter, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceipt. * oꝛ, table.
18 Then laughed Daniel, and held the king that he ſhould not goe in, and ſayd, Behold the pauement, marke wel, whoſe footeſteps are theſe?
19 The king ſayde, I ſee the footeſteppes of menne, women, and chyldꝛen.
20 Therfoꝛe the king was angry, and tooke the pꝛieſtes, with their wyues and chyldꝛen: & they ſhewed him the pꝛiuie dooꝛes where they came in, and dyd eate vp ſuch thinges as were vpon the aulter:
21 Foꝛ the whiche cauſe the kyng ſlue them, and deliuered Bel into Daniels power, whiche deſtroyed hym and his temple.
D Ieere. 51.g. Eſai. 46.a.
22 And in that ſame place there was a great Dꝛagon, whiche they of Babylon wooꝛſhipped.
23 And the kyng ſayde vnto Daniel, Sayeſt thou that this is but a god of bꝛaſſe alſo? Loe, he liueth, he eateth and dꝛynketh, ſo that thou canſt not ſay that he is no lyuyng god: therefoꝛe wooꝛſhip him.
24 Daniel ſaide vnto the king, I wyl wooꝛſhip

ſhip the Lorde my God, he is the true lyuyng God: as for this, he is not the God of lyfe.

25 But geue me leaue, O kyng, and I ſhall deſtroy this Dragon without ſwoorde or ſtaffe. The kyng ſayde, I geue thee leaue.

26 Then Daniel tooke pitche, fat, and hearie wool, and dyd ſeethe them togeather, and made lumpes thereof, this he put in the Dragons mouth, and ſo the Dragon burſt in ſunder. And Daniel ſayde, Lo, there is he whom ye woorſhypped.

27 When they of Babylon heard that, they tooke great indignation, and geathered them togeather againſt the kyng, ſayeing, The kyng is become a Iewe, and he hath deſtroyed Bel, he hath ſlayne the Dragon, and put the prieſtes to death.

E 28 So they came to the kyng, and ſayde, Let vs haue Daniel, or els we wyl deſtroy thee, and thyne houſe.

29 Nowe when the kyng ſawe that they ruſhed in ſo ſoare vpon hym, & that neceſſitie conſtrayned hym, he deliuered Daniel vnto them:

Daniel.6.c.

30 Whiche caſt hym into the Lions denne, where he was ſyxe dayes.

31 In the denne there were ſeuen Lions, and they had geuen them euery day two bodyes, and two ſheepe: which then were not geuen them, to the intent that they might deuoure Daniel.

32 There was in Iurie a prophete called Habacuc, whiche had made pottage, and broken bread in a bowle, and was goeing into the feeld for to bring it to the reapers.

33 But the angel of the Lord ſayd vnto Habacuc, Goe cary the meate that thou haſt, into Babylon, vnto Daniel, whiche is in the Lions denne.

34 And Habacuc ſayd, Lord, I neuer ſawe Babylon, & as for the denne I know it not.

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35 Then the angel of the Lorde tooke hym by the toppe, and bare hym by the heare of the head, and through a mightie winde ſet hym in Babylon vpon the denne.

Ezech.8.a.

36 And Habacuc cried, ſayeing, O Daniel, thou ſeruant of God, haue, take the " breakfaſt that God hath ſent thee.

1.Reg.17.a.

" or, dinner

37 And Daniel ſayde, O God, haſt thou thought vpon me? wel, thou neuer fayleſt them that loue thee.

38 So Daniel arole, and did eate. And the angel of the Lorde ſet Habacuc in his owne place agayne immediatly.

39 Upon the ſeuenth day, the kyng went to beweepe Daniel: and when he came to the denne, he looked in, and beholde, Daniel ſate (in the middeſt of the Lions.)

40 Then cryed the kyng with a loud voice, ſaying, Great art thou, O lord God of Daniel, and there is none other beſydes thee.

G

41 And he drew him out of the Lions denne, and caſt thoſe that were the cauſe of his deſtruction into the denne, and they were deuoured in a moment before his face.

Iere.17.b.

42 After this, wrote the kyng vnto al people, kynredes, and tongues, that dwelt in al countreyes,

43 Sayeing, Peace be multiplied with you: My commaundement is in al the dominion of my realme, that menne feare & ſtande in awe of Daniels God, for he is the liuing God, whiche endureth euer:

44 His kyngdome abideth vncorrupt, and his power is euerlaſtyng.

75 It is he that can deliuer & ſaue, he dooth woonders and marueilous woorkes in heauen and in earth: for he hath ſaued Daniel from the power of the Lions.

The prayer of Manaſſes king of Iuda, when he was holden captiue in Babylon.

O Lorde almyghtie, God of our fathers, Abraham, Iſahac, and Jacob, and of the ryghteous ſeede of them, whiche haſt made heauen and earth, with al the ornamente thereof, whiche haſt " ordayned the ſea by the woorde of thy commaundement, whiche haſt ſhut vp the deepe, and haſt ſealed it for thy feareful and laudable name, whiche al menne feare, and tremble before the face of thy power, and not for the anger of thy threatnyng, the whiche is importable to ſinners, but the mercy of thy promyſe is great and vnſearchable: for thou art the Lorde God moſte high aboue al the earth, long ſufferyng, and exceedyng mercyful, and repentant vpon the malice of menne: Thou Lord after thy goodneſſe haſt promiſed repentance of the remiſſion of ſinnes, and thou that art the God of the ryghteous, haſt not put repentance to the ryghteous Abraham, Iſahac, and Jacob, vnto them that haue not ſinned againſt thee: but becauſe I haue ſinned aboue the number of the ſandes of the ſea, and that myne iniquities are multiplyed, I am " humbled with many bandes of yron, and there is in me no breathyng, I haue prouoked thyne anger, and haue donne euyl before thee, in committyng abominations, and multiplyng offences: and nowe I bowe the knees of my hart, requiryng goodneſſe of thee, O Lord. I haue ſinned Lord, I haue ſinned, and knowe myne iniquitie. I deſyre thee by prayer, O Lorde forgeue me, forgeue me, and deſtroy me not with myne iniquities, neyther doo thou alwayes remember myne euyles to pounyſhe them: but ſaue me (whiche am vnworthy) after thy great mercy, and I will prayſe thee euerlaſtingly al the dayes of my lyfe: for al the power of heauen prayſeth thee, and vnto thee belongeth glory, worlde without ende. Amen.

" or, bounded the ſea.

" or, crooked.

¶ A neceſſarie Table for the knowledge of the ſtate of Iuda, from the beginning of the Monarchie of the Grekes (where the Table that we haue ſet foorth vpon Eldras endeth) vntil the death and paſſion of Ieſus Chriſte.

The. 70. weekes foreſhewed. Dan 9.

THe angel of the Lord ſent to Daniel ſaid, that it was. 70. weekes of yeeres, that is to ſay, 70. times ſeuen, whiche commeth to. 490. from the geuyng foorth of the commaundement that Hieruſalem ſhould be builded agayne and reſtored, vntyl Chriſte the prince. This commaundement was geuen foorth by the mouth of Darius longhande, monarche of the Perſians, the yeere of his raigne, as it is written in Nehemias. 2. Therfore the ſaide. 70. weekes ought to begyn there, though al agree not therein: for ſomme begyn it in the. 2. yeere of the ſaid Darius: other, the firſte yeere of Cyrus. So that from the begynnyng of the ſayde weekes, tyl the tyme that Alexander vsurped the monarchie, we recken. 4. yeeres and. 18. weekes, whiche maketh 130. yeeres. To ſhewe the verifiyng of the ſayd weekes, accordyng to the aforeſaide prophecie of Daniel the. 9. we wil proportion them with the yeeres in whiche the kynges of Syria (ſet here in order on the ryght ſide) haue ended theyr kyngdome eche of them in order.

The monarchie of the Grekes.

ALexander the great, ſonne to Philip king of Macedo, conquered the monarchie of the Perſians from Darius, the 192. yeere of Cyrus the firſt monarche, and tranſported it to the Grekes: he raigned, 6. whole yeres, and the ſeuenth died, leauing diuers ſucceſſors, to whom he diuided the ſayde monarchie before his death, that is, the kingdomes of Syria, Aſia, Egypt, and Macedonia. We wyl here treate of his ſucceſſors the kinges of Syria only, becauſe the ſcripture maketh mention therof, and maketh the ſupputation of the yeeres by the tyme that the ſayde kynges raigned, beginning at the firſt: as appeareth in the firſte booke of Machabees. And we wyl orderly ſet theyr names, and the tyme that eache of them hath raigned, to conferre them with the number of the weekes placed on the left ſide of this Table, to the ende that ſayde weekes may be verified, and that the propheſie of Daniel may be playnely vnderſtoode touching the commyng and death of our ſauiour Chriſte.

weekes	yeeres		Yeres from the firſte kyng of Syria, tyl the deceaſſe of eche kyng.
25.	4.	1 Seleucus the firſt kyng of Syria, ſurnamed Nichanor, begamne his raigne the. 13. yeere after the death of Alexander, and raigned. 31. yeeres	
28	2.	2 Antiochus Soter helde the kyngdomes of Syria and Aſia, & raigned. 19. yeeres.	50.
30	3.	3 Antiochus Theos began his raigne the yeere. 51. and raigned. 15. yeeres.	65.
33	2.	4 Seleucus Galicinus raigned. 20. yeres.	85.
33	5.	5 Seleucus Ceraunus raigned. 3. yeeres.	88.
38	6.	6 Antiochus the great began his raigne the yeere. 75. and raigned. 36. yeeres.	124.
40	4.	7 Seleucus Philopator raigned. 12. yeeres.	136.
42	2.	8 Antiochus Epiphanes the tyrant mentioned in the firſt booke of ỹ Machabees, began	160.

The ſtate of the Iewes.

AFter the people of the Lord were deliuered from the captiuitie of Babylon by Cyrus, and returned vnto theyr lande vnder the conduct of Zorobabel, there was no more name of kyng in Iuda, but of prince and gouernour, whiche were for the moſt part of the line of Iuda, and are theſe that folowe.

		The yeeres of the gouernement of eache gouernour.	
1	Zorobabel raigned. 38 yeeres.		38.
2	Reſa Melyllam. 66. yeeres.		66.
3	Joanna Ben reſa. 53. yeeres.		53.
4	Judas Hyrcanus. 14. yeeres. Al whiche tyme amounteth to. 191. yeeres, that the monarchie of the Perſians dured.		14.
5	Joſeph was gouernour the firſte yeere of Alexander the great, and raigned. 7. yeeres, in his tyme the ſayde Alexander had the temple and ſacrifice in great honour.		7.
6	Abner Semei ruled with Joſeph, & raigned. 11. yeeres. In his tyme Ptolome the firſte king of Egypt after Alexander, toke Hieruſalem by deceipt, ſpoyled the temple, and caryed a great number of the people into Egypt.		11.
7	Matthathias Heli gouerned. 12. yeeres.		12.
8	Aſer Maath gouerned. 9. yeeres.		9.
9	Nagid Arphaxat raigned. 10. yeeres. In his tyme Eleazar the hygh prieſt ſent the. 70. interpeters to Ptolome Philadelphe, the ſeconde kyng of Egypt, and ſomme to the aforeſayd Ptolome, to tranſlate the holye ſcripture out of Hebrue into Greke: and the ſaid Ptolome deliuered al the Iewes that his father had holden captiue.		10.
10	Agar Eli ſucceeded hym, & raigned. 8. yeeres.		8.
11	Maſſot Naum gouerned. 7. yeres.		7.
12	Amos Syrach. 14. yeeres.		14.
13	Matthathias Siloa. 10. yeeres.		10.
14	Joſeph Arſes. 66. yeeres. In his tyme Ptolome Philopator the fourth		66.

		began to raigne the yeere.137.& raigned 12.yeeres.		fourth king of Egypt entred into Iurie and kilde.60000. Iewes,	
42.	4.	9 Antiochus Eupator his sonne raigned 2. yeeres.	150.	and restored the countrey into the handes of Antiochus the great,	
44.	0.	10 Demetrius Soter beganne his raigne the yeere.151. and raigned tenne yeeres.	160.	whiche deliuered it agayne to Ptolome the successour of the sayde Philopator, for the frendship betweene them.	
44.	5.	11 Alexander raigned.5. yeeres.	165.		
45.	0.	12 Demetrius Nicanor raigned.2.yeeres.	167.		
45.	3.	13 Antiochus Sedetes raigned but three yeeres.	170.	15 Janna Hircanus was the last of the line of Juda, and raigned .16.	16.
45.	6.	14 Tryphon beganne his raigne the yeere 171.and raigned three yeeres.	173.	yeeres, he was slaine by Antiochus the tyrant.	
47.	4.	15 Antiochus Pius raigned.12. yeeres.	185.	16 After Janna succeeded a kindred	
48.	1.	16 Demetrius Nicanor the.12. king afore mentioned, was kept prisoner by the Parthians,and then returned agayne to his kyngdome, and raigned.4. yeeres.	189.	of the priestes named Asmodus. The first was Judas Machabeus,	6.
48.	3.	17 Alexander beganne his raigne in the yeere.190. and raigned.2.yeeres.	191.	whiche raigned fiue yeeres with great prowesse and vertue.	
52.	4.	18 Antiochus Gryphius raigned twentie and nine yeeres.	220.	17 Jonathas his brother raigned in great prowesse and vertue eyghteene yeeres.	18.
54.	0.	19 Seleucus sonne to Gryphius was at stryfe with his vncle and other of his kinrede by the space of tenne yeeres.	230.	18 Simon his brother raigned eyght yeeres very vertuously.	8.
56.	4.	20 The yeere. 221. the Syrians beyng greeued at ỹ princes debate for the kingdome, deliuered it ouer to Tigranes kyng of Armenia,whiche raigned eyghteene yeeres.	248.	19 John Hircanus his sonne raigned 34. yeeres, he and the predecessors of his kinrede helde both the kyngly auctoritie, and the priestly dignitie togeather.	34.
59.	4.	1 The yeere .149. Pompei ouercame Tigranes,and deliuered Syria into the handes of the Romanes. And.17.yeeres after Julius Cesar was first Emperour of Rome, who raigned in the Empyre fiue yeeres.	269.	20 Aristobulus sonne to John raigned one yeere, he tooke agayne the crowne and title of king for him selfe and his successours.	1.
				21 Alexander king raigned .27. yeres, and leaft the kyngdome to Alexandria his wyfe, which held it nine yeeres,but leaft the priesthood	27. 9.
67.	4.	2 Augustus the seconde Romane Emperour raigned .56. yeeres, Christe was borne the.41. yeere of the same Emperour,the.65. weeke and three yeeres.	305.	to Hircanus her sonne, which raigned three yeeres after her death. Then Aristobulus, brother to the sayd Hircanus, driue him from the crowne and priesthood, and raigned in his place three yeeres. Pompei with the armie of the Romanes hauyng taken al Syria, led Aristobulus captiue, leauyng Hircanus in the priestood,and Antipator Herodes father gouerned in Iurie.	3.
70.	0.	3 Claudius Tiberius Nero the thirde Emperour raigned .23. yeeres. The 15. yeere of the same Emperour Jesus was baptised, and begamne then to shew hym selfe openly, whiche was the fifth yeere and .69. weeke. The thirde yeere folowyng, he was put to death for our redemption, at whiche tyme the seuentie weekes were finished.		And the.51. yeere after Herod was proclaimed king, & the scepter take frō Juda, Christ our sauiour came.	51.

The first booke of the Machabees.

The first Chapter.

I. After the death of Alexander the kyng of Macedonia,
II. Antiochus taketh the kyngdome.

A 1 After that Alexander king of Macedonia sonne of Philip went fooꝛth of the land of "Cethim, and (a) slewe Darius king of ỹ Persians and Medes, and raigned foꝛ him, as he had donne befoꝛe in Grecia:

" oꝛ, Chettim.

(a) The first batel with the Carthaginenses was fought at this tyme.

2 It happened that he tooke great warres in hande, wanne very many stꝛong cities, and slue many kinges of the earth,

3 Goeyng thꝛough to the endes of the woꝛlde, and geatting many spoyles of the people, in so muche that the whole woꝛlde stoode in awe of hym, and therefoꝛe was he proude in his hart.

Judith.1.b. 4 (b) Now when he had geathered a mighty stꝛong hoast,

(b) The beginnyng of the kingdome of Egypt.

5 And subdued the landes and people, with their pꝛinces, so that they became tributaries vnto hym,

6 Then he fell sicke, and when he perceaued that he must needes dye,

B 7 He called foꝛ his noble estates, which had beene bꝛought vp with him of chyldꝛen, and parted his kyngdome among them whyle he was yet aliue.

Daniel.7.a

8 So Alexander raigned twelue yeeres, and then dyed.

9 (c) After his death fell the kyngdome vnto his pꝛinces, and they obtayned it euery one in his roome,

(c) The beginning of the kyngdome of Syria.

10 And caused them selues to be crowned as kinges: and so dyd their chyldꝛen after them many yeeres, and much wickednesse increased in the woꝛlde.

11 Out of these came the vngratious roote "noble Antiochus, the sonne of Antiochus the king, which had beene a pledge at Rome: and he raigned in the hundꝛed thirtie and seuen yeere of the empire of the Grekes.

" oꝛ, Epiphanes.

I. Mac.8.a.

(d) The beginnyng of the kingdome of the Parthians.

12 (d) In those dayes went there out of Israel wicked menne, whiche mooued muche people with their counsel, sayeing, Let vs goe and make a couenant with the heathen that are rounde about vs: foꝛ since we departed frō them, we haue had much soꝛow.

Deut.7.a. Jere.44.c.

13 So this deuise pleased them wel.

(e) Iosephus lib.12.cap.6 I.Mac.4.b.

14 (e) And certayne of the people tooke vpon them foꝛ to goe vnto the kyng, whiche gaue them licence to doo after ỹ oꝛdinance of the heathen.

(f) The wicked fal headlong into mischeefe.

15 (f) Then set they vp an open schoole at Hieꝛusalem, of the lawes of the heathen:

16 (g) And made them selues vncircumcised, but foꝛsooke the holy testament, and ioyned them selues to the heathen, & were cleane soulde to doo mischefe.

(g) Epiphanius libro de ponderibus & mensuris, sayth that it was by dꝛawyng the skinne ouer that part that was circumcised. I.Mac.5.a.

17 So when Antiochus began to be mighty in his kyngdome, he went about to obtayne the land of Egypt also, that he might haue the dominion of two realmes.

18 Vppon this entred he into Egypt with a stꝛong hoast, with charettes, Elephantes, hoꝛsemen, and a great number of shippes.

19 (h) And beganne to warre agaynst Ptolome the kyng of Egypt: but Ptolome was afrayde of him, and fledde, and many of his people were wounded to death.

(h) The seconde batel with the Carthaginenses.

20 Thus Antiochus wanne many stꝛong cities in Egypt, and tooke away great good out of the lande of Egypt.

21 And after that Antiochus had smytten Egypt, he turned agayne in the hundꝛed fourtie and three yeere, and went towarde Israel,

22 And came vp to Hieꝛusalem with a myghty people,

D 23 And entred pꝛoudly into the sanctuarie, and tooke away the golden aulter, the candelsticke, and al the oꝛnamentes thereof, the table of the shewe bꝛead, the pouring vessels, the chargers, the golden spoones, I.Mac.5.c. the vayle, the crownes, and golden apparel of the temple, & bꝛake downe al in peeces.

24 He tooke also the siluer and gold, the pꝛetious iewels, and the secrete treasures that he founde.

25 And when he had taken away altogeather, caused a great murther of menne, and spoken very pꝛoudely, he departed into his owne lande.

26 Therefoꝛe there was great lamentation thꝛoughout al Israel.

27 The pꝛinces and the elders of the people mourned, the young menne and the maydens were "defiled, & the fayꝛe beautie of women was changed,

" oꝛ, made feeble.

28 The bꝛidegrome & the bꝛide tooke them to mournyng,

29 The lande and those that dwelt therein was moued: foꝛ al the house of Jacob was bꝛought to confusion.

30 (i) After two yeeres the king sent his cheefe treasurer vnto the cities of Juda, whiche came to Hieꝛusalem with a great multitude of people,

(i) The batel of Macedonia.

31 Speaking peaceable woꝛdes vnto them, but al was deceipt: foꝛ when they had geI.Mac.7.b. uen him credence,

32 He

32 He fel sodenly vpon the citie, and smote it soare, & destroyed muche people of Israel.
33 And when he had spoyled the citie, he set fyre on it, castyng downe houses & walles on euery side.
34 The women and their chyldren tooke they captiue, and ledde away their catel.
35 Then buylded they the citie of Dauid with a great and thicke wal, and with myghty towers, and made it a strong hold for them.
36 Beside al this, they set wicked people, and vngodly menne to keepe it,
F 37 Stored it with weapons and victualles, geathered the goodes of Hierusalem, and layd them vp there: thus became it a theeuishe castel.
38 Thus they became a heauy burden, laying wayte for the people that went into the sanctuarie, and for the cruel destruction of Israel.
39 Thus they shedde innocent blood on euery side of the sanctuarie, and defiled it:
40 In so muche that the citezins were faine to depart, and the citie became an habitation of strangers, beyng desolate of her owne seede: for her owne natiues were faine to leaue her.
Tobi. 2. a. 41 Her sanctuarie was cleane walled, her holy dayes were turned into mournyng, her sabbothes were had in derision, and her honour brought to nought.
(k) Iosephus. li. 12. cap. 6. & 7. 2. Mac. 6. c 42 (k) Looke howe great her glory was before, so great was her confusion, and her ioy turned into sorowe.
43 Antiochus also the kyng sent out a commission vnto al his kyngdome, that all the people shoulde be one.
44 Then they leaft euery man his law, and al the heathen agreed to the commaundement of kyng Antiochus:
45 Yea, many of the Israelites consented thereunto, offering vnto idols, and defiling the sabboth.
46 So the king Antiochus sent his messengers with his commission vnto Hierusalem, and to al the cities of Juda, that they shoulde folowe the lawes of the heathen:
47 And forbad the whole burnt offeryng, meate offryng, or peace offring to be made in the temple of God, and that there should no sabboth nor high feast day be keapt:
48 But commaunded that the sanctuarie & the holy people of Israel shoulde be defiled:
49 He commaunded also, that there shoulde bee set vp aulters, temples, and idols, to offer vp swines fleash, and vncleane beastes,
50 That menne shoulde leaue their chyldren vncircumcised, to defyle their soules with al maner of vncleanesse and abominations:
51 That they might so forget the lawe, and change al the holy ordinances of God,
52 And that whosoeuer woulde not doo according vnto the commaundement of kyng Antiochus, shoulde suffer death.
53 In lyke maner commaunded he throughout al his realme, and set rulers ouer the people, for to compel them to doo these thinges:
54 Commaundyng al the cities of Juda to doo sacrifice (vnto idols.) G
55 Then went the people vnto the heathen by heapes, forsooke the lawe of the Lorde, and committed muche euyl in the lande:
56 And they drone the Israelites into secrete places, euen whereseoeuer they coulde flee for succour.
57 The fifteenth day of the moneth Casleu, in the hundred threescore and fift yeere, set king Antiochus an abominable idol of desolation vpon the aulter of God, and they builded aulters throughout al the cities of Juda on euery side, Nouembey.
58 Before the doores of the houses, and in the streetes, where they brent incense and dyd sacrifice. Dani. ix. Mat. 24.
59 And as for the bookes of the law of God, they (l) brent them in the fyre, & rent them in peeces. Iere. 36. c (l) It is a manifest note of the enimies of God, to burne the bookes of the lawe. Hist. eccles siasti. li. 8. Cap. 2.
60 Whatsoeuer he was that had a booke of the testament of the Lorde founde by hym, yea whosoeuer endeuoured hym selfe to keepe the law of the Lord, the kinges commaundement was, that they shoulde put hym to death.
61 And through his auctoritie they executed these thynges euery moneth, vpon the people of Israel that were founde in the cities.
62 The twentie & fifth day of the moneth, what tyme as they did sacrifice vpon the aulter, whiche stoode in the steade of the aulter of the Lorde:
63 Accordyng to the commaundement of king Antiochus, they put certayne women to death, whiche had caused their children to be circumcised:
64 Not onely that, but they hanged vp the chyldren by the neckes throughout al their houses, and slue the circumcisers of them:
65 Yet were there many of the people of Israel, whiche determined in them selues that they would not eate vncleane thinges: but chose rather to suffer death, then to be defyled with vncleane meates:
66 So because they woulde not breake the blessed law of god, they were cruelly slaine.
67 And this great tyrannie encreased very sore vpon the people of Israel.

The.ii.Chapter.

I. The mournyng of Mathathias and his sonnes for the destruction of the holy citie.

A

1 IN those dayes there dyd stande vp one Mathathias the sonne of John, ỹ sonne of Simeon the priest, out of the kinrede of Joarib, from Hierusalem, and dweit vpon the mount of Modin,

2 And had fiue sonnes: John called Gaddis,

3 Simon called Thast,

4 Judas, otherwyse called Machabeus.

5 Eleazer, otherwyse called Abaron, and Jonathan, whose surname was Apphus.

6 These sawe the euyl that was donne among the people of Juda and Hierusalem.

B 7 And Mathathias sayde, Wo is me, alas that euer I was borne, to see this miserie of my people, and the piteous destruction of the holy citie, and thus to sit so stil, it beyng delinered into the handes of the enimies.

8 Her sanctuarie is come into the power of strangers, her temple is as it were a man that hath lost his good name:

9 Her pretious ornamentes are caryed away captiue, her olde menne are slayne in the streetes, and her young menne are fallen through the swoorde of the enimies.

10 What people is it that hath not somme possession in her kingdome? or who hath not gotten somme of her spoyles?

11 Al her glory is taken away, she was a free woman, and nowe she is become an handemayde.

12 Beholde our sanctuarie, our beautie and honour is wasted away, and defiled by the gentiles.

13 What helpeth it vs then to liue?

C 14 And Mathathias rent his clothes, he and his sonnes, and put sackcloth vpon them, and mourned very soare.

15 Then came the meane thyther, whiche were sent of kyng Antiochus to compel suche as were fled into the citie of Modin for to doo sacrifice, & to burne incense vnto idols, and to forsake the lawe of God.

16 So many of the people of Israel consented and enclined vnto them: but Mathathias and his sonnes remayned stedfast.

17 Then spake the commissioners of kyng Antiochus, and sayde vnto Matthathias, Thou art a noble man, of high reputation, and great in this citie, hauing many fayre children and brethren.

18 Comme thou therfore first, and fulfyl the kynges commaundement, lyke as al the heathen haue donne, yea, and the menne of Juda, and such as remayne at Hierusalem, so shalt thou and thy children be in the kynges fauour, and enriched with golde, siluer, and great rewardes.

19 Mathathias answeared, and spake with a loude voyce, Though al nations obey the king Antiochus, & fal away euery man frō keeping the lawe of their fathers, though they consent to his commaundementes:

20 (a) Yet wil I and my sonnes and my brethren not fal from the lawes of our fathers,

21 GOD forbydde we shoulde: that were not good for vs that we shoulde forsake the lawe and ordinances of God, and to agree vnto the commaundement of kyng Antiochus.

22 Therefore we wyl doo no such sacrifice, neyther breake the statutes of our lawe, to goe another way.

23 And when he had spoken these wordes, there came one of the Jewes, which openly in the sight of al did sacrifices vnto the idols vpon the aulter in the citie of Modin, accordyng to the kinges commaundement.

24 When Mathathias sawe this, it greeued (b) him at the hart, so that his reynes shoke withal, and his wrath kyndled for very zeale of the law: with that he start vp, and kylled the Jewe beside the alter.

25 Yea and slue the kynges commissioner that compelled him to do sacrifice, and destroyed the aulter at the same tyme:

26 Suche a zeale had he vnto the lawe of God, lyke as Phinehes dyd vnto Zambri the sonne of Salomi.

27 And Mathathias cryed with a loude voyce through the citie, sayeing, Who so is feruent in the law, and wyl keepe the couenant, let hym folowe me.

28 So he and his sonnes fled into the mountaynes, and left al that euer they had in the citie.

29 Many other godly menne also whiche lyued iustly and vprightly departed into the wyldernesse, with their children, their wyues, and their cattel, and remayned there: for the tyrannie increased sore vpon them.

30 Nowe when the kinges seruantes, and the host whiche was at Hierusalem in the citie of David, heard that certayne menne had broken the kinges commaundement, and were gonne their way to the wyldernesse into secrete places:

31 Then many pursued after them, and after they had ouertaken them, they camped thē selues, and set the battayle in aray agaynst them in the sabboth day,

32 And sayde vnto them, Wyl ye yet rebel? Geat you hence, and doo the commaundement of kyng Antiochus, and ye shal liue.

(a) The father promiseth for his children that they shal serue God, so doth Iosue for his housholde, Iosue. xxiiii. D Prou. 4. c.

(b) It is a greefe to the godly to see the people offende. Exod. xviii. iii. Reg. xix.

Num. xxv. b

2. Mach. v. c

E

33 They

33 They answeared, We wyl not goe (for thee) neither wyl we doo the kynges commaundement, to defile the Sabboth day.
34 Then beganne they to fyght against thē:
35 But the other gaue them none other answeare, neither cast they one stone at them, nor made fast their priuie places:
36 But sayde, We wyl dye al in our innocencie, heauen and earth shal testifie with
F vs that ye put vs to death wrongfully.
37 Thus they fought agaynst them vppon the Sabboth, and slue both menne and cattel, their wyues and their chyldren, to the number of a thousande people.
38 When Mathathias & his freendes heard this, they mourned for them vyght soare,
39 And sayde one to another, If so be that we al doo as our brethren haue donne, and fight not for our liues, and for our lawes agaynst the heathen, then shal they the sooner roote vs out of the earth.
40 So they concluded among them selues at the same time, sayeing,
41 What so euer he be that cōmeth to make batayle with vs vpon the Saboth day, we wyl fyght agaynst him, and not dye all as our brethren that were murthered in the wylderneſſe.
42 Upon this came the assemblie of the Assideans vnto them, whiche were of the strongest menne in Israel, and al suche as were feruent in the lawe:
43 And al they that were fled for persecution came to helpe them, & to stand by them:
44 In so muche that they geathered an hoast of menne, and slue the wicked doers in their gelousie, and the vngodly menne in their wrath: but the rest fledde vnto the heathen and escaped.
45 Then Mathathias & his freendes went about, and destroyed the aulters.
46 And circumcised the chyldren that had not yet receiued circumcision, as many as they founde within the coastes of Israel:
G 47 And followed myghtyly vpon the proude menne: and this acte prospered in their handes,
48 In so muche that they kept the lawe agaynst the power of the gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.
49 After this, when the time drewe on fast that Mathathias shoulde dye, he sayde vnto his sonnes, Nowe is pride and persecution increased, nowe is the tyme of destruction and wrathful displeasure:
50 Wherefore O my sonnes, be ye feruent in the lawe, and ieoparde your liues for the testament of the fathers.
51 Call to remembrance what actes our fathers dyd in their time, so shall ye receiue great honour, and an euerlastyng name.
52 Remember Abraham: was not he found faythful in temptation, and it was reckened vnto him for ryghteousnesse? James.2.d. Rom.4.a. Gene.22.b.
53 Joseph in time of his trouble kept the commaundement, and was made a Lorde of Egypt. Hebre.11.d. Eccle.44.c Gene.41.f.
54 Phinehes our father was so feruent for the honour of God, that he obtayned the couenant of an euerlasting priesthood, Num.27.d. Eccle.45.f. Num.27.c.
55 Josuah for fulfilling the woorde of God, was made the captayne of Israel. Josua.1.a. Num.14.a.
56 Caleb bare recorde before the congregation, and receiued an herytage. 1.Reg.25.c.
57 David also in his merciful kyndnesse, obtayned the throne of an euerlastyng kyngdome.
58 Elias beyng zelous and feruent in the lawe, was taken vp into heauen. 4. Reg.7.a.
59 Ananias, Azarias, and Misael remayned stedfast in fayth, and were deliuered out of the fyre. Dan.3.c.
60 In like manner Daniel beyng vngylty, was saued from the mouth of the Lions. Dan.6.c. Hebre.11.b.
61 And thus ye may consyder throughout al ages since ỹ world began, that who so euer put their trust in God were not ouercome.
62 Feare not ye then the woordes of an vngodly man, for his glory is but doung and woormes: Mat.10.d. Esai.40.a. and.51.c.
63 To day is he set vp, and to morowe is he gonne: for he is turned into earth, and his memorial is come to nought. 1.Pet.1.b. James.1.b. Eccle.14.b.
64 Wherfore O my sonnes, take good harts vnto you, and quite your selues lyke menne in the lawe: for yf ye doo the thynges that are commaunded you in the lawe of the Lorde your God, ye shal obtayne great honour therein. Psal.26.c.
65 And beholde, I knowe that your brother Simon is a man of wysedome: see that ye geue eare vnto him alway, he shalbe a father vnto you.
66 As for Judas Machabeus, he hath euer benne myghty and strong from his youth vp: let hym be your captayne, and order the batayle of the people.
67 Thus shal ye bring vnto you al those that fauour the lawe, and see that ye auenge the wrong of your people,
68 And recompence the heathen agayne, and apply your selues wholy to the commaundement of the lawe.
69 So he gaue them his blessing, and was layde by his fathers,
70 And dyed in the hundred fourtie and fyue yeere at Modin, where his sonnes buryed him in his fathers sepulchre, and al Israel made great lamentation for hym.

The.iii.Chapter.

I. Iudas is made ruler ouer the Iewes. II. He killeth Appollonius and Seron the prince of Syria.

A 1 THen stoode vp Judas Machabeus in his fathers steede,

Joseph. cap.8.9.10. 11.12.Lat. 2 And al his brethren helped him, and so dyd al they that helde with his father, and fought with cheerefulnesse for Israel.

3 So Judas gate his people great honour: he put on a brestplate as a Giant, and arayed him selfe with his harnesse, and defended the hoast with his swoorde.

Psal.101.b. 2.Mac.8.a. 4 In his actes he was lyke a Lion, and as a Lions whelpe rearing at his pray.

5 He was an enimie to the wicked, and hunted them out, and brent vp those that vexed his people:

6 So that his enimies fledde for feare of hym, and al the woorkers of vngodlynesse were put to trouble: suche lucke and prosperitie was in his hande.

B 7 This grieued diuers kinges: but Jacob was greatly reioyced through his actes, and he gate him selfe a great name for euer.

8 He went through the cities of Juda, destroying the vngodly out of them, turnyng away the wrath from Israel,

9 And receauing suche as were oppressed: and the fame of him went vnto the vttermost part of the earth.

10 Then Appollonius (a prince of Syria) gathered a mighty great hoaste of ỹ heathen, & out of Samaria, to fyght agaynst Israel:

11 Whiche when Judas perceaued, he went foorth to meete hym, fought with hym, slue him, and a great multitude with hym: the remnant fledde, & he tooke their substance.

12 Judas also tooke Appollonius owne swoord, and fought with it al his life long.

13 Nowe when Seron a prince of the armie of Syria, heard say that Judas had gathered vnto him the congregation & church of the faythful.

C 14 He sayde, I wyl get me a name and a prayse throughout the realme: for I wyll goe fyght with Judas and them that are with hym, as many as haue despised the kynges commaundement.

15 So he made him ready, and there went with hym a great myghty hoast of the vngodly to stande by him, and to be auenged of the children of Israel.

16 And when they came nigh vnto Bethoron, Judas went foorth agaynst them with a smal company.

17 And when his people sawe suche a great hoast before them, they sayde vnto Judas, Howe are we hable, beyng so fewe, to fight agaynst so great a multitude and so strong, seeyng we be so weery, and haue fasted all this day?

18 But Judas sayde, It is a smal matter for many to be ouercome with fewe: yea there is no difference to the God of heauen, to deliuer by a great multitude, or by a small company: 1.Reg.14.a

19 For the victorie of the batayle standeth not in the multitude of the hoast, but the strength commeth from heauen.

20 Beholde, they comme agaynst vs with a cruel and proude multitude, to destroy vs, our wyues, & our children, and to robbe vs: 2.Chr.25.b

21 But we wyl fyght for our lyues, and for our lawes,

22 And the Lord him selfe shal destroy them before our face: therefore be not ye afrayde of them.

23 As soone as he had spoken these woordes, he leapt sodenly vppon them: Thus was Seron smitten, and his hoast put to flight, D

24 And Judas folowed vpon them beyonde Bethoron, vnto the plaine feelde, where there were slaine eyght hundred menne of them, and the residue fledde into the lande of the Philistines.

25 Then al the heathen on euery side were afrayde of Judas and his brethren:

26 So that the * rumour of him came vnto the kynges eares, for al the gentiles coulde tell of the warres of Judas. * or, feare.

27 So when king Antiochus heard these tydynges, he was angry in his minde: wherefore he sent foorth, and geathered an hoaste of his whole realme, very strong armies:

28 And opened his treasurie, and gaue his hoast a yeeres wages in hande, commaundyng them to be ready at al tymes.

29 Neuertheless, when he sawe that there was not money yenough in his treasuries, and that through the discorde and persecution whiche he made in the lande to put downe the lawes that had benne of olde tymes, his customes and tributes of the lande were minished:

30 He feared that he was not hable for to beare the costes and charges any longer, nor to haue such giftes to geue so liberally as he dyd afore, more then the kynges that were before him.

31 Wherefore he was heauy in his minde, and thought to goe vnto Persides for to take tributes of the land, and so to geather muche money. 1.Mac.6.a.

32 So he leaft Lysias, a noble man of the kynges blood, to ouersee the kynges busynesse, from the water Euphrates, vnto the borders of Egypt:

33 And to keepe well his sonne Antiochus tyl he came agayne.

34 Moreo-

34 Moreouer, he gaue him halfe of his hoſt, and Elephantes, and committed vnto him euery thing, and gaue him the charge of al thinges that he would haue donne, concernyng thoſe whiche dwelt in Juda and Hieruſalem:

35 That he ſhoulde ſende out an armie agaynſt them, to deſtroy and to roote out the power of Iſrael, and the remnant of Hieruſalem, to put out their memorial from that place:

F 36 To ſet ſtrangers for to inhabite al their quarters, and to parte their lande among them.

Ioſephus cap. 10. lib. anti. 37 Thus the kyng tooke the other parte of the hoſt, and departed from Antioche, a citie of his realme, ouer the water Euphrates, in the hundred and fourtie and ſeuen yeere, & went through the hygh countreyes,

1. Mac. 8. d. 38 And Lyſias choſe vnto him Ptolome the ſonne of Doryminius, Nicanor, and Gorgias, mighty menne, and the kinges freendes.

39 Theſe he ſent with fourtie thouſande footemenne, & ſeuen thouſande horſmenne, for to goe into the lande of Juda, and to deſtroy it, as the kyng commaunded.

40 So they went forth with al their power, and came to Emmaus into the playne feelde.

41 When the marchantes of the countrey hearde the rumour of them, they and their ſeruantes tooke very much ſiluer and gold, for to buye the chyldren of Iſrael to be their bondmenne: there came vnto them alſo yet moe menne of warre on euery ſide, out of Syria, and from the Paleſtines.

42 Nowe when Judas and his brethren ſawe that trouble increaſed, and that the hoſt drue nygh vnto theyr borders, conſidering the kinges words which he commaunded vnto the people (namely) that they ſhoulde vtterly waſte and deſtroy them:

43 They ſayde one to another, Let vs redreſſe the decay of our people, let vs fyght for our folke, and for our ſanctuarie.

44 Then the congregation were ſoone ready geathered to fight, to pray, and to make ſupplication vnto God for mercie and grace.

1. Mach. 1. d 45 As for Hieruſalem it laye voyde, and was as it had benne a wylderneſſe: there went no man in nor out at it, and the ſanctuarie was troden downe, the aliantes keapt the caſtel, there was the habitation of the heathen, the myrth of Jacob was taken away, the pipe and the harpe was gone from among them.

46 The Iſraelites geathered them togeather, and came to Maſpha before Hieruſalem: for in Maſpha was the place where they prayed aforetime in Iſrael.

47 So they faſted that day, and put ſackclothes vpon them, caſte aſhes vpon their heades, rent their clothes, & 1. Sam. 7. b.

48 And layde forth the bookes of the law, whereout the heathen ſought to paynt the lykeneſſe of their images.

49 And brought the prieſtes ornamentes, the firſtlinges, and the tithes: they ſet there alſo the Nazarites, whiche had accompliſhed their * vowes before God: Num. 6. b. * or, dayes.

50 And cryed with a loude voyce towarde heauen, ſayeing, What ſhal we doo with theſe? and whyther ſhal we cary them away?

51 For thy ſanctuarie is troden downe and defiled, the prieſtes are comme to heauineſſe and diſhonour.

52 And beholde, the heathen are comme together for to deſtroy vs: thou knoweſt what thynges they imagine agaynſt vs.

53 Howe may we ſtand before them, except thou (O God) be our helpe?

54 Then they blewe out the trumpet alſo with a loude voyce.

55 Then Judas ordeyned captaynes ouer the people, ouer thouſandes, ouer hundredes, ouer fiftie, and ouer tenne. Exod. 28. d.

56 But as for ſuche as buylded them heuſes, marryed wyues, planted them vyneyardes, and thoſe that were fearefull, he commaunded them euery man to goe home agayne, accordyng to the lawe.

57 So the hoſt remooued, and pitched vpon the South ſide of Emmaus. Deut. 20. a. Judic. 7. a.

58 And Judas ſayde, Arme your ſelues, be ſtrong, O my chyldren, make you ready agaynſt to morowe in the morning, that ye may fight with theſe people, whiche are agreed togeather to deſtroy vs and our ſanctuarie.

59 Better is it for vs to dye in batayle, then to ſee our people and our ſanctuarie in ſuch a miſerable caſe.

60 Nevertheleſſe, as thy wyl is, O God in heauen, ſo be it. Mat. 6. b. Luke. 11. a.

The. iiii. Chapter.

1 Iudas goeth agaynſt Gorgias, whiche lyeth in wayte.

1 THen tooke Gorgias fiue thouſande menne of foote, and a thouſande of the beſt horſmenne, and remoued out of the campe by nyght, Ioſeph. li. 12. cap. 10.

2 To comme nygh where the Iewes hoſt lay, and ſo to ſlay them ſodainly: (Now the menne that keapt the caſtle, were the conueyers of them.)

3 Nowe when Judas hearde this, he remo-

ned, and al the ſtrong menne that were with hym, to ſmyte the cheefe and principal of the kynges hoſt at Emmaus:

4 For ỳ armie was not yet come togeather.

5 In the meane ſeaſon came Gorgias by nyght into Judas tentes, and when he founde no man there, he ſought them in the mountaynes, and thought they had benne fledde away becauſe of hym.

6 But when it was day, Judas ſhewed him ſelfe in the feelde with three thouſand men onely whiche had neyther harneſſe, nor ſwoordes to their mindes.

7 But on the other ſide they ſawe that the Heathen were myghty and wel harneſſed, and their horſemen about them, & al theſe wel expert in feates of warre.

8 Then ſaid Judas to the menne that were with him, Feare not ye the multitude of thē, be not afrayd of their violent running.

Exod.14.f. 9 Remember howe our fathers were deliuered in the red ſea, when Pharao folowed vpon them with a great hoſt.

10 Euen ſo let vs alſo crye nowe towarde heauen, and the Lorde ſhal haue mercie vpon vs, and remember the couenant of our fathers, yea and deſtroy this hoſt before our face this day:

11 And al the heathen ſhal knowe that it is God hym ſelfe whiche delyuereth & ſaueth Iſrael.

12 Then the heathen lyft vp their eyes, and when they ſaw that they were comming agaynſt them,

13 They went out of their tentes into the bataile, and they that were with Judas blewe vp the trumpettes.

C

2.Mac.7.d 14 So they buckled togeather, and the heathen were diſcomfited, and fledde ouer the playne feelde:

15 But the hindmoſte of them were ſlayne with the ſwoorde: for they folowed them vnto Aſſaremoth, and into the feeldes of Idumea toward Azot and Jamnia: ſo that there were ſlayne of them vpon a three thouſande menne.

a2, Gazeron.

16 So Judas turned agayne with his hoſt,

17 And ſaid vnto the people, Be not greedy of the ſpoiles, we haue yet a bataile to fight.

18 For Gorgias and his hoſt are here by vs in the mountaines, but ſtand ye faſt againſt our enimies, and ouercome them, then may ye ſafely take the ſpoyles.

19 As Judas was ſpeaking theſe woordes, beholde there appeared one parte of them vpon the mount.

20 But when Gorgias ſawe that they of his partie were fledde, and the tentes brent vp (for by the ſmoke they myght vnderſtande what was donne) they perceauyng this, were very ſoare afrayde:

21 And when they ſawe alſo that Judas and his hoſt were in the feelde ready to ſtryke bataile. D

22 They fledde euery one into the lande of the heathen.

23 So Judas turned agayne to ſpoyle the tentes, where they gate muche golde and ſiluer, precious ſtones, purple, and greate riches.

24 Thus they went home, & ſong a pſalme of thankeſgeuyng, and prayſed God in heauen, For he is gratious, and his mercie endureth for euer. Pſa.107.a. Pſal.18.a.

25 And ſo Iſrael had a greate victorie in that day.

26 Now al the heathen that eſcaped, came & tolde Lyſias euery thing that had hapned.

27 Wherefore Lyſias was ſoare afrayde, and greeued in his mynde, becauſe Iſrael had not gotte ſuch miſfortune as he would they ſhoulde, neyther as the kyng commaunded.

28 The nexte yeere folowyng, geathered Lyſias three ſcore thouſande choſen menne of foote, and fiue thouſande horſmenne to fight agaynſt Hieruſalem.

29 So they came into Jurie, and pitched their tentes at Bethoron: where Judas came agaynſt them with tenne thouſand menne.

30 And when he ſawe ſo great and mightie an hoſt, he made his prayer, and ſayde, Bleſſed be thou O ſauiour of Iſrael, whiche dydſt deſtroy the violent power of the giant in the hande of thy ſeruant Dauid, and gaueſt the hoſt of the heathen into the hande of Jonathan the ſonne of Saul, and of his harneſſe bearer: E 1.Sap.17.a 1.Sa.14.b.

31 Put this hoſt nowe into the hande of thy people of Iſrael, and let them be confounded in their multitude and horſmenne.

32 Make them afraide, and diſcomfite the boldneſſe of their ſtrength, that they maye be mooued throughe their deſtruction.

33 Caſte them downe throughe the ſwoorde of thy louers, then ſhal al they that knowe thy name, prayſe thee with thankeſgeuing.

34 So they ſtroke the bataile, & there were ſlayne of Lyſias hoſt fiue thouſande menne.

35 Then Lyſias ſeeyng the diſcomfiting of his menne, & the manlyneſſe of the Iewes, howe they were readie eyther to liue or to dye like menne: he went vnto Antioch, and choſe out menne of warre, that when they were geathered togeather, they myght come agayne into Jurie.

36 Then ſaide Judas & his brethren, Beholde our enimies are diſcomfited, let vs nowe goe vp to cleanſe & to repayre the ſanctuarie.

37 Vpon

37 Upon this al the hoſt geathered them togeather, and went vp into mount Sion.
38 Nowe when they ſawe the ſanctuarie layde waſte, the aulter defiled, the dooꝛes bꝛent vp, the ſhꝛubbes growyng in the courtes, lyke as in a wood, oꝛ vpon mountaynes, yea, and that the pꝛieſtes chambers were bꝛoken downe:
39 They rent theyꝛ clothes, and made great lamentation, caſt aſhes vpon theyꝛ heades,
40 Fel downe flatte to the grounde vpon theyꝛ faces, made a great noyſe with the trumpettes, and cryed towarde heauen.
G 41 Then Judas appoynted certaine menne to fyght agaynſt thoſe whiche were in the caſtle, tyl they had cleanſed the ſanctuarie.
42 So he choſe pꝛieſtes that were vndefiled, ſuche as had pleaſure in the lawe of God:
43 And they cleanſed the ſanctuarie, & bare out ẏ defiled ſtones into an vncleane place.
44 And foꝛſomuche as the aulteꝛ of burnt offerynges was vnhalowed, he tooke aduiſement what he myght doo withal:
45 So he thought it was beſt to deſtroy it, leſt it ſhould happen to do them any ſhame, foꝛ the heathen had defiled it: and therfoꝛe they bꝛake it downe.
46 As foꝛ the ſtones they layde them vp vpon the mountayne by the houſe in a conuenient place, tyl there came a pꝛophete to ſhewe what ſhoulde be donne with them.
Exod.20.d. Deut.27.a. Joſue.8.g. 47 So they tooke whole ſtones accoꝛdyng to the law, and builded a newe aulter, ſuch one as was befoꝛe,
48 And made vp the ſanctuary within & without, and halowed the houſe & the courtes:
49 They made newe holy oꝛnamentes, and bꝛought the candleſticke, the aulter of incenſe, and the table into the temple:
50 The incenſe laide they vpon the aulter, and lyghted the lampes whiche were vpon the candelſticke, that they might burne in the temple:
51 They ſet the ſhewe bꝛead vpon the table, and hanged vp the vaile, and finiſhed al the wooꝛkes whiche they had begun to make.
2.Mac.10.a 52 And vpon the twentie & fifth day of the ninth moneth (whiche is called the moneth of ▪ Calleu) in the hundꝛed, fourtie, and eight yeere:
November. 53 They roſe vp betymes in the moꝛnyng, foꝛ to doo ſacrifice accoꝛdyng to the lawe, vpon the newe burnt offeryng aulter that they had made.
54 After the tyme and ſeaſon that the heathen had defiled it, the ſame day was it ſet vp agayne, with ſonges, pypes, harpes, and cymbales.
55 And al the people fel vpon theyꝛ faces, wooꝛſhyppyng & thankyng the God of heauen, whiche had geuen them the victoꝛie.
56 So they keapt the dedication of the aulter eight dayes, offeryng burnt ſacrifices and thanke offerynges with gladneſſe: 2.Chꝛo.7.b
57 They deckt the foꝛefrunt of the temple alſo with cꝛownes and ſhieldes of golde, and halowed the poꝛtes and celles, and hanged dooꝛes vpon them.
58 Thus there was very great gladneſſe among the people, becauſe the blaſphemie of the heathen was put away.
59 So Judas and his bꝛethꝛen, with the whole congregation of Iſrael, oꝛdayned, that the tyme of the dedication of the aulter ſhould be keapt in his ſeaſon from yeere to yeere, by the ſpace of eight dayes, from the twentie and fifth day of the moneth ▪ Calleu with myrth and gladneſſe. Iohn.10.a November.
60 And at ẏ ſame tyme buylded they vp the mount Sion, with high walles, and ſtrong towꝛes round about, leſt the gentiles ſhould come & treade it downe as they did afoꝛe.
61 Therefoꝛe Judas ſet menne of warre in it, to keepe it, and made it ſtrong foꝛ to defend Bethſura, that the people might haue a refuge agaynſt the Edomites. 1.Mac.6.b.

The.v.Chapter.

3. Iudas vanquiſheth the heathen that goe about to deſtroy Iſrael, and is holpen of his bꝛethꝛen Simon and Ionathas.

1 IT happened alſo, that when the heathen rounde about hearde howe that the aulter & the ſanctuarie were ſet vp in theyꝛ olde eſtate, it diſpleaſed them very ſoare. A Ioſeph.cap. xii.lib.xiii.
2 Wherefoꝛe, they thought to deſtroy the generatiõ of Jacob that was among them: in ſo muche that they began to ſlay and to perſecute certayne of the people. Ezech. 25.b and.35.a.
3 Then Judas fought agaynſt the childꝛen of Eſau in Idumea at Arabathane: foꝛ they dwelt roumde about the Iſraelites, where he ſlue & ſpoyled a great multitude of them.
4 He thought alſo vpon the malice and vnfaythfulneſſe of the chyldꝛen of Bean, how they were a ſnare and ſtoppe vnto the people, and howe they layde wayte foꝛ them in the high way:
5 Wherefoꝛe he ſhut them vp into towꝛes, and came vnto them, beſieged them, and deſtroyed them vtterly, and bꝛent vp theyꝛ towꝛes, with al that were in them.
6 Afterwarde went he agaynſt the childꝛen of Ammon, whereof he founde a mightie power & a great multitude of people with Timothi theyꝛ captayne.
7 So he ſtroke many battelles with them, B whiche were deſtroyed befoꝛe hym.
8 And when he had ſlayne them, he wanne

Gazer

Gazer the citie, with the townes belonging thereto, and so turned agayne into Iurie.

9 The heathen also in Galaad geathered them togeather agaynst the Israelites that were in theyr quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters vnto Judas and his brethren, sayeing, The heathen that are about vs, are geathered agaynst vs on euery syde, to destroy vs.

11 And nowe they make them ready for to come and lay siege to the castle whereunto we are fled, and Timothi is captayne of theyr host:

12 Come therefore, and deliuer vs out of theyr handes, for there is a great multitude of vs slayne already.

13 Yea, and our brethren that were at Tubin are slayne and destroyed, welnigh a thousande menne, and theyr wyues, theyr children, and theyr goodes, haue the enimies led away captiue.

℣ 14 While these letters were yet a reading, beholde there came other messengers from Galilee with rent clothes, which told euen the same tydynges,

15 And sayde, that they of Ptolemais, of Tyrus, and of Sidon, were geathered agaynst them, and that al Galilee was filled with * enimies to destroy Israel.

* or, strangers.

2. Mac. 8. c.

16 When Judas and the people hearde this, they came togeather a great congregation, to deuise what they might doo for their brethren that were in trouble, and besieged of theyr enimies.

17 And Judas sayde vnto Simon his brother, Choose thee out certayne menne, and goe, deliuer thy brethren in Galilee: as for me and my brother Jonathas, we wyl goe into Galaaditim.

18 So he left Josephus the sonne of Zachari, and Azarias, to be captaynes of the people, to keepe the remnant of the host in Iurie,

19 And commaunded them, sayeing, Take the ouersight of this people, and see that ye make no warre agaynst the heathen, vntyl the tyme that we comme agayne.

20 And vnto Simon he gaue three thousand men for to goe into Galilee: but Judas himselfe had eight thousande in Galaaditim.

℣ 21 Then went Simon into Galilee, and stroke diuers battayles with the heathen, whom he discomfited,

22 And folowed vpon them into the port of Ptolemais: and there were slayne of the heathen almost three thousande menne.

23 So he tooke the spoyles of them, and caryed away the Israelites that were in Galilee and Arbatis, with theyr wiues, theyr children, and al that they had, and brought them into Iurie with great gladnesse.

24 Judas Machabeus also, and his brother Jonathas, went ouer Jordane, and trauayled three dayes iourney in the wyldernesse:

25 Where the Nabathees met them, and receiued them louingly, and tolde them euery thyng that had happened vnto theyr brethren in Galaaditim:

26 And howe that many of them were besieged in Barasa, Bosor, Alimis, Casbon, Mageth, and Carnaim (al these are strong walled and myghtie great cities,)

27 And that they were keapt in other cities of Galaaditim also, and to morow they are appoynted to bryng theyr host vnto these cities, to take them, and to destroy them in one day.

28 So Judas and his host turned in al the haste in the wyldernesse towarde Bosor, ℰ wan the citie, slue al the males with the swoorde, tooke al theyr goodes, and set fire vpon the citie: ℰ

29 And in the nyght they tooke theyr iourney from thence, and came to the castle,

30 And betymes in the morning when they looked vp, beholde there was an innumerable people bearyng ladders and other instrumentes of warre to take the castel, and to ouercome them.

31 When Judas saw that the battel began, and that the noyse thereof went vp ℰ rang into the heauen, ℰ that there was so great a crye in the citie,

32 He sayde vnto his host, Fyght this day for your brethren:

33 And so came behynde theyr enimies in three companyes, and blewe vp the trumpettes, and cryed in theyr prayer to God.

34 But so soone as Timotheus host perceiued that Machabeus was there, they fled from him: and he slue them downe ryght soare, so that there were kylled of them the same day almost eight thousande menne.

35 Then departed Judas vnto Malpha, layde siege vnto it, and wanne it, slue al the males in it, spoyled it, and set fyre vpon it. ℣

36 From thence went he and tooke Casbon, Mageth, Bosor, and the other cities in Galaaditim.

37 After this geathered Timothi another host, whiche pitched theyr tentes before Raphon, beyonde the water. 2. Mac. 10 ℣

38 Judas also sent to spye the host, and they brought hym woorde agayne, sayeing, Al the heathen that be rounde about vs, are geathered vnto hym, and the host is very great:

39 Yea, they haue hyred the Arabians to helpe them, ℰ haue pitched their tentes beyonde

yonde the water, and are redy to comme and fyght agaynst thee. So Judas went on to meete them.

40 And Timothi sayd vnto the captaynes of his host, When Judas & his host comme nygh the ryuer, yf he goe ouer first, we shal not be able to withstande him: for why? he wyl be to strong for vs.

41 But if he dare not comme ouer, so that he pitche his tent beyonde the water: then wyl we goe ouer, for we shalbe strong ynough agaynst hym.

42 Nowe assoone as Judas came to the riuer, he appoynted certayne scribes of the people by the riuer, & commaunded them, sayeing, See that ye leaue none behynde vpon this side of the riuer, but let euery man comme to the battel.

43 So he went first ouer vnto them, and al his people after hym, and al the Heathen were discomfited before hym, and let their weapons falle, and ranne into the temple that was at Carnaim,

44 Whiche citie Judas wanne, and brent the temple, with al that were in it: So was Carnaim subdued, and might not withstande Judas.

F 45 Then Judas geathered al the Israelites that were in Galaaditim, from the least vnto the moste, with their wyues and their children, a very great host, for to comme into the lande of Israel.

2.Mac.7.c. 46 So they came vnto Ephron, which was a myghtie great and strong citie, and lay in their way: for they coulde not goe by it, neither on the ryght hande, nor on the left, but must goe through it.

47 Neuertheleſſe they that were in the citie woulde not let them goe through, but walled vp the portes with stones: and Judas sent vnto them with peaceable woordes, sayeing,

48 Let vs passe through your lande, that we may goe into our owne countrey, there shal no body doo you harme, we wyl but onely goe through on foote. But they woulde not let them in.

49 Wherefore Judas commaunded a proclamation to be made throughout the host, that euery man shoulde assault the citie in his order.

50 And so they did their best, lyke valiant menne: and Judas besieged the citie al that day, and al that nyght, and so wan it:

51 Where they slue as many as were males with the edge of the swoord, and destroyed the citie, and spoyled it, and went through al the citie ouer them that were slayne.

52 Then went they ouer Jordane into the playne feelde before Bethsan.

53 And Judas helped those forwarde that came behinde, and gaue the people good exhortation al the way through, tyl they were comme into the lande of Juda.

54 Thus they went vp vnto the mount Sion, where they offered whole burnt offeringes with mirth and thankesgeuyng, because there were none of them slayne, but came home agayne peaceably. 2.Chro.xx.8

55 Nowe what tyme as Judas and Jonathas were in the lande of Galaad, and Simon their brother in Galilee before Ptolemais:

G 56 Then Josephus the sonne of Zachari, and Azarias, the captaines, hearing of the actes that were donne, and of the battels that were striken, sayde,

57 Let vs get vs a name also, and goe fight agaynst the Heathen that are rounde about vs.

58 So they gaue their host a commaundement, and went towarde Jamnia.

59 Then came Gorgias and his menne out of the citie to fight agaynst them:

60 Josephus also and Azarias were chased vnto the borders of Jurie, and there were slayne that day of the people of Israel two thousande menne: so that there was a great miserie among the people of Israel,

61 And al because they were not obedient vnto Judas and his brethren, but thought they shoulde quite them selues manfully. 1.Mach.5.b

62 Neuertheleſſe they came not of the seede of these men by whom Israel was helped.

63 But the menne that were with Judas, were greatly commended in the sight of al Israel, and al the Heathen whereſoeuer their name was harde vpon.

64 And the people came vnto them, bidding them welcome.

65 After this went Judas forth with his brethren, and fought agaynst the children of Esau, in the land that lyeth toward the South, where he wan the citie of Hebron, and the townes that lye beside it: and as for the walles and towres rounde about it, he brent them vp.

66 Then remooued he to goe into the land of the "Philistines, and went through Samaria. "or, strangers.

67 At the same tyme were there (many) priestes slayne in the battel, whiche wylfully and without aduisement went out for to fight to geat them honour.

68 And when Judas came to Azot, in the Philistines lande, he brake downe their aulters, brent the images of their idols, spoyled their cities, and came agayne into the lande of Juda. Deut.6.a.

The

The.vi. Chapter.

1. Antiochus wyllyng to take the citie of Elymas for a pray, is driuen away of the citezins.

A 1 NOwe when kyng Antiochus trauayled throughe the hygh countreys, he hearde that Elymas in Persia was a noble and plenteous citie in syluer & gold,

2 And that there was in it a very rich temple, whereas were clothes, coate armours, and shieldes of golde, whiche Alexander the sonne of Philip kyng of Macedonia that raigned first in Grecia had left behind hym.

3 Wherfore he went about to take the citie, and to spoyle it, but he was not able: for the citezins were warned of it, and fought with him.

4 And so he fled, and departed with great heauinesse, and came agayne into Babylon.

1. Mach. 3. c 5 Moreouer there came one which brought him tydinges in Persia, that his hostes which were in the lande of Juda were dryuen away:

6 And howe that Lysias went forth first with a great power, and was dryuen away of the Jewes, howe that they had wonne the victorie, and gotten great goodes out of the hostes that perished:

B 7 Howe they had broken downe the abomi-
2. Mach. 1. f. nation whiche he set vp vpon the aulter at Hierusalem, & fenced the sanctuarie with high walles, lyke as it was afore, yea and Bethsura his citie also.

8 So it chaunced that when the kyng heard these woordes, he was afrayd, and greeued very sore: wherefore he layde him downe vppon his bed, and fel sicke for very sorow, and al because it had not happened as he had deuised.

9 And there cõtinued he long: for his greefe was euer more and more, so that he sawe he must needes dye.

10 Therfore he sent for al his freendes, and sayde vnto them, The sleepe is gonne fro myne eyes, for the very sorow and vexation of hart that I haue.

11 For when I consyder in my mynde the great aduersitie that I am comme vnto, and the floodes of heauinesse whyche I am comme in, whereas afore tyme I was so mery, and so greatly set by, by reason of my power:

12 Agayne consydering the euyl that I haue donne at Hierusalem, from whence I tooke al the ryches of golde and syluer that were in it, & sent to destroy the inhabitours of Jurie without any reason why:

13 I knowe that these troubles are comme vpon me for the same cause: and behold I must dye with great sorowe in a strange lande.

14 Then called he for one Philip a freende C of his, who he made ruler of al his realme,

15 And gaue him the crowne, his robe, and his ryng, that he should take his sonne Antiochus vnto hym, and bryng hym vp, tyll he myght raigne hym selfe.

16 So the king Antiochus died there, in the 2. Mac. 9. a. hundred fourtie and niene yeere. Iosep. cap.

17 When Lysias knewe that the kyng was 14. lib. 12. dead, he ordeyned Antiochus his sonne, whom he had brought vp, to raigne in his fathers steede, and called hym Eupator.

18 Now they that were in the castle (at Hierusalem) keapt in the Jewes rounde about the sanctuarie, and sought euer styl to doo them harme, and the strengthnyng of the Heathen.

19 Wherefore Judas thought to destroy them, and called al the people together, that they might lay siege vnto them.

20 So they came togeather in the hundred and fiftie yeere, and besieged them, layeing forth their ordinance and instrumentes of warre.

21 Then certayne of them that were besie- D ged, went forth: vnto whom sonme vngodly menne of Israel ioyned them selues also,

22 And went vnto the kyng, sayeing, How long wyl it be or thou pounishe, and auenge our brethren?

23 We haue euer benne minded to doo thy father seruice, to walke in his statutes, and to obey his commaundementes:

24 Therefore our people fel from vs, and whersoeuer they founde any of vs, they slue them, and spoyled our inheritance.

25 And they haue not onely medled with vs, but with al our countreys.

26 And behold, this day are they besieging the castle at Hierusalem to take it, & haue made vp the strong holde in Bethsura.

27 And if thou doest not preuent them right I. Mac. 4. g. soone, they wyl doo more then these, and thou shalt not be able to ouercome them.

28 When the king heard this, he was very E angrie, and called al his freendes, the cap- 2. Mac. 13. b taynes of his armie, and (al his footmen and) horsemen:

29 He hired menne of warre also, of other realmes parteyning to the kynges that were confederate with hym, and of the Iles of the sea, whiche came vnto hym.

30 And the number of his host was an hundred thousande footmen, and twentie thousande horsemen, and thirtie and two Elephantes wel exercised to battayle.

31 These came through Idumea vnto Beth- 2. Mac. 4. F sura,

sura, and besieged it a long season, & made diuers instrumentes of warre agaynst it: but the Iewes came out and brent them with fyre, and fought lyke menne.

32 Then departed Iudas from the castle (at Hierusalem) and remooued the host towarde Bethzacharan, ouer agaynst the kynges armie.

33 So the kyng arose before the day, and brought the power of his hoast into the way to Bethzacharan, where the hoastes made them ready to the batayle, blowyng the trumpettes.

34 And to prouoke the Elephantes for to fight, they shewed them the sappe of redde grapes and mulberies.

F 35 And diuided the Elephantes among the host: so that by euery Elephant there stoode a thousande menne wel harnessed, and helmets of steele vpon theyr heades: yea, vnto euery one of the Elephantes also were ordayned fiue hundred horsemen of the best,

36 Whiche wayted on the Elephant, goeyng where so euer he went, and departed not from hym.

37 Euery Elephant was couered with a strong towre of wood, fastened theron with instrumentes, whereupon were thirtie and two valiant menne with weapons to fight, and within was a man of Inde to rule the beast.

38 As for the remnant of the horsemen, he set them vpon both the sides in two partes, with trumpets to prouoke the host, and to stirre vp suche as were slowe in the armie.

39 And when the sunne shone vpon theyr shieldes of gold and steele, the mountaines glistered agayne at them, & were as bryght as the tresselets of fyre.

40 The kynges host also was diuided, one part vpon the high mountaynes, the other lowe beneath: so they went on, takyng good heede, and keepyng theyr order.

41 And al they that dweit in the lande, were afrayde at the noyse of their host, when the multitude went forth, and when the weapons smote togeather: for the host was both great and myghtie.

42 Iudas also and his host entred into the G battel, and slue sixe hundred menne of the kynges armie.

* or, Aharon. 43 Nowe when Eleazar the sonne of * Saura did see one of the Elephantes decked with the kynges badge, and was a more goodly beast then the other, he thought the kyng shoulde be vpon hym:

44 And iooparded hym selfe to deliuer his people, and to geat hym a perpetual name:

45 Wherefore, he ranne with a courage vnto the Elephant in the myddest of the hoast, smytyng them downe on both the sides, and slue many about hym.

45 So went he to the Elephantes steete, and gate hym vnder hym, (a) and slue him: then fell the Elephant downe vpon him, and there he dyed.

(a) This example is not to be followed, because it is contrary to the commaundement.

47 Iudas also and his men, seeyng the power of the kyng, and the mightie violence of his host, departed from them.

48 And the kynges armie went vp agaynst them towarde Hierusalem, and pitched theyr tentes in Iurie beside mount Sion.

49 Moreouer, the kyng tooke truice with them that were in Bethsura: but when they came out of the citie, because they had no victuales, but were shut vp within, and the lande lay vntylled, 1. Mac. 4. g.

50 The king tooke Bethsura, and set menne to keepe it, and turned his host to the place of the sanctuarie,

51 And layd siege to it a great whyle, where he made al maner ordinance, handbowes, fiery dartes, rackets to caste stones, scorpions to shoote arrowes, and slynges.

52 The Iewes also made ordinance agaynst theyrs, and fought a long season.

53 But in the citie there were no victuales, for it was the seuenth yeere of the warres, and those heathen that remayned in Iurie, had eaten vp al theyr store.

54 And in the sanctuarie were fewe menne leaft: for the hunger came so vppon them, that they were scattered abroad euery man to his owne place.

55 So when Lysias heard that Philip (whom Antiochus the kyng whyle he was yet lyuyng, had ordayned to bryng vp Antiochus his sonne that he myght be kyng) 2. Mac. 6. b.

56 Was comme agayne out of Persia and Media with the kinges host, and thought to obtayne the kyngdome, with the gouernance of al thynges:

57 He gate hym to the king in al the haste, and to the captaynes of the host, and sayd, We decrease dayly, and our victuales are but smal: agayne, the place that we lay siege vnto is very strong, and it were our part to see for the Realme:

58 Let vs agree with these menne, and take truice with them, and with al their people,

59 And graunt them to lyue after theyr law, as they dyd afore: for they be greeued, and doo al these thynges agaynst vs, because we haue * despised theyr lawe.

* or, broken.

60 So the kyng and the princes were content, and sent vnto them to make peace: and they receaued it.

61 Nowe

61 Nowe when the kyng and the princes had made an othe vnto them, they came out of the castle.

62 And the kyng went vp to mount Sion: but when he sawe that the place was wel fenced, he brake the othe that he had made, and commaunded to destroy the wal round about.

63 Then departed he in al the haste, and returned vnto Antiochie, where he founde Philip hauyng dominion of the citie: so he fought agaynst hym, and tooke the citie agayne into his handes.

The. vii. Chapter.

I. Demetrius raigned after he had kylled Antiochus and Lysias.

A 1 In the hundred fiftie and one yeere, came Demetrius ỳ sonne of Seleuchus, from the citie of Rome, with a smal company of menne, vnto a citie of the sea coast, and there he bare rule.

2 And when he came to Antiochie, the citie of his progenitours, his host tooke Antiochus and Lysias to bryng them vnto hym.

3 But when it was tolde hym, he said, Let me not see theyr faces.

4 So the host put them to death. Nowe when Demetrius was set vpon the throne of his kyngdome,

5 There came vnto him wicked and vngodly men of Israel, whose captaine was Alcimus, that woulde haue benne made high priest.

6 These men accused the people of Israel vnto the kyng, sayeing, Iudas and his brethren haue slayne al thy freendes, and driuen vs out of our owne lande.

B 7 Wherefore, sende nowe somme man to whom thou geuest credence, that he may goe, and see al the destruction whiche he hath donne vnto vs, and to the kinges lande, and let hym be punished with al his freendes and fauourers.

8 Then the kyng chose Bacchides a frende of his, whiche was a man of great power in the realme, beyond the water, and faithful vnto the kyng, and sent hym (to see the destruction that Iudas had donne:)

9 And as for that wicked Alcimus, he made hym high priest, and commaunded him to be auenged of the children of Israel.

10 So they departed (from the kyng) and came with a great host into the land of Iuda, sendyng messengers to Judas & his brethren, and speaking vnto them with peaceable woordes, but vnder deceipt.

1. Mach. 1. b 11 Therefore Judas and his people beleeued not theyr sayeing: for they sawe that they were comme with a great host.

12 After this came the scribes togeather vnto Alcimus and Bacchides, to entreate of reasonable couenantes.

13 And the Assideans were the first among the children of Israel that required peace of them,

14 Sayeing, Alcimus the priest is comme C of the seede of Aaron, howe can he deceiue vs, though he comme with an armie?

15 So he gaue them louyng woordes, and swore vnto them, and sayde, We wyl doo you no harme, neyther your freendes.

16 And they beleeued him: but the very same day tooke he threescore menne of them, and slue them, accordyng to the woordes that are wrytten,

17 They haue (cast) the fleashe of thy saintes, Psal. 79. a and shead theyr bloood rounde about Hierusalem, and there was no man that would burye them.

18 So there came a great feare and dread among al the people, sayeing, There is neyther trueth nor righteousnesse in them: for they haue broken the appoyntment and othe that they made.

19 And Bacchides remooued his host from Hierusalem, and pitched his tent at Bethzecha, where he sent foorth and tooke many of them that had forsaken hym: he slue many of the people also, and cast them into a great pyt.

20 Then committed he the lande vnto Alcimus, and least men of warre with hym to helpe hym: and Bacchides hym selfe went vnto the kyng.

21 And thus Alcimus defended his high D priesthood.

22 And al suche as vexed Israel, resorted vnto hym: insomuche that they obtayned the lande of Juda, and dyd muche euyl vnto the Israelites.

23 Nowe when Judas sawe al the mischeefe that Alcimus and his company had donne (yea more then the heathen themselues) vnto the Israelites:

24 He went foorth rounde about al the borders of Iurie, and punyshed those vnfaythful runnagates, so that they came no more out into the countrey.

25 So when Alcimus sawe that Judas and his people had gotten the vpper hande, and that he was not able to abyde them: he went agayne vnto the kyng, and layd al the woorst of them that he coulde.

26 Then the kyng sent Nicanor, one of his cheefe princes, whiche bare euyl wyl vnto Israel, & commaunded him that he shoulde vtterly destroy the people.

27 So Nicanor came to Hierusalem with a 2. Mac. 15. a great host, & sent vnto Judas & his brethren with

with freendly woordes: but vnder deceipt, sayeing,

28 There shalbe no warre betwixt me and you, I wyl comme with a fewe menne, to see howe ye doo, with freendshyp.

29 Upon this he came vnto Judas, and they saluted one another peaceably: but the enimies were appoynted to take Judas by violence.

30 Neuertheless it was tolde Judas that he came vnto him but vnder deceipt: wherfore he gate him away from hym, & woulde see his face no more.

31 When Nicanor perceiued that his counsel was bewrayed, he went out to fight agaynst Judas beside * Capharsalama:

* or, Carphasalama.

32 Where there were slayne of Nicanors host fiue thousande menne, and the residue fled vnto the castle of Dauid.

33 After this came Nicanor vp vnto mount Sion, and the priestes with the elders of the people went fooryth to salute hym peaceably, and to shewe hym the whole burnt sacrifices that were offered for the kyng.

34 But he laughed them and the people to scorne, mocked them, defiled their offeryngs, and spake disdaynefully:

F 35 Yea and swore in his wrath, sayeing, If Judas and his host be not deliuered nowe into my handes, assoone as euer I comme agayne and fare wel, I shal burne vp this house. With that went he out in a great anger. 2.Mac.14.c

36 Then the priestes came in, and stoode before the aulter of the temple, weepyng, and sayeing,

Esai.56.b 37 Forsomuche as thou, O Lorde, hast chosen this house, that thy name myght be called vpon therein, and that it shoulde be an house of prayer and petition for thy people:

38 Be auenged of this man and his host, and let them be slayne with the swoorde: remember the blasphemies of them, and suffer not them to continue any longer.

39 When Nicanor was gonne from Hierusalem, he pitched his tent at Bethoron, and there an host met hym, out of Syria.

40 And Judas came to Adarsa with three thousande menne, and made his prayer vnto God, sayeing,

Esai.37.f 41 O Lorde, because the messengers of king Semacherib blasphemed thee, the angel went fooryth and slue an hundred fourescore and fiue thousande of them:

42 Euen so, destroy thou this host before vs to day, that other people may knowe howe that he hath blasphemed thy sanctuarie, & pounisshe him accordyng to his malitiousnesse.

G 43 And so the hostes stroke the feelde the thirteenth day of the moneth * Adar, and Nicanors host was discomfited, and he himselfe was first slayne in the battayle. * Febmari. 2.Mac.15.b

44 When Nicanors menne of warre sawe that he was kylled, they cast away their weapons and fledde:

45 But the Jewes folowed vpon them a whole dayes iourney from Adazer vnto Gazara, blowyng with the trumpets, and makyng tokens after them.

46 So the Jewes came fooryth of al the townes rounde about, and blewe out their hornes vpon them, & turned agaynst them: thus were they al slayne, and not one of them left.

47 Then they tooke their substance for a pray, and smote of Nicanors head, and his ryght hande, which he held vp so proudly, and brought it with them, and hanged it vp afore Hierusalem. 2.Mac.14.c

48 Wherefore the people were exceedyngly reioyced, and passed ouer that day in great gladnesse.

49 And Judas ordeyned that the same day (namely) the thirteenth day of the moneth Adar, should be keapt in mirth euery yeere.

50 Thus the lande of Juda was in rest a litle whyle.

The. viii. Chapter.

2. Iudas consyderyng the power and goodly pollicie of the Romanes, maketh peace with them. 22. The rescript of the Romanes sent vnto the Iewes.

A 1 IUdas hearde also the fame of the Romanes, that they were mighty & valiant menne, and agreeable to al thynges that are required of them, and make peace with al men whiche comme vnto them,

2 And howe they were doughtie menne of strength: besides that, it was tolde hym of their battayles and noble actes which they dyd in * Galatia, how they had conquered them, and brought them vnder tribute,

* or, France.

3 And what great thynges they had donne in Spayne: how that with their wysedome and sober behauiour they had wonne the mines of siluer and golde that are there,

4 And obtayned al the lande, with other places farre from them: howe they had discomfited and slayne downe the kynges that came vpon them from the vttermost part of the earth, and howe other people gaue them tribute euery yeere:

5 How they had slayne and ouercome Philip and Perses kinges of * Cethim, and other mo in battayle, whiche had brought their ordinance agaynst them:

* or, the Macedonians.

6 Howe

6 Howe they discomfited great Antiochus king of Asia, that woulde needes fight with them, hauyng an hundred and twentie Elephantes, with horsemen, charettes, and a very great host:

B 7 Howe they tooke hym selfe aline, and ordayned hym, with suche as shoulde raigne after him, to pay them a great tribute, yea and to find them good suerties and pledges besydes al this:

8 Howe they had taken from hym India, Media, and Lydia, his best landes, and geuen them to kyng Eumenus.

9 Agayne, howe they perceiuing that the Greekes were commyng to vexe them,

10 Sent agaynst them a captayne of an host, whiche gaue them battayle, slue many of them, led away their wyues and chyldren captiue, spoyled them, tooke possession of their land, & destroyed their strong holdes, and subdued them to be their bondmen vnto this day.

11 Moreouer, howe that as for other kyngdomes and Iles whiche sometyme withstood them, they destroyed them, & brought them vnder their dominion:

12 But kept amitie with their owne freendes, and those that were confederate with them, and conquered kingdomes both farre and nygh: and that whosoeuer hearde of their renowme was afrayde of them.

13 For whom they woulde helpe to their kyngdomes, those raigned: and whom it lyked not them to raigne, they put them downe: And howe they were come to great preheminence,

C 14 Hauyng no kyng among them, neyther any man clothed in purple to be magnified therethrough:

" or, a counsel, or senate house.

15 But had ordayned them selues a " parliament, wherein there sate three hundred and twentie senatours dayly vpō the counsel, to dispatche euer the businesse of the people, and to keepe good order:

" or, one man.

16 And howe that euery yeere they chose a " Maire to haue the gouernance of al their lande, to whom euery man was obedient, and there was neither enil wyl nor discention among them.

" or, Acthus.

17 Then Judas chose Eupolemus the sonne of John the sonne of " Jacob, and Jason the sonne of Eleazar, and sent them to Rome for to make freendship, & a bonde of loue with them,

18 That they myght take from them the bondage of the Greekes: for the Iewes saw that the Greekes woulde subdue the kyngdome of Israel.

" or, senate house.

19 So they went vnto Rome a very great iourney, and came vnto the " parliament, and sayde,

20 Judas Machabeus, with his brethren, and the people of the Iewes, hath sent vs vnto you, to make a bonde of frendship and peace with you, and ye to note vs as your louers and freendes.

21 And that matter pleased the Romanes D rycht wel.

22 Wherefore it was written vp: of the whiche the Romanes made a writyng in tables of brasse, and sent it to Hierusalem, that they might haue by them a memorial of the same peace and bonde of freendship, after this maner:

23 God saue the Romanes and the people of the Iewes both by sea and by lande, and keepe the swoorde and enimie from them for euermore:

24 If there comme first any warre vpon the Romanes, or any of their frendes throughout al their dominion,

25 The people of the Iewes shal helpe them, as the tyme requireth, and that with al their hartes.

26 Also they shal neyther geue nor send vnto their enimies victuales, weapons, money, nor ships: but fulfyl their couenantes at the Romanes pleasure, taking nothing of them therefore.

27 Agayne, if the people of the Iewes happen first to haue warre, the Romanes shal stande by them with a good wyl, according as the tyme wyl suffer:

28 Neyther shal they geue vnto the Iewes E enimies victuales, weapōs, mony, or ships: Thus are the Romanes content to do, and shal fulfyl their charge without any deceit.

29 According to these articles the Romanes made the bonde with the Iewes.

30 Nowe after these articles (sayde they) yf any of the parties wyl put to them, or take any thyng from them, they shal doo it with the consent of both: and whatsoeuer they adde vnto them, or take from them, it shal stande fast.

31 And as touchyng the euyl that Demetrius hath donne vnto the Iewes, we haue written vnto hym, saying, Wherefore layest thou thy heauie yoke vpon the Iewes our freendes and louers?

32 If they make any complaynt of thee agayne vnto vs, we shal defende them, and fight with thee by sea and by lande, according to iustice.

The.ix. Chapter.

1. After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18. Iudas is slaine.

1 IN the meane season when Demetrius A hearde that Nicanor and his host was slayne

slayne in the feelde, he proceeded further to sende Bacchides and Alcimus agayne into Jurie, and the chiefe strength of his host with them.

2 So they went fourth by the way that leadeth vnto Galgala, and pitched their tents before Masaloth (whiche is in Arbellis) and wan the citie, and slue muche people.

3 In the first moneth of the hundred fiftie and two yeere, they brought their host and layde their siege agaynst Hierusalem:

4 But rayling their campe, they came to Berea with twentie thousande footemen, and two thousande horsemen.

" or, Eleasa 5 Nowe Judas had pitched his tent at "Laisa, with three thousande chosen menne,

6 And when they sawe the multitude of the other armie that it was so great, they were soare afrayde, and many conueyed them selues out of the host, insomuche that there abode no mo of them but eyght hundred menne.

27 When Judas sawe that his host fayled him, & that he must nedes fight, it brake his hart, that he had no tyme to geather them togeather: wherefore the man was in extreme trouble.

8 Neuertheless he sayde vnto them that remayned with him, Up, let vs goe agaynst our enimies, peraduenture we shalbe able to fight with them.

9 But they woulde haue stopped him, sayeing, We shal not be able: therefore now let vs saue our lyues, and turne agayne to our brethren: for should we fight against them, beyng so fewe:

(a) He which was wont to pray & ouercome, is ouercome when he trusteth in his strength and omitteth prayer.

10 And Judas said, (a) God forbid that we should flee from them: wherfore if our time be comme, let vs dye manfully for our brethren, and let vs not stayne our honour.

11 Then the host remoued out of the tentes, and stoode agaynst them, and the horsemen were diuided in two partes: and sling casters and archers went before the host, and al the mightie menne were formost in the feelde.

12 Bacchides hym selfe was in the ryght wing of the battaile, and the host drue nigh in two partes, and blewe the trumpets.

13 They of Judas side blewe the trumpets also, and the earth shooke at the noyse of the hostes: and they strake a feelde from the morowe tyl night.

& 14 And when Judas sawe that Bacchides host was strongest of the ryght side, he toke with hym al the hardie menne,

15 And brake the ryght wing of their order, and folowed vpon them vnto mount Azot.

16 Nowe when they whiche were the leaft wyng sawe that the ryght side was discomfited, they persecuted Judas and them that were with him harde at the heeles.

17 Then was there a soare battayle: for many were slayne and wounded on both the partes.

18 Judas also him selfe was kylled, and the remnant fled.

19 So Jonathas and Simon tooke Judas their brother, and buryed him in his fathers sepulchre in the citie of Modin.

20 And al the people of Israel made great lamentation for hym, and mourned long, sayeing,

21 Alas that this worthy should be slaine, D whiche deliuered the people of Israel.

22 As for other thinges parteynyng to the battayles of Judas, the noble actes that he did, and of his worthynesse, they are not written, for they were very many.

23 Nowe after the death of Judas, wicked menne came vp in al the coastes of Israel, and there arose al suche as dyd worke vngodlynesse. Iosephus. cap. 3. li. 13. ant.

24 In those dayes was there a great dearth in the lande, and al the countrey gaue ouer them selues and theirs vnto Bacchides.

25 So Bacchides chose wicked menne, and made them lordes in the lande.

26 These sought out and made searche for Judas freendes, and brought them vnto Bacchides, which auenged him selfe vpon them with great dispite.

27 And there came so great trouble in Israel, as was not since the tyme that no prophete was seene there.

28 Then came al Judas freendes togeather, & and sayde vnto Jonathas,

29 Forsomuche as thy brother Judas is dead, there is none lyke him to goe fourth agaynst our enimies, agaynst Bacchides, and suche as are aduersaries of our owne people:

30 Wherefore this day we choose thee for him, to be our prince and captayne, to order our battayle.

31 And Jonathas toke the gouernance vpon hym at the same tyme, and ruled in steade of his brother Judas.

32 When Bacchides gate knowledge therof, he sought for to slay hym.

33 But Jonathas and Simon his brother, perceiuing that, fled into the wildernesse of Thecua with al their companie, & pitched their tentes by the water poole of Asphar.

34 Whiche when Bacchides vnderstoode, he came ouer Jordane with al his host vpō the Sabbath day.

35 Nowe had Jonathas sent his brother (Iohn) a captayne of the people, to pray his freendes the Nabuthites, that they woulde

lende them their ordinance, for they had muche.

" or, Ambri 36 So the chyldren of " Jambri came out of Madaba, and tooke John and al that he had, and went their way withal when they had taken it.

37 Then came woorde vnto Jonathas and Simon his brother, that the children of Jambri made a great mariage, & brought the bryde frō Madaba with great pompe: for she was daughter to one of the noblest princes of Chanaan.

38 Wherefore they remembred the blood of John their brother, and went vp, and hyd them selues vnder the shadow of the mountayne.

39 So they lyft vp their eyes, and looked, and beholde there was muche a doo and great preparation: for the brydegrome came forth, and his freendes and his brethren met them with tympanies, instrumentes of musicke, and many weapons.

40 Then Jonathas, and they that were with hym, rose out of their lurkyng places agaynst them, and slue many of them: and the remnant fledde into the mountaynes, and they tooke al their substance.

41 Thus the mariage was turned to mournyng, and the noyse of their melodie into lamentation.

(a) Blood doth require blood. 42 And so when they had auenged the (a) blood of their brother, they turned agayne vnto Jordane.

F 43 Bacchides hearyng this, came vnto the very borderof Jordane, with a great power, vpon the Sabboth day.

44 And Jonathas sayde to his companie, Let vs geat vp, and fyght agaynst our enimies: for it standeth not with vs to day, as in tyme past.

45 Behold, our enimies are in our way, the water of Jordane vpon the one side of vs, with banckes, fennes, and woods on the other side, so that there is no place for vs to depart vnto.

2. Mac. 4. b. 2. Chr. 10. a. 46 Wherefore crye nowe vnto heauen, that ye may be deliuered frō the power of your enimies: So they stroke the battayle.

47 And Jonathas stretched out his hande to smite Bacchides, but he fled backward.

48 Then Jonathas and they that were with hym, leapt into Jordane, and swimmed ouer Jordane vnto the further banke: but the other woulde not passe ouer Jordane after hym.

49 And there were slayne of Bacchides side that day a thousande menne.

50 Therfore Bacchides with his host turned againe to Hierusalem, and built vp the castles and strong holdes that were in Jurie, Jericho, Emaus, Bethoron, Bethel, Thamnata, " Phara, and " Thopo, with high walles, with portes, and with lockes:

" or, Bharathoni.

" or, Tephe

51 And set menne to keepe them, that they might vse their malice vpon Israel.

52 He walled vp the citie Bethsura, Gazara, and the castle, and prouided them with menne and victuales.

53 He tooke also the cheefest mens sonnes in the countrey for pledges, and put them in the castle at Hierusalem to be keapt.

54 Afterwarde, in the hundred fiftie and three yeere, in the second moneth, Alcimus commaunded that they shoulde destroy the walles of the inwarde court of the sanctuarie, and he pulled downe and began to destroy the monumentes of the prophetes.

55 But at the same tyme Alcimus was plagued and smitten with a paulsie, and his enterprises were hindred, & his mouth was stopped (by God) so that he coulde no more speake nor commaunde any of his house concernyng his businesse.

56 Thus dyed Alcimus in great miserie at the same tyme. G

57 And when Bacchides saw that Alcimus was dead, he turned agayne to the kyng: and so the lande was in rest two yeeres.

58 Then al the vngodlye menne helde a counsel, sayeing, Beholde, Jonathas and his company are at ease, and dwel without care, wherefore let vs bring Bacchides hyther, and he shal take them al in one nyght.

59 So they went, and gaue Bacchides this counsel.

60 Whiche arose to comme with a great host, and sent letters priuily to his adherentes which were in Jurie, to take Jonathas and those that were with hym: but they myght not, for the other had gotten knowledge of their deuice.

61 And Jonathas tooke fiftie menne of the countrey, whiche were the ryngleaders of them, and slue them.

62 Then Jonathas and Simon, with their company, departed vnto the citie " Bethbasin, whiche lyeth in the wylderneſſe, and repayred the decay therof, and made it strong.

" or, Bethbessen.

63 When Bacchides knewe this, he geathered al his host, and sent woorde to them that were in Jurie.

64 Then came he and layde siege to Bethbasin, and fought agaynst it a long season, and made instrumentes of warre.

65 Now Jonathas left his brother Simon in the citie, & went forth him selfe into the countrey, & came with a certayne number,

66 And slue " Dbomeras & his brethren, and reb.

" or, Oda-

and ỹ chyldren of Phaseron in their tentes, so that he beganne to be strong and to increase in power.

67 As for Simon & his company they went out of the citie, and brent vp the instrumentes of warre,

68 And fought agaynst Bacchides, and discomfited hym: and Bacchides was soare vexed, because his counsel and trauayle was in vayne.

69 Wherefore he was wroth at the wicked menne (a) that gaue him counsel to comme into their lande, and slue many of them: then purposed he with his company to goe away into his owne countrey.

(a) Wicked counsel falleth on the counsellers.

70 Whereof when Jonathas had knowledge, he sent ambassadours vnto him for to make peace with him, and that he shoulde deliuer him his prisoners agayne.

71 To the whiche Bacchides consented gladly, and dyd accordyng to his desire: yea and made an othe that he shoulde neuer doo him harme al the dayes of his lyfe.

72 So he restored vnto him all the prisoners that he had taken out of the lande of Juda, and then turned and went his way into his owne lande, neither proceeded he any further to come vnto the borders of Juda.

73 Thus Israel had no more warre, and Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly menne out of Israel.

The.x.Chapter.

4. Demetrius desireth to haue peace with Ionathas. 48. Alexander mooueth warre agaynst Demetrius. 50. Demetrius is slaine. 51. The freendship of Ptolomeus and Alexander.

1 IN the hundred and threescore yeere, came Alexander the sonne of noble * Antiochus, and tooke Ptolemais, whose citizens receaued him, and there he raigned.

A

* or, Epiphanes.

2 When Demetrius heard thereof, he gathered an exceedyng great hoast, and went forth agaynst him to fyght.

3 Wherefore Demetrius sent letters vnto Jonathas with louyng wordes, and praysed him greatly.

4 For he sayde, We wyl first make peace with hym, before he bynde hym selfe with Alexander agaynst vs:

5 Els he shal remember the euyl that we haue donne agaynst hym, his brother, and his people.

6 And so he gaue Jonathas leaue to gather an hoast to make weapons, and to be confederate with him, and commaunded the pledges that were in the castle to be deliuered vnto him.

7 Then came Jonathas to Hierusalem, and read the letters in the audience of all the people, & of them that were in the castle. B

8 And therefore were they soare afrayd, because they hearde that the kyng had geuen hym licence to gather an hoast.

9 Thus were the pledges deliuered vnto Jonathas, whiche restored them to theyr parentes.

10 Jonathas also dwelt at Hierusalem, and beganne to buylde vp and to repayre the citie:

11 Commaundyng the workemen to wall it and the mount Sion rounde about with free stone, to be a strong holde: and so they dyd.

12 As for the heathen that were in the castles whiche Bacchides had made vp, they fled:

13 So that euery man leaft the place, and went into his owne countrey.

14 Onlye at Bethsura remayned certayne of the Jewes, whiche had forsaken the law and commaundementes of God, for Bethsura was their refuge. C

15 Nowe when kyng Alexander heard of the promises that Demetrius had made vnto Jonathas, and when it was tolde hym of the batayles and noble actes which he and his brethren had donne, and of the great trauayles that they had taken,

16 He sayde, Where shall we finde suche a man? well, we wyl make him our freende, and be confederate with him.

17 Vppon this he wrote a letter vnto him, with these wordes:

18 Kyng Alexander saluteth his brother Jonathas.

19 We haue hearde of thee, that thou art a valiant man, and meete to be our freende:

20 Wherefore this day we ordayne thee to be the hygh priest of thy people, and to be called the kinges freende (Vppon this he sent him a purple clothyng, and a crowne of golde) that thou mayest consyder what is for our profite, and keepe freendshyp towarde vs.

21 So in the seuenth moneth of the hundred and threescore yeere, vppon the solempne feast day of the tabernacles, Jonathas put the holy rayment vppon him: then gathered he an hoast, & prepared many weapons. D

22 Whiche when Demetrius heard, he was marueylous sory,

23 And saide, Alas what haue we donne, that Alexander hath preuented vs, in geatting the freendshyp of the Jewes for his owne defence?

24 Yet wil I write louingly vnto them also, yea and promise them dignities and

rewardes, that they may be of my side.

25 Whereupon he wrote vnto them these woordes, Kyng Demetrius sendeth greeting vnto the people of the Jewes:

26 Whereas ye haue kept your couenant toward vs, and continued in our freendship, not inclinyng to our enimies, we were glad when we heard thereof.

27 Wherefore remayne stil, and be faythfull to vs, and we shal wel recompence you for the thinges that ye haue donne on our partie:

28 We shal releasse you of many charges, and geue you rewardes.

E 29 And nowe I discharge you and all the Jewes from tributes, I forgeue you the customes of salt, and releasse you of the crowne tares, of the thirde part of seede,

30 And halfe the fruite of trees, whiche is myne owne duetie, I doo releasse them frō this day forth, so that they shal not be taken of the lande of Juda, nor of the three cities whiche are added therevnto out of Samaria & Galilee, from this day forth, for euermore.

31 Hierusalem also, with al thynges belongyng thereto shalbe holy and free, yea the tythes and tributes shall parteyne vnto it.

32 As for the power of the castle whiche is at Hierusalem, I remit and geue it vnto the hygh priest, that he may set in it suche menne as he shal choose to keepe it.

33 I freely deliuer al the Jewes that are prisoners throughout al my realme, so that euery one of them shalbe free from paying any tribute, yea euen of their catel.

34 Al the solempne feastes, Sabbothes, newe moones, the dayes appoynted, the three dayes before and after the feast, shalbe free for al the Jewes in my realme.

35 So that in them no man shall haue power to doo any thyng, or to vexe any of them in any manner of cause.

36 There shal thirtie thousande also of the Jewes be written vp in the kynges hoaste, and haue their wages payed as all other men of warre of the kynges houlde haue: and of them shalbe ordayned certayne to keepe the kynges strong holdes,

37 Yea and some of them shalbe set ouer the
F kynges secrete affayres: and their gouernours and princes shalbe of them selues, and lyue after their owne lawes, as the kyng hath commaunded in the lande of Juda.

38 And the three cities that are fallen vnto Jurie from the countrey of Samaria, shalbe taken as Jurie, and be vnder one, neyther be subiect to any strange lorde, but to the hygh priest.

39 As for Ptolemais and the lande parteynyng thereto, I geue it vnto the sanctuarie at Hierusalem, for the necessarie expences of the holy thinges.

40 Moreouer, I wyl geue euery yeere fifteene thousand sicles of siluer of the kinges reuenues, out of the places apparteynyng vnto me.

41 And all the ouerplus whiche they haue not payde for thynges due, as they dyd in the former yeeres, from hencefoorth they shall geue it towarde the woorkes of the temple.

42 And besides this, the fiue thousand sicles of siluer whiche they receaued yeerely of the accompt appoynted for the interteynement of the sanctuarie these yeeres passed, euen these thinges shalbe releassed, because they apparteyne to the priestes that minister

43 Item, who so euer they be that flee vnto the temple at Hierusalem, or within the liberties thereof, where as they are fallen into the kinges danger for any manner of businesse, they shalbe pardoned, and all the goodes that they haue in my realme shalbe free.

44 For the buyldyng also and repayring of G the woorke of the sanctuarie, expences shalbe geuen out of the kinges reuenues:

45 Yea and for the makyng of the walles rounde about Hierusalem, for the breaking downe of the olde, and for the setting vp of the strong holdes in Jurie, shal the coastes and charges be geuen out of the kynges reuenues.

46 But when Jonathas & the people heard these woordes, they gaue no credence vnto them, neither receaued them: for they remembred the great wickednesse that he had donne vnto Israel, and howe soare he had vexed them. 1. Mac. 7. d.

47 Wherefore they agreed vnto Alexander, for he was a prince that had dealt freendly with them, and so they stoode by hym alway.

48 Then geathered kyng Alexander a great hoast, and brought his armie against Demetrius: Josep. cap. 6 lib. 13.

49 So the two kynges stroke batayle togeather, but Demetrius hoast fledde, and Alexander followed after, and felle vppon them.

50 A myghty soare feelde was it, continuing tyll the sunne went downe, and Demetrius was slayne the same day.

51 And Alexander sent ambassadours vnto Ptolome the kyng of Egypt, with these woordes, sayeing,

52 For-

52 Forsomuche as I am comme agayne to my realme, and am set in the throne of my progenitours, and haue gotten the dominion, ouercommed Demetrius,

53 Conquered our land, and striken a feelde with him, so that we haue discomfited both him and his host, and sit in the throne of his kyngdome:

54 Let vs now make freendship togeather, geue me thy daughter to wyfe, so shal I be thy sonne in lawe, and both geue thee rewardes and her, according to thy dignitie.

55 Ptolome the king gaue answeare, sayeing, Happy be the day wherein thou art comme agayne to the lande of thy progenitours, and set in the throne of their kingdome:

56 And nowe wyl I fulfyl thy writing: but meete me at Ptolemais, that we may see one another, & that I may mary my daughter vnto thee, according to thy desire.

57 So Ptolome went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundred threescore and two yeere,

58 Where kyng Alexander met hym: and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolemais with great worshyp, like as the maner of kinges is to be.

59 Then wrote kyng Alexander vnto Jonathas, that he shoulde comme & meete him.

60 So he went honorably vnto Ptolemais, and there he met the two kynges, and gaue them and their freendes great presentes of golde and siluer, and found fauour in their sight.

61 And there came togeather agaynst Jonathas certayne wicked menne & vngratious persons of Israel, makyng complayntes of hym: but the king regarded them not.

62 As for Jonathas, the king commaunded to take of his garmentes, and to clothe him in purple: and so they dyd. Then the kyng appoynted hym to sit by hym,

63 And sayde vnto his princes, Goe with him into the middest of the citie, and make a proclamation, that no man complayne agaynst hym of any matter, & that no man trouble him for any maner of cause.

64 So it happened, that when his accusers sawe the worshyp which was proclaymed of hym, and that he was clothed in purple, they fled euery one.

65 And the kyng made much of hym, wrote him among his cheefe freendes, made him a duke, and partaker of his dominion.

Iosep. cap. 6 lib. 13. anti. 66 Thus Jonathas went agayne to Hierusalem with peace and gladnesse.

67 In the hundred threescore and fift yeere, came Demetrius, the sonne of Demetrius, from Creta, into his fathers lande:

68 Wherof when Alexander hearde tel, he was right sory, and returned vnto Antioch.

69 And Demetrius chose Apollonius, whi- 1. Mac. 3. a
che had the gouernance of Celosyria, to be his captayne: so he geathered a great host, and came vnto Jamnia, and sent worde vnto Jonathas the high priest, sayeing,

70 Darest thou withstand vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou dyddest vaunt thy strength agaynst vs in the mountaynes.

71 Nowe therefore if thou trustest in thyne owne strength, comme downe to vs into the playne feelde, and there let vs trye the matter togeather, for thou shalt know that I haue the strength of many cities,

72 And shalt knowe who I am, and the other that stande by me, whiche say, That your foote is not able to stande before our face, for thy fathers haue benne twise chased in their owne lande.

73 And nowe howe wylt thou be able to abyde so great an host of horsemen & footemen in the feeld, where as is neither rocke, stone, nor place to flee vnto?

74 When Jonathas hearde the wordes of Apollonius, he was moued in his mynde, wherfore he chose tenne thousande menne, and went out of Hierusalem: and Simon his brother met him, for to helpe him.

75 And they pitched their tentes at Joppa: G but the citie keapt him forth, for Apollonius garrison was in Joppa.

76 Then Jonathas layde siege to it, and they that were in the citie for very feare let hym in: and so Jonathas wanne Joppa.

77 Apollonius hearyng of this, tooke three thousande horsemen, with a great host on foote, and went to Azotus as though he woulde goe further, and came immediatly into the playne feelde, because he had so many horsemen, and put his trust in them.

78 So Jonathas followed vppon him to Azotus, and the armie skirmished with his rereward, and there they stroke the battayle.

79 Nowe had Apollonius leaft a thousand horsemen behynde them priuily in the tentes.

80 And when Jonathas knewe that suche wayte was layde behynde them, they went rounde about the enimies host, and shotte dartes at the people, from the mornyng to the euenyng.

81 As for Jonathas people, they keapt their order as he had commaunded them, and the enimies horses were weery.

82 Then brought Simon forth his host,

and set them agaynst the footemen (for the horsemen were weery alredy:) so he discōfited them, and they fled.

83 And they that were scattered in the feeld, gate them to Azotus, and came into the tēple of Dagon their idol, that they might there saue their lyues.

1.Mac.11.a 84 But Jonathas set fire vpon Azotus, and al the cities round about it, and tooke their goodes, and brent vp the temple of Dagon, with al them that were fled into it.

85 Thus were slayne and brent welnigh eyght thousande menne.

86 So Jonathas remooued the host from thence, & brought them to Ascalon, where the menne of the citie came forth, and met hym with great worshyp.

87 After this went Jonathas and his host agayne to Hierusalem, with great substance of good.

88 And when kyng Alexander heard these thinges, he thought to do Jonathas more worshyp:

89 And sent him a coller of gold, as the vse is to be geuen vnto such as are of the kings next blood: He gaue hym also the citie of Accaron, with the landes belongyng therto, in possession.

The .xi. Chapter.

3. The discention betwixt Ptolemeus and Alexander his sonne in lawe. 17. The death of Alexander.

A 1 Joseph.cap. 7.lib.13. AND the kyng of Egypt geathered an host lyke the sande that lyeth vpon the sea shore, and many shippes, and went about thorowe disceipt to obtaine the kingdome of Alexander, and to ioyne it vnto his owne realme.

2 Upon this he tooke his iourney into Syria, vsing gentle wordes, so that he was letten into the cities, and menne came forth to meete him: for kyng Alexander had commaunded them so to doo, because he was his father in lawe.

3 Nowe when Ptolomi entred into any citie, he left menne of warre to keepe it: and this he dyd throughout al the cities.

2.Mach.x.c 4 And when he came to Azotus, they shewed him the temple of Dagon, and Azotus that was brent vp, with the other thynges whiche were destroyed, the dead bodyes cast abroade, and the graues that they had made by the way side for suche as were slayne in the feelde,

5 And tolde the king that Jonathas had donne al these thynges, to the intent they might geat him euyl wyl: but the kyng sayde not one woorde thereto.

6 And Jonathas met the kyng with great honour at Joppa, where they saluted one another, and tooke their rest.

7 So when Jonathas had gonne with the king vnto the water that was called Eleutherus, he turned agayne to Hierusalem. B

8 Nowe Ptolome had gotten the dominion of the cities vnto Seleucia vppon the sea coast, imagining wicked counsels agaynst Alexander,

9 And sent ambassadours vnto Demetrius, sayeing, Comme, let vs make a bonde betwixt vs, so shal I geue thee my daughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome.

10 I repent that I gaue Alexander my daughter, for he goeth about to slay me.

11 And thus he slaundered Alexander, because he woulde haue had his realme.

12 Thus he tooke his daughter from hym, gaue her vnto Demetrius, and forsooke Alexander: so that his malice was openlye knowen.

13 And Ptolome came to Antioch, where he set two crownes vppon his owne head, the crowne of Egypt, and of Asia.

14 In the meane season was kyng Alexander in Cilicia: for they that dwelt in those places had rebelled agaynst hym. C

15 But when Alexander heard of this, he came to warre agaynst hym: so kyng Ptolome brought forth his host, and met hym with a myghtie power, and chased hym away.

16 Then fled Alexander into Arabia, there to be defended: and kyng Ptolomeus honour increased.

17 And Zabdiel the Arabian smote of Alexanders head, and sent it vnto Ptolome.

18 But the thirde day after dyed kyng Ptolome hym selfe, and they whom he had set in the strong holdes were slayne one of another.

19 And Demetrius raigned in the hundred threescore and seuenth yeere.

20 At the same tyme geathered Jonathas them that were in Jurie, to lay siege vnto the castle whiche was at Hierusalem, and so they made many instrumentes of warre agaynst it.

21 Then went there certayne vngodly persons, which hated their owne people, vnto kyng Demetrius, and tolde him that Jonathas besieged the castle. D

22 So when he heard it, he was angry, and immediatly came vnto Ptolemais, and wrote vnto Jonathas, that he shoulde not

not lay siege to the castle, but comme and speake with him at Ptolemais in al haste.

23 Neuertheleſſe, when Jonathas hearde this, he commaunded to beſiege it: he chose also certayne of the elders and prieſtes of Israel, and put him selfe in peril,

24 And tooke with him golde, siluer, cloathyng, and diuers presentes, and went to Ptolemais vnto the kyng, and founde him gratious.

25 And though certayne vngodly menne of his owne people made complaintes vppon hym,

1.Ma.10.d. 26 Yet the kyng intreated him like as his predeceſſours had donne before, and promoted him in the syght of al his freendes,

E 27 Confirmed him in the hygh prieſthood, with al the worshyp that he had afore, and made him his cheefe freende.

1.Ma.10.e. and.11.d. 28 Jonathas also desyred the kyng that he woulde make Jurie free, with the three head cities of Samaria, and the landes parteynyng thereto: vpon this dyd Jonathas promise him three hundred talentes.

29 Wherevnto the king consented, and gaue Jonathas writyng of the same, conteynyng these woordes,

30 King Demetrius sendeth greeting vnto his brother Jonathas, and to the people of the Jewes.

31 We send you here a copy of the letter whiche we dyd write vnto our cosin Lasthenus concernyng you, that ye shoulde knowe it.

32 King Demetrius sendeth greeting vnto Lasthenus his father.

33 For the faythfulneſſe that our freendes the people of the Jewes keepe vnto vs, and for the louing kyndneſſe whiche they beare towarde vs, we are determined to doo them good.

34 Wherefore we assigne vnto the coastes of Judea the three gouernementes, Afferema, Lydda, and Ramatha, whiche are added vnto Jurie from Samaria, and al the landes parteynyng therevnto, to be freely separated for suche as doo sacrifice in Hieruſalem, both concernyng the paymentes whiche the kyng tooke yeerely aforetyme, and the fruite also of the earth and trees:

F 35 As for other tythes and tributes that belonged vnto vs, we discharge them thereof from this time forth.

36 In lyke manner we graunt vnto them al the customes of salt, and crowne taxes whiche were brought vnto vs: and this freedome shal they haue firme and stedfast from this time forth for euermore.

37 Therfore see that ye make a copy of these our letters, and deliuer it vnto Jonathas, that it may be set vpon the holy mount in a conuenient place.

38 After this, when Demetrius the kyng sawe that his lande was in rest, and that no resistance was made agaynst hym, he sent away al his hoast, euery man to his owne place, except certaine bands of strangers, whom he brought from the Iles of the heathen: wherefore al his fathers host hated hym.

39 Nowe was there one Tryphon, that had benne of Alexanders part afore, whiche when he sawe that all the hoast murmured agaynst Demetrius, he went to Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, 1.Mac.12.c

40 And lay soare vpon hym to deliuer hym this young Antiochus, that he myght raigne in his fathers steede: he tolde hym also what great euil Demetrius had done, and howe his menne of warre loued hym not: and so remayned there a long season.

41 And Jonathas sent vnto kyng Demetrius, to driue them out whiche were in the castle at Hieruſalem, and those that were in the fortresses, for they dyd Israel great harme.

42 So Demetrius sent woorde vnto Jonathas, saying, I wyl not only doo these thynges for thee and thy people: but at tyme conuenient, I wyl doo both thee and thy people great worshyp.

43 But nowe thou shalt doo me a pleasure, yf thou wylt sende me menne to helpe me: for al myne armie is gonne from me. G

44 So Jonathas sent him three thousande strong men vnto Antioche, and they came vnto the kyng, wherefore the kyng was very gladde at theyr comming.

45 But they that were of the citie, euen an hundred and twentie thousande menne, geathered them togeather in the middest of the citie, and woulde haue slayne the king:

46 Whiche fledde into his court, and the citizens kept the streetes of the citie, and beganne to fyght.

47 Then the kyng called for ỹ Jewes helpe, whiche came vnto hym altogeather, and went abroade through the citie,

48 And slue the same day an hundred thousande menne, set fyre vpon the citie, and gate many spoyles in that day, and deliuered the kyng.

49 So when the citizens sawe that ỹ Jewes had gotten their wyl of the citie, and they themselues disapointed of their purpose, they made their supplication vnto the king, saying,

50 Graunt vs peace, and let the Jewes ceasse from troublyng vs and the citie.

51 And vpon this they cast away their weapons: thus they made peace, and the Iewes gate great worshippe in the syght of the king, and in the syght of al that were in his realme, and were spoken of throughout the kyngdome: and so they came agayne to Hierusalem with great goodes.

52 So the king Demetrius sate in the throne of his kingdome, and hadde peace in his lande.

53 Neuertheleſſe, he diſſembled in all that euer he spake, and withdrewe him selfe from Ionathas, neyther rewarded him accordyng to the benefites whiche he hadde donne for him, but troubled him very sore:

54 After this came Tryphon agayne with yonng Antiochus, which raigned, and was crowned king.

55 Then there geathered vnto hym all the menne of warre, whom Demetrius hadde put away, these fought agaynst Demetrius: whiche fledde, and turned his backe.

56 So Tryphon tooke the Elephantes, and wanne Antioche,

57 And young Antiochus wrote vnto Ionathas, sayeing, I confirme thee in thy prieſthood, and make thee ruler of foure countreys that thou mayest be a freend of the kynges.

58 Vpon this he sent hym golden vessels to
G be serued in, and gaue him leaue to drinke in golde, to be clothed in purple, and to weare a coller of golde.

59 He made his brother Simon also captayne from the coastes of Tyrus, vnto the borders of Egypt.

60 Then Ionathas tooke his iourney, and went through the cities beyonde the water of Iordane, and al the menne of warre of Syria geathered them vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receaued him honourably.

61 And from thence went he to Gaza, but they wouldе not let him in: wherefore he layed siege vnto it, burnyng vp and spoyling the places that were about the citie.

62 And the citizens of Gaza submitted them selues vnto Ionathas, whiche made peace with them: but tooke of their sonnes to pledge, sent them to Hierusalem, and went through the countrey vnto Damascus.

63 Nowe when Ionathas heard that Demetrius princes were comme into Cades, whiche is in Galilee, with a great hoaste, purposing to driue hym out of the countrey:

64 He came agaynst them, and left Simon his brother in the lande.

65 And Simon came to Bethsura, and layde siege to it a long season, and discomfited them.

66 So they desyred to haue peace with him: whiche he graunted them, and afterwarde put them out from thence, tooke the citie, and set menne to keepe it.

67 And Ionathas with his hoast came to the water of Genesar, and betimes in the morнyng gate them to the plaine feelde of Azor:

68 And beholde, the hoastes of the heathen mette them in the feelde, and layde watche for them in the mountaynes,

69 So that when Ionathas came agaynst them, the other which were layd to watch, rose out of their places, and fought,

70 And they that were of Ionathas side fledde euery man, and there was not one of them left, except Mathathias the sonne of Absalomus, and Iudas the sonne of Calphi the captayne of the hoast.

71 Then Ionathas rent his clothes, layde earth vpon his head, (a) made his prayer, (a) Beholde the effect of prayer.

72 And turned agayne to them in the feeld, where they fought togeather, and he put them to flyght.

73 Nowe when his owne menne that were fledde sawe this, they turned agayne vnto hym, and helped hym to folowe vppon all their enimies vnto theyr tentes at Cades, and there they camped.

74 So there were slayne of the heathen the same day three thousande menne, and Ionathas turned agayne to Hierusalem.

The.xii.Chapter.

1. Ionathas sendeth ambassadours to Rome, 2. and to the people of Sparta to renue theyr couenant of freendship. 20. Ionathas pretteth to slight the princes of Demetrius. 40. Tryphon taketh Ionathas by deceipt.

1 IOnathas seeyng that the tyme was meete for hym, chose certayne men, and sent them to Rome, for to stablishe and to renue the freendship with them: A 1.Mac.7.a.

2 He sent letters also vnto Sparta, and to other places in lyke manner.

3 So they went vnto Rome, and entred into the " counsel, and sayde, Ionathas the hygh prieſt, and the people of the Iewes, sent vs vnto you, for to renue the old frendship and bonde of loue. " or, senate.

4 Vpon this the Romanes gaue them free passportes, that menne shoulde leade them home into the lande of Iuda peaceably.

5 And

5 And this is the copy of the letters that Jonathas wrote vnto the Spartians,

6 Jonathas the hygh priest, with the elders, priestes, and the other people of the Iewes, sende greetyng vnto the Spartians theyr brethren.

B 7 There were letters sent long agoe vnto Onias the hygh priest from " Arius whiche raigned then among you, that ye are our brethren, as the copy here vnder wrytten dooth specifie.

" or, Darius.

8 And Onias entreated the Ambassadour that was sent honourably, and receiued the letters, wherin there was mention made of the bonde of loue and freendship.

9 But as for vs, we nede no suche wrytinges, for why? we haue the holy bookes of scripture in our handes to our comforte.

10 Neuertheless we had rather sende vnto you for the remyng of the brotherhood and freendshippe, leaste we shoulde be strange vnto you: for it is long since the tyme that ye sent woorde vnto vs.

11 Wherefore in the sacrifices that we offer, and other ceremonies vpon the hygh solemne dayes, and other, we alway remember you without ceassyng, like as reason is, and as it becommeth vs to thynke vpon our brethren,

12 Yea, and are ryght glad of your prosperous honour.

13 And though we haue had great troubles and warres, so that the kynges about vs haue fought agaynst vs:

14 Yet would we not be greeuous vnto you, nor to other of our louers and freendes in these warres.

C 15 For we haue had help from heauen that hath succoured vs, so that we are deliuered, and our enimies subdued.

16 Wherefore we chose Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes for to renue the olde " bonde of freendshyp and loue with them.

" or, league

17 We commaunded them also to comme vnto you, to salute you, and to delyuer you our letters concernyng the renouation of our brotherhood.

18 And nowe ye shal doo ryght wel to geue vs an answeare thereunto.

19 And this is the copie of the wrytyng whiche Arius the kyng of Sparta sent vnto Onias.

20 Arius the kyng of the Spartians, sendeth greetyng vnto Onias the high priest:

D 21 It is founde in wrytyng, that the Spartians and Iewes are brethren, and comme out of the generation of Abraham:

22 And nowe forsomuche as this is comme to our knowledge, ye shal doo wel to wryte vnto vs of your prosperitie.

23 As for vs, we haue wrytten our mynde vnto you, our cattel and goodes are yours, and yours, ours: these thinges haue we commaunded to be shewed vnto you.

24 When Jonathas hearde that Demetrius princes were comme foorth to fyght agaynst him with a greater host, then afore,

25 He went from Hierusalem, & met them in the lande of Hemath: for he gaue them not space to comme into his owne countrey.

26 And he sent spyes vnto theyr tentes, which came againe and told hym that they were appointed to comme vpon him in the night season.

27 Wherefore when the sunne was gonne downe, Jonathas commaunded his menne to watche al the nyght, and to be ready with weapons for to fight, and set watchemenne rounde about the host.

28 But when the aduersaries hearde that Jonathas was ready with his menne to the batayle, they feared, and were afrayde in their hartes, and kindled fires in their tentes, brake vp, and gate them away. E

29 Neuertheless, Jonathas and his company knew it not tyl the mornyng, for they sawe the fires burning.

30 Then Jonathas folowed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus.

31 So Jonathas departed vnto the Arabians, which were called Zabadei, slue them, and tooke theyr goodes.

32 He proceeded further also, and came vnto Damascus, and went through al the countrey.

33 But Simon his brother tooke his iourney, and came to Ascalon, and to the nexte strong holdes, departing vnto Joppa, and wanne it,

34 (For he hearde that they woulde delyuer the holde to them that tooke Demetrius parte) wherefore he set menne of warre in the citie to keepe it. F

35 After this came Jonathas home againe, and called the Elders of the people togeather, and deuised with them for to buylde vp the strong holdes in Iurie,

36 And to make the walles of Hierusalem hygher, to set vp an hygh wal betwixt the castle and the citie, for to separate it from the citie, that it myght be alone, and that menne shoulde neyther buye nor sel in it.

37 Upon this they came togeather for to buylde vp the citie, and for so muche as the wal vpon the brooke of the East side, called Capyenetah,

Caphetetah, was fallen down, repaired it.
38 And Simon set vp Adiada in Sephela, and made it strong, setting portes & lockes vpon it.
1.Mac.11.c 39 Nowe when Tryphon purposed to raigne in Asia, to be crowned, and to slaye the kyng Antiochus:
40 He was afrayde that Jonathas woulde not suffer him, but fight against him, wherfore he went about to take Jonathas, and to kil him: so he departed, and came vnto Bethsan.
41 Then went Jonathas forth against him to the batayle, with fourtie thousande chosen menne, and came vnto Bethsan also:
42 But when Tryphon sawe that Jonathas came with so great an host to destroye him, he was afraide:
43 And therefore he receiued him honourably, commended him vnto al his freendes, and gaue him rewardes, and commaunded his menne of warre to be as obedient vnto him, as to him selfe:
6 44 And sayde vnto Jonathas, Why hast thou caused this people to take suche trauayle, seeyng there is no warre betwixt vs?
45 Therefore send them home agayne, and choose certayne menne to wayte vpon thee, and comme thou with me to Ptolemais, for I wil geue it thee, with the other strong holdes, menne of warre, and their officers: as for me, I must departe, this is onely the cause of my comming.
46 Jonathas beleeued him, and dyd as he sayd, putting away his host, whiche went into the lande of Juda.
47 He kept but three thousande by hym, whereof he sent two thousande into Galilee, and one thousand went with him selfe.
48 Nowe as soone as Jonathas entred into Ptolemais, the citizens sparred the gates of the citie, and tooke him, and slue al them with the swoorde that came in with him.
49 Then sent Tryphon an host of foote-menne and horsmenne into Galilee, and into the great playne feelde, to destroy al Jonathas companie:
50 But when they knewe that Jonathas was taken, and al they slayne that wayted vpon hym, they tooke counsel togeather, and encouraged one another, and came forth agaynst them ready to fight.
51 So when they whiche folowed vppon them, saw that it was a matter of lyfe, they turned backe agayne.
52 As for the other, they went into the land of Juda peaceably, and bewailed Jonathas, and them that were with him ryght sore: and Israel made great lamentation.
53 Then al the heathen that were rounde about them, sought to destroy them:
54 For they sayde, Nowe haue they no captayne, nor any man to helpe them, therefore let vs ouercomme them, and roote out their name from among menne.

The. xiii. Chapter.

I. After Ionathas was taken, Simon is chosen captayne, 17. Of whom Tryphon takyng his chyldren and money for the redemption of Ionathas, kylleth him and his chyldren.

1 NOwe when Simon heard that Tryphon geathered a greate host to come into the land of Juda, and to destroy it, H
2 And sawe that the people was in greate fearefulnesse and care: he came vp to Hierusalem, & geathered the people togeather,
3 And gaue them exhortation, sayeing, Ye knowe what great batayles I and my brethren, and my fathers house, haue fought for the lawe and the sanctuarie, and what manner of troubles we haue seene. 1.Ma.6.c.
4 Through occasion whereof, al my brethren are slaine for Israels sake, and I am leaft alone.
5 And nowe let me not spare myne owne lyfe in any manner of trouble, for I am no better then my brethren:
6 But wyl auenge my people and the sanctuarie, our chyldren and our wyues: for al the heathen are gathered togeather to destroy vs of very malice.
7 At these woordes the hartes of the people B were kyndled togeather.
8 So that they cryed with a loude voyce, sayeing, Thou shalt be our captayne, in steede of Judas and Jonathas thy brethren:
9 Order thou our batayle, and whatsoeuer thou commaundest vs, we shal doo it.
10 So he geathered al the menne of warre, makyng haste to finishe al the walles of Hierusalem, whiche he made strong round about.
11 Then sent he Jonathas the sonne of Absolomus, with a freshe host vnto Joppa, whiche dyoue them out that were in the castle, and remayned there him selfe.
12 Tryphon also remooued from Ptolemais with a greate armie, to comme into the lande of Juda, and Jonathas with him in warde.
13 And Simon pitched his tentes at " Addus, before the playne feelde. or, Addis.
14 But when Tryphon knew that Simon stood vp in steede of his brother Jonathas, and

and that he woulde warre agaynst him, he sent messengers vnto hym, sayeing,

15 Whereas we haue keapt Jonathas thy brother, it is for money that he is owyng in the kynges accompt, concernyng the busines that he had in hande.

16 Wherefore, sende nowe an hundred talentes of siluer, and his two sonnes for suretie (that when he is letten forth, he shal not forsake vs) and we shal sende hym agayne.

17 Neuertheless, Simon knewe that he dissembled in his woordes: yet commaunded he the money and children to be deliuered vnto him, lest the Israelites might haue hated hym,

18 And sayde, Because he sent hym not the money and the children, therefore is Jonathas dead.

19 So Simon sent hym the children, and an hundred talentes: but he dissembled, and woulde not let Jonathas goe.

20 Afterwarde came Tryphon into the land to destroy it, and went rounde about by the way that leadeth vnto Ador: but whersoeuer they went, thyther went Simon and his host also.

D 21 Nowe they that were in the castle, sent messengers vnto Tryphon, that he shoulde make haste to comme by the wylderneste, and to sende them victuales.

22 And Tryphon made ready al his horsemen to come the same nyght: neuertheless, it was a very great snowe, so that he came not because of the snowe, but he remooued and went into the countrey of Galaad.

23 And when he drue nigh Bascama, he slue Jonathas and his sonnes there,

24 And then turned for to goe home into his owne lande.

25 Then sent Simon for to fetche his brothers dead coarse, and buryed it in Modin his fathers citie.

26 So al Israel bewayled hym with great lamentation, and mourned for hym very long.

27 And Simon made vpon the sepulchre of his father, and his brethren, a buyldyng, high to looke vnto, of free stone, behind and before,

E 28 And set vp seuen pyllers vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillers rounde about them, with armes vpon them, for a perpetual memorie, and carued shyppes beside the armes, that they myght be seene of vnto saylyng in the sea.

30 This sepulchre whiche he made at Modin, standeth yet vnto this day.

31 Nowe as Tryphon went forth to walke with the young kyng Antiochus, he slue hym trayterously, Ioseph. cap. x. lib. xiii.

32 And raigned in his steede, crowned him selfe kyng of Asia, and dyd muche euyl in the lande.

33 Simon also built vp the castles in Jurie, makyng them strong, with hygh towres, great walles, portes, and lockes, and layde vp victuales in the strong holdes.

34 And Simon chose certayne menne, and sent them to king Demetrius, to desire him that he woulde discharge the lande from al bondage, for Tryphon had spoyled it very soare.

35 Whereupon Demetrius the king answeared him, and wrote vnto him after F this manner,

36 Demetrius the kyng sendeth greetyng vnto Simon the high priest his frend, with the elders and people of the Jewes:

37 The golden crowne and pretious stone that ye sent vnto vs, haue we receiued, and are redy to make a stedfast peace with you, yea, and to wryte vnto our officers for to release you concerning the thynges wherin we made you free.

38 And the appoyntment that we make with you, shalbe fyrme and stable: the strong holdes which ye haue builded, shalbe your owne.

39 As for any ouersight or fault committed vnto this day, we forgeue it, & the crowne tare that ye ought vs also: and where as was any other tribute in Hierusalem, it shal nowe be no tribute:

40 And looke who are meete among you to be in our court, let them be written vp, that there may be peace betwixt vs.

41 Thus the yoke of the heathen was taken G from Israel, in the hundred & seuentieth yere.

42 And the people of the Jewes began to wryte in their letters and actes on this maner, In the first yeere of Simon the hygh priest, a gouernour & prince of the Jewes,

43 In those dayes went Simon vnto Gaza, and besieged it rounde about, where he set vp ordinance of warre, and wanne a towre, whiche he tooke.

44 So they that gat into the towre, leapt into the citie, whiche was in a great feare:

45 Insomuche that the people of the citie rent their clothes, and clymed vp vpon the walles, with their wyues and children, beseeching Simon to be at one with them, sayeing,

46 O rewarde vs not after our wickednesse, but be gratious vnto vs, (and we shal doo thee seruice.)

47 Then Simon for very pitie woulde

fyght no more agaynst them, but put them out of the citie, & cauſed the houſes, wherin the images were, to be cleanſed, and ſo entred the citie with pſalmes of prayſe, geuyng thankes vnto the Lorde.

C 48 So when he had caſt al abominations out of the citie, he ſet ſuche menne in it as keapt the law (of God) and made the citie ſtrong, and builded a dwellyng place for hym ſelfe.

49 Nowe when they in the caſtle at Hieruſalem were keapt ſo ſtraightly that they coulde not comme forth, nor goe into the countrey, and myght neither buy nor ſel, they were very hungry, and many of them famiſhed to death:

50 Inſomuche that they beſought Simon to be at one with them, which he graunted them: ſo he put them out from thence, and cleanſed the caſtle from filthineſſe.

51 And vpon the twentie and three day of the ſeconde moneth, in the hundred, threeſcore, and eleuenth yeere, they entred into it with thankeſgeuyng, and branches of palme trees, with harpes, croudes, cymbales, and lutes, ſyngyng pſalmes and ſonges of prayſe vnto GOD, for that the great enimie of Iſrael was ouercome.

52 And Simon ordeyned that the ſame day ſhoulde be keapt euery yeere with gladnes,

53 And made ſtrong the hyl of the temple that was beſyde the caſtle, where he dwelt hym ſelfe with his company.

54 Simon alſo perceiuing that John his ſonne was a myghtie man of armes, made hym captayne of al the hoſtes, and cauſed hym to dwel at * Gaza.

* or, Gazaris.

The. xiiii. Chapter.

1. Demetrius is ouercome of Arſaces. II. Simon beyng captayne, there is great quietneſſe in Iſrael. 18. The couenant of frendſhip with the Romanes, and with the people of Sparta, is renued.

A 1 IN the hundred, threeſcore, and twelfth yeere, gearhered kyng Demetrius his hoſt, and departed vnto Media to geat hym helpe for to fyght agayneſt Tryphon.

2 Nowe when Arſaces the kyng of Perſia and Media, hearde that Demetrius was entred within his borders, he ſent one of his princes to take hym alyue, (and to bring him vnto hym.)

3 So he went and ſlue Demetrius hoſt, toke him ſelfe, brought hym to Arſaces, whiche keapt hym in warde.

4 And al the lande of Juda was in reaſt ſo long as Simon lyued, for he ſought the wealth of his people, therefore were they glad to haue hym for their ruler, and to doo hym worſhyp alway.

5 Simon wanne the citie of Joppa alſo for an hauen towne, and made it an entrance into the Iles of the ſea:

6 He enlarged the borders of his people, and conquered them more lande:

7 He geathered vp many of their people B that were priſoners, he had the dominion of Gaza, Bethſura, and the caſtle whiche he cleanſed from filthineſſe, and there was no man that reſiſted hym.

8 So that euery man tylled his grounde in peace, the lande of Juda, and the trees gaue their fruite and increaſe.

9 The elders ſate al in iudgement, and tooke their deuice for the wealth of the lande, the young men put on worſhip and harneſſe vpon them.

10 He prouided victuales for the cities, and made goodly ſtrong holdes of them, ſo that the fame of his worſhyp was ſpoken of vnto the ende of the worlde.

11 For he made peace throughout the lande, Leuit. 26.6. and Iſrael was ful of myrth and ioy.

12 Euery man ſate vnder his vine and figge trees, and there was no man to fray them away.

13 There was none in the lande to fyght agaynſt them, for then the kinges were ouercome.

14 He helped thoſe that were in aduerſitie C among his people, he was diligent to ſee the lawe keapt: as for ſuche as were vngodly and wycked, he tooke them away.

15 He ſet vp the ſanctuarie, and increaſed the holy veſſelles of the temple.

16 When the Romanes and Spartians had gotten woorde that Jonathas was dead, they were ryght ſory:

17 But when they hearde that Simon his brother was made high prieſt in his ſteede, and howe he had wonne the lande agayne, with the cities in it:

18 They wrote vnto hym in tables of braſſe, to renue the frendſhyp and bonde of loue, 2. Mac. 8.1 whiche they had made afore with Judas and. 12.3. and Jonathas his brethren.

19 Whiche writinges were read before the congregation at Hieruſalem. And this is the copie of the letters that the Spartians ſent,

20 The Senatours and citizens of Sparta, ſende greetyng vnto Simon the great prieſte, with the elders, prieſtes, and the other people of the Jewes their brethren:

21 Whom your Ambaſſadours, that were D ſent vnto our people, certified vs of your worſhyp, honour, and proſperous wealth,

we

we were glad of theyr comming,

22 And haue wrytten the ambassage in the publique recordes in this manner: (namely) that Numenius the sonne of Antiochus, and Antipater the sonne of Jason, the Jewes ambassadours, are comme vnto vs for to renue the olde freendshippe with vs.

23 Upon this, the people consented that the menne shoulde be honourably entreated, and that the copie of theyr ambassage shoulde be wrytten in the special bookes of the people for a perpetual memorie vnto the Spartians: Yea and that we shoulde sende a copie of the same vnto Simon the great priest.

24 After this did Simon sende Numenius vnto Rome with a golden shielde of a thousand pound waight, to confirme the freendshippe with them.

25 Which when the Romanes vnderstood, they sayde, What thankes shal we recompence agayne vnto Simon & his children?

26 For he and his brethren, and the house of his father, hath stablished Israel, and ouercommed theyr enimies, wherefore they graunted hym to be free, and confirmed the libertie therof: therefore they wrote this in tables of brasse, and set it vpon pillers in mount Sion.

27 The copie of the wryting is this, The eyghteenth day of the moneth Elul, in the hundred three score and twelfth yeere, in the thirde yeere of Simon the hygh priest,

E 28 In the great congregation of the priestes, rulers of the people, and elders of the countrey at * Saramel, were these woordes openly declared:

* or, Hierusalem.

29 For so muche as there was much warre in our lande, therefore Simon the sonne of Mathathias, comme of the chyldren of Jarib, and his brethren, put them selues in peril, and resisted the enimies of their people, that their sanctuarie and law might be mainteyned, and did their people greate woorshyp.

30 Jonathas in lyke manner, after that he had gouerned his people, and benne their high priest, dyed, and lyeth buryed beside his elders.

31 After that woulde their enimies haue troden their holy thinges vnder foote, destroyed theyr lande, and vtterly wasted their sanctuarie.

32 Then Simon withstood them, & fought for his people, spent much of his owne mney, weaponed the valiant menne of his people, gaue them wages,

33 Made strong the cities of Juda, with Bethsura that lyeth vpon the borders of Jurie, where the ordinance of their enimies lay sometime, and set Jewes there for to keepe it.

34 He made faste Joppa also whiche lyeth vpon the sea, and * Gazy that bordereth vpon Azotus, where the enimies dwelt afore, and there he set Jewes to keepe it: and what so euer was meete for the subduyng of the aduersaries, that layde he therein.

* or, Gasaris.

35 Nowe when the people sawe the noble actes of Simon, and what woorshyppe he purposed to doo for them, his godly behauiour and faythfulnesse whiche he kept vnto them, and howe he sought by al wayes the wealth of his people: because he dyd al this, therefore they chose him to be their prince and high priest.

F 36 And in his time they prospered well by him, so that the heathen were taken out of theyr lande, and they also whiche were in the citie of Dauid at Hierusalem in the castle, where they went out and defiled al thyngs that were about the sanctuarie, and did great harme vnto cleanlynesse:

37 And Simon put menne of the Jewes in it, for the defence of the lande and citie, and set vp the walles of Hierusalem.

38 And kyng Demetrius confirmed him in his hygh priesthood

39 For these causes, made him his freende, and dyd hym great woorshyp:

40 For he harde that the Romanes called the Jewes theyr freendes, louers, and brethren: howe honourably they receaued Simons ambassadours:

41 How the Jewes and priestes consented that he shoulde be their prince and hygh priest perpetually, tyl God rayse vp the true prophete:

42 And that he shoulde be theyr captayne, to care for the sanctuarie, and to set officers vpon the woorkes thereof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouision for the holy thynges:

43 And to be obeyed of euery man, and al the wrytynges of the land to be made in his name, that he shoulde be clothed in purple and golde:

44 And that it shoulde be lawful for none of the people nor priestes to breake any of these thinges, to withstand his woordes, nor to cal any congregation in the land without hym: that he should be clothed in purple, and weare a coller of golde. G

45 And if there were any whiche disobeyed or brake this ordinance, that he shoulde be pounished.

46 So al the people consented to alowe Simon, & to do according to these woords:

47 Simon

47 Simon also hym selfe tooke it vppon hym, and was content to be the hygh priest, the captayne and prince of the Iewes and priestes, and to gouerne them al.

48 And they commaunded to make this writyng in tables of brasse, and fasten it vnto the wal that compasseth the sanctuarie in an open place:

49 And to laye vp a copie of the same in the treasurie, that Simon and his posteritie myght haue it.

The.xv.Chapter.

15. The Romanes wryte letters vnto kynges and nations in the defence of the Iewes.

1 MOreouer kyng Antiochus the sonne of Demetrius, sent letters from the Iles of the sea, vnto Simon the high priest and prince of the Iewes, and to al the people,

2 Concernyng these woordes, Antiochus the kyng sendeth greetyng vnto Simon the hygh priest, and to the people of the Iewes.

3 For so muche as certayne wicked menne haue gotten the kyngdome of our progenitours, I haue purposed to chalenge the realme againe, and to restore it to the olde estate: Wherfore I haue geathered a great host, and made shyppes of warre,

4 That I may goe through the countrey, and be auenged of them whiche haue destroyed our lande, and wasted many cities in my realme.

5 And therefore nowe I make thee free also from al the tributes whereof al kynges my progenitours haue discharged thee, and from other customes wherefrom they haue released thee, whatsoeuer they be:

6 Yea, I geue thee leaue to smyte money of thyne owne within thy lande.

B 7 As for Hierusalem, I wyl that it be holy and free, and al the weapons and houses of defence whiche thou hast buylded and keepest in thyne handes, shalbe thyne:

8 Where as any thyng is or shalbe owyng vnto the kyng, I forgeue it thee, from this tyme forth, for euermore.

9 And when we haue obteyned our kyngdome, we shal doo thee, thy people, and the temple great worshyp: so that your honour shalbe knowē throughout the whole world.

10 In the hundred, three score and fourteenth yeere, went Antiochus into his fathers lande, and al the menne of warre came togeather vnto hym, so that fewe were leaft with Tryphon.

11 So the kyng Antiochus folowed vpon him, but he fled vnto Dora, which lyeth by the sea side:

12 For he sawe that there was mischeefe comming vnto him, and that his host had forsaken him.

13 Then came Antiochus vnto Dora, with an hundred and twentie thousande menne of armes on foote, and eight thousande horsmenne: so he compassed the citie rounde about, and the shippes came by the sea.

14 Thus they vexed the citie by lande and C by water, in so muche that they suffered no man to goe in nor out.

15 In the meane season came Numenius, 1.Ma.14.d. and they that had benne with hym, from the citie of Rome, hauyng letters wrytten vnto the kynges & prouinces, wherin were conteyned these woordes.

16 Lucius the consul of Rome, sendeth greetyng vnto Ptolome the kyng,

17 The ambassadours of the Iewes our freendes, being sent from Simon the high priest, and from the people of the Iewes, came vnto vs for to renue the olde freendshyp and bonde of loue,

18 Brought a shielde of golde, weyghing a thousande pounde.

19 Wherefore we thought it good to wryte vnto the kynges and prouinces to doo them no harme, nor to take parte agaynst them, their cities, nor countreyes, neyther to maintayne their enimies agaynst them.

20 And we were content to receiue of them D the shielde.

21 If there be any wicked persons therfore fledde from their countrey, vnto you, deliuer them vnto Simon the hygh priest, that he maye punishe them accordyng to their owne lawe.

22 The same woordes wrote the Romanes also vnto Demetrius the kyng, to Attalus, Araba, Arsaces,

23 And to al Regions: as Samsames, to them of Spartia, * Delo, * Mydo, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassem, and to the Rhodes, to Faceliditis, Coo, Sida, Arado, Cortyna, Gnidum, to Cyprus, and Cyrene.

* or, Delus
* or, Mydus.

24 And of euery letter they sent a copy to Simon the hygh priest.

25 So Antiochus the king brought his host vnto Dora the seconde tyme, to take it, where he made diuers ordinance of warre, and keapt Tryphon, in that he shoulde not goe eyther in or out.

26 Then sent Simon vnto Antiochus two thousande chosen menne to helpe him, with golde, syluer, and other plenteous thynges.

27 Neuertheless he woulde not receaue them,

them, but brake al the couenant whiche he made with Simon afore, and withdrewe hym selfe from hym.

E 28 He sent Athenobius also a freende of his vnto Simon, for to reason with him, sayeing, Ye withhold from me Joppa and Gaza, with the castle that is at Hierusalem, whiche are cities of my realme:

29 Whose borders ye haue destroyed, and donne great euyl in the lande, hauyng the dominion in many other places of my kingdome.

30 Wherefore, deliuer nowe the cities whiche ye haue taken, with the tributes of the places that ye haue rule vpon without the borders of Jurie:

31 Or els geue me fiue hundred talentes of syluer, yea and for the harme that ye haue donne in the cities, and for the tributes of the same other fiue hundred talentes: yf no, we shal come and fight agaynst you.

32 So Athenobius the kynges freende came to Hierusalem, and when he sawe the great worshyp and honour of Simon, in golde, syluer, and so great plentie of ornamentes, he marueyled: and tolde Simon as the kyng commaunded hym.

Iud.11.d. 33 Then answeared Simon, and said vnto him, As for vs, we haue neither taken other mennes landes, nor withholden them: but only our fathers heritage, whiche our enimies had vnryghteously in possession a certayne tyme.

34 This heritage of our fathers, haue we chalenged in processe of tyme.

F 35 And whereas thou complaynest concerning Joppa & Gaza, they did great harme to our people, and in our lande, yet wyl we geue an hundred talentes for them. Nevertheless, Athenobius answeared hym not one woorde:

36 But turned agayne wrothfully vnto the kyng, and tolde hym al these woordes, and the great dignitie of Simon, with al that he had seene: and the kyng was very angry.

37 And in the meane tyme fled Tryphon by shyp vnto Dorsolias.

38 Then the kyng made Cendebeus captayne of the sea coast, and gaue hym an host of footemen and horsemen.

39 Commaunding him to remoone the host towarde Jurie, and to builde vp the citie of Cedron, to make vp the portes, and to warre agaynst the people of the Jewes: as for the kyng hym selfe he folowed vpon Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, to treade downe Jurie, to take the people prysoners, to slay them,

41 And to builde vp Cedron: where he set horsemen, and other men of warre, that they might come forth, and goe through the streetes of Jurie, lyke as the kyng had commaunded hym. 1.Mac.16.h

The.xvi.Chapter.

1. Cendebeus the captaine of Antiochus host, is put to flight of the sonnes of Simon.

1 THen came John vp from Gaza, and A
tolde Simon his father what Cende- 1.Mac.13.f
beus had donne (among theyr people.)

2 Upon this called Simon two of his eldest sonnes, Judas & John, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vp vnto this day foughten agaynst the enimies of Israel: and God gaue vs good fortune to deliuer Israel oftentymes.

3 And nowe forasmuche as I am olde, and ye by gods goodnesse are of a sufficient age, be ye in steede of me and my brother, to goe forth and fyght for our people: and the helpe of God be with you.

4 So he chose twentie thousande fightyng men of the countrey, with horsemen also, whiche went forth agaynst Cendebeus, and reasted at Modin.

5 In the morning they arose and went into the playne feelde, and beholde a myghtie great host came against them, both of footemen and horsemen: nowe was there a water brooke betwixt them.

6 And John remooued the host towarde them: and when he sawe that the people was afrayde to goe ouer the water brooke, he went ouer first him selfe: and the men seeyng this, folowed hym.

7 Then John set his horsemen and foote- B
men in order the one by the other: for their enimies horsemen were very many.

8 But when they blewe vp the * priestes * or, holy.
trumpets, Cendebeus fled with his host: wherof many were slaine, and the remnant gat them to theyr strong holdes.

9 Judas also Johns brother was wounded at the same tyme, and John folowed styl 1.Mac.15.k
vpon the enimies, tyl he came to Cedron, whiche Cendebeus had builded.

10 The (enimies) fled also vnto the towres that were in the feeldes of Azotus, and those dyd John burne vp with fyre: thus there were slayne two thousande menne of them, and John turned agayne peaceably into Jurie.

11 And in the feelde of Jerecho was Ptolo-
me

me the sonne of Abobus made captayne: whiche, because he had abundance of syluer and golde,

12 (For he had maryed the daughter of Simon the hygh priest,)

13 Waxed proude in his mynd, and thought to conquere the lande, imagining falshood agaynst Simon and his sonnes, to destroy them.

C 14 Nowe as Simon was goeyng about thorowe the cities that were in the countrey of Iurie, and caring for them, he came downe to Iericho, with Mathathias and Iudas his sonnes, in the hundred, threescore, and seuententh yeere, in the eleuenth moneth, called Sabat.

15 Then (Ptolome) the sonne of Abobus, receiued them, but with deceipt, into a strong house of his, called Dochus, whiche he had builded, where he made them a banket, and had hyd menne there.

16 So when Simon and his sonnes were mery, & had dronken wel, Ptolome stoode vp with his menne (whom he had hid there) and tooke theyr weapons, entred into the banket house, and slue Simon with his two sonnes, and certayne of his seruantes.

17 Such great vnfaythfulnesse did Ptolome in Israel, and recompenced euyl for good.

18 Then wrote Ptolome these thinges, and sent vnto kyng (Antiochus) requiryng hym that he shoulde sende hym an host to helpe him: and so should he deliuer him the land, with the cities and tributes of the same.

19 He sent other men also vnto Gaza for to take Iohn, and wrote vnto the captaynes to comme to him, and he shoulde geue them syluer, golde, and rewardes.

20 And to Hierusalem he sent other to take it, and the sanctuarie.

D 21 Then ran there one before, and told Iohn in Gaza, that his father and his brethren were slayne, and howe that Ptolome had sent to slay hym also.

22 When Iohn hearde this, he was soare abashed, & layde handes of them that were come to destroy hym, and slue them: for he knewe that they went about to kyl hym.

23 As for other thynges concernyng Iohn, of his warres, of his noble actes, wherein he behaued hym selfe manfully, of the buildyng of walles whiche he made, and other of his deedes,

24 They are written in the chronicles of his priesthood, from the tyme forth that he was made high priest after his father.

The ende of the first booke of the Machabees.

The seconde booke of the Machabees.

The first Chapter.

1. An epistle of the Iewes that dwelt at Hierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to geue thankes for the death of Antiochus. 19. Of the fire that was hyd in the pyt. 24. The prayer of Nehemias.

A 1 THE brethren of the Iewes whiche be at Hierusalem, and in the lande of Iurie, wishe vnto these brethren of the Iewes that are thorowout Egypt, healthe and peace.

2 God be gratious vnto you, and thynke vpon his couenant that he made with Abraham, Isahac, and Iacob, his faythful seruantes:

Deut. 30. b.

3 And geue you al such an hart that ye may loue and serue hym, yea and perfourme his wyl with an whole hart, and a wyllyng mynde:

4 He open your hartes vnto his lawe, and in his commaundementes, and sende you peace,

5 Heare your prayers, be at one with you, and neuer forsake you in tyme of trouble.

6 For so much as nowe we here be prayeng for you,

7 What tyme as Demetrius raigned, in B the hundred, threescore, and nine yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeeres, after that Iason departed out of the holy lande and kyngdome.

8 They brent vp the portes, and shedde innocent blood: then made we our prayer vnto the Lord, and were heard, we offered vp sacrifices and fine flowre, and lyghted Leuit. 23. f. the lampes, and set forth the bread.

9 And nowe comme ye vnto the feast of tabernacles, in the moneth * Casleu. November.

10 In the hundred, fourescore, and eighteene yeere, the people that was at Hierusalem, and in Iurie, the counsel, and Iudas hym selfe, sent this wholesome salutation vnto Aristobulus kyng Ptolomes maister, whiche came of the generation of the annoynted priestes, and to the Iewes that were in Egypt:

11 Inso-

11 Insomuche as GOD hath deliuered vs from great perils, we thanke him highly, no lesse at al then if we had vanquished the kyng in battel.

12 For when he, with those that had fought agaynst the holy citie, did set vpon Persia:

13 For as he was in Persia (namely) the captayne with the great host, he perished in the temple of Naneas, beyng deceiued through the deuice of Naneas priestes.

14 For when Antiochus, as he that shoulde marrie with her, came, and his freendes with him, into the place to receiue by name of dowrie the money whiche the priestes of Naneas had set foorth:

15 He entred with a smal company into the compasse of the temple, and so they shut the temple.

16 Nowe when Antiochus entred by openyng the priuie entrance of the temple, the priestes stoned the captaine to death, hewed them in peeces that were with him, smote of their heades, and threwe them out.

17 In al thinges God be praised, which hath deliuered the wicked into our handes (to be punished.)

18 Whereas we are now purposed to keepe the purification of the temple vpon the twentie and fiue day of the moneth Casleu, we thought necessarie to certifie you thereof: that ye also myght keepe the tabernacles feast day, and the day of the fire, which was geuen vs when Nehemias offered, after that he had set vp the temple and the aulter.

Leuit. 23. f. Num. 29. b. 3. Esd. 5. c.

19 For what tyme as our fathers were led away vnto Persia, the priestes which then sought the honour of GOD, tooke the fire priuily from the aulter, & hyd it in a valley, where as was a deepe drye pit: and therein they keapt it, so that the place was vnknowen to euery man.

20 Nowe after many yeeres when it pleased GOD that Nehemias shoulde be sent from the kyng of Persia, he sent the chylders childzen of those priestes whiche had hyd the fire, to seeke it: and as they tolde vs they founde no fire, but thicke water.

Leuit. 6. a 10. a. 15. c

21 Then commaunded he them to drawe it vp, and to bryng it hym, and the offerynges withal: Nowe when the sacrifices were layed on, and ordred, Nehemias commaunded the priestes to spinckle them and the wood with water.

22 When this was donne, and the tyme comme that the sunne shone whiche afore was hid in the cloude, there was a great fire kyndled, insomuche that euery man marueyled.

23 Nowe al the priestes prayed whyle the sacrifice was a makyng: Jonathas prayed first, and the other gaue answeare.

24 And Nehemias prayer was after this maner, O Lorde God, maker of al thinges, thou fearefu̇l and strong, thou righteous & mercifu̇l, thou ỳ art onely a gratious kyng,

25 Onely liberal, onely iust, almightie and euerlastyng, thou that deliuerest Israel from al trouble, thou that hast chosen the fathers, and halowed them fauourably:

26 Receiue the offeryng for thy whole people of Israel, preserue thyne owne portion, and halowe it,

27 Geather those togeather that are scattered abrode from vs, deliuer them that are vnder the Heathens bondage, looke vpon them whiche are despised & abhorred: that the Heathen may knowe and see howe that thou onely art God, whiche art our God.

28 Pounishe them that oppresse and proudly put vs to dishonour.

Deut. 30. a

29 Set thy people agayne in thyne holy place, lyke as Moses hath spoken.

30 And the priestes song Psalmes of thankesgeuing, so long as the sacrifice endured.

31 Now when the sacrifice was brent, Nehemias commaunded the great stones to be spinckled with the residue of the water.

Iud. vi. d. 1. King. 18. c Eccle. 48. a.

32 Whiche when it was donne, there was kindled a flame of them also: but it was consumed through the lyght that shyned from the aulter.

33 So when this matter was knowen, it was tolde the king of Persia, that in the place where the priestes, which were led away, had hid fire, there appeared water, and that Nehemias and his companie had purified the sacrifices withal.

34 Then the kyng, consydering and ponderyng the matter diligently, inclosed the place, and consecrated a temple, to proone the thing that was donne:

35 And when he founde it so in deede, he gaue the priestes many gyftes, and diuers rewardes, yea he toke them with his owne hande, and gaue them.

36 And Nehemias called the same place (a) Nephthar, whiche is as muche to say as a clensing: but many menne cal it Nephi.

(a) Ephthar, whiche is to say, a shining: it is also called Nephi or Nephthar, whiche is a clensing.

The. ii. Chapter.

4. How Ieremie hyd the tabernacle, the arke, and the aulter in the hyl. 21. Of the fyue bookes of Iason conteyned in one.

1 IT is found also in the writtings of Ieremie the prophete, that he commaunded them whiche were caryed away, to take fyre, as it is sayde afore.

A 2. Mach. 1. c Iere. 29. b. Baruc. 6. a.

2 He cõmaunded them also that they should not forget the lawe and commaundements

of the Lorde, and that they shoulde not erre in their mindes, when they see images of siluer and golde, with their ornamentes.

3 These and suche other thinges commaunded he them, and exhorted them that they shoulde not let the lawe of God goe out of their heartes.

4 It is written also, howe the prophete at the commaundement of god, charged them to take the tabernacle and the arke with them: and he went foorth vnto the mountayne where Moses clymed vp, and sawe the heritage of God.

Deut.34.a. 5 And when Jeremi came there, he founde an open caue, wherein he layde the tabernacle, the arke, and the aulter of incense, and so stopped the doore.

6 There came certayne menne togeather also, folowing hym to marke the place, but they coulde not finde it.

¶ 7 Whiche when Jeremie perceiued, he reprooued them, sayeing, As for that place it shalbe vnknowen, vntyl the tyme that God geather his people togeather agayne, and receiue them vnto mercy.

Exod.13.d 8 Then shal God shewe them these things, and the maiestie of the Lorde shal appeare, and the cloude also, lyke as it was shewed vnto Moses: and lyke as when Solomon desired that the place might be honorably sanctified, and it was shewed hym.

I.Sam.8.b.

9 For he beyng a wyse man, handled honorably and wylely, offeryng vnto GOD in the halowyng of the temple when it was finished.

Leuit. 10.d. 10 And lyke as when Moses prayed vnto the Lord, the fire came downe from heaue, and consumed the burnt offeryng: euen so prayed Solomon also, and the fire came downe from heauen, and consumed the whole burnt offeryng.

11 And Moses sayd, Because the sinne offeryng was not eaten, therefore it is consumed.

12 In like maner Solomon keapt the dedication (or halowyng) eyght dayes.

2.Chr.7.a 13 In the annotations and writinges of * Jeremie were these thinges put also: and howe he made a librarie, and howe he geathered out of al countreys the bookes of the kynges, and of the prophetes, and of Dauid, and the epistles of the kynges concernyng the holy gyftes.

* Somme reade, Nehemias.

¶ 14 Euen so Judas also, looke what he learned by experience of warre, & suche thinges as hath happened vnto vs, he geathered them altogeather, & so we haue them by vs.

15 If ye nowe desire to haue the same, sende somme body to fetche them vnto you.

16 Where as we then are about to celebrate the purification, we haue written vnto you therefore ye shal doo wel yf ye keepe the same dayes.

17 We hope also that the God whiche deliuered his people, and gaue them al the heritage, kyngdome, priesthood, & sanctuarie,

18 That he promised them in the law, shal shortly haue mercy vpon vs, and geather vs togeather from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place. Deut.30.a

19 As concernyng Judas Machabeus, and his brethren, the purification of the great temple, the dedication of the aulter:

20 Yea and of the warres that concerne noble Antiochus and Eupator his sonne: 1.Mach.6.a

21 And the miracles shewed from heauen by the valiant actes of those whiche defended the Jewes religion, so that a few ranne through the whole countrey, & draue away the barbarous armies: D

22 Repaired agayne the temple that was spoken of throughout al the worlde, deliuered the citie, dooyng their best that the lawe of the Lorde which was put downe, might with al tranquilitie be restored agayne vnto the Lorde that was so mercyful vnto them:

23 As touchyng Jason also of Cyren, we haue vndertaken compendiously to bryng into one booke the thinges that were comprehended of him in fiue.

24 For we consyderyng the multitude of the bookes, and howe harde it shoulde be for them that woulde meddle with stories and actes, and that because of so diuers matters:

25 Haue vndertaken so to comprehende the stories, that suche as are disposed to reade, might haue pleasure and pastyme therein, and that they whiche are diligent in suche thinges, might the better thinke vpō them: yea and that whosoeuer reade them, myght haue profite thereby.

26 Neuertheless, we our selues that haue medled with this matter, for the shortnyng of it, haue taken no smal labour, but great diligence, watchinges, and trauayle.

27 Lyke as they that make a feast, woulde fayne doo other menne pleasure: euen so we also for many mens sakes, are very wel content to take the labour:

28 Where as we may shortly comprehende & the thinges that other menne haue truely written.

29 For he that buyldeth an house a newe, must prouide for many things to the whole building: but he ỳ paynteth it afterwarde, seeketh but onely that is comely, meete, and conuenient to garnishe it withal.

30 Euen

30 Euen so doo we also in lyke manner: and why? He that beginneth first to wryte a storie, must with his vnderstandyng gether the matter togeather, set his woordes in order, & diligently seeke out euery part.

31 But he that afterwarde wyll shorten it, vseth fewe woordes, and toucheth not the matter at the largest: let this be sufficient for a prologue.

32 Nowe wyl we beginne to shewe the matter: for it is but a foolishe thyng to make a long prologue, and to be short in the storie it selfe.

The. iii. Chapter.

1. Of the honour donne vnto the temple by the kinges of the gentiles. 6. Simon vttereth what treasure is in the temple.

1 WHat tyme as the holy citie was inhabited in all peace and wealth, and when the lawes were yet very well kept: for so was it ordayned through the godlynesse of Onias the hygh priest, and other godly menne that were enimies to wickednesse,

1.Mac.1.b. 2 It came thereto, that euen the kynges and princes them selues did the place great woorshyp, and garnished the temple with great gyftes:

3 In so muche that Seleucus kyng of Asia, of his owne rentes bare al the costes belongyng to the seruice of the offeringes.

2.Mac.3.a. 4 Then Simon of the tribe of Beniamin, being ruler of the temple, vpon a variance rysen betweene hym and the hygh priest, for wickednesse that was donne in the citie,

2.Mac.3.b. 5 For that he coulde not ouercome Onias, he gate him to Apollonius the sonne of Tharsia, whiche then was cheefe Lorde in Celosyria and Phenices,

6 And tolde him that the treasurie in Hierusalem was fulle of immuerable money, and howe that the common goodes which belongeth not vnto the offeringes, were exceedyng great also: yea and how it were possible that all these myght comme vnder the kynges power.

7 Nowe when Apollonius had shewed the king of the money, as it was tolde hym: the kyng called for Heliodorus his treasurer, and sent him with a commaundement to bryng him the same money.

8 Immediatly Heliodorus tooke his iourney, but vnder a colour as though he would goe through Celosyria and Phenices to visite the cities, but his purpose was to fulfil the kynges pleasure.

9 So when he came to Hierusalem, & was louyngly receyued of the hygh priest into the citie, he tolde what was determined concernyng the money, and shewed the cause of his comming: he asked also yf it were so in deede.

10 Then the hygh priest tolde him, that there was suche money layde vp for the vpholdyng of wydowes and fatherlesse chyldren.

11 And howe that a certayne of it belonged vnto Hircanus the sonne of Tobias, a nobleman, and that of al the money (and not as that wicked Simon had reported) there were foure hundred talentes of siluer, and two hundred of golde:

12 Yea and that it were vnpossible for those menns meanyng to be deceaued that had put assured confidence in the holynesse of the place, and in the maiestie and vndoubted safetie of the temple, whiche is had in woorshyp through the whole worlde, for the mayntenance and honour of the same.

13 Whereunto Heliodorus answeared, that the king had cõmaunded hym in any wyse to bryng hym the money.

14 So at the day appoynted Heliodorus entred into the temple to order this matter: wherefore there was no smal feare throwe out the whole citie.

15 The priestes felle downe before the aulter in their vestments, and called vnto heauen vpon hym which had made a lawe concernyng stuffe geuen to keepe, that they shoulde be safely preserued for such as committed them vnto keeping. C Exod.22.b

16 Then who so had looked the hygh priest in the face, it would haue greeued his hart: for his countenance and the changyng of his colour, declared the inwarde sorowe of his minde.

17 The man was al in heauynesse, and his body in feare: whereby they that looked vpon hym might perceyue the greefe of his hart.

18 The other people also came out of theyr houses by heapes vnto the common prayer, because the place was lyke to comme into confusion.

19 The women came togeather through the streetes with heary clothes about theyr brestes: the virgins also that were kept in, ranne to Onias, some of them ranne to the gates, some vp vpon the walles, other some looked out at the wyndowes,

20 Yea they al held vp their handes toward heauen and prayed.

21 A miserable thing was it to looke vppon the common people, and the high priest, beyng in suche trouble.

22 But they besought almighty God, that the goodes whiche were committed vnto

them, myght be kept whole for those that had delinered them vnto their keeping.

23 Neuertheleſſe, the thing that Heliodorus was determined to doo, that perfourmed he in the ſame place, he him ſelfe perſonally beyng about the treaſurie with his men of warre.

24 But the ſpirite of almyghty God ſhewed him ſelfe openly, ſo that all they whiche preſumed to obey Heliodorus, felle thorough the power of God, into a great fearefulneſſe and dreade.

D

2. Mac. 10. c and. 11. b. 25 For there appeared vnto them an horſe, with a terrible man ſitting vppon hym, decke in goodly aray, and the horſe ſmote at Heliodorus with his fore feete: nowe he that ſate vppon the horſe, had harneſſe of golde vpon him.

26 Moreouer, there appeared two fayre and beautiful young menne of notable strēgth, in goodly aray, which ſtoode by him, ſcourged him of both the ſides, and gaue hym many ſtripes without ceaſſing.

2. Mac. 3. c. 27 With that felle Heliodorus ſodenly vnto the grounde: ſo they tooke hym vp, beyng compaſſed about with great darkneſſe, and bare him out vpon a beere.

28 Thus he that came with ſo many runners and menne of warre into the ſaid treaſurie, was borne out, where as no man myght helpe him, beyng deſtitute of harneſſe and weapons: and ſo the power of God was manyfeſt and knowen.

29 He lay ſtill dumbe alſo by the power of God, deſtitute of al hope and lyfe.

30 And they prayſed the Lorde, that he had ſhewed his power vppon his place and temple, whiche a litle afore was fulle of feare and trouble, and that thorough the reuelation of the almyghty Lorde it was filled with ioy and gladneſſe.

C

31 Then certayne of Heliodorus freendes prayed Onias, that in all haſte he would call vppon God, to graunt hym his lyfe, whiche was geuing vp the ghoſt.

32 So the hygh prieſt, fearing leſt the kyng ſhoulde ſuſpect that the Iewes had donne Heliodorus ſome (a) euyl, he offered an offering for his health.

(a) In woorkyng ſome trechery or ſorcerie agaynſt hym.

33 Nowe when the hygh prieſt had obtayned his petition, the ſame young menne in the ſame clothyng appeared, and ſtoode beſide Heliodorus, ſayeing, Thanke Onias the hygh prieſt: for, for his ſake hath the Lorde graunted thee thy lyfe.

Actes. 27. c. 34 Therefore ſeeyng that God hath ſcourged thee, gene him prayſe and thankes, and ſhewe euery man his myght and power. And when they had ſpoken theſe woordes, they appeared no more.

35 So Heliodorus offered vnto God, made great vowes vnto hym whiche had graunted him his lyfe, thanked Onias, tooke his hoaſt, and went agayne to the kyng.

36 Then teſtified he vnto euery man, of the great woorkes of GOD, that he had ſeene with his eyes.

37 And when the kyng aſked Heliodorus who were meete to be ſent yet once agayne to Hieruſalem, he ſayde,

38 If thou haſt any eminie or aduerſarie vnto thy realme, ſende him thyther, and thou ſhalt haue hym pounithed, if he eſcape with his lyfe: for in that place (no doubt) there is a ſpecial power and woorkyng of God.

39 For he that dwelleth in heauen, viſiteth and defendeth that place, and all that come to doo it harme he pounitheth, and plagueth them.

40 This is nowe the matter concernyng Heliodorus, and the keeping of the treaſurie (at Hieruſalem.)

The. iiii. Chapter.

1. Simon reporteth euyl of Onias. 7. Iaſon deſyring the office of the hygh prieſt, corrupted the kyng with rewardes.

1 THis Simon nowe (of whom we ſpake afore) beyng a bewrayer of the money, A and of his owne natural countrey, reported the woorſt of Onias, as though he had moued Heliodorus vnto this, and as though he had benne a bringer vp of euyl.

2 Thus was he not aſhamed to call hym an enimie of the realme, that was ſo faythful an ouerſeer and defender of the citie and of his people, yea and ſo feruent in the lawe of God.

3 But when the malice of Simon increaſed ſo farre, that thorough his freendes there were certayne manſlaughters committed:

4 Onias conſydered the peril that myght come thorough this ſtrife, and how that Apollonius the cheefe Lord in Celoſyria and Phenices was all ſet vppon tyrannie, and Simons malice increaſed the ſame,

5 He gate him to the king, not as an accuſer of the citizens, but as one that by hym ſelfe intended the common wealth of the whole multitude.

6 For he ſawe it was not poſſible to lyue in peace, neyther Simon to leaue of from his fooliſhneſſe, except the kyng dyd looke thereto.

7 But after the death of Seleucus, when Antiochus, whiche is called the noble, tooke the kyngdome, Iaſon the brother of

Onias

Onias laboured to be high priest:

8 For he came vnto the kyng, and promised hym three hundred and threescore talentes of siluer, and of the other rentes fourescore talentes.

9 Beside this, he promised hym yet an hundred and fiftie more, yf he myght haue licence to set vp a scoole and an exercise of weapons, and that he might cal them of Hierusalem Antiochians.

10 Whiche when the kyng had graunted, and he had gotten the superioritie, he began immediatly to drawe his kinsemen to the custome of the Heathen,

11 Put downe the thinges that the Iewes had set vp of loue by John, the father of Eupolonius, which was sent ambassadour vnto Rome, for to make the bonde of frendship and loue, he put downe al the lawes and liberties of the Iewes, and set vp the wicked statutes.

12 For when he had made a scoole of fence vnder the castle, he drewe al the cherfest young menne on his side, and trayned them to were (a) hattes.

(a) These hattes were tokens of wantonnesse that the gentiles vsed.

13 And there was suche a feruent desyre to comme to the manners of the Heathen, and to take vp new strange fashions brought in through the vngratious and vnheard wickednesse of Jason, whiche shoulde not be called a priest, but an vngodly person:

℣ 14 Insomuche that the priestes were nowe no more occupyed about the seruice of the aulter: but despised ỳ temple, regarded not the offerynges, yea gaue their diligence to learne to fight, to wrastle, to leape, to dance, and to cast the stone:

15 Not setting by the honour of the fathers, but lyked the glory of the Greekes best of al:

16 For the whiche they stroue perilously, & were greedy to folowe their statutes, yea their lust was in al thinges to be like them, whiche afore were their enimies, and destroyers.

17 Howbeit to doo wickedly agaynst the lawe of God, shal not escape vnpounished, but of this we shal speake hereafter.

*These were keapt euery fiftieth yere.

18 What tyme as the * Olimpians sportes were played at Tyrus, the kyng him selfe beyng present,

19 This vngratious Jason sent wicked menne, bearyng from them of Hierusalem (whiche nowe were called Antiochians) three hundred drachmes of syluer for an offeryng, to Hercules: these had they that caryed them desyred, vnder suche a fashion as though they should not haue benne offered, but bestowed to other vses.

20 Neuertheles he that sent them, sent them to the intent that they shoulde be offered vnto Hercules: but because of those that were present, they were geuen as to the making shippes.

21 And Apollonius the sonne of Menesthe- ℣
us was sent into Egypt, because of the noble menne of king Ptolome Philometor. Nowe when Antiochus perceiued that he (b) From his honour and gaynes.
was put out frō (b) medlyng in the realme, he sought his owne profite, departed from thence, came to Joppa, and then to Hierusalem,

22 Where he was honorably receiued of Jason, and of the citie, and was brought in with torche lyght, and with great prayse: and so he turned his host vnto Phenices.

23 After three yeeres, Jason sent Menelaus 2. Mac. 4. b
(the foresayde Simons brother) to beare the money vnto the kyng, and to bring hym answeare of other necessarie matters.

24 But he, when he was commended to the kyng for magnifieyng of his power, turned the priesthood vnto hym selfe, layeing vp three hundred talentes of siluer for Jason.

25 So when he had gotten commaundementes from the kyng, he came hauyng nothing that becommeth a priest, but bearing the stomache of a cruel tyrant, & the wrath of a wylde bruite beast.

26 Then Jason, whiche had deceiued his 1. Mach. 3. b
owne brother, seeyng that he him selfe was beguiled also, was fayne to flee into the lande of the Ammonites,

27 And Menelaus gate the dominion: but as for the money that he had promised vnto the kyng, he dyd nothing therein, albeit Sostratus the ruler of the castle required it of him.

28 For Sostratus was the man that gea- ℣
thered the customes: wherefore they were both called before the kyng.

29 Thus was Menelaus put out of the priesthood, and Lysimachus his brother came in his steade, and Sostratus leaft Crates ouerseer of the (c) Cyprians. (c) That is, of them that measured the corne.

30 It happened in the meane season, that the Tharsians and Mallotians made insurrection, because they were geuen for a present vnto Antiochis the kinges concubine.

31 Then came the kyng in al haste to styl them agayne, and to pacifie the matter, leauyng Andronicus there to be his deputie, as one meete therefore.

32 Nowe Menelaus supposing that he had gotten a ryght conuenient tyme, stole certayne vessels of gold out of the temple, and gaue them to Andronicus for a present: and somme he solde at Tyrus, and in the cities thereby.

33 Whiche when Onias knewe of a suretie, he reproued hym: but he kept him in a sanctuarie beside Daphnis, that lyeth by Antioche.

34 Wherefore Menelaus gate hym to Andronicus, and prayed hym that he woulde slay Onias. So when he came to Onias, he counseled him craftyly to comme out of the sanctuarie, geuyng hym his hande with an othe (how be it he suspect hym) and then he slue Onias, without any regarde of ryghteousnesse.

F 35 For the which cause not only the Iewes, but other nations also, tooke indignation, and were displeased for the vnrighteous death of so godly a man.

36 And when the kyng was comme againe from Cilicia, the Iewes and certayne of the Greekes went vnto hym, complaynyng for the vnryghteous death of Onias.

37 Yea Antiochus hym selfe was sory in his minde for Onias, so that it pitied hym: and he wept, remembryng his soberneſſe, and manerly behauiour.

38 Wherefore he was so kyndled in his mynde, that he commaunded Andronicus to be stripped out of his purple clothyng, and so to be ledde throughout the citie, yea and the vngratious man to be slayne in the same place where he committed his wickednesse vpon Onias: thus the Lorde rewarded hym his punishment, as he had deserued.

39 Nowe when Lysimachus had donne many wicked deedes in the temple through the counsel of Menelaus, & the voyce came abroade: the multitude gathered them togeather agaynst Lysimachus, for he had caryed out nowe muche golde.

40 So when the people arose, and were ful of displeasure, Lysimachus armed three thousande vnthryftes to defende hym, a certayne tyrant beyng their captayne, whiche was growen both in age and woodnesse.

41 They therefore seeyng the enterprise of Lysimachus, caught vp somme stones, somme blockes endes, & somme handfulles of dust that was next at hande, and threwe them vpon the rebels of Lysimachus bande that had set vpon them.

G 42 Thus there were many of them wounded, somme beyng slayne, and al the other chased away: but as for the wicked churche robber hym self, they kylled hym beside the treasurie.

43 Of these matters therefore there was keapt a court agaynst Menelaus.

44 Nowe when the kyng came to Tyrus, three men that were sent from the senate, pleaded him giltie before the kyng.

45 But Menelaus beyng nowe conuict, went and promised Ptolome the sonne of Dorymenes to geue hym muche money, yf he woulde pacifie the kyng towarde hym.

46 So Ptolome went to the kyng into a court, where as he was set to coole hym, & brought him out of that minde:

47 Insomuche that he discharged Menelaus from the accusations, that notwithstanding was cause of al mischeefe: and those poore menne, whiche yf they had told their cause, yea before the Scythians, they shoulde haue benne iudged innocent, them he condemned to death.

48 Thus were they soone punished, which folowed vpon the matter for the citie, for the people, and for the holy vessels.

49 Wherefore they also of Tyrus, mooued with hatred of that wicked deede, caused them to be very honorably buryed.

50 And so through the couetousnesse of them that were in power, Menelaus remayned styl in auctoritie, increasing in malice, to the hurt of the citezins.

The. v. Chapter.

2. Of the signes and tokens seene in Hierusalem. 6. Of the ende and office of Iason. 11. The pursute of Antiochus against the Iewes.

1 ABout the same tyme Antiochus vndertooke his seconde viage into Egypt. A

2 And then were there seene throughout al the citie (of Hierusalem) fourtie dayes long, horsemen rumnyng in the ayre, with robes of golde, and as bandes of speare menne,

3 And as troupes of horsemen set in aray, incounteryng and coursing one agaynst another, with shakyng of shieldes and multitude of dartes, and drawyng of swoordes, and shotyng of arrowes, & the glitteryng of the golden armour seene, and harnesse of al sortes.

4 Wherefore euery man prayed, that those tokens myght turne to good.

5 Now when there was gonne foorth a false rumour, as though Antiochus had benne dead, Iason tooke a thousande menne, and came sodaynely vpon the citie: the citezins ranne vnto the walles, at the last was the citie taken, and Menelaus fled into the castle.

6 As for Iason, he spared not his owne citezins in the slaughter, neither consydered he what great euil it were, to destroy the prosperitie

peritie of his owne kinsmen: but did as one that had gotten the victorie of his enimies, and not of his freendes.

7 For al this gate he not the superioritie, but at the last receiued confusion for his malice, and fledde agayne lyke a vagabond into the lande of the Ammonites. 2.Mac.4.k.

8 Finally, for a reward of his wickednesse he was accused before Aretha the kyng of the Arabians, in so muche that he was fayne to flee from citie to citie, being despised of euery man as aforsaker of the lawes, and an abominable person: and at the last, as an open enimie of his owne naturall countrey and of the citizens, he was dryuen into Egypt.

9 Thus he that afore put many out of theyr owne natiue land, perished from home him selfe: he went to Lacedemon, thinkyng there to haue gotten succour by reason of kynrede.

10 And he that afore had cast many one out vnburyed, was throwen out him selfe, no man mournyng for hym, nor putting hym in his graue: so that he neyther enioyed the buryal of a stranger, neyther was he partaker of his fathers sepulchre.

11 Nowe when this was donne, the kyng suspected that the Iewes woulde haue fallen from him, wherefore he came in a great displeasure out of Egypt, and tooke the citie by violence. 1.Mac.1.c.

12 He commaunded his menne of warre also, that they shoulde kyl and not spare: but slay downe suche as withstoode them, or clymed vp vpon the houses.

13 Thus was there a great slaughter of young menne, olde menne, women, childre, and virgins.

14 In three dayes were there slayne foure score thousande, fourtie thousande put in prison: and there were as many solde as were slayne. C

15 Yet was he not content with this, but durst goe into the most holy temple of all the worlde, Menelaus, that traytour to the lawes and to his owne naturall countrey, beyng his guyde.

16 And with his wicked handes tooke the holy vessels, whiche other kinges and cities had geuen thyther for the garnishing and honour of the place, them tooke he in his handes vnwoorthyly, and defiled them.

17 So mad was Antiochus, that he consydered not howe that GOD was not a litle wroth for the sinnes of them that dwelt in the citie, for the whiche suche confusion came vpon that place.

Iudi.5.b. 18 And why? yf it had not happened them to haue bewne lapped in many sinnes, this Antiochus as soone as he had comme, had sodenly benne pounished and shut out of his presumption, lyke as Heliodorus was, whom Seleucus the king sent to robbe the treasurie. 2.Mac.3.b.

19 Neuertheless, God hath not chosen the people for the places sake: but the place for the peoples sake.

20 And therefore is the place become partaker of the peoples trouble, but afterwarde shal it enioy the wealth of them: and lyke as it was nowe forsaken in the wrath of almyghty God: so when the great God is reconciled, it shalbe set vp in hygh woorshipagayne.

21 So when Antiochus had taken a thousande and eyght hundred talentes out of the temple, he gate him to Antioche in al the haste, thynkyng in his pride that he myght make men sayle vpon the drye land, and to goe vpon the sea, suche an hygh mind had he.

22 He leaft deputies there to vexe the people: at Hierusalem leaft he Philip a Phrygian, in maners more cruel then him selfe that set him there: D

23 At Garizim he leaft Andronicus & Menelaus, whiche were more greeuous to the citizens then other.

24 Nowe as he was thus set in malice agaynst the Iewes, he sent Apollonius, a cruel prince, with an armie of twentie and two thousande, commaundyng hym to slay those that were of perfect age, and to selle the women, and the younger sorte. 1.Mac.1.a.

25 When he came nowe to Hierusalem, he faygned peace, and kept him stil vntyll the Sabboth day: and then he commaunded his menne to take them to their weapons, for the Iewes kept holy day:

26 And so he slue all them that were gonne foorth to the open playe, runnyng (here and there) through the citie with his menne weaponed, and murdered a great number.

27 But Judas Machabeus, whiche was the tenth, fledde into the wyldernesse, led his lyfe there with his company among wylde beastes, and vpon the mountaynes, dwellyng there, and eating hearbes, lest they shoulde be partakers of the filthynesse. 1.Mac.1.c.

The.vi.Chapter.

1. The Iewes are compelled to leaue the lawe of God. 4. The temple is defiled. 12. The readers are admonished that they shal not abhorre the aduersitie wherewith the Lorde afflicteth them. 28. The greeuous payne of Eleazarus.

1 NOt long after this, sent the kyng an A olde man of Antioche for to compel or, Athens.

the Jewes to transgresse the ordinances of the fathers, and of the lawe of God,

2 To defile the temple that was at Hierusalem, and to call it the temple of Jupiter Olympius: and that they should be in Garizim, as those whiche dwelle at the place of Jupiter the harberous.

3 This wicked sedition of the vngodly, was heauie vpon al the people:

4 For the temple was fulle of voluptuousnesse, bybbyng and bollyng of the heathen, of rybaudes and harlottes togeather: the women went into the holy place, and bare in that was not lawful.

5 The aulter also was ful of vnlawful thinges, whiche the lawe forbiddeth to laye vppon it,

6 The Sabbothes were not kept, the other solempne feastes of the lande were not regarded: to be playne, there durst no man be knowen that he was a Jewe.

B 7 In the day of the kinges birth they were compelled parforce to offer, and when the feast of Bacchus was kept, they were constrayned to were garlandes of yuie, and so to goe about to the honour of Bacchus.

8 Moreouer, through the counsel of Ptolomeus, there went out a commaundement vnto the next cities of the heathen, agaynst the Jewes, that the lyke custome and * banketyng shoulde be kept.

* or, eating of the fleashe that was sacrificed.

9 And who so woulde not conforme themselues to the manners of ỳ gentiles, shoulde be put to death: then myght a man haue seene the present miserie.

10 For there were two women accused to haue circumcised their sonnes: whō when they had ledde rounde about the citie, the babes hangyng at their brestes, they cast them downe headlonges ouer the walles.

11 Somme that were crept in dennes, and had kept the Sabboth, were accused vnto Philip, and brent in the fyre, because that for the feare of GOD they kept the commaundement so strictly, and woulde not defende themselues.

12 Nowe I beseeche al those whiche reade this booke, that they refuse it not for these falles of aduersitie, and iudge the thinges that are happened for no destruction, but for a chastenyng of our people.

13 And why? When God suffereth not sinners long to folowe their owne mynd, but shortly punisheth them, it is a token of his Prou.3.b.

C great louyng kyndnesse.

14 For this grace haue we of God, more then other people, that he suffereth not vs long to sinne vnpounished, lyke as other nations:

15 That when the day of iudgement cometh, he may pounishe them in the fulnesse of theyr sinnes.

16 If we sinne, he correcteth vs, but he neuer withdrawyeth his mercie from vs: and though he pounishe with aduersitie, yet dooth he neuer forsake his people.

17 But let this that we haue spoken nowe with fewe woordes, be for a warnyng and exhortation * of the heathen: nowe wyll we comme to the declaryng of the matter.

* or, vnto vs.

18 Eleazar one of the principal scribes, an aged man, and of a wel fauoured countenance, was constrayned to gape with open mouth, and to eate swynes fleashe.

19 But he desyring rather to dye gloriously, then to lyue with shame, offered hym selfe wyllyngly to the martyrdome. Leuit.11.a

20 Nowe when he sawe that he must needes goe to it, he tooke it patiently: for he was at a poynt with hym selfe, that he woulde not consent to any vnlawful thyng for any pleasure of lyfe.

21 They that (a) stoode by, beyng mooued with pitie (but not a ryght) for the olde freendshyp of the man, tooke hym aside priuily, and prayed him that he would let such fleashe be brought him as were lawfull to eate, and then to make a countenance as though he had eaten of the fleashe of the sacrifice, lyke as the kyng commaunded,

(a) They that had the charge of that wicked banket.

22 For so he might be deliuered from death: and so for the olde freendshyp of the man, they shewed hym this kyndnesse. D

23 But he beganne to consyder discreetely, and as became his age, and the excellencie of his auncient yeeres, and the honour of his gray heares whereunto he was comme, and his most honest conuersation from his chyldehood, but chefely the holy lawe made and geuen by God, therefore he answeared consequently, and wylled them strayghtwayes to sende him to the graue:

24 For it becommeth not myne age, sayd he, in any wyse to dissemble, whereby many young persons myght thynke that Eleazar beyng fourescore yeeres olde and temne, were nowe gonne to a strange religion:

25 And so through myne hypocrisie for a litle tyme of a transitorie lyfe, they myght be deceiued: by this meanes also shoulde I defyle myne age, and make it abominable.

26 For though I were nowe deliuered from the tormentes of menne, yet shoulde I not escape the hande of almyghty God, neither aliue nor dead.

27 Wherefore I wyl dye manfully, and doo as it becommeth myne age:

28 Whereby I may peraduenture leaue Amos.1.a.

an

an example of stedfastnesse for suche as be young, if I with a readie minde, and manfully, dye an honest death for the most worthye and holy lawes. When he had sayde these woordes, immediatly he was drawen to the torment.

29 Nowe they that ledde him, and were milde a litle afore, beganne to take displeasure, because of the woordes that he sayde: for they thought he had spoken them of an hygh mynde.

30 But when he was in his martyrdome, he mourned, and saide, Thou, O Lorde, whiche hast the holy knowledge, knowest openly, that whereas I might be deliuered from death, I suffer these sore paines of my body: but in my minde I am wel content to suffer them, because I feare thee.

31 Thus this man dyed, leauing the memorial of his death for an example, not only vnto young menne, but vnto al the people to be stedfast and manly.

The. vii. Chapter.

The punishment of the seuen brethren, and of their mother.

A 1 IT happened also that there were seuen
Leuit. 11. a. brethren with their mother taken, & compelled by the kyng agaynst the lawe to eate swynes fleash (namely) with scourges and leatherne whippes,

2 And one of them whiche was the cheefe, sayde, What seekest thou, and what requirest thou of vs? As for vs, we are ready rather to suffer death, then to offende the lawes of God and the fathers.

3 Then was the king angry, and bad heate cauldrons, and brasen pottes: whiche when they were made hot,

4 Immediatly he commaunded the tongue of him that spake first, to be cut out, to pul the skinne ouer his head, to pare the edges of his handes and feete, yea, and that in the sight of his mother, and the other of his brethren.

5 Nowe when he was cleane mangled, he commaunded a fire to be made, & so (while there was anye breath in him) to be fryed in the cauldron: In the whiche when he had benne long payned, the other brethren with their mother, exhorted him to dye manfully, sayeing,

Deut. 32. c. 6 The Lorde God shal regarde the trueth, and comforte vs, like as Moses testifieth and declareth in his songue (sayeing) And he wyl haue compassion on his seruantes.

B 7 So when the firste was dead after this manner, they brought the seconde to haue him in derision, pulled the skinne with the heare ouer his head, and asked him if he woulde eate swynes fleash or he were payned in the other members also throughout his body.

8 But he answeared in his owne language, and saide, I wyl not doo it, and so he was tormented like as the first.

9 And when he was euen at the geuing vp of the ghost, he sayde, Thou most vngratious person puttest vs nowe to death: but the king of the worlde shal raise vs vp whiche dye for his lawes, in the resurrection of euerlasting lyfe.

10 After him was the thirde had in derision, and when he was required, he put out his tongue, and that right soone, holdyng foorth his handes manfully:

11 And spake with a stedfast fayth, These haue I of heauen, but nowe for the lawes of God I despise them: for my trust is that I shal receiue them of him againe.

12 Insomuch that the king and they which were with him, marueyled at the young mans boldnesse, that he nothing regarded the paynes.

13 Now when he was dead also, they vexed the fourth with tormentes in like manner.

14 So when he was nowe at his death, he C sayde, It is better that we being put to death of menne, haue our hope and trust in God, for he shal rayse vs vp agayne: as for thee thou shalt haue no resurrection to life.

15 And when they had spoken to the fifth, John. 5. c. they tormented him.

16 Then looked he vnto the kyng, and said, Thou hast power among menne, for thou art a mortal man also thee selfe, to do what thou wylt: but thinke not that God hath forsaken our generation.

17 Abyde thee, tarry stil awhile, and thou shalt see the greate power of God, howe he wyl punishe thee and thy seede.

18 After him they brought the sixth, whiche being at the poynt of death, sayde, Be not deceiued O kyng: for this we suffer for our owne sakes, because we haue offended our God, and therefore marueilous thinges are shewed vpon vs.

19 But thinke not thou whiche takest in hande to striue agaynst God, that thou shalt escape vnpounished.

20 This excellent mother, woorthy to be D wel reported of and had in remembraunce, sawe her seuen sonnes dye in one day, and suffered it patiently, because of the hope that she had in God:

21 Yea she exhorted euerye one of them in her countrey language, and that boldly and stedfastly with perfect wysedome, wakyng

vp her wyuilshe thought with a manly stomacke, and sayde vnto them,

22 I can not tel howe ye spyang in my wombe, for I neyther gaue you breath nor soule, nor lyke, it is not I that ioyned the members of your bodyes togeather,

23 But the maker of the worlde whiche fashioned the birth of man, and beganne al thinges: euen he also of his owne mercie shal geue you breath and life agayne, lyke as ye nowe regarde not your owne selues for his lawes sake.

24 Nowe thought Antiochus that she had despised him, therefore he let her goe with her reproofes, and begamne to exhorte the youngest sonne whiche was yet leafte, not onely with woordes, but swore vnto hym with an othe, that he shoulde make him a riche and wealthie man, yf he woulde forsake the lawes of his fathers: yea and that he shoulde geue him what so euer were necessarie for him.

25 But when the young man woulde not be mooued for al these thinges, he called his mother, and counselled her to saue her sonnes life.

26 And when he had exhorted her with many woords, she promised him that she would speake to her sonne.

¶ 27 So she turned her vnto him, laughyng the cruel tyrant to scorne, and spake in her countrey language, O my sonne, haue pitie vpon me, that bare thee nyne monethes in my wombe, that gaue thee sucke, nourished thee, and brought thee vp vnto this age:

28 I beseech thee my sonne looke vpon heauen and earth, and al that is therein, and consyder that God made them and mans generation of nought:

29 So shalt thou not feare this hangman, but suffer death stedfastly, lyke as thy brethren haue donne: that I maye receiue thee againe in the same mercie with thy brethren.

30 While she was yet speaking these woordes, the young man sayde, Whom looke ye for? (Wherefore doo ye tary.) I wyl not obey the kinges commaundement, but the lawe that God gaue vs by Moses.

Leuit. 11. a. 31 As for thou that imaginest al mischeefe against the * Iewes, thou shalt not escape the hande of God.

* or, Hebrues.

32 For we suffer these thinges because of our sinnes.

33 And though the liuing Lorde be angrye with vs a litle while, for our chastening and reformation, yet shal he be at one againe with his seruantes.

¶ 34 But thou, O godlesse man, and of al other the moste wicked, pride not thee selfe through vaine hope, in being so malitious vpon the seruantes of God:

35 For thou hast not yet escaped the iudgementes of God, which is almighty, and seeth al thinges.

36 My brethren that haue suffered a litle payne, are now vnder the couenant of euerlasting life: but through the iudgement of god, thou shalt be punished righteously for thy pride.

37 As for me, like as my brethren haue donne, I offer my * soule and my body for the lawes of our fathers, calling vpon God, that he wyl soone be merciful vnto our people, yea and with payne and punishment to make thee graunt that he only is God.

* or, lyke.

38 In me nowe and in my brethren the wrath of almightie God is at an ende, whiche ryghteously is fallen vpon al our people. 2. Mac. 2. 8.

39 Then the king, being kindled in anger, was more cruel vpon him, then vpon al the other, and tooke indignation that he was so lightly regarded.

40 So this young man dyed vndefiled, and put his truste stil in the Lorde.

41 Last of al, after the sonnes, was the mother put to death also.

42 Let this now be yenough spoken concernyng the offeringes & extreame cruelnesse.

The. viii. Chapter.

1. Iudas geathereth togeather his host,
9. Nicanor is sent agaynst Iudas.
27. The Iewes geueth thankes after they haue put their enimies to flight, diuiding the spoyles vnto the fatherlesse and wydowes.

1 ¶ Then Iudas Machabeus, and they that were with him, went priuily into the townes, called their kinsfolkes and freendes togeather, tooke vnto them al suche as continued yet in the fayth and law of the Iewes, and brought foorth sixe thousande menne.

2 So they called vpon the Lorde, that he woulde haue an eye vnto his people which was troden downe of euery man, to be gratious vnto the temple that was defiled of the vngodly,

3 To haue compassion vpon the destruction of the citie, whiche was shortlye lyke to be layde waste, to heare the voyce of the blood that cryed vnto him,

4 To remember the moste vnryghteous deathes of young innocent chyldren, the blasphemies also donne vnto his name, and to punishe them,

5 Nowe

1.Mac.2.a. 5 Nowe when Machabeus had geathered this multitude togeather, he was to mightie for the heathen: for the wrath of the Lorde was turned into mercy.

6 He fel vpon the townes & cities vnwares, brent them, tooke the moste commodious places, and slue many of the enimies.

7 But specially he made suche chases by nyght, insomuche that his manlynesse was spoken of euery where.

8 So when Philip sawe that the man encreased by litle and litle, and that the matter prospered with hym for the most part: he wrote vnto Ptolome, which was a captayne in Celosyria and Phenices, to helpe hym in the kynges busynesse.

1.Mac.3.c 9 Then sent he Nicanor the sonne of Patroclus, a special frende of his, in al the haste, & gaue hym of the common sort of the heathen, no lesse then twentie thousande harnessed menne, to roote out the whole generation of the Iewes, hauyng to helpe hym one Gorgias a man of warre, whiche in matters concerning battayles, had great experience.

10 Nicanor ordayned also the tribute whiche the Romanes should haue had, to be geuen vnto the kyng out of the captiue of the Iewes (namely) two thousande talentes.

11 And immediatly he sent to the cities of the sea coast, requiring them for to buye Iewes to be their seruantes and bondmen, promisyng to sel them fourescore and tenne for one talent: but he consydered not the wrath of almightie God that was to come vpon hym.

12 When Iudas knewe of this, he tolde the Iewes that were with hym of Nicanors comming.

13 Nowe were there some of them fearful, not trusting vnto the righteousnesse of god, & fled their way, & abode not in that place:

E 14 But the other solde al that they had leaft, and besought the lord to deliuer them from that wicked Nicanor, which had sold them or euer he came nygh them:

15 And though he wouldе not doo it for theyr sakes, yet for the couenant that he made with theyr fathers, and because they called vpon his holy and glorious name.

1.Mac.5.b. 16 And so Machabeus called his menne togeather, (namely) about syxe thousande, exhortyng them not to agree vnto theyr enimies, neyther to be afrayde for the multitude of theyr aduersaries comming against them vnryghteously, but to fyght manly,

Deut.20.a.

17 Consyderyng the reproofe that they had donne to the holy place without cause, how they had despised and oppressed the citie, yea, & destroyed the lawes of the fathers.

18 For they, said he, trust in theyr weapons, and boldnesse: but our confidence is in the almightie Lord, whiche in the twynckling of an eye, may both destroy them that come agaynst vs, and al the worlde. Iere.19.b.

19 He exhorted them also to cal to remembrance the helpe that GOD shewed vnto theyr fathers, as when there perished an hundred, fourescore, and fyue thousande of Sennacheribs people:

20 And of the battayle that they had in Babylon agaynst the Galathians: howe al the Macedonians that came to helpe them, beyng foure thousande, stoode in feare: and howe they beyng only but * fyre thousand, slue an hundred and twentie thousand, thorowe the helpe that was geuen them from heauen, wherby they also had receiued many benefites. * or, eight thousande.

21 Thorough these woordes, the men tooke good hartes vnto them, ready to dye for the lawe and the countrey. D

22 So he set vpon euery companie a captayne, one of his owne brethren, Simon, Joseph, and Jonathas, geuyng eache one fifteene hundred menne.

23 He caused * Eldras also to reade the holy booke vnto them, and to geue them a token of the helpe of GOD: then he hym selfe beyng captayne in the forefront of the battel, buckled with Nicanor. * or, Eleazarus. 1.Mac.4.b.

24 And God was theyr helpe, insomuche that they slue aboue nine thousande menne, and compelled the more parte of Nicanors host to flee, they were so wounded & feeble.

25 Thus they tooke the money from those that came to buye them, and folowed vpon them on euery syde.

26 But when the time came vpon thē, they returned, for it was ỳ day before the sabboth, & therfore they folowed no more vpon them.

27 So they tooke theyr weapons & spoyles, & kept the sabboth, geuing thankes vnto the Lord which had deliuered them that day, & shewed them the beginning of his mercy.

28 After the sabboth, they distributed the spoyles to the sicke, to the fatherlesse, and to widowes, and the residue had they them selues, with theyrs. E Num.31.b.

29 When this was donne, and they al had made a general prayer, they besought the mercyful Lorde to be at one with his seruantes.

30 Of those also that were with Timotheus & Bacchides, whiche fought against them, they slue twentie thousande, wanne hygh and strong holdes, & diuided moe spoyles, euer geuing an equal portion vnto the sicke, to the fatherlesse, to wydowes, and to aged persons.

31 And

31 And when they had diligently geathered
theyr weapons togeather, they layde them
al in conuenient places, and the remnant
of the spoyles brought they to Hierusalem:
32 They slue also Philarches that wicked
person, whiche was with Timotheus, and
had vexed many Iewes.
33 And when they helde the thankesgeuing
at Hierusalem for the victorie, they brent
those that had set fyre on the portes of the
temple (namely) Callisthenes, whiche was
fled into an house, and so they gat a worthy
F rewarde for theyr wyckednesse.
34 As for that moste vngratious Nicanor,
which had brought a thousand marchantes
to buye the Iewes,
35 He was through the helpe of the Lorde
brought downe, euen of them whom he re-
garded not: in so muche that he put of his
glorious rayment, fled by sea, and came a-
lone to Antioche with great shame and dis-
honour, whiche he gat through the destruc-
tion of his host.
36 Thus he that promised the Romanes to
pay them theyr tribute when he tooke Hie-
rusalem, began nowe to say playnely, that
God was the defender of the Iewes, and
therefore not possible to wounde them, be-
cause they folowed the lawes whiche God
had made.

The.ix. Chapter.

1. Antiochus wylling to spoyle Persepo-
lis, is driuen to flight. 9. As he perse-
cuted the Iewes, he is striken of the
Lorde. 13. The faigned repentance of
Antiochus. 28. He dyeth.

A 1 AT the same time came Antiochus a-
1.Mac.6.c gaine with dishonour out of Persia.
2 For when he came to Persepolis,
and vndertooke to rob the temple, and to
subdue the citie, the people ran togeather,
and defended them selues, insomuche that
he and his were fayne to flee with shame:
& so after that flight, it happened that An-
tiochus came againe with dishonour.
3 But when he came to Ecbatana, he gate
knowledge what was happened vnto Ni-
canor and Timotheus.
4 Nowe as he was maunceyng him selfe
in his wrath, he thought he was able to a-
uenge the iniurie that was donne to them
vpon the Iewes: and therefore commaun-
ded to make ready his charret, hastyng on
his iourney without ceassyng, the iudge-
ment of God prouoking hym, because he
had spoken so proudely, that he woulde
come to Hierusalem, and make it a graue
of the Iewes.
But the Lorde God of Israel that seeth
al thynges, smote hym with an vncurable
and inuisible plague (whiche no man coulde
heale:) For as soone as he had spoken these
woordes, there came vpon him an horrible
payne of his bowelles, and a soare greefe
of the inner partes,
6 And that was but ryght: for he had mar-
tyred other mens bowels with diuers and
strange tormentes.
7 Howebeit, he woulde in no wyse ceasse B
from his malice: yea, he was yet the prou-
der, & more malitious againste the Iewes:
but whyle he was commaunding to make
haste in the matter, it happened that he fel
downe violently from the charret that ran
swiftly, so that it bruised his body, and dyd
hym great payne.
8 And so he that thought a litle before, he
myght commaunde the fluddes of the sea,
(so proude was he beyonde the condition
of man) and to weigh the high mountaines
in a payre of ballance, was nowe brought
downe to the grounde, and caryed vpon a
horselytter, knowledgyng the manyfest
power of God vpon him:
9 So that the woormes came out of the bo-
dy of this wycked man in abundance: and
whiles he was alyue, his fleashe fel of for
payne and torment, and al his armie was
greeued at his * smel. * Or, rot-
tennesse.
10 Thus he that a litle afore, thought he
myght reache to the starres of heauen, him
myght no man nowe abyde nor beare, for
the vehemencie of stinke.
11 Therefore he beyng brought from his
great pryde, began for to come to the know-
ledge of hym selfe, for the pounishment of
God warned him, and his payne encreased
euer more and more.
12 And when he hym selfe myght not abide
his owne stinke, he sayde these woordes,
It is reason to be obedient vnto God, and
that a man whiche is mortal, thynke not
through pryde, hym selfe to be equal vnto
God.
13 This wycked person prayed also vnto
the Lorde, who nowe woulde haue no mer-
cy vpon hym:
14 And as for the citie that he came vnto so C
hastily, to bring it downe to the grounde,
and to make it a graue for dead men, nowe
he desyreth to deliuer it free.
15 And as touching the Iewes whom he
had iudged not woorthy to be buryed, but
would haue cast them out with theyr chil-
dren, for to be deuoured of the foules & wild
beastes, (saying that he would haue destroyed
both olde and young:) nowe he promysed to
make them lyke the citizens of Athens:
16 And

16 And where as he had ſpoyled the holye temple afore, nowe he maketh promiſe to garnyſh it with great giftes, to increaſe the holy ornamentes, and of his owne rentes to beare the coſtes and charges belongyng to the offerynges:

17 Yea, and that he woulde alſo becomme a Iewe hym ſelfe, to goe throughe everye place of the worlde that was inhabited, and to preache the power of God.

18 But when his paynes would not ceaſſe, (for the ryghteous iudgement of God was comme vpon him) out of a very diſpaire he wrote vnto the Iewes a letter of interceſſion, conteynyng theſe woordes.

19 The kyng and prince Antiochus, wyſheth vnto the vertuous citizens of the Iewes, much health, and good proſperitie.

20 If ye and your chyldren fare wel, and yf al thynges goe after your minde, we geue great thankes.

21 In my ſickneſſe alſo doo I remember you louingly: for as I came out of Perſia, and was taken with ſore diſeaſe, I thought it neceſſary to care for the common wealth:

22 Neither diſpayre I in mee ſelfe, but haue a good hope to eſcape this ſickneſſe.

23 But conſyderyng that my father led an hoſt ſometime in the higher places, & ſhewed who ſhoulde raigne after him,

24 That if there happened any controuerſie, or any harde thing were declared, they in the lande myght know their cheefe lord, that there ſhould be no inſurrection.

25 Agayne, when I ponder with mee ſelfe howe that al the myghty menne, and neighbours round about, are laying waite, and looke but for opportunitie to do harme: I haue ordeyned, that my ſonne Antiochus ſhal raigne after me, whom I ought commended to many of you when I was in the hygher kyngdomes, and haue wrytten vnto him as it followeth hereafter.

26 Therefore I pray you, and requyre you, to remember the benefites that I haue donne vnto you generally, and in eſpecial, and that everye man wyl be faithful to me and my ſonne.

27 For I hope that he ſhalbe of ſober and louing behauiour, and if he folowe my deuice, he ſhalbe indifferent vnto you.

28 Thus that murtherer and blaſphemer of God was ſore ſmitten and like as he had entreated other menne, ſo he dyed a miſerable death in a ſtrange countrey vppon a mountayne, Deut. 8. c.

29 And his body dyd Philip that went with him carry away, whiche fearyng the ſonne of Antiochus, went into Egypt to Ptolome Philometor.

The. x. Chapter.

I. Iudas Machabeus taketh the citie and the temple. 10. He begynneth to ſhew the acte of Eupator. 29. Fiue menne appeare in the ayre to the helpe of the Iewes. 39. Timothi is ſlayne.

1 MAchabeus nowe and his compayne, throughe the helpe of the Lorde, wan the temple and the citie agayne, A 1. Mac. 4. c.

2 Deſtroyed the aulters and chappels that the heathen had builded throughe ỹ ſtreetes,

3 Cleanſed the temple, made another aulter of bricke ſtone, and after two yeeres they offered ſacrifices, ſet foorth the incenſe, the lyghtes, and ſhewe bread. Exod. 20. a.

4 When that was donne, they fel downe flat vpon the grounde, and beſought the Lorde that they might comme no more into ſuche trouble: but if they ſinned any more agaynſt him, he him ſelfe to chaſten them with mercie, and not to comme into the handes of thoſe aliantes, and blaſphemous menne.

5 Nowe vpon the ſame day that the ſtrangers polluted the temple, it happened, that on the very ſame day it was cleanſed agayne, (namely) the twentie and fifth day of the moneth called Caſleu. 1. Mac. 4. f. November.

6 They keapt eyght dayes in gladneſſe, like as in the feaſte of the tabernacles, remembryng that not long afore they held the feaſt of the tabernacles vpon the mountaynes, and in dennes, like beaſtes.

7 And for the ſame token they bare greene bowes, branches, and palmes, & ſong pſalmes before hym that had geuen them good ſucceſſe to cleanſe his place. B

8 They agreed alſo togeather, and made a ſtatute, that euery yeere thoſe dayes ſhould be ſolemply keapt of al the people of the Iewes.

9 How Antiochus then, that was called the noble, dyed, it is ſufficiently tolde.

10 Nowe wyl we ſpeake of Eupator the ſonne of that wicked Antiochus, howe it happened with hym, and ſo with fewe woordes to comprehend the aduerſitie that chaunced in the warres.

11 When he had taken in the kyngdome, he made one Lyſias, which had ben captayne of the hoſt in Phenices and * Syria, ruler ouer the matters of the Realme. * or, Celeſyria.

12 For Ptolome, that was called Macron, being a ruler for the Iewes, and ſpecially to ſit in iudgement for ſuche wrong as was donne vnto them, vndertooke to deale peaceably with them.

13 For

13 For the whiche cause he was accused of his freendes before Eupator: and when he was suspect to be a traitour, because he had let Cypres, that Philometor had committed vnto him, and because he departed from noble Antiochus that he was comme vnto, he poysoned hym selfe, and dyed.

14 Now when Gorgias was gouernour of the same places, he tooke strangers, and vndertooke ofte tymes to warre with the Iewes. C

15 Moreouer, the Idumeans that helde the strong holdes, receiued those that were driuen from Hierusalem, and toke in hand to warre also.

1.Mac.5.a. 16 But they that were with Machabeus, besought and prayed vnto the Lord, that he woulde be their helper, and so they fel vpon the strong holdes of the Idumeans,

17 And wan many places by strength: such as came agaynst them, they slue, and kylled no lesse of altogeather, then twentie thousande.

18 Neuertheless, somme, no lesse then nyne thousande, were fled into two strong towers, hauyng al maner of ordinance to withstande them.

19 Then Machabeus leauyng Simon, Josephus, Zacheus, and those that were with them, whiche were very many, went to besiege them, and to fight where moste neede was.

D 20 Nowe they that were with Simon, being ledde with couetousnesse, were intreated for money, through certayne of those that laye in the castles: and tooke threscore and tenne thousande (a) dragmas, and let somme of them escape.

(a) A dragma is, the eyght part of an ounce, whiche is about three pence.

21 But when it was tolde Machabeus what had hapned, he called the captaines of the people togeather, accusing those persons that they had sold the brethren for money, and let their enimies goe.

22 So he slue those traytours, and immediatly went in hande with the two castles.

23 And when they had ordered them selues manlye with their weapons and handes, they slue in the two castles moe then twentie thousande.

1.Mac.5.b. 2.Mac.8. 24 Nowe Timotheus, whom the Iewes had ouercome afore, geathered a multitude of strange people, brought an host also of horsmenne of the Asians, to wynne Iurie by strength.

2.Mac.11.b 25 But when he drewe nygh, Machabeus and they that were with hym, fel to their prayer, sprynkled ashes vpon their heades, beyng gyrded with heary cloth about their lynes,

26 Fel downe before the aulter, & besought the Lorde that he woulde be mercyful to them, but an enimie vnto theyr enimies, and to take part agaynst their aduersaries, accordyng as it is promised in the law. Deut.28.a.

27 So after the prayer they tooke their weapons, and went on further from the cities: and when they came nygh the enimies, they prepared them selues agaynst them.

28 And betimes in the morning at the breake of the day, both the hostes buckled togeather: the one part had the Lorde for their refuge, whiche is the geuer of prosperitie, strength, and victorie: the other had a manly stomacke, which is a captayne of warre. E Jerem.17.a 2.Chr.32.b

29 The batayle nowe being greate, there appeared vnto the enimies from heauen fiue goodly menne vpon horsbackes, with bridles of golde, leadyng the Iewes: 1.king.6.a. 1.Mach.3.a and.11.b.

30 And two of them hauyng Machabeus betwixt them, that keapte him safe on euery side with their weapons, but shot dartes and lightninges vpon the enimies, where through they were confounded with blyndnesse, and so sore afrayde that they fel downe. E

31 There were slayne of footemenne twentie thousande and fiue hundred, and fiue hundred horsmenne.

32 As for Timotheus him selfe, he fledde vnto Gazara, a very strong holde, wherein Chereas was captayne.

33 But Machabeus and his company layd siege to it chearefully foure dayes.

34 Nowe they that were within, trustyng to the strength of the place, cursed and banned exceedingly, & made great crakyng with wicked wordes.

35 Neuertheless, vpon the fifth day in the morning, twenty young menne of Machabeus company, being set on fire in their mindes because of the blasphemie, came manfully vnto the wal, and with bold stomackes smote downe those that they met. F

36 Others also clymed vp vpon the towres, vndertaking to set fire vpon the portes, and to burne those blasphemous persons quicke with the fires that they had made, others brake open the gates, and receiued the reast of the armie, and tooke the citie.

47 Two dayes were they destroying the castle, whiche when they founde Timotheus that was crepte in a corner, they kylled hym, and slue Chereas his brother in lyke manner, with Apollophanes.

38 When this was donne, they song psalmes with prayses and thankesgeuyng vnto the Lorde, whiche had donne so greate thynges for Israel, and geuen them the victorie.

The

The.xi.Chapter.

1. Lysias goeth about to ouercome the Iewes. 8. Succour is sent from heauen vnto the Iewes.

A 1 NOt long after this, Lysias the kinges stewarde, and a kinsman of his, whiche had the gouernance of his matters, tooke soare displeasure for the thinges that had happened,

2 And when he had geathered fourescore thousande menne of foote, with al the host of the horsemen, he came agaynst the Iewes, thynkyng to winne the citie, to make it an habitation for the heathen:

Iohn. 2.b. 3 And the temple woulde he haue to be an house of lucre, lyke as the other gods houses of the heathen are, and to sel the priestes office euery yeere,

Esai.36.b. 4 Not consyderyng the power of God, but was wylde in his mynde, trustyng in the multitude of footemen, in thousandes of horsemen, & in his fourescore Elephantes.

5 So he came into Iurie, and then to Bethsura, a castle of defence, lyeing in a narowe place fiue furlonges from Hierusalem, and layde soare siege vnto it.

6 Nowe when Machabeus and his company knewe that the strong holdes were besieged, they fel to theyr prayers with weepyng and teares before the Lorde: and al the people in lyke manner besought hym that he woulde sende a good angel to deliuer Israel.

2.Mac.10.c

B 7 Machabeus hym selfe was the first that made hym ready to the battayle, exhorting the other that were with hym to ieoparde them selues, and to helpe theyr brethren.

2.Mac.3.d. 8 And when they were goeyng forth of Hierusalem togeather, with a readie and willing minde, there appeared before them vpon horsebacke a man in whyte clothyng, with harnesse of golde, shakyng his speare.

9 Then they praysed the Lord altogeather, whiche had shewed them mercy, and were comforted in theyr myndes, insomuch that they were redy not only to fight with men, but with the moste cruel beastes, yea, and runne through walles of iron.

10 Thus they went on willingly, hauing an helper from heauen, and the Lorde mercyful vnto them,

11 They fel mightily vpon theyr enimies like lions, slue eleuen thousande footemen, sixteene hundred horsemen, and put al the other to flight,

12 Many of them beyng wounded, & some gat away naked: yea Lysias hym selfe was fayne to flee shamefully, and so to escape.

13 Neuertheless, that man was not without vnderstandyng, but consydered by him selfe that his power was minished, & pondred howe the Iewes, beyng defended by the helpe of almyghtie God, were not able to be ouercome: wherefore he sent them worde,

14 And promised that he woulde consent C to al thynges whiche were reasonable, and to make the kyng theyr freende.

15 To the which prayer of Lysias, Machabeus agreed, seeking in al thinges the common wealth: and whatsoeuer Machabeus wrote vnto Lysias concerning the Iewes, the kyng graunted it.

16 For there were letters wrytten vnto the Iewes from Lysias, conteyning these wordes, Lysias sendeth greetyng to the people of the Iewes,

17 Iohn and * Absalon whiche were sent from you, deliuered me wrytynges, and required me to fulfyl the thynges concernyng theyr errande.

* or, Absalom.

18 Therefore looke what myght be graunted, I certified the kyng thereof: and what so euer was conuenient, he agreed thereto.

19 If ye nowe wyl be faythful in these matters, I shal endeuour me selfe hereafter also to doo you good.

20 As concernyng these thynges, by euery article therof, I haue committed them to your messengers, and to those whom I sent vnto you to commune with you of the same particularly.

21 Fare ye wel. In the hundred, fourtie, D and eight yeere, the twentie and fourth day of the moneth Dioscorinthius.

22 Nowe the kynges letter conteyned these woordes, Kyng Antiochus sendeth greetyng vnto his brother Lysias.

23 Forsomuche as our father is nowe translated vnto the gods, our wyl is, that they whiche are in our realme, liue without any insurrection, and euery man to be diligent in his owne matters. 2.Mac. 9.b

24 We vnderstand also that ỹ Iewes would not consent to our father for to be brought vnto the custome of the gentiles, but styfly to keepe theyr owne statutes, for the which cause they require of vs also to let them remayne styl after theyr owne lawes.

25 Wherfore, our mynde is, that this people shalbe in reast: we haue concluded and determined also to restore them their temple agayne, that they may liue accordyng to the vse and custome of theyr forefathers.

26 Thou shalt doo vs a pleasure therefore, if thou sende vnto them, and graunt them peace: that when they are certified of our mynde, they may be of good cheare, and looke to theyr owne wealth.

27 And

27 And this was the letter that the kyng wrote vnto the Iewes, Kyng Antiochus sendeth greetyng vnto the counsel, and the other people of the Iewes,

28 If ye fare wel, we haue our desyre: as for vs, we are in good health.

29 Menelaus came and tolde vs howe that your desyre was to returne home, & peaceably to enioy your owne possessions.

30 Wherefore, those that wil comme, we geue them free libertie vnto the thirtie day of the moneth of *Apyl,

*Zanthicus.

31 That they may vse the meates of the Iewes, and their owne lawes like as afore: and none of them by any manner of wayes to haue harme for thinges donne in ignorance.

32 I haue sent also Menelaus, that he may comfort you.

33 Fare ye wel. In the hundred, fourtie, and eight yeere, the fifteenth day of the moneth of Apyl.

34 The Romanes also sent a letter, conteynyng these wordes, Quintus Memmius, and Titus Manilius, ambassadours of the Romanes, sende greetyng vnto the people of the Iewes.

35 Looke what Lysias the kynges kinsman hath graunted you, we graunt you the same also.

36 But as concerning the thinges whiche he referred vnto the kyng, sende hyther some with speede, and ponder the matter diligently among your selues, that we may * cast the best to your profite: for we must depart nowe vnto Antioche.

*or, consult the best.

37 And therefore wryte shortly agayne, that we may knowe your minde.

38 Fare wel. In the hundred, fourtie, and eight yeere, the fifteenth day of the moneth of Apyl.

The. xii. Chapter.

2. Timotheus troubleth the Iewes. 3. The wycked deede of them of Ioppa agaynst the Iewes.

1 When these couenantes were made, Lysias went vnto the kyng: and the Iewes tylied theyr grounde.

2 But Timotheus & Appollonius the sonne of Genaei, Ierome, and Demophon (the proude) Nicanor the captayne of Cypers, and they that lay in those places, wouldе not let them lyue in reast and peace.

3 They of Ioppa also dyd euen suche a shameful deede: they prayed the Iewes that dwelt among them, to goe with theyr wiues and children into the shippes which they had prepared, and dyd with them as though they had ought them no cuyl wyl:

4 Forsomuch then as there was gone foorth a generall proclamation through the citie because of peace, they consented thereto, and suspect nothyng: but when they were gonne foorth into the deepe, they drowned no lesse then two hundred of them.

5 When Judas knewe of this cruelte shewed vnto his people, he commaunded those that were with him to make them ready,

6 Exhortyng them to cal vpon God the ryghteous iudge, went foorth agaynst those murtherers of his brethren, set fire in the hauen by nyght, brent vp the shyppes: and those that escaped from the fyre, he slue (with the swoorde.)

7 And when he had donne this, he departed, as though he wouldе comme agayne, and roote out al them of Ioppa.

8 But when he had gotten woorde that the Iamnites were mynded to doo in like maner vnto the Iewes whiche dwelt among them,

9 He came vpon the Iamnites by nyght, and set fyre on the hauen, with the shippes: so that the lyght of the fyre was seene at Hierusalem, vpon a two hundred & fourtie furlonges.

10 Nowe when they were gone from thence nine furlonges, in theyr iourney towarde Timotheus, fiue thousand menne of foote, and fiue hundred horsemen of the Arabians, fought with hym.

11 So when the battel was earnest, and prospered with Judas through the helpe of GOD, the residue of the (a) Arabians beyng ouercome, besought Judas to be at one with them, and promised to geue hym certayne * pastures, and to doo hym good in other thynges.

(a) The Nomades of Arabia, so called because they were shepheardes.

* or, cattel.

12 Judas thinkyng that they should in deede be profitable concernyng many thynges, promised them peace: whereupon they shoke handes, & so they departed to theyr tentes.

13 Judas went also vnto a citie, which was very fast keapt with bydges, fensed round about with walles, and diuers kyndes of people dwellyng therein, called Caspin.

14 They that were within it, put such trust in the strength of the walles, & in theyr store of victuales, that they were the slacker in theyr booynges, cursyng and reuiling Judas with blasphemies, and speakyng suche woordes as it becommeth not.

15 But Machabeus callyng vpon the great prince of the worlde, (whiche without any battayle rammes or ordinances of warre, did cast downe the walles of Iericho in the time of Iosuah) fel manfully vpon the walles, Iosu. 6. c.

16 Tooke

16 Toke the citie, & thorow the helpe of the Lorde made an exceedyng great slaughter: insomuche that a lake of two furlonges brode, whiche lay thereby, seemed to flowe with the blood of the slayne.

17 Then departed they from thence seuen hundred and fiftie furlonges, and came to * Caraca, vnto the Iewes that are called Tubianei.

* or, Characa.

18 But as for Timotheus, they coulde not geat him there: for (not one matter dispatched) he was departed from thence, & had leaft certayne menne in a very strong hold.

19 But Dositheus and Sosipater, whiche were captaynes with Machabeus, slue those that Timotheus had left in the house of defence, more then ten thousande menne.

20 And Machabeus prepared hym with the fire thousande menne, that were about hym, set them in order by companies, and went forth agaynst Timotheus, whiche had with hym an hundred and twentie thousande menne of foote, two thousande and fyue hundred horsemen.

D 21 When Timotheus had knowledge of Judas comming, he sent the women, chyldren, and the other baggage vnto a castle called Carnion: For it could not be won, and was harde to comme vnto, the wayes of the same places were so narrowe.

22 And when Judas his first bande came in sight, the enimies were smitten with feare, through the presence of God, whiche seeth al thinges: insomuche that they fleeing one here, another there, were rather discomfited of their owne people, and wounded with the strokes of their owne swoordes.

Jud.viii.f. 1.Sa.14.c 2.Chr.20.d

23 Judas also was very earnest in folowing vpon them, pounishyng those vngodly, and slue thirtie thousande menne of them.

24 Timotheus also him selfe felle into the handes of Dositheus & Sosipater, whom he besought with much craft to let him goe with his lyfe, because he had many of the Iewes fathers & brethren in prison, whiche if they put him to death, should be despised.

25 So when he had promised faythfully to deliuer them agayne, according to the condition made, they let hym goe without harme, for the healthy of the brethren.

26 Then Machabeus marched forth to Carnion and Atargation, and there slue twentie and fiue thousande menne.

1.Mach.v.c

27 Nowe after that he had chased away, and slayne his enimies, he remooued the host towarde Ephron a strong citie, wherein was Lysias and a great multitude of diuers nations: and the strong young menne keapt the walles, defendyng them mightyly: In this citie was muche ordinance and prouision of dartes.

28 But when Judas and his company had called vppon almyghtie GOD, whiche with his power breaketh the strength of the enimies, they wanne the citie, and slue twentie and fiue thousande of them that were within. E

29 From thence went they to the citie of the * Scythians, whiche lyeth fyre hundred furlonges from Hierusalem.

* or, Scythopolis,

30 But when the Iewes whiche were in the citie, testified that the citezins dealt louyngly with them, yea and intreated them kindly in the tyme of their aduersitie,

31 Judas and his companye gaue them thankes, desyring them to be freendly styl vnto them: and so they came to Hierusalem, the hygh feast of the weekes beyng at hande.

32 And after the feast of Pentecost, they went forth against Gorgias the gouernour of Idumea,

33 Who came out with three thousande menne of foote, & foure hundred horsemen.

34 Whiche when they met togeather, it chanced a fewe of the Iewes to be slayne.

35 And Dositheus one of the Bacenors, a mightie horseman, tooke holde of Gorgias, and would haue taken hym quicke: but an horseman of Thracia felle vppon him, and smote of his arme, so that Gorgias escaped, and fled into * Mozesa. F

* Or, Maresa.

36 When they now that were of * Gorgias side had foughten long, and were wery, Judas called vpon the Lorde, that he would be their helper, and captayne of the feelde: * or, Elzin.

37 And with that he beganne in his owne language, and song Psalmes with a loude voyce, insomuche that he made the enimies afrayde, and Gorgias menne of warre toke their flyght.

38 So Judas geathered his host, and came into the citie of Odolla: and when the seuenth day came vpon them, they cleansed them selues as the custome was, and keapt the Sabboth in the same place.

39 And vpon the day folowing, as necessitie required, Judas and his company came to take vp the bodyes of thē that were slayne, and to burie them in the fathers graues.

40 Nowe vnder the coates of certayne Iewes which were slayne, they found iewels that they had taken (out of the temple, and) from the idols of the Jamnites, which thing is forbidden the Iewes by the lawe: then euery man sawe that this was the cause wherfore they were slayne. Deut.vii.b. Josue.7.a.

41 And so euery man gaue thankes vnto the Lorde for his ryghteous iudgement,

whiche had opened the thing that was hid.

42 They fel downe also vnto their prayers, and besought GOD that the fault whiche was made, might be put out of remembrance: Besides that, Judas exhorted the people earnestly to keepe them selues from suche sinne, forsomuche as they sawe before their eyes that these menne were slayne for the same offence.

43 So he geathered of euery one a certayne, and sent two thousande drachmes of siluer vnto Hierusalem, that there might a sacrifice be offered for the misdeede: in the whiche he did wel and ryght, for he had somme consyderation and pondring of the lyfe that is after this tyme.

44 For if he had not thought that they whiche were slayne shoulde rise agayne, it had benne superfluous and vayne to make any volwe or sacrifice for them that were dead.

45 But forsomuche as he sawe that they whiche dye in the fauour & beleefe of God, are in good rest and ioy, he thought it to be good and honorable for a reconciling, to do the same for those whiche were slayne, that the offence might be forgeuen.

The.xiii.Chapter.

1. The commyng of Eupator into Iurie.
4. The death of Menelaus.

A 1 IN the hundred fourtie and niene yeere, gate Judas knowledge that Antiochus Eupator was commyng with a great power into Jurie,

2 And Lysias the steward and ruler of his matters with hym, hauing an hundred and ten thousand men of foote of the Gretians, fiue thousande horsemen, twentie and two Elephantes, and three hundred charets set with hookes.

3 Menelaus also ioyned hym self with the, but with great disceipt, spake fayre to the kyng, not for any good to the countrey, but because he thought to haue benne made somme great man of auctheritie.

4 But the kyng of kynges mooued Antiochus mynde agaynst this vngodly person, and Lysias enfourmed the king that this Menelaus was the cause of al mischiefe: so that the king commaunded to bring him vnto Berea, and as the manner of them is, to put hym vnto death in the same place.

5 There was also in the same place a towre of fiftie cubites hygh, heaped with asshes: and it had an instrumet that turned round, and on euery side it rouled downe into the asshes, and there whosoeuer was condemned of sacrilege, or of any other greeuous crime, was cast of al menne vnto the death.

6 Whereinto the kyng commaunded that shameful person to be cast amog the asshes, as one that was cause of al vngratiousnesse.

7 And reason it was that the vnthrift should dye suche a death, and not to be buryed: B

8 For he had donne muche mischeefe vnto the aulter of GOD, whose fire and asshes were holy: therefore was it ryght that he hym selfe also shoulde be destroyed with asshes.

9 But the king was wood in his mind, and came to shew him selfe more cruel vnto the Jewes, then his father was.

10 Whiche when Judas perceiued, he commaunded the people to cal vpon the Lorde nyght and day, that he wouldе nowe helpe them also, lyke as he had donne alway: for they were afrayd to be put from their law, from their natural countrey, and from the holy temple: 1.Mach.19.

11 And not to suffer the people, which a litle whyle afore began to recouer, to be subdued agayne of the blasphemous nations.

12 So when they had donne this togeather, and besought the Lorde for mercye, with weepyng and fastyng three dayes long, flat vpon the grounde, Judas exhorted them to make them selues redy.

13 But he and the eldest togeather deuised to goe forth (first with the people) afore the kyng brought his host into Jurie, and afore he besieged the citie, and so to commit the matter vnto God.

14 Wherefore he committed the charge of al thinges vnto GOD the maker of al the worlde, exhorting his people to fight manfully, yea euen vnto death, for the lawes, the temple, the citie, their owne natiue countrey, and to defende the citezins: and he set his host before Modin. C

15 He gaue them also that were with him a token of the victory of God, choosing out the manlyest young men, went by night into the kynges pauilion, slue of the host fourteene thousande menne, and the greatest of the Elephantes, with those that sate vpon them. 1.Mach.6.f

16 Thus when they had brought a great feare and rumour amog the tentes of their enimies, and al thinges went prosperously with them,

17 They departed in the breake of the day, God beyng their helper and defender.

18 Now when the kyng perceiued the manlynesse of the Jewes, he went about to take the strong places by crafte,

19 And remoued his host vnto Bethsura, which was a wel keapt house of defence of the Jewes: but they were chased away, 2.Mac.11.a

hurt,

hurt, and discomfited.
20 And Judas sent vnto them that were in it, suche thinges as were necessarie.
21 In the Jewes hoast also there was one Rhodochus, which tolde the enimies their secretes: but they sought hym out, & when they had gotten hym, they put hym in prison.
22 After this dyd the kyng commune with them that were in Bethsura, tooke truice with them, departed, and stroke a batayle with Judas, whiche ouercame hym.
D 23 But when he vnderstoode that Philip, whom he had left to be ouerseer of this businesse at Antioch, beganne to rebel against him, he was astonyed in his minde, so that he yeelded him selfe to the Jewes, & made them an othe to doo what so euer they thought ryght.
24 Nowe when he was reconciled with them, he offered, made muche of the temple, gaue great gyftes vnto it,
25 Embraced Machabeus, makyng hym captayne and gouernour from Ptolemais vnto the Gerrhenes.
26 Neuertheless, when he came to Ptolemais, the people of the citie were not content with the bonde of frendship: for they were afrayde that he woulde breake the couenant.
27 Then went Lysias vp into ỹ iudgement seate, & excused the fact as wel as he could, and enfourmed ỹ people, shewed them the cause why, and pacified them: so he came againe to Antioch. This is nowe the matter cõcernyng ỹ kynges iourney, & his returne.

The. xiiii. Chapter.

1. By the motion of the Lorde, Demetrius sendeth Nicanor to kill the Iewes.

A 1 AFter three yeeres was Judas infourmed howe that Demetrius the sonne of Seleucus was comme vp with a great power and shippes, through the hauen of Tripolis,
2 To take certayne commodious places and countreys, agaynst Antiochus and his captayne Lysias.
3 Nowe Alcimus, whiche had benne hygh priest, and wylfully defiled him selfe in the tyme of the mixting, seeyng that by no meanes he coulde be helped, nor haue any more entrance to the aulter,
4 He came to kyng Demetrius in the hundred fiftie and one yeere, presenting vnto hym a crowne of golde, a paulme, and an Oliue tree, whiche as menne thought belonged to the temple: and that day helde his tongue.
5 But when he had gotten opportunitie for his madnesse, Demetrius called him to counsel, and asked hym what thynges or counsels the Jewes leaned vnto?
6 He answeared, The Jewes that be called Assidei (whose captayne is Judas Machabeus) maynteyne warres, make insurrections, and wyl not let the realme be in peace.
7 For I beyng depriued of my fathers honour (I meane the hygh priesthood) am comme hyther:
8 Partly because I was faythfull vnto the kyng, and partly because I sought the profite of myne owne citizens: And why? all our people through the wickednesse of them are not a litle troubled. B
9 Wherefore I beseeche thee, O kyng, consyder al these thinges diligently, and then make some prouision for the lande and the people, accordyng to the kyndnesse that thou hast offered vnto them.
10 For as long as Judas lyueth, it is not possible that meame can liue in peace.
11 When he had spoken these woords, other freendes also hauyng euyll wyl at Judas, set the kyng Demetrius on fire (agaynst hym.)
12 Whiche immediatly sent Nicanor, ruler of the Elephantes, a captayne, in Jurie, 1. Mac. 7. c.
13 Commaundyng him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.
14 Then the heathen, whiche fledde out of Jurie from Judas, came to Nicanor by flockes, thynkyng the harme and decaye of the Jewes to be their welfare. C
15 Nowe when the Jewes hearde of Nicanors comming, and the geathering togeather of the heathen, they sprinckled them selues with earth, and besought him whiche made them his people, and euer defended his owne portion with euident tokens, that he woulde preserue them stil. 2. Ma. 10. c
16 So at the commaundement of the captayne, they remooued strayght wayes from thence, and came to a towne called Dessau.
17 And Simon Judas brother felle in hand with Nicanor: but through the sodayne * comming of the enimies, he was afrayde. * or, science
18 Neuertheless, Nicanor hearyng the manlynesse of them that were with Judas, and the bolde stomackes that they had to fight for their natural countrey, durst not prooue the matter with bloodsheddyng.
19 Wherefore he sent Possidonius, * Theodorus, and Mathathias before, to geue and to take peace. * or, Theodosius, Matthias.
20 So when they had taken long aduisemẽt therupon, and the captayne shewed it vnto

the multitude, they were agreed in one minde to haue peace.

21 And they appoynted a day to sitte vppon these matters quietly among them selues, & for euery one stooles also were brought, and set sooth.

D 22 Neuertheless, Judas commaunded certayne menne of armes to wayte in conuenient places, lest there shoulde sodenly aryse any euyl through the enimies: and so they communed reasonably togeather.

23 Nicanor whyle he abode at Hierusalem, ordered hym selfe not vnreasonably, but sent away the people that were geathered togeather.

24 He loued Judas euer with his hart, and fauoured him.

25 He prayed him also to take a wyfe, and to bring sooth chyldren. So he maryed, liued in rest, and they ledde a common lyfe.

26 But Alcimus perceauyng the loue that was betwixt them, and howe they were agreed togeather, came to Demetrius, and tolde him that Nicanor had taken strange matters in hande, and ordeyned Judas, an enimie of the realme, to be the kinges successour.

27 Then the kyng was soare displeased, and through the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayeing that he was very angry for the freendship and agreement whiche he had made with Machabeus, neuertheless, he commaunded him in al the haste that he shoulde take Machabeus prisoner, and sende hym to Antioche.

E 28 Whiche (letters) when Nicanor hadde seene, he was at his wittes ende, and soare greeued, that he shoulde breake the thinges wherein they had agreed, specially seeing Machabeus was that man that neuer dyd hym harme.

29 But because he myght not withstande the kyng, he sought opportunitie to fulfil his commaundement.

30 Notwithstandyng, when Machabeus sawe that Nicanor beganne to be churlishe vnto him, and that he entreated him more roughly then he was wont, he perceaued that suche vnkyndnesse came not of good, and therefore he geathered a fewe of his menne, and withdrewe hym selfe from Nicanor.

31 Which when he knewe that Machabeus had manfully preuented him, he came into the great and most holy temple, and commaunded the priestes whiche were dooyng their vsuall offeringes, to deliuer hym the man.

32 And when they sware that they coulde not tel where the man was, whom he sought, 1. Mac. 7.

33 He streatched out his ryght hande toward the temple, and made an oth, sayeing, If ye wyll not deliuer me Judas captiue, I shal remooue this temple of GOD into the plaine feelde, I shal breake downe the aulter, and consecrate this temple vnto Bacchus.

34 After these woordes he departed. Then the priestes lyft vp their handes towarde heauen, and besought hym that was euer the defender of their people, sayeing,

35 Thou, O Lorde of al, whiche hast neede of nothyng, wouldest that the temple of thy habitation shoulde be among vs:

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, whiche lately was clensed, and stoppe al the mouthes of the vnryghteous. 1. Mac. 4.

37 Nowe was there accused vnto Nicanor one Razis, an alderman of Hierusalem, a louer of the whole citie, and a man of good report, whiche for the kynde hart that he bare vnto the people, was called a father of the Jewes.

38 This man oft tymes when the Jewes were mynded to keepe them selues vndefiled, defended and deliuered them, beyng content stedfastly to spende his body and his lyfe for his people. F

39 So Nicanor wyllyng to declare the hate that he bare to the Jewes, sent fiue hundred menne of warre to take hym:

40 For he thought yf he gate hym, he should bryng the Jewes in great decay.

41 Nowe when the people beganne to rushe in at his house, to breake the doores, and to set fyre on it, he beyng nowe taken, (c) felle vpon his swoorde,

42 Choosyng rather to dye manfully, then to yeelde him selfe to those wicked doers: and because of his noble stocke, he had rather haue benne put to extreme crueltie.

43 Notwithstandyng, what tyme he myssed of his stroke for haste, and the multitude rushed in violently betwixt the doores, he ranne boldly to the wal, and cast him selfe downe manfully among the heapes of them:

44 Whiche gaue soone place to his falle, so that he fel vpon his belly.

45 Neuertheless, while there was yet breath within him, being kyndled in his minde, he rose vp, and whyle his blood gushed out exceedyngly (for he was very soare wounded) he ranne through the middest of the people, & gate hym to the toppe of a rocke.

46 So when his blood was nowe gonne, he tooke out his owne bowels, and with both his handes threwe them vppon the people,

(c) This fact is not to be approued, for that it is contrary to gods commaundement, thou shalt not kyl. Exod. 20. Deut. 5.

ples, calling vpon the lord of lyfe and ſpirite to rewarde him this agayne: and ſo he dyed.

The.xv.Chapter.

2. Nicanor goeth about to comme vppon Iudas on the Sabboth day. 5. The blaſphemie of Nicanor.

A 1 MOwe when Nicanor knewe that Iudas and his company were in the countrey of Samaria, he thought with al his power to ſtryke a feelde with him vpon a Sabboth day.

1.Mac.7.d.

2 Neuertheleſſe, the Iewes that were compelled to goe with him, ſaide, O doo not ſo cruelly and vnkindly, but halow the Sabboth day, and woorſhippe him that ſeeth al thinges.

3 (For al this) yet ſaide the vngratious perſon, Is there a mightie one in heauen that commaunded the Sabboth daye to be keapt?

1.king.20.c

Exod.20.b.

4 And when they ſaid, Yea the liuing God, the mightie Lorde in heauen commaunded the ſeuenth day to be keapt:

5 He ſaide, And I am mightie vpon earth to commaunde them for to arme them ſelues, and to perfourme the kinges buſineſſe: Notwithſtanding, he might not haue his purpoſe.

6 Nicanor had deuiſed with greate pride to ouercomme Iudas, and to bryng away the victorie:

B 7 But Machabeus had euer a faſte confidence and a perfecte hope in God that he woulde helpe him:

8 And exhorted his people not to be afrayd at the comming of the heathen: but alwaye to remember the helpe that had benne ſhewed vnto them from heauen, yea and to be ſure nowe alſo at almightie God woulde geue them the victorie.

9 He ſpake vnto them out of the lawe and prophetes, putting them in remembraunce of the batayles that they hadde ſtricken afore, and made them to be of good courage.

10 So when their hartes were pluckt vp, he ſhewed them alſo the deceiptfulneſſe of the heathen, and howe they woulde keepe no couenant nor othe.

11 Thus he weaponed them, not with the armour of ſhielde and ſpeare, but with wholeſome woordes and exhortations, he ſhewed them a dreame alſo worthye to be beleeued, wherethrough he made them al glad.

12 Whiche was this: He thought that he ſawe Onias whiche had benne high prieſt, a vertuous and louing man, ſad, and of honeſt conuerſation, wel ſpoken, and one that had benne exerciſed in godlyneſſe from a chylde, holding vp his handes toward heauen, and praying for his people.

13 After this, there appeared vnto him another man, whiche was aged, honourable, and glorious,

14 And Onias ſayde, This is a louer of the brethren, and of the people of Iſrael: this is he that prayeth much for the people, and for al the holye citie, Ieremie the prophete of God. C

15 He thought alſo that Ieremie helde out his ryght hande, and gaue vnto Iudas a ſwoorde of golde, ſayeing,

16 Take this holye ſwoorde, a gyfte from God, wherwith thou ſhalt ſmite downe the enimies of the people of Iſrael.

17 And ſo they were wel comforted through the woordes of Iudas, whiche were very ſweete, and able to ſtirre vp their courage, and tooke courage vnto them, ſo that the young menne were determined in their mindes to fight, and to abide ſtifly at it, in ſo muche that in the thinges whiche they tooke in hande, their boldneſſe ſhewed the ſame, becauſe the holy citie, the ſanctuarie, and the temple were in peryl.

18 For the whiche they tooke more care, then for their wyues, chyldren, brethren, and kinſfolkes.

19 Againe, they that were in the citie, were moſt careful for thoſe which were to fight.

20 Nowe when they were al in a hope that the iudgemente of the matter was at hande, and the enimies drue nygh, the hoſt being ſet in aray, the Elephantes and horſmenne euery one ſtanding in his place.

21 Machabeus conſyderyng the comming of the multitude, the ordinance of diuers weapons, the cruelneſſe of the beaſtes, helde vp his handes towarde heauen, calkyng vpon the Lorde that dooth woonders, whiche geueth not the victorie after the multitude of weapons and power of the hoſt, but to them that pleaſe him, accordyng to his owne wyl. D

2.Chr.14.e

Iud.7.b.

22 Therefore in his prayer he ſayde theſe woordes, O Lorde, thou that dyddeſt ſend thine angel in the time of Ezechias king of Iuda, and in the hoſt of Sennacherib ſlueſt an hundred, fourefcore and fine thouſande:

2.king.19.g

23 Sende nowe alſo thy good angel before vs, O Lorde of heauens, in the fearfulneſſe and dreade of thy myghty arme,

24 That they whiche comme agaynſt thy holy people to blaſpheme them, maye be afrayde. And ſo he made an ende of his woordes.

25 Then Nicanor and they that were with him, drue nigh, with trumpettes and showtinges for ioy:

26 But Judas and his companie, with prayer and calling vpon God, encountred with the enimies.

27 With their handes they smote, but with their hartes they prayed vnto the Lord, and slue no lesse then thirtie and fiue thousand menne: for through the present help of God they were gloriously comforted.

28 Nowe when they least of, and were turnyng againe with ioy, they understood that Nicanor him selfe was slayne with the other for al his armour.

29 Then they gaue a great shoute & a cry, praysing the almighty Lorde in their owne language.

30 And Judas whiche was euer readye to spende his bodye and lyfe for his citizens, commaunded to smyte of Nicanors head, with his arme and hand, and to be brought to Hierusalem.

31 When he came there, he called al the people and the priestes to the aulter, with those that were in the castle,

32 And shewed them Nicanors head, and his wicked hand, whiche he had presumptuously holden vp agaynst the Temple of God.

33 He caused the tongue also of that vngodly Nicanor to be cut in litle peeces, and to be cast to the foules, and that cruel mans hande to be hanged vp before the temple.

34 So euery man gaue thankes vnto the Lorde, sayeing, Blessed be he that hath keapt his place vndefiled.

35 As for Nicanors head, he hanged it vp vppon the hygh castle, for an euident and playne token of the helpe of God.

36 And so they agreed altogeather to keepe that day holy, (namely) the thirteenth day of the moneth * Adar:

37 Whiche in the Syrians language is called, the next day before Mardocheus day.

38 Thus was Nicanor slayne, and from that time forth the Iewes had the citie in possession: & here wyl I now make an end.

39 If I haue donne wel, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, I haue donne that I coulde.

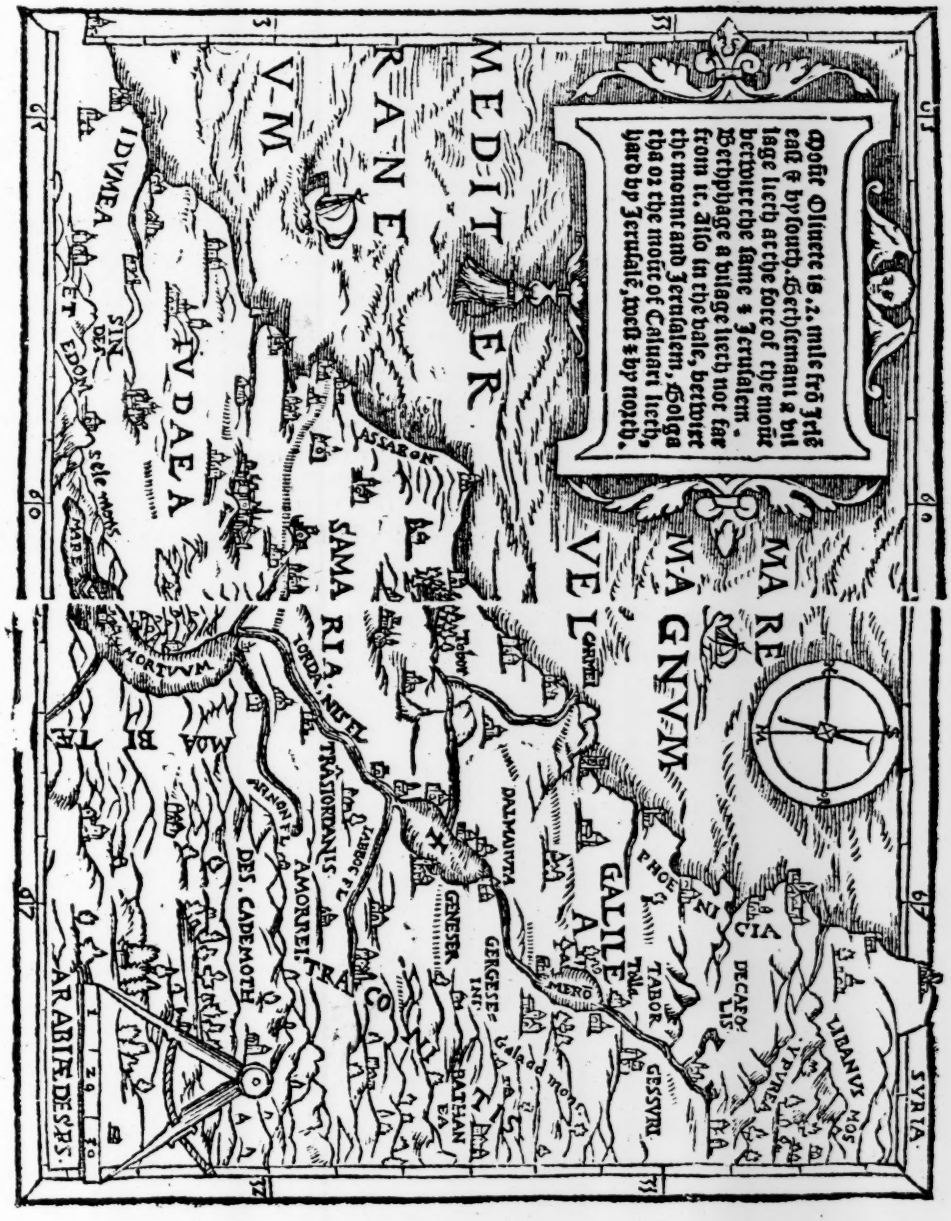
40 For as it is hurtful to drynke wyne alone, and then agayne water, and as wyne tempered with water, is pleasant, and deliteth the taste: so the setting out of the matter, delighteth the eare of them that reade the storie: and here shalbe the ende.

* Februarie.

F

The ende of the seconde booke of the Machabees.

¶ *The diſcription of the holy lande, conteyning the places mentioned in the foure Euangeliſtes, with other places about the ſea coſtes: wherein may be ſeene the wayes and iourneyes of Chriſte and his Apoſtles, in Iudea, Samaria, and Galilee: for into theſe three partes this lande is diuided.*



A Table to make playne

the difficultie that is founde in Saint Matthewe

and Saint Luke, touching the generation of Iesus

Christe the sonne of Dauid, and his ryght successour in the kyngdome: whiche description beginneth at Dauid and no higher, because the difficultie is only in his posteritie.

Saint Matthewe.		Saint Luke.
Dauid begat.		
Solomon kyng.		Nathan the kyngs brother.
Roboam.	The posteritie of Solomon leaft in Ochosias, whereby the kyngdome was transported to the ligne of Nathan, in the person of Ioas, sonne to Juda.	Mathatha.
Abia.		Menna.
Asa.		Melcha.
Iosaphat.		Eliacim.
Ioram.		Iona.
Ochosias.		Ioseph.
		Iuda.*
Simeon called Ioas, whiche begate		
Amasias.	The names here contayned, aswel on the leaft side, as on the ryght, issuyng from Ioas, haue diuers names, and yet are al one person. Therefore note that the persons on the leaft side, named by Saint Matthewe, are the very same that are otherwyse named by Saint Luke on the ryght syde, tyl Salathiel.	Leui.
Azarias.		Matthath.
Ioatham.		Ioram.
Achaz.		Eliezer.
Ezechias.		Iesu.
Manasses.		Her.
Amon.		Holmadam.
Iosias.		Cosan.
Achaas.		Addi.
Ioacim.		Melchi.
Iechonias.		Neri.
Salathiel.		Salathiel.
Zorobabel, whiche begate		
Abiud.	After the people were returned into the lande of Zorobabel, beyng delayed from the captiuitie of Babylon, he gouerned the same people. 58. yeeres, and leaft diuers children, among whom Resa and Abiud were the cheefe. So the gouernement and rule ouer the people, remayned to Resa and his posteritie, but tyl Ianne, and thence descended the virgin Marie, as is declared in the generation described by Saint Luke, and Ioseph her husbande descended from the sayde Zorobabel, by Abiud brother to Resa, as Saint Matthewe declareth in the generation by hym described.	Resa, whiche gouerned 66. yeeres. Ioanna. 53. yeeres. Iuda. 14. Ioseph. 7. Semei. 11. Mathathi. 12 Nabat. 9. Nagge. 10. Heli. 8. Naum. 7. Amos. 14. Mathathi. 10. Ioseph. 66. Ianne. 16. Melchi. Leui. Matthath. * Heli, called Ioachim. Marie the mother of Christe.
Eliacim.		
Azor.		
Sadoc.		
Achim.		
Eliud.		
Eleazar.		
Mathan.		
Iacob.		
Ioseph the husbande of Marie the virgin, mother to our sauiour Christe.		

Iesus Christe.

For better vnderstandyng of the contentes of this Table, ye shal note that the Euangelistes saint Matthewe, and saint Luke, haue diuerslie recited the generation of our sauiour Christ, accordyng to the fleashe, and yet tende both to one ende: that is, to proone, that (accordyng to that whiche is written of hym in the prophecies) he is descended of the royal blood of Dauid, and ryghtly succeeded hym in the kyngdome. So the diuersitie of the said recital consysteth in this: that saint Matthewe setteth foorth the sayde generation descendyng from father to sonne, and saint Luke ascendeth from sonne to father, whiche comes al to one ende. But to shew the agreement of saint Luke with saint Matthewe, we haue here set foorth the generation by hym described, descendyng after the order of saint Matthewe, to the ende that the one may be conferred with the other. Furthermore, saint Matthewe describeth the generation of Ioseph, though it belong nothyng to Iesus Christe after the fleashe, and saint Luke that of the virgin Marie: for it was very necessary to recite both, forasmuche as women were commonly reputed of the ligne or kynrede of theyr husbandes: And so aswel on her husbandes syde, as on her owne offspring, it is manifest that she was of the royal ligne of Dauid.

*Juda of the ligne of Nathan, engendred Simeon, called Ioas, which came to the royal seate, because the posteritie of Solomon fayled in Ochosias: and therefore the kyngdome belonged to Nathans posteritie, accordyng to the ordinance of Dauid, as Philo reciteth, that is, the youngest of the children of Berseba (which was Solomon) should raigne after hym, and that yf the posteritie fayled, the kyngdome should come to the posteritie of the next younger, whiche was Nathan: and therefore Nathan was called Ahiscar, that is to say, Brother of the prince, and they of his posteritie Ahiscarim, that is to say, Brothers of the prince, and Nathitim, whiche signifieth, geuen to succeede. The sayd Philo reciteth that the posteritie of the sayde Nathan was so honoured of the kyng Iosaphat, that he called his children the brothers of Ioram his sonne, and theyr children the brothers of Ochosias his nephewe: and this is the cause why the scripture sayth, that Ioas was the sonne of Ochosias, though he were not his natural sonne, but the sonne of Juda, descended from Nathan.

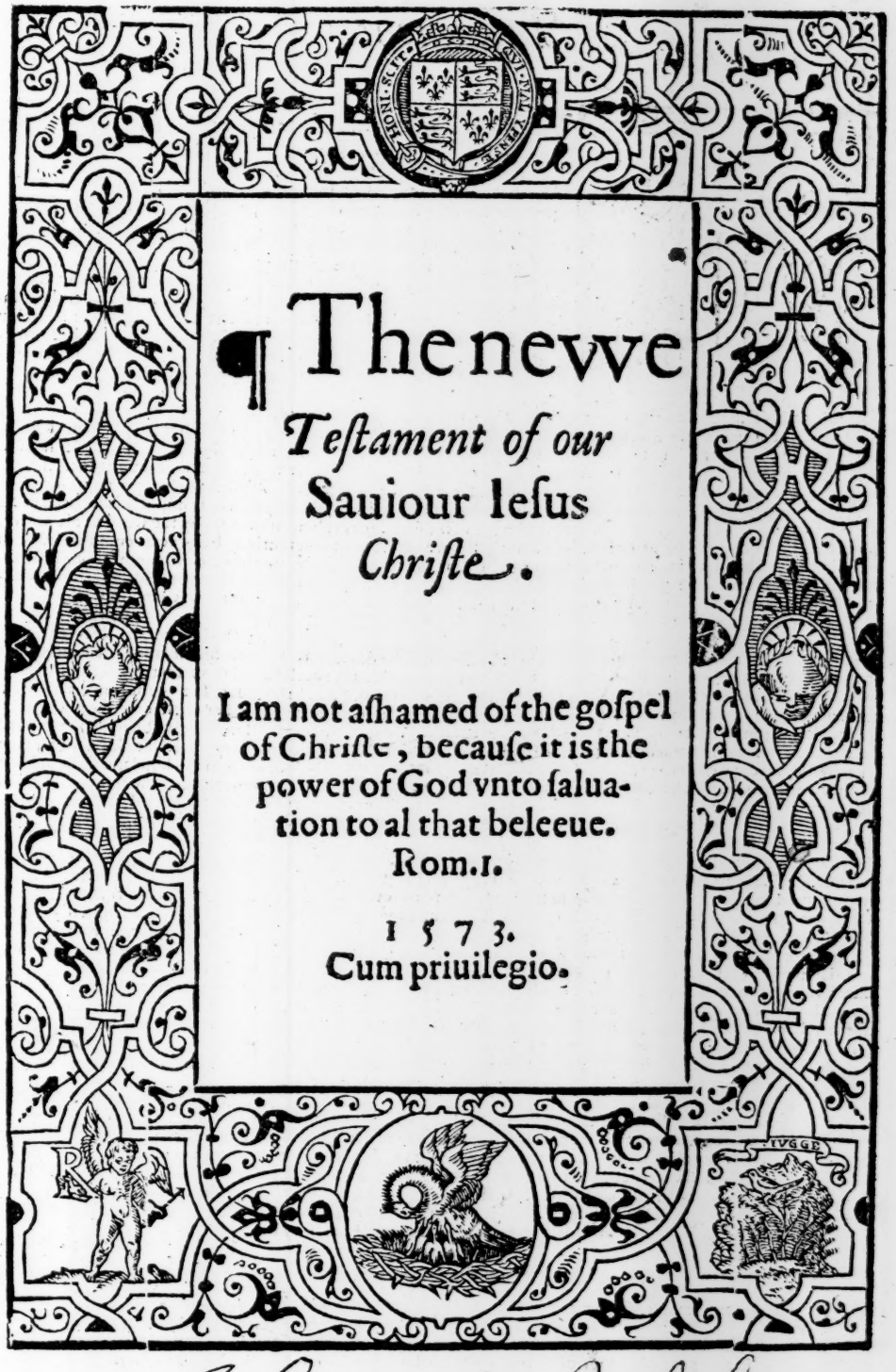
Note that saint Matthewe, goeyng about to describe the generation by foureteenes, dyd first leaue out Ioas, Amazias, and Azarias, whiche are set in betweene Ochosias, the last of the race of Solomon, and Ioathan. Further, he hath leaft out Iehaas, and Ioacim, placed betweene Iosias and Iechonias. Al which we haue here set in theyr order, to make the same description more perfect and playne.

*Forasmuch as it seemeth that saint Luke maketh no mention of the generation of Marie, but rather of Ioseph, for he vseth these woordes, that Iesus was counted the sonne of Ioseph, which was of Heli, that is to say, the sonne of Heli: we must vnderstand that in this place, ỹ name of sonne is taken for the name of sonne in lawe, and that saint Luke meaneth that Ioseph was the sonne in lawe to Heli, for that he tooke to wyfe the virgin Marie daughter to the sayde Heli, whiche manner of speach, is common in the scripture: for we fynde that Noemi calleth Ruth her daughter, whiche was but her stepdaughter, her sonnes wyfe,

¶ The newe *Teſtament of our* Sauiour Ieſus *Chriſte.*

I am not aſhamed of the goſpel of Chriſte, becauſe it is the power of God vnto ſaluation to al that beleeue. Rom. 1.

1573.
Cum priuilegio.



John Clark his book

¶ A Preface into the newe *Testament.*

*HE newe Testament, so called, conteynyng the wri-*tinges of the Euangelistes, with the Epistles of Christes Apostles, and with other suche diuine bookes, declare playnely vnto vs the summe and effect of all the scriptures expressed in the olde Testament. That whiche was in figure and in obscuritie inuolued by the patriarkes and prophetes in their prophetical volumes, written by the inspiration of the holy ghost: is in this booke more playnely and euidently set out, vttered also in the selfe same spirite by the chyldren of the prophetes, the holy Apostles. In deede the lawe was geuen by Moses, but grace and veritie came by Iesus Christ, which grace this booke of the newe Testament doth most euidently commende and set out. In this is discoursed the whole mysterie of our saluation and redemption, purchased by our sauiour Christe, here is his holy conception described, his natiuitie, his circumcision, his whole lyfe and conuersation, his godly doctrine, his diuine miracles. In this booke of the newe Testament is set out his death, his resurrection, his assentiō, his sending of the holy spirite, his session in our flesh on the ryght hande of his father, making continual intercession to him for vs. In this booke is conteyned the fourme and order of his last iudgement, after the general resurrection of our bodies. These be the mysteries of our fayth, these be the groundes of our saluation, these be thus written that we shoulde beleeue them, and by our beleefe shoulde enioy lyfe euerlastyng. Once and in tymes past God diuersly and manye wayes spake vnto the fathers by the prophets, but in these last dayes he hath spoken vnto vs (vpon whom the endes of the worlde be come) by his owne sonne, whom he hath made heire of al thynges, whose dignitie is suche, that he is the brightnesse of his fathers glory, the very image of his substance, rulyng al thynges by the word of his power. This heauenly doctour so indued with glory & maiestie, we ought most reuerently to beleeue, as commended vnto vs from the authoritie of the heauenly father, to be heard as his most welbeloued sonne, in whom is his whole delight, by whom he wyl be pleased and pacified: It wyll els come to passe, saith that prophete Moses, that whosoeuer shal not heare and obey that prophete in the wordes that he shall speake in his fathers name, I wyll be, sayth the father, reuenger of hym. This is the last prophete to be looked for to speake vnto vs: In hym be vniuersally inclosed the riches and treasures of the wisdome and knowledge of GOD his father, by him he hath decreed finally to iudge the whole world, the liuing & the dead: by him hath he decreed to geue to his elect the life euerlasting, and to the reprobate (who hath contemned his lyfe and doctrine) death euerlasting. Let vs therfore seriously heare and obey this our heauenly teacher, submit our selues to this our iudge and rewarder: Let vs esteeme his doctrine and conuersation, as a ful, perfect, and sufficient patterne of al holinesse and vertue: Let vs esteeme the doctrine of this booke, as a most inflexible rule to leade vs to al trueth and newnesse of lyfe. Here may we beholde the eternal legacies of the newe Testament, bequeathed from God the father in Christe his sonne to all his electes, I say, the legacies lincly renewed vnto vs, not of deliuerance from Pharao his seruitude, but from the bondage & thraldome of that perpetuall aduersarie of ours the deuil: here may we behold our inheritaunce, not of the temporal land of Chanaan, or of the translation of vs to the place of worldly paradise: but here we may see the ful restitution of vs, both in body and soule, to the celestial paradise, the heauenly citie of Hierusalem aboue, there to raigne with God the father, God the sonne, and God the holy ghost for euer. Which legacies of his Testament promised and bequeathed, were notwithstandyng recorded in the bookes of the olde Testament to our auncient fathers, which in hope beleeued in Christ to come, who was paynted before them in figures and shadowes, and signified in their old sacramentes ordeined for that time: but now more euidently renewed & exhibited vnto vs, not in figure, but in deede, not in promise, but in open sight, in feeling, in handling and touchyng of this eternall lyfe, most manifestly confirmed vnto vs in Christ his blood in this his newe Testament continued and reuiued, yet in new sacraments, the better to beare in our remembraunce this his eternal Testament of al ioyfull felicities. Let vs nowe therefore good christian people, reioyce in these glad tidinges expressed vnto vs by the name of the Gospell of our sauiour Iesus Christ, and let it neuer fal out of our remembrance that we were sometyme ouervvhelmed in darknesse, and set in the shadovv of death: let vs consyder that we were sometyme by our natural birth the chyldren of God his wrath, and vvholy estranged from the housholde of God. Let vs beare in mind that vve were sometyme no people of God, nor his beloued, that vve vvere by nature braunches of the vvilde oliue, and novv by mere mercy grafted into the ryght and natural oliue tree: vvhercupon let vs the rather repose our lyfe in feare and reuerence. If vve be now the chyldren of light, let vs vvalke in this our light in al holynesse & godlynesse of lyfe, approuing that vvhiche is pleasing to the Lord. Let vs haue no felovvship vvith the vnfruitfull vvorkes of darknesse, and let vs hencefoorth be no more chyldren, vvauering and caried about vvith euery vvinde of doctrine, and by the deceipt and craftynesse of menne, whereby they lay in wayte to deceaue vs: but let vs folovve the trueth in loue and charitie, and in al thinges growe vp into hym which is the head, that is Christ our sauiour. If we be now the children of grace, and made liuely members of his body, though sometime straungers and forreyners farre of, and made neare by the blood of Christ, and made citizens with the saintes, and of the housholde of God:

2. Pet. 2.
Psal. 45.
Iohn. 1.
Coloss. 3.
Mat. 25.
Iohn. 20.
Heb. 1.
Heb. 1.
Mat. 3. 17.
Deut. 18.
Coloss. 2.
2. Tim. 3.
Actes. 17.
Galat. 4.
Heb. 9.
1. Iohn. 1.
1. Pet. 4.
Matth. 4.
Ephes. 2.
Rom. 11.
1. Thess. 5.
Ephes. 4.

let vs direct our heartes thyther where our head is, delyting our selfe in all heauenly cogitations, walkyng in al spiritual workes and fruites of the spirite, as Gods deare elect. God graunt that Christe may so dwel in our heartes by faith, that we may be able to comprehend with al saintes the vnspeakeable loue of Christe, which passeth al mans knowledge. Vnto hym therfore which is able to do exceedyng aboundantly aboue all that we can aske or thinke, be prayse in the Churche by Christe Iesus, throughout all generations for euer,

Amen.

Ephes. 5.

(a) Gospel, that is, tidinges of our saluation by Christe.

The (a) Gospel by saint Matthęwe.

The fyrst Chapter.

1. The genealogie of Christe from Abraham. 18. The maryage of his mother Marie. 20. The angel satisfyeth Iosephes minde. 21. The interpretation of Christes names.

A

The Gospel on the sunday after Christmas day.

1

This is the (b) booke of the generation of Jesus Chriſte, the ſonne of Dauid, the ſonne of Abraham.

(b) That is, the rehearſal of Christes lineage and lyfe.

Gene. 21.a. 2 * Abrahã begate Isahac, * Isahac begate Jacob, * Jacob begate Judas and his brethren.

Gene. 29.d. 3 * Judas begate Phares, & Zara of Thamar, * Phares begate Esrom, * Esrom begate Aram.

Gene. 46.d. 4 * Aram begate Aminadab, * Aminadab begate Naasson, * Naasson begate Salmon.

Ruth. 4.d. 5 * Salmon begate Boos, of Rachab, * Boos begate Obed, of Ruth, * Obed begate Jesse.

1. Re. 16.a. 6 * Jesse begate Dauid the king, * Dauid the king begate Solomon, of her that was the wyfe of Urie.

B

1. Par. 3.b. 7 * Solomon begate Roboam, * Roboam begate Abia, * Abia begate Asa.

2. Par. 11.d 8 * Asa begate Josaphat, Josaphat begate Joram, * Joram begate Ozias.

2. Par. 14.a 9 Ozias begate Joatham, * Joatham begate Achas, * Achas begate Ezekias.

3. Re. 15.f. 10 * Ezekias begate Manasses, * Manasses begate Amon, * Amon begate Josias.

2. Par. 17.a 11 * * Josias begate Iechonias and his brethren, about the time they were caryed away to Babylon.

2. Par. 21.a 12 And after they were brought to Babylon, * Iechonias begate Salathiel, Salathiel begate Zorobabel.

4. Re. 11. a. 13 * Zorobabel begate Abiud, * Abiud begat Eliakim, Eliakim begate Azor.

2. Par. 16.d 14 Azor begate Sadoc, Sadoc begat Achen, Achen begate Eliud.

2. Par. 27. 15 Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Jacob.

2. Par 28.d 16 Jacob begat Joseph the husband of Marie, of whom was borne Jesus, that is called Christe.

4. Re. 20.d. 17 And so al the generations from Abraham to Dauid, are foureteene generations: and from Dauid until the caryeing away into Babylon, are fourteene generations: and from the caryeing away into Babylon vnto Christe, are fourteene generations.

4. Re. 21.d. 18 The birth of Jesus Christe was on this wyse. When as his mother Marie was betrothed to Joseph (before they came togeather) she was fonnde with childe of the holy ghost.

4. Re. 24.a. 19 Then Joseph her husband, being a righteous man, and not wyllyng to make her a publique example, was minded priuily to put her away.

* Some reade, Josias begat Jacim, Jacim begate Iechonias.

20 But whyle he thought these thinges, beholde, the angel of the Lorde appeared vnto him in a dreame, sayeing, Joseph thou sonne of Dauid, feare not to take (vnto thee) Marie thy wyfe, for that whiche is conceiued in her, is of the holy ghost.

Iere. 22.f. 21 She shal bryng foorth a sonne, and thou shalt cal his name Jesus: for he shal saue his people from their sinnes.

Phil. 2.b. Actes. 4.b. D

1. Par. 3.b. 22 (Al this was donne, that it might be fulfylled, whiche was spoken of the Lorde by the prophete, sayeing,

Hagge. 1.a. 23 * Beholde, a virgin shalbe with chylde, and shal bryng foorth a sonne, and they shal calle his name Emmanuel, whiche is by interpretation, God with vs.)

Esai. 7.c.

1. Esd. 3.a. 24 Then Joseph, being rayſed from sleepe, did as the angel of the Lorde had bidden him, and he tooke his wyfe:

1. Par. 3.b. 25 (c) And knew her not, til she had brought foorth her fyrst borne sonne, and called his name Jesus.

(c) This phrase dooth not import that he knew her afterwarde: as the lyke phrase vsed. Mat. 5. 28. d. and psal. cx. or that she had any mo children.

The. ii. Chapter.

1. The time and place of Christes birth. 14. Christe fleeth into Egypt. 16. The young chyldren are slayne.

A

The Gospel on the Epiphanie.

1 When Jesus was borne in Bethlehem, a citie of Jurie, in the dayes of Herode the king: beholde, there came wyse men from the east to Hierusalem,

2 Sayeing, Where is he that is borne king of the Iewes? For we haue seene his * starre in the east, & are come to worship him.

Num. 24. a.

3 When Herode the king had hearde these thinges, he was troubled, and al (the citie of) Hierusalem with him.

4 And when he had geathered al the cheefe priestes & scribes of the people togeather,

he demaunded of them where Christe shoulde be borne.

5 And they saide vnto him, At Bethlehem in Iurie: For thus it is written by the prophete,

Miche. 5.a. John. 7.f. 6 * And thou Bethlehem (in) the lande of Juda, art not the least among the princes of Juda: For out of thee shal there comme a captayne, that shal gouerne my people Israel.

7 Then Herode, when he had priuily called the wyse men, enquired of them diligently what time the starre appeared.

8 And he sent them to Bethlehem, & saide, Goe, and searche diligently for the young childe, and when ye haue found him, bring me woord agayne, that I may comme and worship him also.

9 When they had hearde the king, they departed, and loe, the starre which they sawe in the East went before them, till it came and stoode ouer (the place) wherein the young childe was.

10 When they sawe the starre, they reioyced exceedingly with great ioy,

11 And went into the house, and they sawe the young childe with Marie his mother, Psal. 62.d. Esai. 60.b. * and fell downe, and worshipped him: and when they had opened their treasures, presented vnto him giftes, golde, and frankensence, and myrre.

12 And after they were warned of God in a dreame that they shoulde not returne to Herode, they departed into their owne countrey another way.

The Gospel on Innocents day. 13 When they were departed, beholde, the angel of the Lorde appeared to Joseph in a dreame, sayeing, Arise, and take the young childe, and (a) his mother, and flee into Egypt, and be thou there till I bring thee woord: for it wyl comme to passe, that Herode shal seeke the young childe, to destroy him.

(a) Ioseph was not the father of Christe, els the angel woulde not haue sayde, Take the childe and his mother, but rather, Take thy childe.

14 When he arose, he tooke the young childe and his mother by night, and departed into Egypt:

15 And was there vnto the death of Herode, that it might be fulfilled whiche was spoken of the Lorde by the prophete, sayeing, Osee. 11.a. * Out of Egypt haue I called my sonne.

Num. 24.c. 16 Then Herode when he sawe that he was mocked of the wyse menne, was exceeding wroth, and sent foorth, and slewe al the childzen that were in Bethlehem, and in al the coastes therof, as many as were two yeeres olde and vnder, according to the time, whiche he had diligently searched out of the wyse menne.

17 Then was fulfilled that whiche was spoken by Jeremie the prophete, sayeing,

18 In Rama was there a voyce hearde, * lamentation, weeping, and great mourning, Rachel weeping (for) her childzen, and would not be comforted, because they were not. Jere. 31.c.

19 But when Herode was dead, beholde, an angel of the Lord appeareth in a dreame to Joseph in Egypt,

20 Sayeing, Arise, & take the young childe and his mother, & goe into the lande of Israel: * For they are dead, whiche sought the young childes lyfe. Mark. 1.b. Luke. 3.d.

21 And he arose, & tooke the young child and his mother, & came into the land of Israel. John. 1.d.

22 But when he hearde that Archelaus did reigne in Iurie in the roome of his father Herode, he was afrayd to goe thyther: notwithstanding, after he was warned of god in a dreame, he turned aside into the parties of Galilee:

23 And when he was come thyther, he dwelt in a citie, whiche is called Nazareth, that it might be fulfylled which was spoken by the prophetes, He shalbe called a Nazarite.

The. iii. Chapter.

I. Johns preaching, office, life, baptisme, 7. reprehending of the Pharisees, 13. and baptising of Christe in Iordane.

1 IN those dayes came John the * Baptist, A preaching in the wyldernesse of Iurie, Mark. 1.a.

2 And sayeing, * Repent (a) ye: for the kingdome of heauen is at hande. Luke. 3.a. John. 3.d.

3 * For this is he that was spoken of by the prophete Esaias, sayeing, * The voyce of one crying in the wyldernesse, Prepare ye the way of the Lorde, make ye his pathes straight. Mark. 4.c.

(a) This woorde is, after a faute to be wyse, with a mind to amende.

4 This John had his rayment of Camels heare, * & a lether girdle about his loines, * his meate was locustes and * wild hony. Esai. 40.a. 4. Reg. 18.b

5 Then went out to him Hierusalem, and al Iurie, and al the region rounde about Iordane, Mark. 1.a. 1. Re. 14.d.

6 And were baptised of him in Iordane, confessing their sinnes.

7 But when he sawe many of the Pharisees and Saducees comme to his baptisme, he saide vnto them, * O generation of vipers, who hath warned you to flee from the anger to comme? B Luke. 3.b.

8 Bring foorth therefore fruites meete for repentance.

9 And be not of suche minde, that ye would say within your selues, We haue Abraham to (our) father: For I say vnto you, that God is able of these stones to raise vp childzen vnto Abraham.

10 Euen nowe is the axe also put vnto the roote of the trees: Therefore, * euery tree whiche Mat. 7.c. Luke. 3.b.

whiche bryngeth not foorth good fruite, is hewen downe, and cast into the fire.

Mark.1.a John.1.d Luke.3.c. 11 I baptize you in water *vnto repentance: but he that commeth after me, is mightier then I, whose shoes I am not woorthy to beare, he shal baptize you with the holye ghost, and with fyre.

Luke.3.c. 12 *Whose fanne is in his hand, and he wyl throughly purge his flooze, and geather his wheate into (his) garner: but wyl burne vp the chaffe with vnquencheable fyre.

13 Then commeth Jesus frō Galilee to Jordane, vnto John, *to be baptized of hym.

Mark.1.b C 14 But John forbade hym, sayeing, I haue neede to be baptized of thee, and commest thou to me?

15 Jesus answearing, sayd vnto hym, Suffer it to be so nowe: for thus it becommeth vs to fulfyl al ryghteousnesse. Then he suffered hym.

16 And Jesus when he was baptized, went vp strayghtway out of the water: and loe *the heauens were opened vnto hym, and (I ohn) sawe the spirite of God descendyng lyke a doue, and lyghtyng vpon hym.

Mark.1.b Luke.3.d John.1.e

17 And loe there (came) a voyce from the heauens, sayeing, *This is my dearly beloued sonne, in whom I am wel pleased.

Esai.42.a Mat.17.b Mark.1.b Luke.3. 2.Pet.1.d

The .iiii. Chapter.

1. Christe fasteth, and is tempted. 18. He calleth Peter, Andrewe, Iames, and Iohn.

A 1 THen was Jesus *led vp of the spirite into wyldernesse, to be tempted of the deuyl.

The Gospel on the first Sunday in Lent.

2 And when he had fasted fourtie dayes, & fourtie nyghtes, he was afterwarde an hungred.

Mark.1.b Luke.4.b 3 And when the tempter came to hym, he sayde, If thou be the sonne of God, commaunde that these stones be made bread.

4 But he answered, and sayde, It is written, *Man shal not liue by bread onely, but by euery woorde that proceedeth out of the mouth of God.

Deut.8.a Luke.4.a Sapi.16.e

5 Then the deuyl taketh him vp into the holy citie, and setteth hym on a pinnacle of the temple,

6 And sayth vnto him, If thou be the sonne of God, cast thee self downe: For it is written, *that he shal geue his angels charge ouer thee, and with their handes they shal lyft thee vp, lest at any tyme thou dashe thy foote agaynst a stone.

Psal.92.c

B 7 Jesus said vnto him, It is writtē againe, *Thou shalt not tempt the Lorde thy God.

Deut.6.c Luke.4.b

8 Agayne the deuyl taketh him vp into an exceedyng hygh mountayne, and sheweth hym al the kyngdomes of the worlde, and the glory of them:

9 And sayth vnto him, Al these thinges wil I geue thee, if thou wylt fal downe and woorshyp me.

10 Then sayth Jesus vnto hym, Geat thee hence behind me Satan: For it is written, *Thou shalt woorshyp the Lorde thy God, and hym onely shalt thou serue.

Deut.6.c and.10.d Luke.4.b

11 Then the deuyl leaueth hym, & beholde, *the angels came, and ministred vnto hym.

1.Reg.7.a Mark.1.b

12 When Jesus had heard *that John was (a) deliuered vp, he departed into Galilee,

Mark.1.b (a) That is, cast in prison

13 And when he had left Nazareth, he went & dwelt in Capernaum, whiche is (a citie) vpon the sea coast, in the borders of Zabulō and Nephthalim.

14 That it myght be fulfilled, whiche was spoken by Esaias the prophete, sayeng,

C

15 *The lande of Zabulon, and the lande of Nephthalim, (by) the way of the sea beyonde Jordane Galilee of the Gentiles.

Esai.9.a.

16 The people, whiche sate in darknesse, saw great lyght: and to them whiche sate in the region and shadow of death, light is spryng vp.

Mat.3.a Mark.1.a

17 From that time Jesus began to *preach, and to say, *Repent: for the kyngdome of heauen is at hande.

Mat.1.b. Mat.3.a. Mark.1.b

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, & Andrewe his brother, casting a net into the sea (for they were fyshers.)

The Gospel on saint Andrewes day.

19 And he sayth vnto them, Folow me: and I wyl make you *fyshers of menne.

Jere.16.d

20 And they strayghtway left their nettes, and folowed hym.

Ezech.47.b

D 21 And when he was gonne foorth from thence, he sawe other two brethren, Iames the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mendyng their nettes: and he called them.

22 And they immediatly left the shyp and their father, and folowed hym.

Luke.5.b

23 And Jesus went about al Galilee, teachyng in their synagogues, and preachyng the Gospel of the kyngdome, and healyng al maner of sickenesse, & al maner of disease among the people.

24 And his fame spread abrode throughout al Syria: and they brought vnto hym al sicke people that were taken with diuers diseases, and gryppynges, & them that were possessed with deuyls, & those which were lunatike, and those that had the paulsie, and he healed them.

25 *And there folowed him great multitudes of people, from Galilee, (b) and from Decapolis, and from Hierusalem, and frō Jurie, and from (the regions that lye) beyonde Jordane.

Mark.3.a

(b) A countrey conteynyng tenne cities.

The. v. Chapter.

In this chapter, and in the two next folowyng, is conteyned the most excellent and louing sermon of Christe, in the mount. Which sermon, is the very key, that openeth the vnderstandyng into the lawe. In this fyfth chapter specially, 3. he preacheth of the eyght beatitudes, or blessinges, 21. of manslaughter, 22. wrath, and anger, 33. of swearyng.

A 1 When he sawe the multitude, he went vp into a mountayne: and when he was set, his disciples came to hym.

The Gospel on al Saintes day.

2 And when he had opened his mouth, he taught them, sayeng,

Luke.6.d 3 *Blessed (are) the poore in spirit: for theirs is the kyngdome of heauen.

Esai.66.a and.67.d 4 *Blessed (are) they that mourne: for they shalbe comforted.

5 Blessed (are) the meeke: for they shal inherite the earth.

Iere.31.e 6 Blessed (are) they, which doo *hunger and thirste (after) ryghteousnesse: for they shalbe satisfied.

B 7 Blessed (are) the mercyful: for they shal obteyne mercy.

8 Blessed (are) the pure in hart: for they shal see God.

9 Blessed (are) the peace makers: for they shalbe called the chyldren of God.

10 Blessed (are) they which haue benne persecuted for ryghteousnesse sake: for theirs is the kyngdome of heauen.

1.Pet.2.c 3.c.4.c. 11 *Blessed are ye, when (menne) shal reuyle you, and persecute (you,) and lyeing, shal say al maner of euyl sayeng against you, for my sake.

Actes.5.g 12 *Reioyce ye & be glad, for great is your rewarde in heauen. For so persecuted they the prophetes, whiche were before you.

Mark.9.g Luke.4.g Leuit.2.c 13 Ye are the salt of the earth: *But if the salt become vnsauerie, wherein shal it be salted? It is thencefoorth good for nothyng, but to be cast out, and to be troden vnder foote of menne.

C 14 Ye are the lyght of the worlde. A citie that is set on an hyl, can not be hyd.

Mark.4.b Luke.8.c. and.11.c 15 *Neyther doo menne lyght a candel, and put it vnder a bushel: but on a candelsticke, and it geueth lyght vnto al that are in the house.

1.Pet.2.c 16 Let your lyght so shine before men, *that they may see your good woorkes, & glorifie your father, whiche is in heauen.

17 Thinke not that I am comme to destroy the lawe or the prophetes. I am not comme to destroy, but *to fulfyl.

Mat.1.b and.2.c Luke.16.d Esai.40.c 18 For truely I say vnto you, *Tyl heauen and earth passe, one iotte, or one tytle of the lawe shal not scape, tyl al be fulfylled.

19 Whosoeuer therefore shal breake one *of these least commaundementes, & shal teach menne so, he shalbe called the least in the kyngdome of heauen: but whosoeuer shal doo and teache (so,) the same shalbe called great in the kyngdome of heauen.

Iam.2.b Ezech.18.b

20 For I say vnto you, Except your righteousnesse shal exceede the ryghteousnesse of the Scribes and Pharisees, ye shal in no case enter into the kyngdome of heauen.

The Gospel on the sixth Sunday after Trinitie.

21 Ye haue heard, that it was sayd to them of olde tyme, *Thou shalt not kyl: who so euer killeth, shalbe in danger of iudgemēt.

D Exod.20.c Luk.17.d

22 But I say vnto you, that whosoeuer is angry with his brother, vnadui sedly, shalbe in danger of iudgement: And whosoeuer shal say vnto his brother racha, shalbe in danger of a counsel: but whosoeuer shal say (thou) foole, shalbe in danger of hel fire.

Deut.5.b

23 Therefore if thou bring thy gyft to the aulter, and there remembrest that thy brother hath ought agaynst thee:

24 Leaue there thy gyft before the aulter, *and goe thy way, first be reconciled to thy brother: and then come and offer thy gyft.

Iob.42.d

25 *Agree with thyne aduersarie quickly, whyles thou art in the way with him: least at any tyme the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison.

Luke.12.g

26 Verely I say vnto thee, thou shalt by no meanes comme out thence, tyl thou hast payde the vttermost farthyng.

27 Ye haue hearde that it was sayde vnto them of old tyme, *Thou shalt not commit adultrie.

Exod.20.c Rom.13.c

28 But I say vnto you, *that whosoeuer loketh on a womā to lust after her, hath committed adultry with her alredy in his hart.

Eccle.41.c Iob.31.a

E 29 *If thy right eye offende thee, plucke it out, & cast it from thee: For it is profitable for thee, that one of thy members shoulde perish, and not that thy whole body should be cast into hel.

Mar.9.g

30 And if thy right hande offende thee, cut it of, and cast it from thee: For it is profitable for thee that one of thy members shoulde perishe, and not that al thy bodye shoulde be cast into hel.

31 It hath benne sayd, Whosoeuer wyl put away his wife, *let him geue her a writing of diuorcement.

Deut.24.a

32 *But I say vnto you, That whosoeuer doth put away his wife, except it be for fornication, causeth her to commit adulterie: & whosoeuer marieth her that is diuorced, committeth adultrie.

Mat.19.a Mark.10.b

33 Agayne ye haue hearde that it hath ben sayde vnto them of olde tyme, *Thou shalt not forsweare thee self, but shalt perfourme

Luke.19.g

v.ro

vnto the Lorde thine othes.

Jam.5.d. 34 * But I say vnto you, Sweare not at al,
Esai.66.a. neither by heauen,* for it is Gods seate:
Mat.23.c. 35 Nor by the earth, for it is his footestoole: neither by Hierusalem, for it is the citie of the great king.

36 Neither shalt thou sweare by thy head, because thou canst not make one heare white or blacke.

37 But let your communication be yea, yea: nay, nay: For what so euer is more then these, commeth of euil.

38 Ye haue heard that it hath benne saide,
Exod.21.c. * An eye for an eye, and a tooth for a tooth.
Deut.19.d. 39 But I say vnto you, that ye resist not euil:
Leuit.24.d. but who so euer wil geue thee a blowe on
Luke.6.d. thy right cheeke, turne to him ỹ other also.

40 And yf any man wyl sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And who so euer wil compel thee to go a mile, go with him twayne.

42 Geue to him that asketh thee: and from him that would borowe of thee, turne not thou away.

Leuit.19.d. 43 Ye haue heard that it hath benne sayde,
Mat.22.d. * Thou shalt loue thy neighbour, and hate thine enimie:

44 But I say vnto you, Loue your enimies,
Rom.12.c. * blesse them that curse you, * doo good to
Leuit.19.d. them that hate you, pray for them whiche hurt you and persecute you:

45 That ye may be the children of your father which is in heauen: for he maketh his sunne to ryse on the euil and on the good, & sendeth raine on the iust & on the vniust.

Luke.6.c. 46 For * yf ye loue them whiche loue you, what rewarde haue ye? Doo not the Publicanes euen the same?

* Greete with imbrasing. 47 And yf ye * salute your brethren onlye, what singuler thing doo ye? Doo not also the Publicanes likewyse?

Leuit.19.c 48 *Ye shal therfore be perfect, euen as your father whiche is in heauen is perfect.

The.vi.Chapter.

1. Of almes, 5. prayer. 16. of fastyng. 19. He forbiddeth the careful seekyng of worldly thynges.

1 TAke heede that ye doo not your almes before men, to the intent that ye would
A be seene of them, or els ye haue no rewarde of your father, whiche is in heauen.

2 Therefore, when thou doest thyne almes, doo not blowe a trumpet before thee, as hypocrites doo, in the synagogues, and in the streetes, that they might be esteemed of menne. Verely I say vnto you, they haue their rewarde.

3 But when thou dooest almes, let not thy leaft hande knowe, what thy right hande dooth:

4 That thine almes may be in secrete: And thy father whiche seeth in secrete, him selfe shal rewarde thee openly.

5 And when thou prayest, * thou shalt not 3.Re.18.c.
be as the hypocrites are: for they loue to Esai.29.d.
pray standing in the synagogues, and in the corners of the streetes, that they may be seene of menne. Verely I say vnto you, they haue their rewarde.

6 But when thou prayest, * enter into thy 4.Re.4.k.
closet, and when thou hast shut thy doore, pray to thy father whiche is in secrete, and thy father whiche seeth in secrete, shal rewarde thee openly.

7 But when ye pray, * babble not muche, as B
the heathen doo. For they thinke that they Esai.1.d.
shalbe heard, for their muche babblinges sake.

8 Be not ye therefore like vnto them: * For Rom.8.d.
your father knoweth, what things ye haue neede of, before ye aske of him.

9 After this manner therefore pray ye: * O Luke.11.a.
our father whiche art in heauen, halowed be thy name.

10 Let thy kingdome comme. Thy wyl be donne, as wel in earth, as it is in heauen.

11 Geue vs this day our dayly bread.

12 And forgeue vs our dettes, as we forgeue our detters.

13 And leade vs not into temptation, but deliuer vs from euyl: for thyne is the kingdome, and the power, and the glory, for euer, Amen.

14 For, * yf ye forgeue men their trespasses, C
your heauenly father shal also forgeue you. Mat.18.b.

15 But, if ye forgeue not men their trespasses: no more shal your father forgeue (you) your trespasses. Mark.11.d.

16 Moreouer, * when ye fast, be not of an The Gospel
heauy countenance, as the hypocrites are: on the fyrst
for they disfigure their faces, that they sunday in
might appeare vnto men to fast: Verely I Lent.
say vnto you, they haue their rewarde. Esai.57.a.

17 But thou, when thou fastest, annoynt Mat.9.d.
thyne head, and washe thy face: Jere.17.b.

18 That thou appeare not vnto menne to fast, but vnto thy father which is in secret: and thy father whiche seeth in secrete, shal rewarde thee openly.

19 Hoorde not vp for your selues treasures vpon earth, where moth and rust dooth corrupt, and where theeues breake through, and steale.

20 * But lay vp for you treasures in heauen, Luke.12.d.
where neither moth nor rust dooth corrupt, Eccle.22.b
& where theeues doo not breake through, nor steale.

D 21 For where your treasure is, there wyl your hart be also.

Luke.11.c. 22 * The candle of the body is the eye: wherefore, yf thyne eye be single, al thy body shalbe ful of light.

23 But if thine eie be wicked, al thy body shal be ful of darknesse. Wherefore, yf the light that is in thee be darknesse, howe great is that darknesse?

The Gospel on the.xv. sunday after Trinitie. 24 * No man can serue two maisters: for eyther he shal hate the one and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God, and (a) Mammon.

Luke. 16.c. (a) In the Syrians tongue it signifyeth money and lucre. 25 Wherefore I say vnto you, * Be not careful for your lyfe, what ye shal eate or drink, nor yet for your body what ye shal put on: Is not the life more worth then meate? and the body then rayment?

Luke.12.c. Psal. 55.d. 1.Pet.5.c. 26 Beholde the fowles of the ayre: for they sowe not, neither doo they reape, nor carry into barnes, yet your heauenly father feedeth them. Are ye not muche better then they?

Luke. 12.d. 27 Whiche of you by taking of careful thought, can adde one cubite vnto his stature?

28 And why care ye for rayment? Learne of the Lylies of the feelde, howe they growe: they weery not (themselues) with labour: neither (doo they) spinne.

Lylies.

E 29 And yet I say vnto you, that euen Solomon in al his royaltie, was not arayed like one of these.

30 Wherefore, yf God so clothe the grasse of the feelde, whiche though it stande to day, is to morowe cast into the Ouen: shal he not muche more (doo) the same for you, (O) ye of litle fayth?

31 Therfore take no thought, saying, What shal we eate? or, what shal we drinke? or, wherewith shal we be clothed?

32 (For after al these thinges doo the Gentiles seeke:) for your heauenly father knoweth that ye haue neede of al these thinges.

33 But seeke ye fyrst the kingdome of God, and his righteousnesse, and al these things shalbe added vnto you.

34 Care not then for the morowe: for the morowe shal care for it selfe: (b) Sufficient vnto the day, is the euyl therof.

(b) That is, the present day hath ynough of his owne greefe or affliction.

The.vii.Chapter.

I. He forbiddeth foolishe and rashe iudgement, 5. he reproueth hypocrisye.

A 1 ¶ Iudge ye * not, that ye be not iudged.

Luke.6.f. 2 * For with what iudgement ye iudge, ye shalbe iudged: * and with what measure ye meate, it shalbe measured to you agayne.

Rom.2.a. Luke.6.f.

Luke.6.f. 3 * Why seest thou the mote that is in thy brothers eye, but perceiuest not the beame that is in thyne owne eye?

4 Or howe wylt thou say to thy brother, Suffer me, I wyl cast out a mote out of thyne eye: and beholde, the beame is in thyne owne eye?

5 Thou hypocrite, first cast out ỹ beame out of thine owne eye, and then shalt thou see clearely to cast out the mote that is in thy brothers eye.

6 Gene not (chat) whiche is holy vnto the dogges, neither cast ye your pearles before the swyne: lest they treade them vnder their feete, & turning againe, al to rent you.

7 Aske ye, and it shalbe geuen you: seeke, and ye shal fynd: knocke, and it shalbe opened vnto you.

Jere.29.c. Johs. 16.f. Luke.11.b.

8 For euery one that asketh, receiueth: and he that seeketh, fyndeth: and to him that knocketh, it shalbe opened.

9 What man is there of you, yf his sonne aske bread, wyl he geue him a stone?

10 Or yf he aske fyshe, wyl he geue him a serpent?

11 If ye then being euil, knowe to geue your children good giftes: howe muche more wyl your father which is in heauen, geue good thinges to them that aske him?

12 Therefore al thinges * what so euer ye woulde that menne should doo to you, doo ye euen so to them: For this is the law and the prophetes.

Eccle.31.b. Tobi.4.c. Luke.6.c.

13 * Enter ye in at the straite gate, for wyde is the gate, and broade is the way that leadeth to destruction, and many there be whiche goe in thereat.

Luke.13.c.

14 Because straite is the gate, and narowe is the way whiche leadeth vnto lyfe, and fewe there be that fynde it.

The Gospel on the.ix. sunday after Trinitie.

15 * Beware of the false prophetes whiche comme to you in sheepes clothing, but inwardly they are rauening woolfes.

Deut. 13.a. 1.John.1.a.

16 Ye shal know them by their fruites: Doo menne geather grapes of thornes? Or, figges of thistles?

Luke.6.g.

17 Euen so, euery good tree, bringeth foorth good fruite: but a corrupt tree, bringeth foorth euyl fruite.

18 A good tree can not bring foorth badde fruite, neither can a bad tree bring foorth good fruite.

Mark.12.f.

19 * Euery tree that bringeth not foorth good fruite, is hewen downe, and cast into the fyre.

Matth.3.a. Luke.3.b. Mat.25.d.

20 Wherefore, by their fruites ye shal knowe them.

Luke.3.b.

21 Not euery one that sayth vnto me, * Lord, Lorde, shal enter into the kingdome of heauen: but he that doeth the wil of my father whiche is in heauen.

Mat.25.b. Luke.6.g. and.14.c.

22 Many

22 Many wyl say to me in that day, Lord, Lord, haue we not prophecied (through) thy name? and (through) thy name haue caste out deuyls? and done many great woorkes (through) thy name?
Actes.19.c.
23 And then wil I confesse vnto them, That I neuer knewe you: * Depart from me ye that woorke iniquitie:
Psalm.9.b. Luke.13.d.
24 Therfore, whosoeuer heareth of me these sayeinges, and dooth the same, I wyl lyken hym vnto a wyse man, which buylt his house vpon a rocke:
Luke.6.g.
25 And the rayne descended, & the fluddes came, and the windes blewe, and beat vpon that house: and it fel not, because it was grounded on a rocke.
26 And euery one that heareth of me these sayinges, and dooth them not, shalbe lykened vnto a foolishe man, whiche buylt his house vpon the sande:
Jacob.1.b.
27 * And the rayne descended, & the fluddes came, and the windes blewe, & beat vpon ỳ house, and it fel, and great was the fal of it.
Ezech.13.b.
28 And it came to passe, when Jesus had ended these sayeinges, the people were astonied at his doctrine.
29 For he taught them as one hauing power, and not as the Scribes.
Marke.1.c. Luke.4.c.

The.viii.Chapter.

2. Christ cleanseth the leaper, 24. stilleth the sea and the wynde, 28. and driueth the deuyls out of the possessed, into the swyne.

A 1 When he was comme downe from the mountayne, great multitudes folowed hym.
The Gospel on the thirde sunday after the Epiphanie.
2 And beholde, * there came a leaper, and woorshypped hym, sayeing, Lorde, if thou wylt, thou canst make me cleane.
Luke.5.c. Marke.1.d.
3 And Jesus, when he had put foorth his hande, touched hym, sayeing, I wyl, be thou cleane. And immediately his leprosie was cleansed.
4 And Jesus sayth vnto hym, See thou tel no man, * but goe, shewe thee selfe to the preeste, and offer the gyft that Moses commaunded, for a witnesse vnto them.
Leuit.14.a.
5 And when Jesus was entred into * Capernaum, there came vnto hym a Centurion, beseechyng hym,
Luke.7.a. Iohn.4.b.
6 And sayeing, Lorde, my seruant lyeth at home sicke of the palsie, greeuously pained.
B 7 And Jesus sayth to hym, When I come, I wyl heale hym.
8 The Centurion answeared, and sayde, Lorde, I am not woorthy that thou shouldest come vnder my roofe: but * speake the woord only, and my seruant shalbe healed.
Psal.107.c
9 For I also me selfe am a man (set) vnder authoritie, hauyng souldiers vnder me: & I say to this man, Goe, and he goeth: and to another, Comme, and he commeth: and to my seruant, Doo this, and he dooth it.
10 When Jesus hearde (these thinges) he marueyled, and said to them that folowed, Verely I say vnto you, I haue not founde so great fayth, no not in Israel.
11 I say vnto you, That * many shal come from the East and Weast, & shal rest with Abraham, and Isahac, and Jacob, in the kingdome of heauen:
Luke.13.k. Esai.41.g.
12 But the chyldren of the kingdome shalbe cast out into vtter darknes: there shalbe weepyng and gashyng of teeth.
13 And Jesus sayde vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it done vnto thee. And his seruant was healed in the selfe same houre.
14 * And when Jesus was comme into Peters house, he saw his wyues mother laid, and sicke of a feuer:
C Marke.1.c. Luke.4.k.
15 And he touched her hand, & the feuer left her: and she arose, and ministred vnto them.
16 When the euen was come, they brought vnto hym many that were possessed with deuils: and he caste out the spirites with a woorde, and healed al that were sicke.
17 That it might be fulfilled whiche was spoken by Esaias the prophet, sayeing, * He tooke (on hym) our infirmities, and bare our sicknesses.
Esai.4.b. 1.Pet.2.d.
18 When Jesus saw great multitudes about him, he commaunded " them to depart vnto the other side.
" his disciples.
19 And a certayne Scribe came, and sayde vnto hym, Maister, I wyl folow thee whither soeuer thou goest.
Luke.9.g.
20 And Jesus sayth vnto hym, The foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of man hath not where to rest his head.
21 And another of his disciples sayde vnto hym, * Lord, suffer me firste to goe, and bury my father.
D Luke.9.g.
22 But Jesus sayde vnto hym, Folow me, and let the dead bury theyr dead.
23 And when he entred into a shyppe, his disciples folowed hym.
The Gospel on the fourth sunday after the Epiphanie.
24 And beholde, * there arose a great tempest in the sea, insomuche that the ship was couered with the waues: but he was a sleepe.
Mark.4.b. Luke.8.c.
25 And his disciples came to hym, & awoke him, sayeing, Lorde saue vs: we perishe.
26 And he saith vnto them, Why are ye fearful (O) ye of litle fayth? Then he arose, * & rebuked the windes and the sea, and there folowed a great calme.
Iob.26.d. Psal.107.c
27 But the men marueyled, saying, What maner of man is this, that both the windes

and

and the sea obey hym?

Marke.5.a. Luke.8.d. 28 *And when he was comme to the other side, into the countrey of the Gergesenes, there met him two possessed with deuilles, comming out of the graues, very fierce, (so) that no manne myght passe by that way.

Marke.5.a. Luke.8.d. 2.Cor.6.c. 29 And beholde, they cryed out, sayeing, O Jesu, thou sonne of God, what haue we to doo with thee? Art thou come hither to torment vs before the tyme?

Marke.8.d. 30 And there was a good way of from them, an hearde of many swyne, feedyng.

31 So the deuylles besought hym, sayeing, If thou caste vs out, suffer vs to goe away into the heard of the swyne.

32 And he sayde vnto them, Goe. Then went they out, and departed into the heard of the swyne: and beholde, the whole heard of the swyne rushed headlong into the sea, & perished in the waters.

33 Then they that keapt them, fledde, and went theyr wayes into the citie, and tolde euery thing, and what was done of the possessed with the deuylles.

Actes.16.g. 34 And beholde, the whole citie came out to meete Jesus: * and when they saw him, they besought hym that he would departe out of theyr coastes.

The.ix.Chapter.

2 He healeth the palsie, 9. and calleth Matthæwe from the custome.

A 1 AND he entred into a shyppe, and passed ouer, and came into his owne citie.

The Gospel on the xix. sunday after Trinitie.

Marke.2.a. Luke.5.d. 2 *And beholde, they brought to hym a man sicke of the palsie, lyeing in a bed: and when Jesus sawe the fayth of them, he said vnto the sicke of the palsie, Sonne, be of good cheare, thy sinnes be forgeuen thee.

3 And beholde, certayne of the Scribes sayd within them selues, This man blaspheameth.

4 And when Jesus saw theyr thoughtes, he sayde, Wherefore thynke ye euil in your hartes?

Luke.5.c. 5 *Whether is easier to say, Thy sinnes be forgeuen thee: or to say, Aryse and walke?

6 But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth: (Then sayde he to the sicke of the palsie,) Aryse, take vp thy bed, and goe vnto thine house.

Actes.3.b. and.9.f. Mark.2.b. Luke.5.c. John.5.b. 7 And he arose, and departed to his house.

8 But when the multitudes sawe (it,) they marueyled, and glorified God, whiche had geuen suche power vnto menne.

9 And as Jesus passed forth from thence, he sawe a man named Matthewe, sitting at the receipt of custome: and he sayth vnto him, Folowe me. And he arose, and folowed hym.

The Gospel on saint Matthewes day.

10 And it came to passe, as Jesus sate at meate in his house, beholde, many publicanes also and sinners came, and sate down with Jesus and his disciples.

11 And when the Pharisees sawe (it,) they sayde vnto his disciples, Why eateth your maister with Publicanes and sinners?

Publicanes eate with Jesus.

12 But when Jesus heard (that,) he sayde vnto them, They that be whole, neede not a Phisition, but they that are sicke.

13 *Goe ye and learne what that meaneth, I wyl mercy, and not sacrifice: For I am not come to cal the ryghteous, but sinners to repentance.

Osee.6.c. Mat.12.a.

14 Then came the disciples of John vnto hym, sayeing, *Why doo we and the Pharisees fast oft, but thy disciples fast not?

C Matth.11.b Marke.2.c

15 And Jesus sayde vnto them, Canne the children of the (a) bryde chamber mourne, as long as the bryuegrome is with them? But the dayes wyl comme when the bryde-grome shalbe taken from them, and then shal they fast.

Luke.5.f. (a) That is, ministers attending in the bryde chamber.

16 No man putteth a peece of *newe cloth in an olde garment, for then the peece taketh away (somethyng) from the garment, and the rent is made woorse.

* or, rawe cloth.

17 Neyther doo menne put newe wyne into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels wyl perishe: but they put newe wyne into newe bottels, and both are preserued togeather.

18 Whyle he spake these thinges vnto them, behold, there came a certayne ruler (of the synagogue) and woorshypped hym, sayeing, My daughter is euen now dead: but come, and lay thy hande vpon her, and she shal lyue.

The Gospel on the xxiiii. sunday after Trinitie. Mark.5.c. Luke.8.f.

19 And Jesus arose, and folowed hym, and (so dyd) his disciples.

20 *(And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture.

Marke.5.c. Luke 8.f. Leuit.15.c.

D

21 For she sayde within her selfe, If I may touche but euen his vesture onely, I shalbe safe.

22 But Jesus, when he had turned hym about, and sawe her, sayde, Daughter, be of good comfort, thy fayth hath made thee safe. And the woman was made whole from that same houre.)

23 *And when Jesus came into the rulers house (of the synagogue) and sawe the minstrelles and the people makyng a noyse,

Marke.5.c. Luke.8.g.

24 He sayde vnto them, Geue place, for the mayd is not dead, * but sleepeth: And they laughed him to scorne. (John. 11. b.)

25 But when the people were put forth, he went in, and toke her by the hand: and the mayde arose.

26 And the fame of this went abroade into al that lande.

27 And when Jesus departed thence, two blynde men folowed him, crying, and saying, O thou sonne of Dauid, haue mercie on vs.

28 And when he was come into the house, the blynde men came to hym: & Jesus saith vnto them, Beleeue ye that I am able to do this? They sayd vnto him, Yea Lorde.

29 Then touched he their eyes, saying, * According vnto your fayth, be it vnto you. (Mat. 8. b.)

30 And their eyes were opened: and Jesus straightly charged them, saying, See that no man knowe (it.)

31 But they, when they were departed, spread abroade his name in al that lande.

32 As they went out, behold, they brought to him a dumbe man possessed with a deuil. (Mar. 7. b. Luke. 11. b.)

33 And when the deuil was cast out, the dumbe spake: & the multitudes marueiled, saying, It was neuer so seene in Israel.

34 But the Pharisees saide, * He casteth out the deuils through the prince of the deuils. (Mat. 12. b. Mar. 3. b. Luke. 11. b.)

35 * And Jesus went about al the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdome, and healing euery sickneſſe, and euery disease among the people.

36 But when he sawe the multitudes, * he was mooued with compassion on them, because they were destitute, and scattered abroade, as sheepe hauyng no shepheard. (Mar. 6. b.)

37 Then sayth he vnto his disciples, The * harueſt truely is plenteous, but the labourers are fewe. (Luke. 10. a.)

38 Pray ye therfore the Lord of the harueſt, that he wil thrust forth labourers into his harueſt.

The. x. Chapter.

5. Christe sendeth out his twelue apostles to preache in Iurie.

1 AND when he had called his twelue disciples, he gaue them power (against) vncleane spirits, to cast them out, and to heale al maner of sickneſſe, & al maner of disease. (Mar. 6. b. Luke. 6. b.)

2 The names of the twelue apostles, are these: The first, Simon whiche is called Peter, & Andrewe his brother, James (the sonne) of Zebedee, and John his brother:

3 Philip, & Bartholomewe, Thomas, and Matthewe, which (had ben) a Publicane, James (the sonne) of Alphee, and Lebbeus, whose surname was Taddeus:

4 Simon (the) Chanaanite, and Judas Iscariot, whiche also betrayed hym.

5 * Jesus sent forth these twelue, when he had commaunded them, saying, Go not into the way of the gentiles, and into the citie of the Samaritanes enter ye not: (Mar. 6. b.)

6 But goe rather to the lost sheepe of the house of Israel.

7 As ye goe, preache, saying, that the kingdome of heauen is at hande.

8 Heale the sicke, cleanse the lepers, raise the dead, cast out deuils: * Freely ye haue receiued, freely geue. (Actes. 8. d.)

9 * Possesse not golde, nor syluer, nor brasse in your purses: (Mar. 6. b. Luke. 9. a.)

10 Nor scrip towardes your iourney, neyther two coates, neyther shoes, nor yet a staffe: (* For the workeman is worthy of his meate.) (1. Tim. 5. c.)

11 But to whatsoeuer citie or towne ye shal come, enquire who is worthy in it: and (a) there abyde, tyl ye goe thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but yf it be not worthy, let your peace returne to you agayne.

14 And whosoeuer shal not receiue you, nor wyl heare your preaching: when ye depart out of that house, or that citie, * shake of the dust of your feete. (Mar. 6. b. Actes. 13. g.)

15 Verily I say vnto you, It shalbe easier for the land of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

16 * Beholde, I sende you forth as sheepe in the middes of woolues: be ye therfore wise as the serpentes, & harmeleſſe as the doues. (Luke. 10. a.)

17 * But beware of men: for they shal deliuer you vp to the counsels, and shal scourge you in their synagogues. (Mar. 13. d. Luke. 12. c. John. 16. b.)

18 And ye shalbe brought to the head rulers, and kynges for my sake, * in witneſſe to them, and to the Gentiles.

19 But when they deliuer you vp, take ye no thought, howe or what ye shal speake: * for it shalbe geuen you in that same houre what ye shal speake. (Mar. 13. b. Luke. 12. a.)

20 For it is not ye that speake, but the spirite of your father (he it is) whiche speaketh in you. (Exod. 4. d.)

21 * The brother shal deliuer vp the brother to death, and the father the sonne: and the children shal rise agaynst their fathers and mothers, and shal put them to death. (Mich. 7. b.)

22 And ye shalbe hated of al men for my names

(a) Shift not your lodging, vntil ye goe out of that citie. (Luke. 9. a. and. 10. a.)

Mat. 24.a. names sake: * but he that endureth to the ende shalbe saued.

Mat. 2.c. Acces. 8.a. and. 14.a. 23 But * when they persecute you in this citie, flee ye into another: for verily I say vnto you, ye shal not ende al the cities of Israel, tyl the sonne of man be come.

Luke. 6.f. Disciple. 24 * The disciple is not aboue his maister, nor the seruant aboue his lorde.

25 It is ynough for the disciple that he be as his maister is, and (that) the seruant (be) as his lord is. If they haue called the Lord of the house Beelzebub, howe muche more shal they cal them of his houshold?

Mar. 4.c. Luke. 8.c. and. 12.a. 26 Feare them not therfore: * for there is nothing close, that shal not be opened: and nothyng hyd, that shal not be knowen.

27 What I tel you in darknesse, that speake ye in lyght: and what ye heare in the eare, that preache ye on the houses.

Luke. 12.a. Feare. 28 * And feare (ye) not them whiche kil the body, but are not able to kil the soule: But rather feare him whiche is able to destroy both body and soule in hel.

C Sparowes. 29 Are not two litle sparowes sold for a farthing? And one of them shal not light on the grounde without your father.

30 Yea, euen al the heares of your head are numbred.

31 Feare ye not therfore, ye are of more value then many sparowes.

Mat. 8.d. Luke. 9.c. and. 12.b. 32 * Euery one therfore that shal confesse me before men, him wil I confesse also before my father, whiche is in heauens.

33 But who so euer shal deny me before men, him wil I also deny before my father, whiche is in heauens.

Luke. 12.g. 34 Thinke not * that I am come to sende peace into the earth: I came not to sende peace, but a sworde.

Mich. 7.a. 35 For I am come to set a man at variance * against his father, & the daughter against her mother, and the daughter in lawe, against her mother in lawe.

36 And a mans foes, (shalbe) they of his owne houshold.

Luke. 14.c. 37 * He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter more then me, is not worthy of me.

38 And he that taketh not his crosse, and followeth me, is not worthy of me.

(b) That is, he that wyl saue his life. 39 (b) * He that findeth his lyfe, shal lose it: and he that loseth his lyfe for my sake, shal finde it.

Mat. 16.d. Mar. 8.d. Luke. 12 b. 40 * He that receiueth you, receiueth me: and he that receiueth me, receiueth hym that sent me.

Luke. 9.c. John. 13.c. 3. Re. 18. b. c. 41 He that receiueth a prophete, in the name of a prophete, shal receiue a prophetes reward: & he that receiueth a righteous man, in the name of a ryghteous man, shal receiue a ryghteous mans reward.

Mar. 9.k. 42 And who so euer shal geue vnto one of these litle ones to drinke, a cup of cold water only, in the name of a disciple, verily I say vnto you, he shal in no wyse lose his rewarde.

The. xi. Chapter.

1. Christe preacheth. 2. John Baptist sendeth his disciples vnto him. 7 Christes testimonie concerning Iohn.

A 1 AND it came to passe, that when Jesus had made an end of commaūding his twelue disciples, he departed thence to teache, and to preache in theyr cities.

The Gospel on the third Sunday in Aduent. 2 Whē John had heard in ỳ prison the workes of Christe, he sent two of his disciples,

3 And sayde vnto him, Art thou he that should come? Or do we looke for another?

4 Jesus answeared, and sayde vnto them, Goe, and shewe John againe those thinges whiche ye do heare and see:

Esai. 35.b. 5 * The blinde receiue theyr syght, the halt do walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore * haue the Gospel preached to them.

Esai. 61.a. 6 And happy is he who so euer shal not be offended in me.

B Luke. 11.d 7 * And as they departed, Jesus began to say vnto the multitude concernyng John, What went ye out into the wyldernesse to see? A reede shaken with the winde?

8 Or what went ye out for to see? A man clothed in soft raiment? Beholde, they that weare soft (clothing) are in kynges houses.

9 But what went ye out for to see? A prophete? yea, I say vnto you, and more then a prophete.

Mala. 3.a. Mark. 1.a. 10 For this is he of whom it is written, Beholde, I send my messenger before thy face, whiche shal prepare thy way before thee.

11 Verily I say vnto you, Among them that are borne of women, there hath not ryssen a greater then John the Baptist: Notwithstanding, he that is lesse in the kyngdome of heauen, is greater then he.

12 From the dayes of John the Baptist, vntil nowe, the kingdome of heauen suffereth violence, & the violent plucke it (vnto them.)

Luke. 16.d. 13 * For al the prophets, and the law it selfe, prophecied vnto John.

C Luke. 1.b. 14 And if ye wyl receiue it, * this is Elias whiche was for to come.

Mala. 3.d. 15 He that hath eares to heare, let him heare,

John. 1.c. Luke. 7.c. 16 * But whereunto shal I liken this generation? It is like vnto litle chyldren, sytting in the markets, and calling vnto their fellowes,

17 And

17 And saying, We haue pyped vnto you, and ye haue not daunced: we haue (a) mourned vnto you, & ye haue not sorowed.
(a) We haue song mournyng songes vnto you.
18 For Johan came neyther eating nor drinking, and they say, He hath a deuyl.
19 The sonne of man came eating and drinking, and they say, Behold a man glutton, and a wyne bybber, & a freende vnto publicanes and sinners: and wysdome was iustified of her chyldren.
Luke.10.c. 20 *Then began he to vpbrayde the cities, wherein most of his myghty woorkes were done, because they repented not.
D 21 Woe vnto thee Chorazin, woe vnto thee Bethsaida: for yf the myghty woorkes which were done in you, had ben done in Tyre and Sidon, they woulde haue repented long agoe in sackcloth and ashes.
22 But I say vnto you, It shalbe easyer for Tyre and Sidon at the day of iudgement, then for you.
23 And thou Capernaum, which hast ben lyfted vp into heauen, shalt be brought downe to hel: For yf the myghty woorkes which haue ben done in thee, had ben done among them of Sodome, they would haue remayned vntyl this day.
24 But I say vnto you, that it shalbe easier for the lande of Sodome, in the day of iudgement, then for thee.
The Gospel on saint Matthias day. 25 At that time Jesus answeared, & sayde, I thanke thee, O father, Lord of heauen & earth, because thou hast hyd these thinges from the wyse and prudent, and hast shewed them vnto babes.
26 Euen so, O father, for so was it thy good pleasure.
Mat.28.d. Luke.10.d. Johan.3.d. Johan.7.d. and.8.c. 27 *All thinges are geuen vnto me of my father: * & no man knoweth the sonne, but the father: neyther knoweth any man the father, saue the sonne, and he to whomsoeuer the sonne wyl open (hym.)
E 28 Comme vnto me, al ye that labour sore, and are laden, and I wyl ease you.
Eccles.6.d 29 *Take my yoke vpon you, and learne of me, for I am meeke and lowly in hart: and ye shal find rest vnto your soules.
1.Johan.5.a. 30 For my yoke is easie, * and my burden is lyght.

The .xii. Chapter.

3. Christe excuseth his disciples which plucke the eares of corne.

A 1 AT that time, Jesus went on the Sabboth dayes* through the corne, and his disciples were an hungred, and began
Marke.2.d Deut.23.d. to *plucke the eares of corne, and to eate.
2 But when the Pharisees sawe (them,) they sayde vnto him, Behold, thy disciples doo that whiche is not lawful to doo vpon the Sabboth day.
3 But he sayd vnto them, Haue ye not read what Dauid dyd when he was an hungered, and they that were with hym,
4 *Howe he entred into the house of God, and dyd eate the shewe bread, whiche was not lawful for hym to eate, neyther for them whiche were with hym, but only for the priestes? I.Sa.21.a.
5 Or haue ye not read in the lawe, how that on the Sabboth dayes the priestes in the temple (a) prophane the Sabboth, and are blamelesse? (a) That is, do vncleane woorkes.
6 But I say vnto you, that in this place is (one) greater then the temple.
7 But yf ye had knowen what this meaneth, *I wyl mercy and not sacrifice, ye woulde not haue condemned the giltlesse. B Marke.11.b Osee.6.b.
8 For the sonne of man is Lord of the Sabboth day.
9 And when he was departed thence, * he went into theyr synagogue, Marke.3.a.
10 And beholde, there was a man whiche had his hand dried vp, and they asked him, saying, *Is it lawful to heale vpon ý Sabboth dayes, that they myght accuse hym. Luke.14.a.
11 And he sayde vnto them, What man of you wyl there be that shal haue * one sheepe: and yf it fal into a pit on the Sabboth day, wyl he not take holde of it, and lyft it out? Deut.22.a.
12 Howe muche more then is a man better then a sheepe? Wherefore it is lawful to do wel on the Sabboth dayes.
13 Then sayth he to the man, Stretche foorth thy hande: and he stretched it foorth, and it was restored whole like as the other.
14 *Then the Pharisees went out, and held a counsayle agaynst hym, how they myght destroy hym. E Marke.3.a. Johan.10.g.
15 But when Jesus knewe (it,) he departed thence: and great multitudes folowed hym, and he healed them al,
16 And charged them that they should not make hym knowen:
17 That it myght be fulfilled whiche was spoken by Esaias the prophete, sayeing,
18 *Beholde my chylde whom I haue chosen, my beloued, in whom my soule wel delighteth: I wyl put my spirite vpon him, & he shal shewe iudgement to the Gentiles. Esai.43.a.
19 He shal not stryue, nor crye, neyther shal any man heare his voyce in the streetes.
20 A bruysed reede shal he not breake, and smoking flaxe shal he not quench, til he send foorth iudgement vnto victorie:
21 And in his name shal the Gentiles trust. D
22 *Then was brought vnto him one possessed with a deuyl, blinde & dumbe: and he healed him, insomuche that the blynde and Luke.11.b.
dumbe

dumbe both spake and sawe.

23 And al the people were amased, & sayd, Is not this that sonne of Dauid?

Mat.12.d. Marke.3.c. Luke.11.c. 24 *But when the Pharisees hearde (it) they sayde, This (felowe) dooth not caste out the deuils, but by Beelzebub the prince of the deuils.

25 But when Jesus knew theyr thoughtes, he sayde vnto them, Euery kyngdome diuided agaynst it selfe, is brought to desolation: & euery citie or house diuided against it selfe, shal not stande.

26 And if Satan cast out Satan, then were he diuided agaynst hym selfe, how shal then his kyngdome endure?

E 27 Also if I by Beelzebub caste out deuyls, by whom doo your children cast them out? Therefore they shalbe your iudges.

28 But yf I caste out the deuyls by the spirite of God, then is the kyngdome of God comme vpon you.

Luke.11.c. 29 Or els, *how can one enter into a strong mans house, and spoyle his goodes: except he first bynde the strong man, and then wil spoyle his house?

30 He that is not with me, is agaynst me: & he that gathereth not with me, scattereth abroade.

Marke.3.d. Luke.12.b. 31 Wherefore I say vnto you, *Al manner of sinne and blasphemie shalbe forgeuen vnto men: but the blasphemie against the (holy) spirite, shal not be forgeuen vnto men.

1.Reg.2.c. 32 *And whosoeuer speaketh a word against the sonne of man, it shalbe forgeuen hym: but whosoeuer speaketh agaynst the holye ghost, it shal not be forgeuē hym, neither in this worlde, neyther in the worlde to come.

Matth.7.c. Luke.6.f. 33 *Eyther make the tree good, and his fruite good: Or els make the tree euyl, and his fruite euyl: *For the tree is knowen by his fruite.

F 34 O generation of vipers, howe can ye speake good thynges, when ye your selues are euyl? *For out of the abundance of the hart, the mouth speaketh.

Psal.40.b. Luke.6.g.

35 A good man out of the good treasure of the hart, bryngeth foorth good thynges: and an euyl man out of euyl treasure, bringeth foorth euyl thynges.

36 But I say vnto you, That of euery idle worde that men shal speake, they shal geue accompt thereof in the day of iudgement.

2.Reg.1.c. Luke.15.d. Marke.8.b 37 *For of thy wordes thou shalt be iustified, and of thy wordes thou shalt be condemned.

Luke.11.d. Mat.16.a. 38 Then certaine of the Scribes, and of the Pharisees, answeared hym, saying, *Maister, we wyl see a signe of thee.

Marke 8.b. John.6.b. 39 But he answeared, and said to them, An euyl and adulterous generation *seeketh a signe, and there shal no signe be geuen to it, but the signe of the prophete Jonas. Jonas.2.a.

40 For as Jonas was three dayes and three nyghtes in the Whales belly: so shal the sonne of man be three dayes & three nightes in the hart of the earth.

41 The men of Ninive shal ryse in iudgement with this nation, and condemne it: because *they repented at the preachyng of Jonas, and beholde here (is) one greater then Jonas. Jonas.3.c.

42 *The queene of the South shal ryse in the iudgement with this generation, & shal condemne it: for she came from the vtermost partes of the earth to heare the wysedome of Solomon, & beholde in this place (is) one greater then Solomon. Luke.11.d. 3.Reg.10.a. 2.Para.9.a

43 *When the vncleane spirite is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none. Luke.11.d.

44 Then he sayth, I wyl returne into my house from whence I came out. And when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with hym selfe seuen other spirites woorse then hym selfe, & they enter in, and dwel there: *And the last state of that man is woorse then the firste. Euen so shal it be also vnto this froward generation. G 1.Pet.2.d. Hebr.6.a.

46 Whyle he yet talked to the people, *behold, his mother and his brethren stoode without, desyryng to speake with hym. Marke.3.d. Luke.8.c.

47 Then one sayde vnto hym, *Behold, thy mother and thy brethren stand without, desiryng to speake with thee. Marke.3.d. Luke.8.c.

48 But he answeared, and sayde vnto hym that tolde hym, Who is my mother? Or who are my brethren?

49 And when he had stretched foorth his hande towarde his disciples, he sayd, *Behold my mother and my brethren. John.15.b.

50 For whosoeuer shal doo the wyl of my father whiche is in heauen, the same is my brother, and sister, and mother.

The.xiii. Chapter.

3. The parable of the seede, 24, and of the tares.

1 THe same day when Jesus was gonne out of the house, *he sate by the sea side. A Marke.3.a.

2 And great multitudes were gathered togeather vnto hym, (so) that he went into the shyp, and sate, and the whole multitude stoode on the shore.

3 And he spake many thyngs to them in parables, sayeing, Beholde, the sower went foorth to sowe.

4 And when he sowed, somme seedes fel by the wayes side: and the foules came, and deuoured them vp.

5 Some

5 Some fel vpon stonie places, where they had not much earth: and anone they sprong vp, because they had no deepenesse of earth.
6 And when the sunne was vp, they caught heate: and because they had not roote, they wythered away.
7 Agayne, some fel among thornes: and the thornes sprong vp, and choked them.
8 But some fel into good grounde: and brought forth fruite, some an hundred fold, some sixtie folde, some thirtie folde.
9 Who hath eares to heare, let hym heare.
10 And the disciples came, and sayde vnto hym, Why speakest thou vnto them by parables?
Mar.4.a Luke.7.b 11 He answeared, and sayd vnto them, *Because it is geuen vnto you to knowe the secretes of the kingdome of heauen, but to them it is not geuen.
Mat 25.c. Mar.4.c. Luke.8.b. and.19.d. 12 * For who so euer hath, to him shalbe geuen, and he shal haue more abundance: but who so euer hath not, from hym shalbe taken away, euen that he hath.
13 Therfore speake I to them in parables: because they seeing, see not: & hearing, they heare not, neyther do they vnderstande.
14 And in them is fulfylled the prophecie of Esaias, which sayth, With the eare ye shal heare: and shal not vnderstand, and seeing, ye shal see, and shal not perceiue.
Esai.6.c. Mar.4.b. Luke.8.b. John.12.b. Actes.28.f. Rom.11.b. 15 For this peoples hart is waxed grosse, and their eares are dul of hearyng, & theyr eyes haue they closed: lest at any time they shoulde see with theyr eyes, and heare with theyr eares, and shoulde vnderstande with theyr hart, & shoulde conuert, that I might heale them.
Luke.10.d. 16 * Blessed are your eyes, for they see: and your eares, for they heare.
1.Pet.1.d. 17 Verily I say vnto you, * that many prophetes and righteous men haue desyred to see those thinges whiche ye see, and haue not seene: and to heare those things which ye heare, and haue not hearde.
Mar.4.b. Luke.8.b. 18 Heare ye therfore the similitude of the sower.
19 When one heareth the woord of the kyngdome, and vnderstandeth it not, then commeth that euil, and catcheth away that whiche was sowen in his hart: this is he whiche receiued seede by the way syde.
20 But he that receiued the seede into stony places, the same is he that heareth ỹ word, and anone with ioy receiueth it:
D 21 Yet hath he not roote in him selfe, but dureth for a season: for when tribulation or persecution aryseth because of the woorde, by and by he is offended.
22 He also that receiued seede into ỹ thornes, is he that heareth the woorde, and the care of this world, and the deceiptfulnesse of riches, choke vp the woord, and so is he made vnfruiteful.
23 But he that receiued seede into the good ground, is he that heareth the woorde, and vnderstandeth it, which also beareth fruit: and bringeth forth, some an hundred folde, some sixtie folde, some thirtie folde.
24 Another parable put he forth vnto them, saying, * The kyngdome of heauen is lykened vnto a man, whiche sowed good seede in his seelde. Mar.4.c. The Gospel on the fifth sunday after the Epiphanie.
25 But while men sleapt, his enimie came and sowed tares among the wheate, and went his way.
26 But when the blade was sprong vp, and had brought forth fruite, then appeared the tares also.
27 So, the seruantes of the housholder came, and sayde vnto hym, Syr, dyddest not thou sowe good seede in thy seelde, from whence then hath it tares?
E 28 He sayde vnto them, the malitious man hath done this. The seruantes sayde vnto him, Wilt thou then that we goe, and geather them vp?
29 But he sayde, Nay: lest while ye geather vp the tares, ye roote vp also the wheate with them.
30 Let both growe togeather vntyl the harueste: and in tyme of harueste, I wyl say to the reapers, Geather ye togeather first the tares, and bynde them in bundels to burne them: but cary the wheate into my barne.
31 Another parable put he forth vnto them, saying, The kyngdome of heauen is lyke to a graine of mustarde seede, which a man tooke and sowed in his seelde. Mat.4.c. Luke.13.d.
32 Which in deede is the least of al seedes: But when it is growen, it is the greatest among herbes, and is a tree: (so) that the byrdes of the ayre come and make theyr neastes in the branches thereof.
33 Another parable spake he vnto them, (saying,) * The kyngdome of heauen is lyke vnto leauen, whiche a woman tooke, and hydde in three peckes of meale, tyl al were leauened. Luke.13.d.
34 * Al these thynges spake Jesus vnto the people in parables, and without a parable spake he not vnto them: Mar.4.c.
35 That it might be fulfilled whiche was spoken by the prophet, saying, * I wil open my mouth in parables, I wil speake forth thinges which haue ben keapt secrete from the fundation of the worlde. F Psal.68.a.
36 Then Jesus, when he had sent the people away, went into the house: * And his disciples came vnto hym, saying, Declare vnto vs the parable of the tares of the seelde. Mar.4.c.
37 He

37 He answeared, and sayde vnto them, He that soweth the good seede, is the sonne of man.

38 The feelde, is the worlde. The good seede, these are the children of the kingdome: But the tares, are the children of the wicked.

39 And the enimie that sowed them, is the deuil. The harueste, is the ende of the worlde. The reapers, be the angels.

40 Euen as the tares therefore are geathered and brent in the fyre: so shal it be in the ende of this worlde.

G

Apoc. 14.d. 41 * The sonne of man shal sende foorth his angels, and (they) shal geather out of his kyngdome al thynges that offende, and them whiche do iniquitie:

42 And shal cast them into a furnace of fyre: there shalbe wayling, & gnashing of teeth.

Dani.12.a Sapi.3.b. 1.Cor.15.f 43 * Then shal the righteous shyne as the sunne in the kyngdome of their father. Who hath eares to heare, let him heare.

44 Agayne, the kyngdome of heauen is like vnto treasure hyd in the feelde: the whiche when a man hath founde, hydeth, and for ioy therof goeth and selleth al that he hath, and buyeth that felde.

45 Agayne, the kyngdome of heauen is like vnto a marchant man, seekyng goodly pearles:

46 Which when he had found one precious pearle, went and solde al that he had, and bought it.

47 Agayne, the kyngdome of heauen is lyke vnto a net that was cast into the sea, and geathered of al kynde,

48 Which, when it was ful, (the fishers) drue to land, and sate downe, and geathered the good into vessels, but cast the bad away.

49 So shal it be at the ende of the worlde: the angels shal come foorth, and seuer the bad from among the iust,

Mat.22.b. and.25.a. 50 And shal cast them into a furnace of fyre: * there shalbe waylyng, and gnashyng of teeth.

51 Iesus sayth vnto them, Haue ye vnderstande al these thynges? They say vnto hym, Yea Lorde.

52 Then said he vnto them, Therfore euery scribe whiche is taught in the kingdome of heauen, is like vnto a man that is an housholder, whiche bryngeth foorth out of his treasure thynges newe and olde.

Mar. 6.a. 53 And it came to passe that when Iesus had finished these parables, he departed thence.

Luke.4.c. 54 And when he came into his owne countrey, he taught them in their synagogue, in so muche that they were * astonyed, and sayde, Whence commeth this wysedome and mightie woorkes vnto hym?

Mar.3.a. Iohn.6.c. 55 * Is not this the carpenters sonne? Is not his mother called Marie? & his brethren, Iames, and Ioses, & Simon, and Iudas?

56 And are not al his sisters with vs? whence hath he then al these thynges?

Mar.6.a Luke.4.d Iohn.5.f 57 And they were offended in him. But Iesus sayd vnto them, A prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many mightie woorkes there, because of their vnbeleefe.

The.xiiii. Chapter.

10. Iohn is taken and beheaded. 19. Christ feedeth fiue thousand men with fiue loaues and two fishes.

A

1 AT that tyme * Herode the Tetrarche hearde of the fame of Iesu:

Mar.6.b. Luke.9.a. 2 And sayde vnto his seruantes, This is Iohn the Baptist, he is risen from the dead, and therefore great woorkes do shew foorth them selues in hym.

3 For Herode when he had taken Iohn, he bounde him, and put him in prison for Herodias sake, his brother Philips wyfe.

Mar.6.c. Luke.3.d. Leuit.18.c. 4 For Iohn sayd vnto him, * It is not lawful for thee to haue her.

Mat.21.b. 5 And when he woulde haue put hym to death, he feared the people: * because they counted hym as a prophete.

Gen.40.d. 6 But when Herodes * byrth day was kept, the daughter of Herodias daunced before them, and pleased Herode.

B

7 * Wherefore, he promiseth with an othe, to geue her whatsoeuer she woulde aske.

Mar.6.c. 8 And she, being before * instructed of her mother, sayde, Geue me here Iohn Baptistes head in a platter.

* or, enticed, or, induced.

9 And the king was sory: neuertheles, for the othes sake, and them which sate also at the table, he cõmaunded it to be geuen her:

10 And sent (a tormenter) and beheaded Iohn in the prison.

11 And his head was brought in a platter, and geuen to the damsel: and (she) brought it to her mother.

12 And his disciples came, and tooke vp his body, and buried it: and went and tolde Iesus.

Mar.6.d. Luke.9.b. Iohn.6.a. 13 When Iesus hearde of it, he * departed thence in a ship, vnto a desart place out of the way: & when the people had heard therof, they followed him on foote out of the cities.

C

14 And when Iesus went foorth, he sawe much people, and was moued with mercy toward them, and he healed their sicke.

15 And when it was euening, his disciples came to hym, saying, This is a desart place, and the houre is nowe past: let the people depart, that they may goe into the villages, and buye them vittayles.

16 But

36 But Jesus sayde vnto them, They haue no neede to goe away: geue ye them to eate.
17 They say vnto hym, We haue not here but fyue loaues, and two fysshes.
18 He sayde, Bryng them hyther to me.
19 And when he had commaunded the people to sit downe on the grasse, and had take the fiue loaues, and the two fysshes, and lyfted vp his eyes towarde heauen, he blessed: and when he had broken (them) he gaue the loaues to his disciples: and his disciples to the people.
20 And they dyd al eate, and were suffised: And they tooke vp (of the fragmentes that remayned) twelue baskets ful.
D 21 And they that had eaten, were about fyue thousand men, beside women and children.
Mark.6.f John.6.b 22 * And strayghtway Jesus constrayned his disciples to geat vp into a ship, and to goe before hym vnto the other side, whyle he sent the people away.
23 And when he had sent the people away, Luk.9.c. he *went vp into a mount vyne alone to pray: and when nyght was comme, he was there hym selfe alone.
24 But the shyp was nowe in the middest of the sea, and was toste with the waues: for it was a contrary wynde.
25 And in the fourth watche of the night, Jesus wēt vnto them, walkyng on the sea.
26 And when the disciples sawe him walking on the sea, they were troubled, saying, That it is a spirite: and they cryed out for feare.
27 But straightway Jesus spake vnto them, sayeing, Be of good cheare: it is I, be not afrayde.
E 28 Peter answered hym, and sayde, Lorde, yf it be thou, bydde me comme vnto thee on the water.
29 And he sayd, Comme. And when Peter was comme downe out of the ship, he walked on the water to goe to Jesus.
30 But when he sawe a myghtie wynde, he was afrayde: and when he began to sincke, he cryed, sayeing, Lorde saue me.
31 And immediatly Jesus, when he had stretched forth his hand, caught hym, and sayd vnto hym, O thou of litle fayth, wherfore diddest thou doubt?
Mark.6.g 32 *And when they were comme into the ship, the winde ceassed.
33 Then they that were in the ship, came and worshipped him, sayeyng, Of a trueth thou art the sonne of God.
34 And when they were gonne ouer, they came into the lande of Genezaret.
E 35 And when the menne of that place had knowledge of hym, they sent out into al that countrey rounde about, and brought vnto hym al that were sicke,
36 And besought him that they might touch the hemme of his garment only: & as many as touched, were made perfectly whole.

The.xv.Chapter.

3. Christe excuseth his disciples, and rebuketh the Scribes and Pharisees.

1 Then came to Jesus Scribes and Pharisees, whiche were comme from Hierusalem, sayeing, A Mat.7.s
2 Why do thy disciples transgresse the tradition of the elders? for they washe not their handes when they eate bread.
3 But he answeared, and sayde vnto them, Why doo ye also transgresse the commaundement of God by your tradition?
4 For God commaunded, sayeing, *Honour thy father & thy mother. And he that curseth father or mother, let him die the death. Exod.20.b. Mark.7.b
5 But ye say, Whosoeuer shal say to his father or his mother, *By the gyft that (is offered) of me, thou shalt be helped: Exod.21.b Ephel.6.a
6 And so shal he not honour his father or his mother. And thus haue ye made the commaundement of God of none effect by your tradition. Deut.5.b
7 Ye hypocrites, ful wel dyd Esaias prophecie of you, sayeing, B
8 *This people draweth nigh vnto me with their mouth, and honoureth me with their lippes: howbeit their hart is farre frō me. Esai.29.g Jere.33.g Mark.7.b
9 But in vayne doo they worshipp me, teaching doctrines, preceptes of menne.
10 And whē he had called the people to him, he sayde vnto them, Heare and vnderstand.
11 That whiche goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.
12 Then came his disciples, and sayde vnto hym, Knowest thou not that the Pharisees were offended after they heard this saying?
13 But he answeared and sayde, Al manner planting whiche my heauenly father hath not planted, shalbe rooted vp.
14 Let them alone: they be blynde leaders of the blynd. If the blinde leade the blind, both shal fal into the ditche. C
15 Then answeared Peter, and sayde vnto hym, Declare vnto vs this parable.
16 Jesus sayde, Are ye also yet without vnderstandyng?
17 Doo not ye yet vnderstande, that whatsoeuer entreth in at the mouth, goeth into the belly, and is cast out into the draught?
18 But those thinges which procede out of the mouth, comme forth from the hart, and they defile the man.

19 For out of ỹ hart proceede euil thoughtes, murders, adulteries, whoredomes, theftes, false witnesse, blasphemies.

C 20 These are the thynges whiche defyle a man: But to eate with vnwashen handes, defyleth not a man.

The Gospel on the second Sunday in Lent.

21 And Jesus, when he went thence, departed into the coastes of Tyre and Sidon.

22 And beholde, a woman of the Chanaanites, whiche came out of the same coastes, cryed vnto hym, sayeing, Haue mercye on me, O Lorde, thou sonne of Dauid, my daughter is greeuously vexed with a deuil.

23 But he answeared her not a woord. And his disciples came, and besought him, sayeing, Send her away, for she crieth after vs.

Luke. 19. 24 But he answeared, and sayde, I am not sent* but vnto the lost sheepe of the house of Israel.

25 Then came she, and wooꝛ ipped hym, sayeing, Lorde helpe me.

26 But he answeared, and sayde, It is not meete to take the chyldrens bread, and to cast it to litle dogges.

27 And she sayde, Yes Lorde, for the litle dogges also eate of the crummes which fal from their maisters table.

E 28 Then Jesus answeared, and sayde vnto her, O woman, great is thy fayth: be it donne vnto thee euen as thou wilt. And her daughter was made whole euen from that same houre.

29 And Jesus, when he was departed from thence, came negh vnto the sea of Galilee, and when he was gonne vp into a mountayne, he sate downe there.

30 Then great multitudes came vnto him, hauyng with them those that were lame, blynde, dumbe, maymed, and other many, and cast them downe at Jesus feete, * and he healed them:

Esai. 35. b. 31 Insomuch that the people wondred, when they saw the dumbe speake, the maymed to be whole, the lame to walke, and the blind to see: and they glorified the God of Israel.

Mark. 8. a 32 * Then Jesus called his disciples vnto him, and sayde, I haue compassion on the people, because they continue with me now three dayes, and haue nothyng to eate: and I wyl not let them depart fasting, lest they faynt in the way.

33 And his disciples say vnto hym, Whence (shoulde we get) so much bread in the wildernesse, as to suffise so great a multitude?

34 And Jesus sayth vnto them, How many
Mark. 16. b loaues haue ye? And they said, * Seuen, and a fewe litle fyshes.

F 35 And he commaunded the people to sitte downe on the grounde.

36 And when he had taken the seuen loaues, and the fyshes, and had geuen thankes, he brake (them) and gaue to his disciples: and the disciples gaue them to the people.

37 And they did al eate, and were suffised: and they tooke vp of the broken meate that was leaft, seuen baskets ful.

38 And yet they that did eate, were foure thousand men, beside women and children.

39 And when he had sent away the people, he tooke ship, and came into the parties of Magdala.

The. xvi. Chapter.

I. The Pharisees require a token, 6. Iesus warneth his disciples of the Pharisees doctrine.

1 THE *Pharisees also, with the Sadducees, came, and tempting, desired hym that he would shewe them a signe from heauen. A Mark. 8. b John. 6. d Luke. 11. d

2 He answeared and sayd vnto them, When it is *euening, ye say (it wyl be) fayre weather: for the skye is red. Luke. 12. g

3 And in the morning (it wyl be) foule weather to day: for the skye is lowryng red. O ye hypocrites, ye can discerne the outward appearance of the skye: but can ye not discerne the signes of the tymes?

4 * A frowarde and adulterous nation requireth* a signe: and there shal no signe be geuen vnto it, but the signe of the* prophete Jonas. And he left them, and departed. Mark. 12. c. Mark. 8. b Luk. 11. d John. 6. d

5 And when his disciples were comme to the other syde of the water, they had forgotten to take bread (with them.) Jonas. 2. a

6 Then Jesus sayde vnto them, * Take heede and beware of the leauen of the Pharisees, and of the Saducees. Luke. 12. a

7 And they thought in them selues, sayeing, B For we haue taken no bread (with vs.)

8 (Which) when Jesus vnderstoode, he sayd vnto them, O ye of litle fayth, why thynke you within your selues, because ye haue brought no bread?

9 Do ye not yet perceiue, neither remember those fiue loaues of the fyue thousande, and how many baskets tooke ye vp? Mat. 14. e

10 * Neyther the seuen loaues of the foure thousande, and howe many baskettes tooke ye vp? Mark. 15. d.

11 How is it that ye do not vnderstand that I speake it not vnto you cõcernyng bread, that ye shoulde beware of the leauen of the Pharisees, and of the Saducees?

12 Then vnderstoode they how that he bade not them beware of the leauen of the bread: but of the doctrine of the Pharisees and of the Saducees.

13 When Jesus came into the coastes of Cesarea (whiche is called) Philippi, he asked The Gospel on S. Peters day.

his disciples, saying, *Whom doo menne
Mark.8.c. Luke.9.c. say that I the sonne of man am?
C 14 They saide, Somme say (that thou art)
John Baptist, somme Elias, somme Jere-
mias, or one of the prophetes.
15 He sayth vnto them, But whom say ye
that I am?
Luke.9.c. 16 Simon Peter answeared, & said, *Thou
John.6.g. art Christe the sonne of the liuing God.
17 And Jesus answeared, and saide vnto
him, Happy art thou Simon Bar Jona:
for fleash and blood hath not opened (that)
John.6.d. vnto thee, *but my father whiche is in
heauen.
18 And I say also vnto thee that thou art
Peter, and vpon this *rocke I wyl builde
1.Cor.10.a Esd.28.c. my congregation: and the gates* of hel
shal not preuayle agaynst it.
19 And I wyl geue vnto thee the keyes of
Mat.18.c. the kingdome of heauen: and *whatsoeuer
thou shalt binde in earth, shalbe bounde in
heauen: and whatsoeuer thou shalt loose in
earth, shalbe loosed in heauen.
20 Then charged he his disciples that they
shoulde telle no man that he was Jesus
Christe.
Mark. 8.d. Luke.9.c. 21 * From that time forth beganne Jesus
to shewe vnto his disciples, howe that he
must goe vnto Hierusalem, and suffer ma-
ny thinges of the elders and high priestes
and scribes, and (must) be killed, and be
raysed agayne the thirde day.
D 22 And when Peter had taken him aside, he
beganne to rebuke him, saying, Lorde, fa-
uour thee selfe, this shal not be vnto thee.
23 But he turned him about, and sayde vnto
Peter, Goe after me Satan, thou art an
offence vnto me: for thou sauerest not the
things that (be) of God, but those that (be)
of menne.
24 Then saide Jesus vnto his disciples, If
any man wyl goe after me, let him forsake
him selfe, & take vp his crosse, & folowe me.
Mark.10.d Luke.9.c. 24 * For who so euer wyl saue his lyfe, shal
loose it: agayne, who so euer shal loose his
Mark. 8.d. John.6.d. lyfe for my sake, shal fynde it.
26 For what is a man profyted if he shal
winne the whole worlde, and loose his
owne soule? Or what shal a man geue for a
raunsome of his soule?
27 For the sonne of man shal comme in the
Rom.2.b. glory of his father with his angels: and *
then shal he rewarde euery man accoyding
to his woorkes.
Mark.8.d. Luke.9.c. 28 Verily I say vnto you, * There be some
standing here, which shal in no wyse taste
of death, til they see the sonne of man com-
ming in his kingdome.

The.xvii. Chapter.

2. The transfiguration of Christe, 15. he hea-
leth the lunaticke.

1 AND * after sixe dayes, Jesus taketh A
Peter, James, and John his brother, Mark. 9.a.
and bringeth them vp into an hygh Luke.9.c.
mountayne, out of the way,
2 And was transfigured before them, * and Apoc.1.d.
his face dyd shine as the sunne, and his clo-
thes were as white as the light.
3 And beholde, there appeared vnto them
Moses, and Elias talking with him.
4 Then answeared Peter, and saide vnto
Jesus, Lorde, it is good for vs to be here.
If thou wylt, let vs make here three taber-
nacles: one for thee, and one for Moses,
and one for Elias.
5 Whyle he yet spake, beholde a bright
cloude ouershadowed them: and beholde,
(there came) a voyce out of ỳ cloud, which
saide, This is my beloued sonne, in whom Matth.3.d.
I am wel pleased, heare ye him. and.12.b.
6 And when ỳ disciples heard (these things) Esai. 62.a.
they fel on their face, and were sore afrayd. Deut.18.c.
7 And Jesus came and touched them, and B
sayde, Aryse ye, and be not afrayde.
8 And when they had lyft vp their eyes,
they sawe no man, saue Jesus only.
9 * And when they came downe from the Mark. 9.a.
mountayne, Jesus charged them, saying,
Shewe the vision to no man, vntil the
sonne of man be rysen againe from ỳ dead.
10 And his disciples asked him, saying,
Why then say the scribes that Elias must
fyrst comme?
11 Jesus answeared, and saide vnto them,
* Elias truely shal fyrst comme, and re- Mala. 3.d.
store al thinges:
12 But I say vnto you, that * Elias is come Mat.11.b.
already, and they knewe him not, but haue
done vnto him what so euer they lusted:
Likewyse shal also the sonne of man suffer
of them.
13 Then the disciples vnderstoode that he C
spake vnto them of John Baptist.
14 And when they were come to the people,
there came to him a certaine man, kneeling
downe to him, and saying,
15 Lorde, haue mercie on my sonne, for he is
lunaticke, and sore vexed: for oft times he
falleth into the fyre, & oft into the water.
16 *And I brought him to thy disciples, and Mark.9.f.
they coulde not heale him. Luke.9.c.
17 Jesus answeared, and sayd, O faythlesse
and peruerse nation, howe long shal I be
with you? howe long shal I suffer you?
bryng him hither to me.
18 And Jesus rebuked the deuil, and he de-
parted out of him: and the childe was hea-
led euen that same time.
19 * Then came ỳ disciples to Jesus secret- Mark. 9.d.
ly, & said, Why could not we cast him out?
20 Jesus saide vnto them, Because of your

Luke.17.a. vnbeliefe: For verily I say vnto you, * If ye haue faith * as a graine of mustarde seede, ye shal say vnto this mountaine, Remoue hence to yonder place: and it shal remoue, neither shal any thing be vnpossible vnto you.

* as much.

* of deuils. 21 Howbeit, this kinde * goeth not out, but by prayer and fasting.

22 Whyle they were conuersant in Galilee, Jesus saide vnto them, * It wyl comme to passe, that the sonne of man shalbe betrayed into the handes of menne:

D Mat. 16.d. and. 20.c. Mark. 8.d. 9.d. and. 10. Luke. 9.c. 23 And they shal kil him, and the thirde day shal he ryse agayne. And they were exceeding sory.

24 And when they were comme to Capernaum, they that receiued tribute money, came to Peter, and saide, Dooth not your maister pay tribute?

25 He sayth, Yes. And when he was comme into the house, Jesus preuented him, sayeing, What thinkest thou Simon: of whom doo the kinges of the earth take tribute or tolle? of their owne children, or of the strangers?

26 Peter sayth vnto him, Of the strangers. Jesus sayth vnto him, Then are the children free.

27 Notwithstanding, lest we shoulde offend them, goe thou to the sea, & cast an hooke, and take vp the fysshe that fyrst commeth vp: and when thou hast opened his mouth, thou shalt fynde a peece of twentie pence: that take, and geue it vnto them for me, and thee.

The. xviii. Chapter.

3. He teacheth his disciples to be humble and harmelesse, 6. to auoyde occasyons on cuyl.

A 1 AT the same time came the disciples vnto Jesus, sayeing, * Who is ỹ greatest in the kingdome of heauen?

The Gospel on saint Michael and al angels.

2 Jesus called a litle childe vnto him, and set him in the middes of them,

Mark. 9.g. Luke. 9.f. Mark. 10.b Luke. 18.d. 1. Pet. 2.a. 3 And saide, Verily I say vnto you, * Except ye turne, and become * as litle children, ye shal not enter into the kingdome of heauen.

4 Who so euer therefore shal humble hymselfe as this litle childe, the same is the greatest in the kingdome of heauen.

5 And who so shal receiue such a litle child in my name, receiueth me.

Mark. 9.f. Luke. 17.a. 6 * But who so shal offende one of these litle ones which beleeue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.

1. Cor. 11.d. 7 Wo vnto the worlde because of offences, * it must needes be that offences comme: but woe to that man by whom the offence commeth.

8 If then * thy hande or thy foote offende thee, (a) cut them of, and cast (them) from thee: it is better for thee to enter into lyfe halt or maymed, (rather) then thou shouldest, hauing two handes or two feete, be cast into the euerlasting fyre.

Matth. 5.c. Mark. 9.f. (a) We must cut of al our carnal and fleshly concupiscences or affections, lest we be with them cast into the fyre of hel.

9 And if thine eye offend thee, plucke it out, and cast (it) from thee: it is better for thee to enter into life with one eye, (rather) then hauing two eyes, to be cast into hel fyre.

10 Take heede that ye despise not one of these litle ones: for I say vnto you, that in heauen their (b) angels do alwayes behold the face of my father which is in heauen.

(b) In this appeareth the fatherly kindnesse of God toward vs, that he dooth sende his holy angels to keepe and defende vs, euen from our very birth.

11 For the sonne of man is comme to saue that whiche was lost.

12 Howe thinke ye? * If a man haue an hundred sheepe, and one of them be gonne astray, dooth he not leaue those ninetie and nine, and goeth into the mountaynes, and seeketh that whiche went astray?

Luke. 15.b. 13 And if it so be that he fynde it, verily I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine whiche went not astray?

14 Euen so it is not the wyl of your father whiche is in heauen, that one of these litle ones shoulde perishe.

C 15 Moreouer, * yf thy brother shal trespasse against thee, goe and telle him his fault betweene thee and him alone: yf he shal heare thee, thou hast wonne thy brother.

Luke. 17.a. Leuit 19.d. Eccle. 19.b

16 But yf he wyl not heare thee, then take yet with thee one or two: that in * ỹ mouth of two or three witnesses, euery woord may be stablished.

Deut. 19.d. 2. Cor 13.a Hebr. 10.f.

17 If he wyl not heare them, telle it vnto the Churche, yf he wyl not heare the Church, let him be vnto thee as an heathen man and a Publicane.

18 Verily I say vnto you, * what so euer ye shal binde on earth, shalbe bounde in heauen: and whatsoeuer ye shal loose on earth, shalbe loosed in heauen.

Mark. 16.c

19 Agayne, truely I say vnto you, that yf two of you shal agree in earth as touchyng any thing that they (shal) aske, it shalbe donne for them of my father whiche is in heauen.

20 For where two or three are geathered togeather in my name, there am I in ỹ middest of them.

21 Then came Peter to him, and said, Lord, howe oft shal my brother sinne against me, and I forgeue him? til seuen times?

The Gospel on the. xxii. sunday after Trinitie.

22 Jesus saith vnto him, I say not vnto thee, vntil seuen times: but vntil seuentie times seuen.

23. Ther-

23 Therfore is the kingdome of heauen likened vnto a certayne man that was a kyng, which would take accõpt of his seruantes.
24 And when he had begun to recken, one was brought vnto him whiche ought him ten thousande talentes.
25 But forasmuch as he had not to pay, his Lord commaunded him to be sold, and his wyfe, and chyldren, and al that he had, and (payment) to be made.
26 The seruant therfore fel downe, and besought hym, sayeing, Lorde, haue patience with me, and I wyl pay thee al.
27 Then the Lord of that seruant, mooued with pitie, loosed him, and forgaue him the debt.
E 28 But the same seruant went out, & found one of his felowes whiche ought him an hundred pence: & when he had layd handes on him, he tooke him by the throte, saying, Pay (me) that thou owest.
29 And his felowe fel downe at his feete, and besought him, sayeing, Haue patience with me, and I wyl pay thee al.
30 And he woulde not: but went and cast him into prison, tyl he shoulde pay the debt.
31 So when his felowes sawe what was donne, they were very sory: and came, and tolde vnto their lorde al that was donne.
32 Then his lorde, after that he had called him, sayde vnto him, O thou vngratious seruant, I forgaue thee al that debt when thou desiredst me:
33 Shouldest not thou also haue had compassion on thy felow, euen as I had pitie on thee?
34 And his Lorde was wroth, and deliuered hym to the tormentors, tyl he shoulde pay al that was due vnto him.
Iacob.2.c Mat.6.b Mark.11.d 35 *So lykewyse shal my heauenly father do also vnto you, if ye frõ your hartes forgeue not euery one his brother their trespasses.

The.xix.Chapter.

3. Christ geueth answere concerning mariage, 21. and teacheth, not to be careful, 22. nor to loue worldly rychesse.

A 1 AND it came to passe, that *when Iesus
Mark. 10.a had finished these sayeinges, he gate hym from Galilee, and came into the coastes of Iurie beyonde Iordane:
2 And great multitudes folowed hym, and he healed them there.
3 The Pharisees also came vnto hym, tẽpting him, and sayeing vnto hym, Is it lawful for a man to put away his wyfe for euery cause?
4 He answeared, & sayde vnto them, Haue ye not read that he whiche created at the beginning, *made them male and female? Gen.12.d
5 And said, For this cause shal a man leaue Ephes.5.g his father and his mother, & shalbe knit to 1.Cor.6.d his wife: and they twaine shalbe one fleash.
6 Wherfore they are no more twaine, but one fleashe. Let not man therfore put a sunder, that whiche God hath coupled tegeather.
7 They say vnto hym, Why dyd Moses B then commaunde to geue a wryting of diuorcement, and to put her away?
8 He sayd vnto them, Moses, because of the hardnesse of your hartes, suffered you to put away your wyues: but from the begynning it was not so.
9 *I say vnto you, Whosoeuer shal put away Deut.24.a his wyfe, except it be for fornication, & shal Iere.3.a marrie another, committeth adulterie: and Mala.2.b who so marrieth her whiche is diuorced, Mat.5.c dooth commit adulterie. Mark.10.b
10 His disciples say vnto him, If the case Luk.16.b of the man be so with his wife, (then) is it not good to marrie.
11 But he sayde vnto them, Al men can not receiue this sayeing, *saue they to whom it Sapi.2.c is geuen.
12 For there are somme chaste, which were so borne out of their mothers wombe: and there are somme chaste, whiche were made chaste of menne: and there be chaste, which haue made them selues chaste for the kingdome of heauens sake. He that is able to receiue (it,) let him receiue (it.)
13 * Then were there brought vnto hym Mark.10.b young chyldren, that he should put his han- Luke.18.b des on them, and pray: and the disciples rebuked them.
14 But Iesus sayde vnto them, Suffer the C young chyldren, and forbydde them not to comme vnto me: for to suche belongeth the kyngdome of heauen.
15 And when he had put his handes on thẽ, he departed thence.
16 And beholde, one came, and sayde vnto hym, *Good maister, what good thyng shal Mark.10.a I doo, that I may haue eternal lyfe? Luke.18.d
17 He sayd vnto hym, Why callest thou me good? there is none good but one, (and that Psal.112.c. is) God: But if thou wylt enter into that lyfe, keepe the commaundementes.
18 He sayth vnto hym, Which? Iesus sayd, *Thou shalt doo no murder, Thou shalt Exod.19.c not cõmit adulterie, Thou shalt not steale, Deut.6.b Thou shalt not beare false witnesse,
19 Honour thy father and thy mother: *and, Rom.13.c Thou shalt loue thy neighbour as thee self. Galat.5.c
20 The young man saith vnto him, Al these (thynges) haue I kept from my youth vp: what lacke I yet?
21 Iesus sayde vnto him, If thou wylt be D perfect, goe and sel thy substance, and geue Mark.10.c

Luke.12.d Mat.6.c. to the poore, and thou shalt haue treasure in heauen: and comme and folowe me.

22 But when the young man hearde that saying, he went away sory: for he had great possessions.

23 Then Jesus said vnto his disciples, Verely I say vnto you, *that a ryche (man) shal hardly enter into the kyngdome of heauen.

Mark.10.c. Luke.18.e

24 And agayne I say vnto you, It is easier for a Cammel to goe throughe the eye of a needle, then for the ryche to enter into the kyngdome of God.

25 When the disciples hearde (this) they were exceedyngly amazed, sayeing, Who then can be saued?

℣ 26 But Jesus beholde (them) and sayd vnto them, With menne this is vnpossible, *but with God al thynges are possible.

Zach.8.b.

The Gospel on the cõuersion of Saint Paul.

27 Then answeared Peter, and sayd vnto him, Behold, *we haue forsaken al, and folowed thee, what shal we haue therefore?

Mat.4.d Mark.10.d Luk.18.f Luke.22.c

28 Jesus said vnto them, Verely I say vnto you, that when the sonne of man shal sit in the throne of his maiestie, ye that haue folowed me in the regeneration, *shal sit also vpon twelue seates, iudging the twelue tribes of Israel.

Deut.33.b Job.42.c

29 *And euery one that hath forsakē housen, or brethren, or sisters, or father, or mother, or wyfe, or children, or lands, for my names sake, *shal receiue an hundred folde, & shal inherite euerlastyng lyfe.

Mat.20.b Luke.13.c

30 *But many that are first, shalbe last, and the last, shalbe first.

The.xx.Chapter.

1. Christ teacheth by a similitude, that God is debter vnto no man. 20. He teacheth his disciples to be lowly, 30. and geueth two blind menne their sight.

A 1 The Gospel on Septuagesima Sunday.

FOr the kingdome of heauen is like vnto a man that is an housholder, whiche went out early in the morning to hyre labourers into his vineyarde.

2 And when he had agreed with the labourers for a peny a day, he sent them into his vineyarde.

3 And when he went out about the thirde houre, he sawe other standyng idle in the market place,

4 And sayde vnto them, Goe ye also into the vineyarde, and whatsoeuer is ryght, I wyl geue you. And they went their way.

5 Agayne, when he went out about the sixth and nienth houre, he dyd lykewyse.

6 And about the eleuenth houre, when he went out, he founde other standyng idle, and sayth vnto them, Why stande ye here al the day idle?

B 7 They saye vnto hym, Because no man hath hired vs. He sayth vnto them, Goe ye also into the vineyarde: and whatsoeuer is ryght, that shal ye receiue.

8 So when euen was comme, the Lorde of the vineyarde sayth vnto his stewarde, Cal the labourers, and geue them their hire, beginning from the last, vntyl the first.

9 And when they came that (were hyred) about the eleuenth houre, they receiued euery man a peny.

10 But when the first came also, they supposed that they shoulde haue receiued more: & they likewyse receiued euery man a peny.

11 And when they had receiued it, they murmured agaynst the good man of the house,

12 Saying, these last haue wrought but one houre, and thou hast made them equal vnto vs, whiche haue borne the burden and feruent heate of the day.

13 But he answeared to one of them, and sayde, Freende, I doo thee no wrong: diddest thou not agree with me for a peny?

14 Take that thyne is, and goe thy way: I wyl geue vnto this last, euen as vnto thee. ℭ

15 Is it not lawful for me to doo that I wyl with myne owne? Is thyne eye euyl, because I am good?

16 *So the last shalbe first, and the first (shalbe) last: for many be called, but fewe (be) chosen. Mat.19.d Mark.10.c Luke.13.f

17 And Jesus goeyng vp to Hierusalem, tooke the twelue disciples aside in the way, and sayde vnto them,

18 *Beholde, we goe vp to Hierusalem, and the sonne of man shalbe betrayed vnto the cheefe Priestes, and vnto the Scribes, and they shal condemne hym to death: Mark.9.c Luke.18.c.

19 And shal deliuer him to the gentiles to be mocked, and to be scourged, and to be crucifyed: and the third day he shal ryse againe.

20 *Then came to him the mother of Zebedees children, with her sonnes, worshipping hym, and desiryng a certayne thing of hym. The Gospel on S. Iames the Apostle. Mark.10.b

21 And he saith vnto her, What wilt thou? She sayth vnto him, Graunt, that these my two sonnes may sitte, the one on thy ryght hande, and the other on the left, in thy kyngdome. D

22 But Jesus answeared, & sayd, Ye wote not what ye aske. Are ye able to drynke of the cup that I shal drinke of, and to be baptised with the baptisme that I am baptised with? They say vnto hym, We are able.

23 He sayth vnto them, Ye shal drinke in deede of my cup, and be baptised with the baptisme that I am baptised with: But to sit on my right hande, and on my left, is not myne to geue, but to them for whom it is *prepared of my father. Mat.25.a

24 And

Mark.10.f 24 *And when the tenne heard (this,) they disdayned at the two brethren.

25 But Jesus when he had called them vnto him, saide, *Ye knowe that the princes of the gentiles haue dominion ouer them: and they that are great, exercise auctoritie vpon them.

Luke.22.c.

26 It shal not be so among you: But whosoeuer wyl be great among you, let him be your minister.

27 And who so wyl be cheefe among you, let him be your seruant.

E

28 Euen as *the sonne of man came not to be ministred vnto, but to minister, & to geue his lyfe a raunsome for many.

Mark.10.a

Mark.10.g Luke.18.

29 *And as they departed from Hiericho, muche people folowed him.

30 And beholde, two blinde men sitting by the way syde, when they heard that Jesus passed by, they cryed, saying, O Lord, thou sonne of Dauid, haue mercie on vs.

31 And the people rebuked them, because they shoulde holde their peace: but they cryed the more, saying, Haue mercie on vs, O Lorde, thou sonne of Dauid.

32 And Jesus stoode stil, & called them, and saide, What wyl ye that I shal doo vnto you?

33 They say vnto him, Lorde, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediatly their eyes receiued sight, & they folowed him.

The.xxi. Chapter

7. He rydeth into Hierusalem, 12. driueth the marchantes out of the temple, 19. and curseth the fygge tree.

Q

1 AND when they *drewe nigh vnto Hierusalem, and were come to Bethphage, vnto the mount of Olines, then sent Jesus two disciples,

The Gospel on the fyrst sunday in Lent.

2 Saying vnto them, Goe into the village that lyeth ouer against you, & anone ye shal finde an asse tyed, & a colt with her, when ye haue losed (them,) bring (them) vnto me.

Mark.11.a. Luke.19.e.

3 And yf any man say ought vnto you, ye shal say the Lorde hath neede of them, and straightway he wyl let them goe.

4 Al this was done, that it might be fulfilled which was spoken by ỳ prophete, saying,

5 *Tel ye the daughter of Sion, Beholde, thy king commeth vnto thee meeke, and sitting vpon an Asse, and a colt, the foale of (the Asse) vsed to the yoke.

Esai. 62.d. Zach.9.b. Iohn.12.c.

6 The disciples went, and dyd as Jesus commanded them.

7 And brought the Asse, and the colt, & put on them their clothes, and ỳe sate therton.

8 And many of the people spread their garments in ỳ way, other cut downe branches from the trees, & strawed them in ỳ way.

B

9 Moreouer, the multitudes that went before, and that came after, cryed, saying, Hosanna to the sonne of Dauid: *Blessed is he that commeth in the name of the lord, *Hosanna in the highest.

Luke. 19.f. John. 12.b. Psal.118.d.

10 And when he was comme into Hierusalem, al the citie was mooued, saying, Who is this?

Mark. 11.c.

11 And the multitude sayde, This is Jesus *that prophete of Nazareth (a citie) in Galilee.

Math. 14.a

12 And Jesus went into the temple of God, and cast out al them that solde and bought in the temple, and ouerthrewe the tables of the money changers, & the seates of them that solde doues,

Luke. 19.g.

13 And saide vnto them, it is written, *My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

3.Reg.8. d.e f.

14 And the blinde and the halt came to him in the temple, and he healed them.

Esai.56.e. Jere.7.c.

15 When the cheefe priestes & Scribes sawe the woonders that he dyd, and the children crying in the temple, and saying, Hosanna to the sonne of Dauid, they disdayned,

C

16 And saide vnto him, Hearest thou what these say? But Jesus saith vnto them, Yea, haue ye neuer read, *Out of the mouth of babes and sucklinges thou hast ordeyned praise?

Psal.8.a.

17 And he leaft them, and went out of the citie *vnto Bethanie, & he lodged there.

18 *In the morning, as he returned into the citie, he hungred.

John.8.a. Mark.11.e.

19 *And when he sawe one fygge tree in the way, he came to it, and found nothing theron but leaues only, and said vnto it, Neuer fruite growe on thee hencefoorwarde. And anone the fygge tree wythered away.

Luke.13.b.

20 And when the disciples saw it, they marueyled, saying, Howe soone is the figge tree wythered away?

21 Jesus answeared, & saide vnto them, Verily I say vnto you, *yf ye haue fayth, and doubt not, ye shal not only doo this (which is done) to ỳ figge tree, but also, if ye shal say vnto this mountayne, Be thou remooued, & be thou cast into the sea, it shalbe donne.

Mat.17.c. Luke.17.a.

22 And al thinges what so euer ye shal aske in prayer, beleeuing, ye shal receiue.

D

Mark.11.d.

23 *And when he was comme into the temple, the cheefe priestes and the elders of the people came vnto him teaching, & say, *By what auctoritie doest thou these thinges? and who gaue thee this power?

John.14.b. 15.b.16.c. Mark.11.d. Luke.17.a. Exod.2.c.

24 Jesus answeared, and saide vnto them, I also wyl aske you one question, which yf ye

Actes. 4.b. and.7.d.

ye telle me, I in likewyse wyl tel you by what auctho̅itie I doo these thinges:

25 The baptisme of John, whence was it? from heauen, o̅r of menne? And they reasoned with them selues, sayeing, If we shal say, From heauen, he wyl say vnto vs, Why dyd ye not then beleeue him?

Mat. 14.a. 26 But yf we shal say, Of menne, then feare we the people, * for al (menne) holde John as a prophete.

℣ 27 And they answeared vnto Jesus, & saide, We can not tel. And he saide vnto them, Neither tel I you by what auctho̅itie I doo these thinges.

28 But what thinke you? A certayne man had two sonnes, and when he came to the fyrst, he saide, Sonne, goe and worke to day in my vineyarde.

29 He answeared, and said, I wyl not: But afterwarde he repented, and went.

30 And when he came to the seconde, he said likewyse: And he answeared, and saide, I (roe) sir, and went not.

31 Whether of them twaine did the wyl of his father? And they saide vnto him, The first. Jesus sayth vnto them, Verely I say vnto you, that the publicanes & the harlots goe into the kingdome of God before you.

Matth. 3.a. 32 For * John came vnto you by the way of righteousnesse, & ye beleeued him not: but the publicanes & the harlots beleeued him. And ye, when ye had seene (it) were not moued afterwarde with repentance, that ye might haue beleeued him.

Gene. 9.e. Esaias. 5.a. Jere. 12.c. Mark. 12.c. Luke. 20.b. 33 Hearken another similitude. * There was a certaine man, an housholder, which planted a vineyarde, and hedged it rounde about, and digged a wine presse in it, & built a towre, and let it out to husbandmen, and went into a straunge countrey.

34 And when the time of the fruite drewe neare, he sent his seruantes to the husbandmen, that they might receiue ỹ fruites of it.

℣ 35 And the husbandmen, when they had taken his seruants, they beat one, killed another, and stoned another.

36 Agayne, he sent other seruantes, mo then the fyrst, and they did vnto them likewyse.

37 But last of al, he sent vnto them his owne sonne, sayeing, They wyl stande in awe of my sonne.

Gene. 37. 38 But when the husbandmen saw ỹ sonne, they saide among them selues, * This is the heyre, comme, let vs kil him, and let vs season vpon his inheritance.

39 And they caught him, and thrust him out of the vineyarde, and slue (him.)

40 When the Lorde therefore of the vineyarde commeth, what wyl he doo vnto those husbandmen?

41 They say vnto him, He wyl miserably destroy those wicked (menne,) & wyl let out his vineyard vnto other husbandmen, which shal render him the fruit in due seasõs.

42 Jesus sayeth vnto them, Dyd ye neuer reade in the scriptures. * The stone which the builders disalowed, ỹ same is become the head of the corner? This is the Lordes dooing, and it is marueylous in our eyes. Psal. 118.c. Mark. 12.a. Luke. 20.c. 1. Pet. 2.b. Actes. 4.b.

43 Therefore say I vnto you, the kingdome of God shalbe taken from you, and geuen to a nation bringing foorth the fruites therof.

44 And * who so euer shal fal on this stone, shalbe broken in peeces: * but on whom so euer it shal fal, it shal al to grinde him. Zach. 12.a. Dani. 2.c.

45 And when the cheefe priestes and Pharisees had heard his parables, they perceiued that he spake of them.

46 * And when they sought to lay handes on him, they feared the multitudes, because they tooke him as a prophete. John. 7.d. Mark. 11.c. Luke 19.g. and. 20.c.

The. xxii. Chapter.

17. Tribute to be geuen to the Emperour, 36. He answereth the scribe vnto his question.

1 AND Jesus answeared, and spake vnto them agayne by parables, & sayde, A

2 The kingdome of heauen is like vnto * a man that was a king, which made a mariage for his sonne. The Gospel on the. xx. sunday after Trinitie.

3 And sent foorth his seruantes, to cal them that were bidden to the wedding: and they woulde not comme. Luke. 14.d.

4 Agayne, he sent foorth other seruantes, sayeing, Tel them which are bidden, Beholde, I haue prepared my dinner, my Oxen and my fatlinges are killed, & al things are redy: comme vnto the maryage.

5 But they made light of it, and went their wayes, one to his farme, another to his marchandize:

6 And the remnant tooke his seruants, and entreated them spitefully, and slue them.

7 But when the king heard (therof) he was wroth, and when he had sent foorth his armies, he destroyed those murderers, and brent vp their citie. B

8 Then sayth he to his seruants, The maryage in deede is prepared, but they which were bidden, were not woorthy.

9 Goe ye therefore out in the high wayes, and as many as ye shal fynde, bidde to the marriage.

10 And the seruantes went out into the high wayes, and geathered togeather al, as many as they founde, both good and bad, and the wedding was furnished with ghestes.

11 When the king came in to see the ghestes, he

Esai.41.d. he spyed there a man, whiche had not on a* wedding garment,
12 And he saith vnto him, Freende, how camest thou in hyther, not hauyng a wedding garment? And he was euen speachles.
13 Then said ỹ king to the ministers, When ye haue bounde him hand & foote, take him
Matth.13.g. and.25.c. vp, and cast him into vtter darknes, * there shalbe weeping, and gnashyng of teeth.
C 14 For many are called, but few are chose.
The Gospel on the.xxiii. sunday after Trinitie. 15 * Then went the Pharisees, and tooke counsayle howe they myght entangle him in his talke.
Mark.12.a. Luke.20.d. 16 And they sent out vnto him their disciples with the Herodians, saying, * Maister, we knowe that thou art true, and teachest the way of God truely, neyther carest thou for any man, for thou dooest not respecte mens persons.
17 Tel vs therfore, how thinkest thou? Is it lawful to gene tribute vnto Ceasar, or not?
18 But Iesus when he knewe their wickednes, said, Why tempt ye me ye hypocrites?
19 Shewe me the tribute money. And they brought vnto hym a peny.
20 And he sayth to them, Whose is this image and superscription?
D 21 They say vnto him, Ceasars. Thē saith he vnto them, * Gene therfore vnto Caesar
Mat.17.d. Rom.13.d. the (thynges) whiche are Caesars: and vnto God, those (thynges) that are Gods.
22 When they had heard (these woordes) they marueyled, and leaft hym, and went theyr way.
Mark.12.b Luke.20.c. Actes.23.b. 23 * The same day came to hym the Saducees, whiche say that there is no resurrection, and asked hym,
Deut.25.b. 24 Saying, Maister, Moses said, * If a man dye, hauing no children, his brother shal
" By the lawe of affinitie. " marrie his wyfe, and rayse vp seede vnto his brother.
25 There were with vs seuen brethren, and the first, when he had married a wyfe, deceassed, and hauyng no issue, left his wyfe vnto his brother.
26 Likewyse the second also, and the third, vnto the seuenth.
27 Last of al, the woman dyed also.
D 28 Therefore in ỹ resurrection, whose wife shal she be of the seuen? For they al had her.
29 Iesus answeared, and sayde vnto them, Ye doo erre, not knowyng the scriptures, nor the power of God.
30 For in the resurrection they neither marie, nor are genen in marriage, but are as the angels of God in heauen.
31 But as touching the resurrection of the dead, haue ye not read that which was spoken vnto you of God, which sayth,
32 * I am the God of Abraham, & the God of Isahac, and the God of Jacob? God is not the God of the dead, but of the liuing.
Exod.3.b. Mark.12.c. Luke.20.f.
33 And when the multitudes hearde this, they were astonied at his doctrine.
34 But when the Pharisees had heard that he had put the Saducees to scilence, they were geathered togeather.
The Gospel on the.xviii. sunday after Trinitie.
35 Then one (of them) whiche was a lawyer, asked (hym) a question, temptyng hym, and sayeing,
36 Maister, whiche is the great commaundement in the lawe?
37 Iesus sayd vnto hym, Thou * shalt loue the Lorde thy God with al thy hart, and with al thy soule, and with al thy mynde.
Deut.6.b.
38 This is the first and great commaundement.
39 And the seconde is lyke vnto it. * Thou shalt loue thy neyghbour as thee selfe.
Leuit.19.d. Mark.12.c.
40 In these two commaundementes hang al the lawe and the prophetes.
Rom.13.c. Galat.5.d. Jacob.2.b. Matth.5.g.
41 When the Pharisees were geathered togeather, Iesus asked them,
42 Sayeing, What thinke ye of Christe? whose sonne is he? They sayde vnto hym, (the sonne) of Dauid.
43 He sayth vnto them, * Howe then dooth Dauid in spirite cal hym Lorde, sayeing,
Mar.12.d.
44 The Lord said vnto my Lord, * Sit thou on my ryght hande, tyl I make thyne enimies thy footestoole?
Psal.110.a.
45 If Dauid then cal hym Lord, howe is he then his sonne?
46 And no man was able to answeare hym a woord, neyther durst any man (from that day) aske hym any moe questions.

The.xxiii.Chapter.

3. Christe cryeth woe to the Pharisees, Scribes, and hypocrites, 37. and propheciseth the destruction of Hierusalem.

1 THen spake Iesus to the multitudes, A and to his disciples,
2 Saying, * The Scribes and the Pharisees " sate in Moses seate:
Deut.17.b. " Beza readeth it, syt.
3 Al therefore whatsoeuer they byd you obserue, that obserue & doo, but doo not ye after their woorkes: for they say, and doo not.
4 * Yea, they binde togeather heauie burdens, and greeuous to be borne, and laye them on mens shoulders, but they them selues wyl not moue them with (one) of theyr fingers.
Esai.10.a. Luke.11.f.
5 Al theyr woorkes they do, for to be seene of men, they make broade theyr philacteries, & enlarge the hemmes of their garmentes,
6 And loue the vppermost seates at feastes, & to sit in ỹ cheefe place in the synagogues,
7 And

7 And greetynges in the markettes, and to be called of men, Rabbi, Rabbi.

Iames.2.a. 8 *But be not ye called Rabbi: for one is your maister (euen) Christe, and al ye are brethren.

9 And cal no man your father vpon ỹ earth: for one is your father, whiche is in heauen.

10 Neyther be ye called maisters: for one is your maister, (euen) Christe.

11 He that is greatest among you, shalbe your seruant.

Luke.14.c. and.18.c. 12 *But whosoeuer shal exalt him self, shalbe brought lowe, he that shal humble hym selfe, shalbe exalted.

13 Woe vnto you Scribes and Pharisees hypocrites, for ye shut vp the kyngdome of heauen before men: * ye neyther go in your selues, neyther suffer ye them that come, to enter in. Luke.11.g.

℄ 14 Woe vnto you Scribes & Pharisees hypocrites, for ye deuour wyddowes houses, & that vnder a pretence of long prayer, therfore ye shal receiue the greater damnation.

15 Woe vnto you Scribes & Pharisees hypocrites, for ye compasse the sea & the land to make one (a) proselyte, and when he is becomme one, ye make him two folde more the childe of hel then ye your selues (are.)

(a) One brought frō gentilitie, to their religiō

16 Wo be vnto you ye blynd guydes, for ye say, Whosoeuer shal sweare by the temple, it is nothing, but whosoeuer shal sweare by the golde of the temple, he is a (b) debter.

(b) Both to God and to man for to perfourme it

17 Ye fooles and blind, for whether is greater, the golde, or the temple that sanctifieth the golde?

18 And whosoeuer shal sweare by ỹ aulter, it is nothing, but whosoeuer sweareth by the gift that is vpon it, he is a debter.

19 Ye fooles & blind, for whether is greater the gifte, or the aulter ỹ sanctifieth the gift?

20 Who so therefore shal sweare by the aulter, sweareth by it, & by al thinges theron.

D 21 And whoso shal sweare by ỹ temple, sweareth by it, and by him that dwelleth therin.

Matth.5.f. 22 *And he that shal sweare by heauen, sweareth by the seate of God, and by hym that sitteth thereon.

23 Woe vnto you Scribes & Pharisees hypocrites, *for ye tithe mynt, and annise, and cummin, and haue left the wayghtier matters of the law, iudgement, mercie, & faith: These ought ye to haue donne, and not to leaue the other vndonne. Luke.11.f.

24 Ye blynde guydes, whiche strayne out a gnat, and swallowe a Camel.

25 Woe vnto you Scribes & Pharisees hypocrites, for ye make cleane the vtter side of the cup, and of the platter, but within they are ful of bryberie and excesse.

26 Thou blind Pharisee, cleanse first that whiche is within the cup and platter, that the outside of them may be cleane also.

27 *Wo vnto you Scribes & Pharisees hypocrites, for ye are like vnto painted sepulchres, whiche in deede appeare beautiful outward: but are within ful of dead (mens) bones, and of al filthinesse. Luke.11.f.

28 Euen so, ye also outwardly appeare ryghteous vnto men: but within ye are ful of hypocrisie and iniquitie. E

29 *Woe vnto you Scribes and Pharisees hypocrites, because ye buyld the tombes of the prophetes, and garnishe the sepulchres of the ryghteous,

30 And say, If we had ben in the dayes of our fathers, we would not haue ben partners with them in ỹ blood of the prophets.

31 Wherefore * ye be witnesses vnto your selues, that ye are the children of them whiche killed the prophetes. 1.Thes.2.c.

32 Fulfil ye also ỹ measure of your fathers.

33 Ye serpentes, ye generation of vipers, howe wyl ye escape the damnation of hel?

34 Wherfore, behold, *I send vnto you prophetes, and wise men, & Scribes, and some of them ye shal kyl and crucifie, and some of them shal ye scourge in your synagogues, and persecute them from citie to citie: The Gospel on saint Steuens day. Mat.10.b. Luke.11.g. Iohn.16.a. Actes.5.c. and.7.a.

35 That vpon you may come al the ryghteous blood, shedde vpon the earth, from the blood of that righteous Abel, vnto ỹ blood of Zacharias, sonne of Barachias, * whom ye slue betweene the temple and the aulter. Gene.3 b. 2.Pa.24.f.

36 Verily I say vnto you, Al these thynges shal come vpon this generation. F

37 * O Hierusalem, Hierusalem, thou that kyllest the prophetes, & stonest them which haue ben sent vnto thee, how often woulde *I haue geathered thy children togeather, euen as a henne geathereth her chickins vnder her wynges, and ye woulde not? Luke.13.g. 4.Esd.1.c.

38 Behold, * your house is left vnto you desolate. Psalm.9.f.

39 For I say vnto you, ye shal by no meanes see me hencefoorth, til that ye shal say, *Blessed is he that commeth in the name of the Lorde. Psal.118.n. Luke.19.f.

The.xxiiii. Chapter.

1. Christe theweth his disciples the destruction of the temple, 6. the end of the worlde, and the tokens of the latter dayes, 42. and warneth them to wake, 44. for the worlde shal sodainely perishe.

1 AND Jesus went out, and departed from the temple: and * his disciples came (to hym,) for to shewe him the buyldynges of the temple. A Mark.13.a. Luke.21.a.

2 Jesus said vnto them, See ye not al these thinges? Verily I say vnto you, *there shal

not

not be leaft here one ſtone vpon another, that ſhal not be deſtroyed.

3 And as he ſate vpon the mount of Olines, the diſciples came vnto him ſecretly, ſaying, Tel vs, when ſhal theſe thynges be? and what (ſhalbe) the token of thy commyng, and of the ende of the worlde?

4 And Jeſus anſweared, & ſaid vnto them, Coloſ.2.b. *Take heede that no man deceiue you.

Epheſ.5.b. 5 For many ſhal come in my name, ſaying, I am Chriſt: and ſhal deceiue many.

6 It wil come to paſſe, that ye ſhal heare of warres, & rumours of warres: See that you be not troubled: for al (theſe thynges) muſt come to paſſe, but the ende is not yet.

B 7 * For nation ſhal riſe againſt nation, and 4.Eſd.13.c realme againſt realme, and there ſhalbe famines, and peſtilences, and earthquakes in * certayne places.

* Some reade, euery place.

8 Al theſe are the begynnyng of ſorowes.

9 * Then ſhal they put you to trouble, and Mat.10.b. ſhal kyl you: and ye ſhalbe hated of al nati- Mar.13.b. ons for my names ſake. Luke.21.c. Johñ.16.a

10 And then ſhal many be offended, and ſhal betray one another, and ſhal hate one another.

11 And many falſe prophetes ſhal ariſe, and ſhal deceiue many.

12 * And becauſe iniquitie ſhal abounde, the 4.Eſ.14.b. loue of many ſhal waxe colde.

Mat.10.c. 13 * But he that ſhal endure to the ende, the ſame ſhalbe ſaued.

C 14 * And this Goſpel of the kyngdome ſhal- Mar.13.b. be preached in al ỹ world, for a witneſſe vnto al nations, and then ſhal the ende come.

15 * When ye therfore ſhal ſee the abomina- Mar.13.d. tion of deſolation, ſpoken of by * Daniel Luke.21.d. the prophete, ſtande in the holy place, (who Dani.9.g. ſo readeth, let him vnderſtande,)

16 Then let them whiche be in Jurie, flee into the mountaynes.

17 And let him which is on the houſe top, not come downe to fetche any thyng out of his houſe:

18 Neither let him whiche is in the feelde, returne backe to fetche his clothes.

19 Wo ſhalbe in thoſe dayes, to thẽ that are with childe, and to them that geue ſucke.

20 But pray ye that your flight be not in the Wynter, neyther on the Sabboth day:

D 21 For then ſhalbe great tribulation, * ſuch Dan.12.a. as was not ſince ỹ beginning of the worlde to this tyme, no, nor in any wyſe ſhalbe.

22 Yea, & except thoſe dayes ſhoulde be ſhortened, there ſhould no fleſh be ſaued: but for ỹ chooſens ſake, thoſe dayes ſhalbe ſhortned.

Mar.13.c. 23 * Then if any man ſhal ſay vnto you, Loe, Luke.17.c. here is Chriſt, or there: beleeue it not.

2.Theſ.2.b 24 For there ſhal ariſe falſe Chriſtes, & falſe Deut.13.a. prophetes, * & ſhal ſhewe great ſignes, and woonders: in ſo muche that (if it were poſſible) they ſhal deceiue the very elect.

25 Beholde, I haue tolde you before.

26 Wherfore, yf they ſhal ſay vnto you, Beholde, he is in the deſart: goe not forth, Beholde, he is in ỹ ſecret places: beleue it not.

27 For as the lightning commeth out of the eaſt, and ſhyneth into the weſt: ſo ſhal alſo the comming of the ſonne of man be.

28 * For where ſo euer the dead carkaſſe is, E euen there wil the Egles alſo be geathered Job.39.d. togeather. Luke.17.g.

29 Immediatly, * after the tribulation of Mar.13.c. thoſe dayes, ſhal the ſunne be darkned, and Luke.21.c. the moone ſhal not geue her lyght, and the Joel.2.c. ſtarres ſhal fal from heauen, & the powers of the heauens ſhalbe ſhaken.

30 And then ſhal appeare ỹ ſigne of the ſonne of man in heauen: and then ſhal al the kinredes of the earth mourne, and they ſhal * ſee Actes.1.b. the ſonne of man comming in the cloudes of heauen, with power and great glory.

31 * And he ſhal ſend his angels with ỹ great Dani.12.a. ſounde of a trumpet, & they ſhal geather to- 1.The.4.d. grather his choſen, from the foure windes, euen from one ende of heauen to ỹ other.

32 * Learne a parable of the fygge tree: When Mar.13.c. his branche is yet tender, and the leaues Luke.21.f. ſpryng, ye know that Sommer is nigh:

33 So likewyſe ye, when ye ſhal ſee al theſe thynges, be ſure that it is neare, euen at the dooyes.

34 Verily I ſay vnto you, this generation ſhal in no wiſe paſſe, tyl al theſe thynges be fulfylled.

35 * Heauen and earth ſhal paſſe away, * but F my wooydes ſhal in no wyſe paſſe away. Eſai.2.b.

36 But of that day and houre * knoweth no Eſai.40.c. man, no, not the angels of heauen, but my Mat.5.c. father only. Actes.1.a.

37 * But as the dayes of Noe were, ſo ſhal Gen.7.d. alſo the comming of the ſonne of man be. Luke.17.f.

38 For as in the dayes that were before the ſiudde, they were eating, and drynkyng, marrying, & geuing in marryage, euen vntyl the day that Noe entred into the arke,

39 And knewe not tyl the ſiudde came, and tooke them al away: ſo ſhal alſo the comming of the ſonne of man be.

40 Then ſhal two be in the feelde: the one is receiued, and the other is leaſt alone.

41 * Two (women) ſhalbe grynding at the G myl: the one is receiued, and the other left Luke.17.g. alone.

42 * Watche therefore, for ye knowe not Mat.25.b. what houre your Lorde doth come. Mar.13.d.

43 Of this yet be ſure, that if the good man Luke.12.c. of the houſe had knowen what watche * the theefe woulde come, he woulde haue Apoc.16.c. watched, and woulde not haue ſuffered

his

his house to be broken vp.

44 Therefore be ye also redy: for in such an houre as ye thynke not, the sonne of man commeth.

45 Who then is that faythful and wise seruant, whom his Lorde hath made ruler ouer his houshold, to geue them meate in season:

46 Blessed is that seruant, whom his Lord when he commeth, shal find so doyng.

47 Verely I say vnto you, that he shal make hym ruler ouer al his goodes.

48 But & yf that euyl seruant shal say in his hart, My Lord wil be long a comming:

49 And so begin to smite his felowes, yea, and to eare and drinke with the drunken:

50 The same seruantes Lord shal come in a day when he looketh not for hym, and in an houre that he is not ware of:

51 And shal hewe hym in peeces, and geue hym his portion with the hypocrites: there shalbe weepyng, and gnashing of teeth.

The .xxv. Chapter.

1. The ten virgins. 14. The talentes deliuered to the seruantes. 32. And of the general iudgement.

A1 THen shal the kingdome of heauen be likened vnto tenne virgins, which when they had taken their lampes, went forth to meete the bridegrome.

2 But fiue of them were wyse, and fiue were foolishe.

3 They that were foolishe, when they had taken their lampes, tooke none oyle with them:

4 But the wyse tooke oyle in their vessels, with their lampes also.

5 While the bridegrome taryed, they al slumbred and sleapt.

6 And euen at mydnight there was a crye made, Beholde, the bridegrome commeth, goe ye out to meete hym.

B7 Then al those virgins arose, and prepared their lampes.

8 So the foolishe said vnto the wise, Geue vs of your oyle, for our lampes are gone out.

9 But the wise answeared, saying, (Not so) lest there be not ynough for vs and you: but goe ye rather to them that sel, and buye for your selues.

10 And while they went to buye, the bridegrome came: and they that were ready, went in with hym to the maryage, and the doore was shut vp.

11 Afterward came also the other virgins, saying, *Lorde, Lorde, open to vs. Mat.7.c.

12 But he answeared, and sayde, Verely I say vnto you, I knowe you not.

13 *Watche therfore, for ye knowe neither the day, nor yet the houre, wherin the sonne of man commeth. Mat.24.d. Mar.13.d. Luke.12.c.

14 *Lykewyse as (when) a (certayne) man taking his iourney into a strange countrey, called his owne seruantes, and delyuered vnto them his goodes. C Mar.13.d. Luke.19.b.

15 And vnto one he gaue fiue talentes, to another two, and to another one, to euery man after his habilitie, and strayghtway tooke his iourney.

16 Then he that had receiued the fyue talentes, went and occupyed with the same, and made (them) other fiue talentes.

17 And lykewyse he that had receiued two, he also gayned other two.

18 But he that had receiued one, went and digged in the earth, and hid his lordes money.

19 After a long season, the lord of those seruantes commeth, & reckeneth with them.

20 And so he that had receiued fiue talentes, came and brought other fyue talentes, saying, Lorde, thou deliueredst vnto me fiue talentes, beholde, I haue gayned besydes them fyue talentes moe.

21 His Lord sayd vnto hym, Wel done thou good and faythful seruant, thou hast ben faythful ouer fewe thinges, I wyl make thee ruler ouer many thynges: enter thou into the ioy of thy Lorde. D

22 He also that had receiued two talentes, came, and sayde, Lorde, thou deliueredst vnto me two talentes: beholde, I haue wonne two other talentes besydes them.

23 His Lorde sayde vnto hym, Wel done good and faythful seruant, thou hast ben faythful ouer fewe thynges, I wil make thee ruler ouer many thynges: enter thou into the ioy of thy Lorde.

24 Then he whiche had receiued the one talent, came, and sayd, Lord, I knewe thee that thou art an hard man, reapyng where thou hast not sowen, and geathering where thou hast not strawed:

25 And therefore was I afrayde, and went and hyd thy talent in the earth: loe, there thou hast that thyne is.

26 His Lorde answeared, and sayde vnto him, Thou euil and slouthful seruant, thou knewest that I reape where I sowed not, and geather where I haue not strawed:

27 Thou oughtest therefore to haue delyuered my money to the exchangers, and then at my comming shoulde I haue receiued myne owne with vantage.

28 Take therefore the talent from him, and geue it vnto him which hath ten talentes. E Mat.13.c.

29 *For vnto euery one that hath, shalbe geuen, Mar.3.c.

uen, and he shal haue abundance: but from hym that hath not, shalbe taken away, euen that whiche he hath.

30 And caste the vnprofitable seruant into vtter darknesse,* there shalbe weping, and gnashyng of teeth.

31 When the sonne of man shal come in his glory, & al the holy angelles with him, then shal he sit vpon the throne of his glory.

32 And before hym shalbe gathered al nations,* and he shal separate them one from another, as a shepheard diuideth his sheepe from the goates.

33 And he shal set the sheepe on his right hande, but the goates on the leaft.

34 Then shal the king say vnto them (which shalbe) on his right hand, Come ye blessed of my father, inherite the kingdome, which hath ben* prepared for you from the fundation of the worlde.

35 *For I was an hungred, and ye gaue me meate: I was thirstie, & ye gaue me drinke: I was a stranger, and ye tooke me in:

F 36 Naked, and ye clothed me: I was sicke, and ye visited me: *I was in prison, and ye came vnto me.

37 Then shal the ryghteous answeare him, saying, Lorde, when sawe we thee an hungred, and fedde thee? or thirstie, and gaue thee drynke?

38 When sawe we thee a stranger, & tooke thee in? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the kyng shal answeare, and say vnto them, Verily I say vnto you, in as much as ye haue donne it vnto one of the least of these my brethren, ye haue donne (it) vnto me.

41 Then shal he say also vnto them on the leaft hande, Departe from me, ye cursed,* into the euerlastyng fire, whiche is prepared for the deuyl and his angels.

42 For I was an hungred, and ye gaue me no meate: I was thirstie, and ye gaue me no drynke:

43 I was a stranger, and ye tooke me not in: naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shal they also answeare hym, saying, Lorde, when saw we thee an hungred, or a thyrst, or a stranger, or naked, or sicke, or in prison, & did not minister vnto thee?

45 Then shal he answeare them, saying, Verily I say vnto you, in as muche* as ye dyd it not to one of the least of these, ye dyd it not to me.

46 And* these shal go away into euerlasting paine: but the ryghteous into life eternal.

The. xxvi. Chapter.

1. Marie Magdalene annointeth Christe, 26. They eate the Easter lambe.

1 And it came to passe, when Jesus had finished al these sayeinges, he sayd vnto his disciples, A The Gospel on the nexte sunday after Easter.

2 *Ye knowe, that after two dayes is the feast of Passeouer, and the sonne of man is betrayed to be crucified. Matth.13.a Luke.22.a.

3 *Then assembled togeather the cheefe priestes, and the Scribes, and the Elders of the people, vnto the palace of the high priest, which was called Caiaphas: John.11.f.

4 And helde a counsayle that they might take Jesus subtilly, and kyl hym.

5 But they sayde, Not on the feast (day) least there be an vproze among the people.

6 When* Jesus was in Bethanie, in the house of Simon the leper, Mark.14.a B

7 There came vnto him a woman,* hauing an Alabaster boxe of precious oyntment, & powred it on his head as he sate (at the boorde.) John.12.a.

8 But when his disciples sawe it, they had indignation, saying, To what purpose (is) this waste?

9 This oyntment myght haue ben solde for muche, and geuen to the poore.

10 When Jesus vnderstoode that, he sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpō me.

11 For ye haue the poore alwayes with you: but me ye haue not alwayes. Deut.15.b.

12 For in that this woman hath caste this oyntment on my body, she did it to bury me.

13 Verily I say vnto you, Wherfoeuer this gospel shalbe preached in the whole world, there shal also this that this woman hath donne, be tolde for a memorial of her.

14 *Then one of the twelue, called Judas Iscariot, went vnto the cheefe priestes, C Mark.14.b Luke.22.b. John.12.a.

15 And sayd vnto them, What wyl ye geue me, and I wyl deliuer him vnto you? And they appoynted vnto him thirtie siluer (peeces.)

16 And from that tyme forth, he sought opportunitie to betray hym.

17 The first (day) of sweete bread, the disciples came to Jesus, saying vnto him, Where wylt thou that we shal prepare for thee to eate the Passeouer? Mark.14.b Luke.23.a.

18 And he sayde, Goe into the citie to suche a man, & say vnto hym, The maister saith, My tyme is at hande, I make the Passeouer at thy house with my disciples.

19 And ỳ disciples did as Jesus had appointed them, & they made redy the Passeouer.

20 When the euen was come, he sate downe with the twelue. Mark.14.c. Luke.12.b.

21 And

Matth.13.f and.22.b. 1.Thes.1.b. Ezech.34. Mat.20.d. Esai.58.b. Ezech.18.a. Eccle.7.d. 2.Tim.1.d. Psalm.6.d. Matth.7.d. Luke.13.f. Daniel.7.d Prou.13.c. and.17.a. John.5.c.

D 21 And as they did eate, he sayde, Verily I
John.13.c. say vnto you, that * one of you shal betray me.
22 And they being exceeding sorowful, beganne euery one of them to say vnto hym, Lord, is it I?
23 He answeared, and sayde, He that hath dipped his hande with me in the dishe, the same shal betray me.
Psal.41.b. 24 * The sonne of man truely goeth as it is wrytten of hym: but woe vnto that man by whom the sonne of man is betrayed: It had ben good for that man if he had not ben borne.
25 Then Judas, whiche betrayed hym, answeared and sayde, Maister, is it I? He sayde vnto hym, Thou hast sayde.
26 When they were eatyng, Jesus, when he had taken the bread, and geuen thankes, he brake (it) and gaue (it) to the disciples,
1.Cor.11.c. and sayde, * Take ye, eate ye, this is my
Luke.22.b. body.
Mark.14.c
27 And when he had taken the cup, and geuen thankes, he gaue it them, sayeing, Drynke ye al of it:
E 28 For this is my blood of the newe testament that is shedde for many for the remission of sinnes.
29 But I say vnto you, I wyl in no wyse drynke hencefoorth of this fruite of the vine tree, vntyl that day when I drynke it newe with you in my fathers kyngdome.
Mark.14.c 30 * And when they had praysed (God) they went out vnto the mount of Olives.
31 Then sayth Jesus vnto them, Al ye shalbe offended because of me this nyght: For it is wrytten, * I wyl smyte the sheepheard,
Zach.13.c. and the sheepe of the flocke shalbe scattered
Mark.14.c abroade.
32 But after I am rysen agayne, I wyl go before you into Galilee.
Mark.14.b 33 Peter answeared and sayde vnto hym, *
Luke.22.d. Though al men shalbe offended because of thee, yet wyl I neuer be offended.
34 Jesus saide vnto hym, Verily I say vnto thee, that in this same nyght before the Cocke crowe, thou shalt deny me thryse.
35 Peter sayd vnto hym, Though I should dye with the, yet wyl I by no manner of meanes denye thee. Lykewyse also sayde al the disciples.
Mark.14.d 36 * Then commeth Jesus with them vnto
F a place called Gethsemane, and sayth vnto the disciples, Sit ye there while I go and pray yonder.
37 And when he had taken with hym Peter, and the two sonnes of Zebedee, he began to be sorowful and heauie.
Mark.14.d 38 Then sayd Jesus vnto them, * My soule
John.12.b. is exceedyng heauie, euen vnto the death: tary ye here, and watche with me.
39 And when he had gone a litle farther, he fel flat on his face, prayying, and sayeing, O my father, yf it be possible, * let this cuppe Luke.22.d.
passe from me: neuertheless, not as I wil, but as thou wylt.
40 And he commeth vnto the disciples, and findeth them a sleepe, and sayth vnto Peter, What, coulde ye not watche with me one houre?
41 Watche and pray, that ye enter not into temptation: * The spirite in deede is wyl- Galat.5.c.
lyng, but the flesh (is) weake.
42 * He went away againe the second time, Mark.14.e
and prayed, sayeing, O my father, if this cup may not passe away from me, except I drynke it, thy wyl be fulfilled.
43 And when he came, he findeth them a sleepe agayne: for theyr eyes were heauie.
44 And he left them, & went agayne & prayed the third time, saying the same woords.
45 Then cõmeth he to his disciples, & saith vnto them, Sleepe hencefoorth, & take your rest, behold, the houre is at hand, & the son of man is betrayed into ỹ hands of sinners.
46 Ryse, let vs be goeyng: behold, he is at hande that dooth betray me.
47 * While he yet spake, loe Judas one of the Mark.14.e
twelue came, and with him a great multi- Luke.22.e.
tude with swoordes and staues from the cheefe prieستes and elders of the people.
48 But he that betrayed hym, gaue them a token, sayeing, Whomsoeuer I shal kysse, that same is he, holde hym fast.
49 And forthwith when he came to Jesus, G
he sayde, Hayle maister: and kyssed hym.
50 And Jesus sayde vnto hym, Freende, wherefore art thou come? Then came they and layde handes on Jesus, & tooke hym.
51 And beholde, one of them whiche were with Jesus, stretched out his hand, & drue his swoord, and after that he had stricken a seruant of the high prieste, he smote of his eare.
52 Then sayde Jesus vnto hym, Turne backe thy swoorde into his place: * for al Gene.9.a.
they that take the swoord, shal perish with Iohn.18.b.
the swoorde. Apoc.13.c.
53 Thynkest thou that I can not now pray Ezech.11.b.
to my father, and he shal cause to stande by me more then twelue legions of angelles?
54 But how then shal the scriptures be fulfilled, * that thus it must be?
55 In that same houre sayde Jesus to the Luke.24.d.
multitudes, * Ye be come out as it were vnto a theefe with swoordes and staues for to Mark.14.f.
take me: I sate dayly with you teachyng in Luke.22.f.
the temple, and ye tooke me not.
56 * But al this was done that ỹ scriptures Psalm.21.
of the prophetes might be fulfilled. * Then and.69.
al the disciples hauing forsaken him, fled.

57 But

57 But they that had taken Jesus, led hym away to Caiaphas the high priest, where the scribes and the elders were assembled.
58 But Peter folowed hym a farre of vnto the high priestes palace, and went in, and sate with the seruantes to see the ende.
Mar.14.f. Actes.6.d. 59 *The cheefe priestes, and elders, and al the counsel sought falle wytnesse agaynst Jesus, to put hym to death,
60 But founde none: yea, when many false wytnesses came, yet founde they none. At the last came two falle wytnesses,
Mar.14.f. Joh.2.d. 61 And sayde, This (selowe) sayd, *I am able to destroy the temple of God, and to builde it in three dayes.
Mar.14.f. 62 *And the chiefe priest arose, and sayd vnto him, Answerest thou nothing? What (is that which) these witnesse against thee?
Mar.14.f. 63 But Jesus held his peace. *And ỹ cheefe priest answered, & said vnto him, I charge thee by the liuing God, that thou tel vs, whether thou be Christe the sonne of God?
64 Jesus sayth vnto hym, Thou hast sayd: Mar.14.g. Luke.22.g. Neuertheless, I say vnto you, *Hereafter shal ye see the sonne of man sytting on the right hand of the power (of God) and comming in the cloudes of the skye.
Mar.14.g. 65 * Then the high priest rent his clothes, saying, He hath spoken blasphemie: what neede we of any moe wytnesses? Beholde, nowe ye haue hearde his blasphemie.
66 What thynke ye? They answered and sayde, He is woorthy to dye.
Esai.50.c. 67 * Then dis they spit in his face, and buffetted him with fystes, & other smote hym on the face with the palme of their handes,
68 Saying, Prophecie vnto vs, O Christe, who is he that smote thee?
69 Peter sate without in the palace: And a damsel came to hym, saying, Thou also wast with Jesus of Galilee.
70 But he denyed before them al, saying, I wote not what thou sayest.
71 When he was gone out into the porche, another (wenche) sawe hym, and sayd vnto them that were there, This selowe was also with Jesus of Nazareth.
72 And agayne he denyed with an oth, I do not knowe the man.
73 And after a whyle came vnto him they that stoode by, and said to Peter, Mar.14.g. Luke.22.g. John.18.c. *Surely thou art euen one of them: for thy speache bewrayeth thee.
74 Then began he to curse, and to sweare, (saying) I knowe not the man. And immediatly Mat.26.c. * the Cocke crewe.
75 And Peter remembred the wordes of Jesu, which said vnto him, Before the Cocke crowe, thou shalt denye me thryse. And he went out, and wept bytterly.

The .xxvii. Chapeter.

2. Christe is deliuered vnto Pilate. 5. Judas hangeth him selfe.

1 When the morning was come, * al the cheefe priestes and elders of the people helde a counsel agaynst Jesus to put hym to death. A Psal.2.a. Mar.1.5a. Luke.23.a.
2 And when they had bounde hym, they led him away, *and deliuered him to Pontius Pilate the deputie. Actes.3.c. John.18.c.
3 Then Judas, which had betrayed hym, when he sawe that he was condemned, repented hym selfe, and brought agayne the thirtie * siluer peeces to the cheefe priestes and elders, * or, syluerlynges.
4 Saying, I haue sinned, in that I haue betrayed the innocent blood. And they sayd, What is that to vs? see thou to that.
5 And when he had cast downe the peeces of syluer in the temple, he departed, *and went his way, and hanged hym selfe. 2.Reg.17.b Actes.1.c.
6 And the cheefe priestes tooke the syluer (peeces) and sayde, It is not lawful for to put them into the treasurie: because it is the price of blood.
7 And when they had taken counsel, they bought with them the potters feeld, to burye strangers in. B
8 Wherefore that feelde was called, The feelde of blood, vntyl this day.
9 (Then was fulfilled that whiche was spoken by Jeremie the prophete, saying, *And they tooke the thirtie syluer (peeces) the price of him that was valued, whom they bought of the children of Israel: Zach.11.c.
10 And gaue them for the potters feelde, as the Lord appointed me.)
11 *Jesus stoode before the deputie, and the deputie asked hym, saying, Art thou the kyng of the Jewes? Jesus sayth vnto him, Thou sayest. Mar.15.a. Luke.23.a. John.18.f.
12 And when he was accused of the cheefe priestes and elders, he answered nothing.
13 Then sayth Pilate vnto him, Hearest thou not howe many thinges they witnesse agaynst thee?
14 * And he answered him to neuer a word: C in so muche that the deputie marueyled greatly. Esai.53.c.
15 At that feast the deputie was wont to let loose vnto the people a prisoner, whom they woulde. Mar.15.a.
16 He had then a notable prysoner, called Barabbas.
17 Therfore when they were geathered togeather, Pilate said vnto them, *Whether wyl ye that I gene loose vnto you Barabbas, or Jesus, whiche is called Christe? Mar.15.a. John.18.g.
18 For he knewe that for enuie they had deliuered

liuered hym.

19 When he was set downe on the iudgement seate, his wife sent vnto him, saying, Haue thou nothing to doo with that iust man: For I haue suffered many thinges this day in a dreame because of hym.

Mat.15.a. Luke.23.b 20 *But the cheefe priestes and elders perswaded the people that they shoulde aske Barabbas, and destroy Iesus.

D 21 The deputie answeared, and sayde vnto the, Whether of the twaine wil ye that I let lose vnto you? They said, *Barabbas.

Actes.3.c.

Mat.15.a. 22 Pilate said vnto them, *What shal I do then with Iesus, which is called Christe? Then al said vnto him, Let hym be crucified.

23 The deputie sayde, What euyl hath he done? But they cryed exceedingly, saying, Let hym be crucified.

24 When Pilate saw that he could preuaile nothing, but that more businesse was made, he toke water, & washed his handes before the people, saying, I am innocent of the blood of this iust person: see ye to it.

25 Then answeared al the people, & sayde, Actes.5.e. *His blood be on vs, and on our children.

Mar.15.a. Luke.23.d. 26 *Then let he Barabbas loose vnto them, and when he had courged Iesus, he deliuered him to be crucified.

Mar.15.a. 27 *Then the souldiers of the deputie, when they had taken Iesus into the common hal, geathered vnto hym al the bande (of souldiers)

E 28 And when they had stripped hym, they put on hym a scarlet robe:

29 And when they had platted a crowne of thornes, they put it vpon his head, & a reede in his right hande: & when they had bowed the knee before him, they mocked him, saying, Hayle kyng of the Iewes.

30 And when they had spit vpon him, they tooke the reede, & smote him on the head.

31 And after that they had mocked him, they toke the robe of him, and put his owne rayment on him, and led him away to crucifie him.

Mar.15.b. Luke.23.d. 32 And as they came out, *they found a man of Cyrene, Simon by name: him they compelled to beare his crosse.

Mar.15.b. Iohn.19.d. 33 *And when they were come vnto a place called Golgotha, that is to say, a place of a skulle,

34 They gaue him vineger to drinke, mingled with gal: and when he had tasted thereof, he wouldo not drynke.

F 35 When they had crucified him, they parted his garmentes, casting lottes: that it myght be fulfilled whiche was spoken by the prophet, *They parted my garmentes among them, & vpon my vesture did they cast lottes.

Psal.22.d. Mar.15.c. Luke.23.c.

36 And syttyng downe, they watched hym there:

37 *And set vp ouer his head, his accusation wrytten, This is Iesus the king of the Iewes. Luke.23.c. Iohn.19.d.

38 *Then are there two theeues crucified with him: one on the right hande, and another on the leaft. Mar.15.c. Luke.23.d.

39 *They that passed by, reuiled him, wagyng theyr heades, Esai.53.c.

40 And saying, Thou that destroyest the temple, and buildest it in three dayes, saue thee selfe: *If thou be the sonne of God, come downe from the crosse. Sapi.2.b.

41 Likewise also the high priestes mockyng him, with the scribes, and elders, sayde, G

42 He saued other, him selfe can he not saue? If he be the king of Israel, let hym nowe come downe from the crosse, and we wyl beleeue hym.

43 *He hath trusted in God, let him deliuer him nowe, if he wil haue him: for he sayd, I am the sonne of God. Psal. 22.b.

44 The theeues also whiche were crucified with him, cast the same in his teeth.

45 *From the sixth houre, was there darkneffe ouer al the land, vnto the ninth houre. Mar.15.c.

46 And about the ninth houre Iesus cryed with a loude voyce, saying, Eli, Eli, lamasabachthani, that is to say, *My God, my God, why hast thou forsaken me? Luke.23.a. Mar.15.c. Psal.22.a.

47 Some of them that stoode there, when they heard that, said, This man calleth for Elias.

48 And straightway *one of them ran, and tooke a sponge, and when he had fylled it ful of vineger, & put it on a reede, he gaue hym to drynke. Mar.15.d. Iohn.19.f.

49 The rest sayd, Let be, let vs see whether Elias wyl come to saue hym.

50 Iesus, when he had cryed agayne with a loude voyce, yeelded vp the ghost.

51 And behold, the *vayle of the temple was rent in two partes, from the toy to the bottome, and the earth dyd quake, and the stones rent, Mar.15.d. Luke.23.f.

52 And graues were opened, and many bodies of saintes whiche slept, arose:

53 And after that they were come out of the graues after his resurrection, came into the holy citie, and appeared vnto many.

54 *When the (a) Centurion, and they that were with hym watchyng Iesus, sawe the earthquake, and those thynges that were done, they feared greatly, saying, Truely, this was the sonne of God. Mar.15.d. Luke.23.g.

(a) A captaine of one hundred men.

55 *And many women were there (beholding him a farre of) which folowed Iesus from Galilee, ministring vnto hym. Mar.15.d. Luke.23.g.

56 Among which was Mary Magdalene, and

and Marie the mother of James and Joses, and the mother of Zebedees chyldren.

The Gospel on Easter euen.
Mark.15.D
Luke.23.g
John.19.g

57 When the euen was comme, *there came a riche man from (the citie of) Arimathea, named Joseph, whiche also him selfe was Jesus disciple.

58 He went to Pilate, and begged the body of Jesus: then Pilate commaunded the body to be deliuered.

59 And when Joseph had taken the bodye, he wrapped it in a cleane linnen cloth:

60 And layde it in his newe tombe whiche he had hewen out in the rocke: and when he had rolled a great stone to the dooze of the sepulchze, he departed.

Mark.15.D

61 And there was *Marie Magdalene, and the other Marie, sittyng ouer agaynst the sepulchze.

62 The next day that folowed the day of preparing, the hygh priestes and Pharisees came togeather vnto Pilate,

63 Sayeing, Sir, we remember that this deceiuer sayd whyle he was yet alyue, *After thzee dayes I aryse agayne.

Mat.16.c and.17.b
Mar.9.a
Luke.18.f

64 Commaunde therefoze, that the sepulchze be made sure vntyl the thirde day: lest his disciples comme by nyght, and steale him away, and say vnto the people, He is rysen from the dead: and the last errour shalbe wozse then the first.

65 Pilate sayde vnto them, Ye haue the watch, goe your way, make it as sure as ye knowe.

66 So they went, and when they had sealed vp the stone, they made the sepulchze sure with the watche.

The. xxviii. Chapter.

6. The resurrection of Christ. 12. The high priestes geue the souldiers money, to say that Christe was stolen out of his graue.

A 1

Mark.15.a.
Luke.24.a
John.20.a

IN the latter ende of the Sabboth day, which dawneth ỳ first (day) of the weeke, came Marie Magdalene, and the other Marie, to see the sepulchze.

2 And beholde, there was a great earthquake, foz the angel of the Lozde descended from heauen, and came and rolled backe the stone from the dooze, and sate vpon it.

3 His countenance was lyke lightning, and his rayment whyte as snowe.

4 And foz feare of hym the keepers dyd shake, and became as dead menne.

5 *The angel answeared, and sayd vnto the women, Feare ye not: fez I knowe that ye seeke Jesus, whiche was crucifyed. Mark.16.b Luke.24.a

6 He is not here, he is risen, as he sayde, Comme, see the place where that the Lozd was layde,

7 And go quickly, and tel his disciples that he is rysen from the dead. And beholde, he goeth befoze you into Galilee, there shal ye see hym: loe, I haue tolde you. B

8 *And they departed quickly from the sepulchze, with feare, and great ioy, and dyd runne, to bzyng his disciples woozde. Mark.16.b Luke.24.b.

9 And as they went to tel his disciples, beholde, Jesus met them, sayeing, Al hayle. And they came, and helde hym by the feete, and woozshipped hym.

10 Then sayde Jesus vnto them, Be not afrayde: goe tel my bzethzen that they goe into Galilee, and there shal they see me.

11 When they were gonne, beholde, somme of the watche came into the citie, & shewed vnto the hygh priestes al the thynges that were donne.

12 And when they were assembled with the elders, and had taken counsel, they gaue large money vnto the souldiers,

13 Sayeing, Say ye, His disciples came by nyght, and stole hym away whyle we slept. C

14 And yf this come to the deputies (eares) we wyl perswade him, and make you careless.

15 So they, when they had taken the money, dyd as they were taught. And this sayeing was noysed among the Jewes vntyl this day.

16 Then the eleuen disciples went away into Galilee, into a mountayne, where Jesus had appoynted them.

17 And when they sawe him, they woozshipped him: but somme doubted.

18 And Jesus came, and spake vnto them, sayeing, *Al power is geuen vnto me in heauen and in earth. Mat.11.d John.17.a

19 *Goe ye therefoze, and teache al nations, baptizing them in the name of the father, and of the sonne, and of the holy ghost: Mark.16.c. D

20 Teachyng them to obserue al thynges, whatsoeuer I haue commaunded you: and loe, *I am with you alway, euen vnto the ende of the wozlde. John.14.b

¶ Here endeth the Gospel by saint Matthæwe.

The Gospel by saint Marke.

The fyrst Chapter.

2. The office of Iohn Baptist. 9. The baptisme of Christe, 13. his fastyng, 14. and preachyng.

A 1 THE begynnyng of the gospel of Jesu Chryst, the sonne of God.

2 As it hath ben wrytten in the prophetes, * Beholde, I sende my messenger before thy face, whiche shal prepare thy way before thee. (Mala.3.a, Matth.11.b, Luke.7.d)

3 A voyce of hym that crieth in the wylderneſſe, *Prepare ye the way of the Lord, and make his pathes straight. (Esai.40.a, Matth.3.a, Luke.3.a)

4 * Iohn was baptising in the wylderneſſe, and preachyng the baptisme of *repentance, for the remission of sinnes. (Mark.3.b, Luke.4.c)

5 And al the land of Jurie, and they of Hierusalem, went out vnto hym, and were al baptised of him in the ryuer of Jordane, confessing their sinnes. (Mark.3.b, Luke.3.c)

6 *Iohn was clothed with Camels heare, and with a girdle of a skinne about his loynes: and he did eate locustes and wilde hony, (Matth.3.a)

B 7 And preached, sayeng, *He that is stronger then I, commeth after me, whose shoo latchet I am not woorthy to stoupe downe, and vnloose. (Mark.3.b, Luke.3.c, Iohn.1.d)

8 I haue baptised you with water: but he shal baptise you with the holy ghost.

9 And it came to passe in those dayes, that Jesus came fro Nazareth (a citie) of Galilee, *and was baptised of Iohn in Jordane. (Matth.3.c)

10 And assoone as he was comme vp out of the water, * he sawe heauen open, and the spirite descendyng vpon hym lyke a doue. (Matth.3.d)

11 And there came a voyce from heauen, *Thou art my deare sonne, in whom I am wel pleased. (Matth.3.d, Luke.3.b, Luke.17.b)

12 And immediatly *the spirite driueth him into wylderneſſe. (Matth.4.a, Esai.42.a, Mark.9.a)

13 And he was there in the wylderneſſe fourtie dayes tempted of Satan, and was with the wyld beastes, *and the angels ministred vnto him. (Matth.4.b)

C 14 After that Iohn was deliuered (to prison) *Jesus came into Galilee, * preaching the gospel of the kyngdome of God, (Matth.4.c, Luke.4.b)

15 And sayeng, The tyme is comme, and the kingdome of God is at hande: *repent ye, and beleeue the Gospel. (Matth.4.b)

16 * As he walked by the sea of Galilee, he sawe Simon, and Andrewe his brother, casting nettes into the sea (for they were fyshers.) (Matth.3.a, Matth.4.c)

17 And Jesus sayd vnto them, Folowe me, and I wyl make *you to become fyshers of menne. (Jere.16.c)

18 And straightway they forsoke their nets, and folowed him.

19 And when he had gonne a litle further thence, he sawe James (the sonne) of Zebedee, and Iohn his brother, which also were in the shyp mendyng their nettes.

20 And anone he called them: and they left their father Zebedee in the shyp with the hired seruantes, and folowed hym.

D 21 And they came into Capernaum, and straightway on the Sabboth dayes he entred into the synagogue, and taught.

22 And they were astonied at his learning: *for he taught them as one that had auctoritie, and not as the Scribes. (Matth.4.b, Matth.7.d, Luke.3.e)

23 * And there was in their synagogue, a man vexed with an vncleane spirite, and he cryed alowde, (Matth.7.d, Luke.4.c)

24 Sayeng, Let vs alone, what haue we (to do) with thee, thou Jesus of Nazareth? Art thou comme to destroy vs? I knowe thee what thou art (euen) that holy one of God.

25 And Jesus rebuked hym, sayeng, Hold thy peace, and comme out of hym.

26 And when the vncleane spirite had torne him, and cried with a loude voyce, he came out of hym.

27 And they were al amased, insomuche that they demaunded one of another amõg them selues, sayeng, What thyng is this? What new doctrine is this? For with auctoritie commaũdeth he the foule spirites, and they doo obey him.

28 And immediatly his fame spread abrode E throughout al the region bordering on Galilee.

29 And forthwith, when they were comme out of the synagogue, *they entred into the house (Matth.8.b, Luke.4.f)

house of Simon & Andrewe, with Iames and Iohn.

30 But Simons wyues mother lay sicke of a feuer: and anone they tel him of her.

31 And he came and tooke her by the hande, and lift her vp: and immediatly ỹ feuer forsooke her, and she ministred vnto them.

32 And at euen, when the sunne was downe, they brought vnto him al that were diseased, & them that were vexed with deuils:

33 And al the citie was geathered togeather at the doore.

34 And he healed many that were sicke of diuers diseases, and * cast out many deuils: and suffered not the deuils to speake, because they knewe him.

Luke.4.g. Mark.3.b.

35 And in the morning very early before day, Iesus when he was risen vp, went out, & departed into a solitarie place, and there prayed.

36 And Simon, & they that were with hym, folowed after him:

37 And when they had founde him, they said vnto him, Al menne seeke for thee.

38 And he saide vnto them, Let vs goe into the next townes, that I may preache there also: for therefore am I comme.

39 And he preached in their synagogues in al Galilee, and cast the deuils out.

40 * And there came a leper to him, beseeching him, and kneeling downe to him, & sayeing vnto him, If thou wylt, thou canst make me cleane.

Mat.8.a. Luke.5.c.

41 And Iesus hauing compassion on him, when he had put foorth his hande, touched him, and sayth vnto him, I wyl, be thou cleane.

42 And assoone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after he had geuen him a strait commaundement, he sent him away foorthwith:

44 And sayth vnto him, * See thou say nothyng to any man: but geat thee hence, shewe thee selfe to the priest, and offer for thy clensyng those thinges whiche Moses commaunded, for a witnesse vnto them.

Mark.7.d.

45 But he, assoone as he was departed, began openly to declare many thinges, and to publishe this rumour: insomuche, that Iesus coulde no more openly enter into the citie, but was without in desart places: and they came to him from euery quarter.

The.ii. Chapter.

3. He healeth the man of the paulsye, 14. and calleth Leui the customer.

1 AFter (a fewe) dayes also, he entred A
into Capernaum agayne, and it was noysed that he was in the house.

2 And anone many were geathered togeather, (insomuche) that nowe there was no roome to receiue (them,) no not so much as about the doore: and he preached the word (of the Gospel) vnto them.

3 * And they come vnto him, bringing one sycke of the paulsie, whiche was borne of foure menne.

Mat.9.a. Luke.5.d.

4 And when they coulde not comme nygh vnto him for preasse, they vncouered the roofe (of the house) that he was in: & when they had broken vp the roofe, they do (with cordes) let downe the bedde wherein the sycke of the paulsye lay.

5 When Iesus sawe their fayth, he sayde vnto the sycke of the paulsie, * Sonne, thy synnes be forgeuen thee.

Esai.43.c. and.44.d. Luke.5.d.

6 But there were certayne of the Scribes sitting there, and reasoning in their harts,

7 Why dooth he thus speake blasphemies? Who can forgeue synnes, but GOD onlye? B

8 And immediatly, when Iesus perceiued in his spirit that they so reasō within themselues, he sayth vnto them, Why reason ye suche thinges in your hartes?

9 Whether is it easyer to say to the sicke of the paulsie, Thy sinnes be forgeuen thee: or to say, Arise, take vp thy bedde and walke?

10 But that ye may knowe that the sonne of man hath power in earth to forgeue sinnes, (he sayth to the sycke of the paulsye,)

11 I say vnto thee, * Aryse, and take vp thy bedde, & geat thee hence into thyne house.

Mat.9.a.

12 And immediatly he arose, tooke vp the bedde, and went forth before them al, insomuch that they were al amazed, and glorifyed God, sayeing, We neuer sawe it on this fashion.

Luke.5.e. Iohn.5.b.

13 * And he went agayne by the sea syde, and al the people resorted vnto him, and he taught them.

Mat.9.a.

14 And as Iesus passed by, he sawe Leui (the sonne) of Alphee sytting at the receipt of custome, and saide vnto him, Folowe me. And he arose, and folowed him. C

15 And it came to passe, that when Iesus sate at meate in his house, many publicans and synners sate also togeather at meate with Iesus and his disciples: for there were many, and they folowed him.

16 And when the Scribes and Pharisees sawe him eate with publicanes and sinners, they sayde vnto his disciples, Howe is it that he eateth and drinketh with publicanes and synners?

17 When Iesus heard (that,) he sayth vnto

them, They that be whole, haue no neede
1. Tim. 1. c. of the phisition, but they that are sicke: * I
Mat. 9. b. came not to cal the righteous, but sinners
Luke. 5. f. to repentance.

18 And the disciples of Iohn, and of the Pharisees dyd fast: and they comme and say vnto him, Why doo the disciples of Iohn, and of the Pharisees fast, but thy disciples fast not?

19 And Iesus said vnto them, Can the children of the bryde chamber fast, whyle the bridegrome is with them? As long as they haue the bridegrome with them, they can not fast.

20 But the dayes wyl comme, when the bridegrome shalbe taken away from them, and then shal they fast in those dayes.

D 21 No man also soweth a peece of new cloth, vnto an olde garment: otherwayes, his newe peece taketh away (some what) from the olde (garment,) and so the rent is made woorse.

22 And no man powreth newe wine into old vessels, els the newe wine dooth burst the vessels, and the wine runneth out, and the vessels wylbe marred: But newe wine, must be put into newe vessels.

Mat. 12. a. 23 * And it came to passe, that he went thorowe the corne feeldes on the Sabboth
Luke. 6. a. dayes, and his disciples began by the way to plucke the eares of corne.

24 And the Pharisees saide vnto him, Beholde, why doo they on the Sabboth daies that whiche is not lawful?

25 And he sayde vnto them, Haue ye neuer read what Dauid dyd, when he had neede and was an hungred, both he, & they that
1. Reg. 21. b. (were) with him?

26 * Howe he went into the house of GOD in the dayes of Abiathar the high priest, and dyd eate the shewe bread, which is not lawful to eate but for the priestes, & gaue also to them whiche were with him?

27 And he saide vnto them, The Sabboth was made for man, and not man for the Sabboth.

28 Therfore is the sonne of man Lorde also of the Sabboth.

The. iii. Chapter.

1. He helpeth the man with the dryed hande, 14. chooseth his apostles.

Q 1 AND he entred agayne into the synagogue, and a man was there whiche
Mat. 12. a. had a * wythered hand:
Luke. 6. a. 2 And they watched him, whether he would heale him on the Sabboth day, that they might accuse him.

3 And he sayde vnto the man whiche hadde the wythered hande, Aryse, (and stande) in the middes.

4 And he sayth vnto them, Is it lawful to doo good on the Sabboth dayes, or to doo euyl? to saue lyfe, or to kil? But they helde their peace.

5 And when he had looked rounde about on them with anger, mournyng for the hardnesse of their hartes, he sayth to the man, * Stretch foorth thyne hand. And he stret- Mat. 12. b.
ched it out: and his hande was restored as Luke. 6. b.
whole as the other. 1. Reg. 13. b.

6 And the Pharisees departed, & straightway geathered a counsel with the Herodians agaynst him, that they might destroy Mat. 12. b.
him.

7 But Iesus auoyded, with his disciples, to the sea: * and a great multitude folowed Mat. 4. d.
him from Galilee, and from Iurie, Luke. 6. c.

8 And from Hierusalem, and from Idumea, and (from the region whiche is) beyond B
Iordane, * & they that dwelt about Tyre Mat. 4. b.
and Sidon, a great multitude, when they Luke. 6. c.
had hearde what thinges he dyd, came vn- John. 6. a.
to him.

9 And Iesus commaunded his disciples that a ship shoulde wayte on him, because of the people, lest they should throng him.

10 For he had healed many, (insomuch) that they preassed vppon him for to touche him, as many as had plagues.

11 And the vncleane spirites, when they saw him, they fel down before him (at his feete) and cryed, sayeing, Thou art the sonne of God.

12 And he straightly charged them, that they shoulde not make him knowen.

13 And he goeth vp into a mountayne, and calleth vnto him whom he woulde: & they came vnto him.

14 * And he ordeyned twelue, that they Mat. 10. a.
shoulde be with him, and that he myght C
sende them foorth to preache:

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And he gaue vnto Simon to name Peter.

17 And he called Iames (the sonne) of Zebedee, and Iohn Iames brother (and gaue them names, Boanerges, whiche is to say, the sonnes of thunder.)

18 And Andrewe, and Philip, and Bartholomewe, and Matthewe, and Thomas, and Iames (the sonne) of Alphee, & Thaddeus, and Simon the Chananite,

19 And Iudas Iscariot, whiche also betrayed him: and they comme into an house.

20 And the people commeth togeather agayne, so that they coulde not so muche as eate bread.

21 And when they that belonged vnto him, hearde

heard (of it) they went out to lay handes vpon hym: for they sayde, He is madde.

22 And the Scribes whiche came downe from Hierusalem, sayde, He hath Beelzebub, * & by the prince of the deuyls casteth he out deuyls.

Matth.9.d. and.12.b Luke.11.b

23 And when he had called them vnto hym, he sayde vnto them in parables, Howe can Satan cast out Satan?

24 And if a realme be diuided agaynst it selfe, that realme can not endure:

25 And if a house be diuided agaynst it self, that house can not continue.

26 And if Satan make insurrection agaynst him selfe and be diuided, he can not continue, but hath an ende.

27 No man can enter into a strong mans house, and take away his goodes, except he wyl first bynde the strong man, and then wyl spoyle his house.

℣ 28 Verely I say vnto you, Al sinnes shalbe forgeuen vnto the chyldren of menne, and blasphemies wherewith so euer they shal blaspheme:

Mat.12.c Luke.12.c

29 *But he that shal blaspheme agaynst the holy ghost, hath neuer forgeuenesse, but is in danger of eternal damnation.

30 For they sayde, He hath an vncleane spirite.

Mat.12.d Luke.8.c

31 *There comme his mother, and his brethren, & standing without, sent vnto him, calling him.

32 And the people sate about hym, and sayd vnto him, Behold, thy mother, and thy brethren, and thy sisterne, seeke for thee without.

33 And he answeared them, sayeing, Who is my mother, or my brethren?

34 And when he had looked rounde about on them whiche sate about hym, he sayde, Beholde my mother and my brethren.

35 For whosoeuer shal doo the wyl of God, the same is my brother, and my sister, and mother.

The.iiii. Chapter.

2. The parable of the sower. 37. Christe stylleth the tempest of the sea, which obeyed hym.

¶ 1 AND he began agayne to teache by the sea side: and there geathered vnto him muche people, so that he entred into a

Mat.13.a

shyp, *and sate in the sea: and al the people was by the sea side on the shore:

2 And he taught them many thynges by parables, and sayde vnto them in his doctrine,

Luke.8.a

3 Hearken, Behold, *there went out a sower to sowe:

4 And it fortuned as he sowed, that somme fel by the way syde: and the foules of the ayre came, and deuoured it vp.

5 Somme fel on stony ground, where it had not much earth: and immediatly it sprang vp, because it had no deapth of earth.

6 But assoone as ỹ sunne was vp, it caught heate: and because it had not roote, it wythered away.

7 And somme fel among thornes: and the ℣ thornes grew vp, and choked it, and it gaue no fruite.

8 And somme fel vpon good grounde, and dyd yeelde fruite that sprang vp, and grew, and brought forth, somme thirtie, and somme sixtie, and somme an hundred.

9 And he said vnto them, He that hath eares to heare, let hym heare.

10 And when he was alone, they that were about hym, with the twelue, asked of him the parable.

11 And he sayde vnto them, *Vnto you it is geuen to knowe the mysterie of the kyngdome of GOD: but vnto them that are without, al thinges are donne by parables,

Mat.12.b Luke.8.b

12 That when they see, they may see and not discerne: and when they heare, *they may heare and not vnderstande, lest at any tyme they shoulde turne, and their sinnes shoulde be forgeuen them.

Esai.6.c Mat.13.b Luke.8.b John.12.f Actes.28.f Rom.11.b

13 And he sayde vnto them, Knowe ye not this parable? And howe then wyl ye know al parables?

14 *The sower soweth the woorde. ℭ

Mat.13.c Luke.8.b

15 And they that (receiued seede) by the way syde, are those where the woorde is sowen, but when they haue heard, satan commeth immediatly, and taketh away the woorde that was sowen in their hartes.

16 And lykewise they that receiue seede into the stony ground, are they which when they haue heard the woord, at once receiue it with gladnesse:

17 Yet haue no roote in them selues, and so endure but a time: and anone when trouble and persecution aryseth for the woordes sake, immediatly they are offended.

18 And those be they that receiue seede among thornes: and they are suche as heare the woorde,

19 And the cares of this worlde, and the deceyptfulnesse of rychesse, and the lustes of other thynges entring in, choke the woord, and it is made vnfruitful.

20 And they whiche receiued seede into good ground, are such as heare the woorde and receiue it, so that one corne dooth bring forth thirtie, somme sixtie, somme an hundred.

Matth.5.d Luke.8.c and.11.c

21 And he sayde vnto them, Is the candel lyghted to be put vnder a buschel, or vnder the table? & not to be put on a candelsticke?

D

Mat.10.c Luke.8.d and.12.a

22 *For there is nothyng so priuie that shal not be opened: neither hath it ben so secret, but that it shal comme abroade.

23 If any man haue eares to heare, let hym heare.

24 And he sayde vnto them, Take heede what ye heare: * With what measure ye meate, with the same shal it be measured to you agayne: And vnto you that heare, shal more be geuen.

Matth.7.a Luke.6.f

Matth.13.b and.25.c Luke.8.c and.19.d.

25 *For vnto him that hath, shal it be geuē: and from him that hath not, shalbe taken away euen that whiche he hath.

26 And he sayde, So is the kyngdome of God, euen as *yf a man shoulde sowe seede in the grounde,

Matth.13.d

27 And shoulde sleepe, and ryse vp night and day, and the seede should spring and growe vp, he knoweth not howe.

E

28 For the earth bringeth forth fruite of her self, first the blade, then the eare, after that the ful corne in the eare.

29 But when the fruite is brought forth, anone he thrusteth in the sicle, because the haruest is comme.

30 And he sayde, Whereunto shal we liken the kingdome of God? Or with what comparison shal we compare it?

Matth.12.d Luke.3.d

31 *It is lyke a grayne of mustarde seede: whiche when it is sowen in the earth, is lesse then al seedes that be in the earth:

32 And when it is sowen, it groweth vp, and is greater then al herbes, and beareth great branches, so that the foules of the ayre may make their nestes vnder the shadowe of it.

Matth.13.c

33 And with many such parables preached he the woord vnto them, as they were able to heare it.

34 But without parable spake he not vnto them, but when they were alone, he expoūded al thynges to his disciples.

Matth.13.c

F

35 And the same day when the euen was comme, he sayth vnto them, Let vs passe ouer vnto the other (syde.)

36 And they leaft the people, and toke him, euen as he was in the ship, and there were also with him other litle shippes.

Matth.8.c. Luke.8.c

37 *And there arose a great stormе of wind, and the waues dashed into the shyp, so that it was nowe ful.

38 And he was in the stearne a sleepe on a pyllowe: and they awake him, and say vnto him, Maister, carest thou not ỳ we perishe?

39 And he arose, and rebuked the wynde, and sayde vnto the sea, Peace, and be styl: and the wynde ceassed, and there followed a great calme.

40 And he sayde vnto them, Why are ye feareful? Howe is it that ye haue no fayth?

41 And they feared exceedyngly, and sayde one to another, Who is this? that both the wynde and the sea obey hym.

The.v. Chapter.

8. Christe deliuereth the possessed from the vncleane spirite, 25. the woman from the blooddy issue.

1 AND they came ouer* to the other (side) of the sea, into the countrey of the Gadarenes. A Matth.8.a Luke.8.b

2 And when he was comme out of the shyp, immediatly there met hym from among the tombes, a man (possessed) of an vncleane spirite:

3 Whiche had his abiding among the tombes: and no man coulde bynde hym, no not with chaynes:

4 Because that he had benne often bounde with fetters and chaynes, and the chaynes had ben plucked a sunder by hym, and the fetters broken in peeces: Neither coulde any man tame him.

5 And alwayes, nyght and day, he was in the mountaynes, and in the tombes, cryeing, & al to cutting him selfe with stones.

6 But when he had spyed Jesus a farre of, he ranne, and woorshipped him:

7 And cryed with a loude voyce, and sayde, What haue I to do with thee, Jesus, thou sonne of the most hyghest God? I require thee in the name of God, that thou torment me not. B Matth.8.b. Actes.16.c

8 (For he sayde vnto hym, Comme out of the man, thou foule spirite.)

9 And he asked him, What is thy name? And he answeared, sayeing, My name is legion: for we are many.

10 And he prayed hym instantly that he woulde not sende them away out of the countrey.

11 But there was there nygh vnto the mountaynes, a great heard of swyne, feedyng.

12 And al the deuyls besought him, saying, Sende vs into the swine, that we may enter into them. Matth.8.b. Luke.8.d

13 And anone, Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swine, and the heard ranne headlong into the sea, (they were about two thousande,) and were choked in the sea.

14 And the swyneheardes fledde, and tolde it in the citie, and in the countrey. And they went out for to see what was donne: C

15 And they comme to Jesus, and see hym that was vexed with the feende, & had the legion,

legion, sitting, and clothed, & in his right minde: and they were afrayde.

16 And they that sawe (it,) tolde them howe it came to passe to him that was possessed with the deuil, and also of the swyne.

Luke. 8.e. 17 *And they beganne to pray him to depart out of their coastes.

Mat.8.d. 18 *And when he was comme into the ship, he that had benne possessed with the deuil, prayed him that he might be with him.

19 Howebeit, Jesus suffered him not, but sayth vnto him, Goe home to thy freendes, and shewe them howe great thinges the Lorde hath donne for thee, and had compassion on thee.

D 20 And he departed, and began to publishe in Decapolis, how great things Jesus had donne for him: and al menne dyd marueyle.

21 And when Jesus was come ouer againe by shippe vnto the other (syde,) much people geathered vnto him, and he was nygh vnto the sea.

Math.8.d. Luke.8.f. 22 *And beholde, there commeth one of the rulers of the synagogue, Jairus by name: and when he sawe him, he fel downe at his feete,

23 And besought him greatly, sayeing, My young daughter lyeth at poynt of death, (I pray thee) comme and lay thy hands on her, that she may be safe, and she shal liue.

24 And (Iesus) went with him, and much people folowed him, and thronged him.

Mat.9.c. Luke.8.f. 25 And there was a certayne woman which had ben diseased of an issue of blood twelue yeeres,

26 And had suffered many thinges, of many phisitions, and had spent al that she had, & felt none amendement at al, but rather the worse.

E 27 When she had heard of Jesus, she came in the preasse behinde him, and touched his garment.

28 For she saide, If I may but touche his clothes, I shalbe whole.

29 And straightway the fountayne of her blood was dryed vp: and she felt in her body that she was healed of the plague.

30 And Jesus immediatly knowyng in him selfe that vertue proceeded from him, turned him about in the preasse, and saide, Who touched my clothes?

31 And his disciples saide vnto him, Thou seest the people thrust thee, and askest thou, Who dyd touche me?

32 And he looked round about, for to see her that had donne this thing.

33 But the woman fearing and tremblyng, knowyng what was donne within her, came and fel downe before him, and tolde him al the trueth.

34 And he saide vnto her, Daughter,* thy fayth hath saued thee, goe in peace, and be whole of thy plague. Luke.4.g.

35 Whyle he yet spake, there comme from the ruler of ỹ synagogues (house,) certaine whiche sayde, Thy daughter is dead, why diseasest thou the maister any further? Mat.9.c. Luke.8.g. F

36 As soone as Jesus hearde the woorde that was spoken, he sayth vnto the ruler of the synagogue, Be not afrayde, only beleeue.

37 And he suffered no man to folowe hym, saue Peter, and James, and John, the brother of James.

38 *And he commeth to the house of the ruler of the synagogue, and seeth the tumult, and them that weapt and wayled greatly. Mat.9.c. Luke.8.g.

39 And when he was comme in, he sayth vnto them, Why make ye this a doo, and weepe? ỹ Damsel is not dead, but sleepeth.

40 And they laught him to scorne: but he, after that he had put them al out, taketh the father and the mother of the Damsel, and them that were with him, and entreth in where the Damsel lay.

41 And when he had taken the Damsel by the hande, he sayth vnto her, Talitha cumi, whiche is, being interpreted, Damsel, (I say vnto thee) aryse.

42 And straightway the Damsel arose, and walked: for she was of the age of twelue yeeres: and they were astonyed out of measure. G

43 And he charged them straightly that no man shoulde knowe of it: and commaunded to geue her meate.

The.vi. Chapter.

4. Of Christes dooinges and estimation in his owne countrey.

1 AND he * departed thence, and came into his owne countrey, and his disciples folowe him. A Mat.13.g. Luke.4.c.

2 And when the Sabboth day was come, he began to teache in the synagogue: And many hearing him, were astonyed, sayeing, From whence hath he these thinges? And what wysedome is this that is geuen vnto him, and suche mighty woorkes that are wrought by his handes?

3 *Is not this the carpenter, Maries sonne, the brother of James and Joses, and of Juda and Simon? And are not his systers here with vs? And they were offended at hym. Mat.13.g.

4 Jesus said vnto them, *A prophete is not without honour, but in his owne countrey, and among his owne kinne, & in his owne house. Mark. 13.g Luke.4.d. John.5.f.

5 And he could there doo no mighty worke: but layd his handes vpon a fewe sicke folke, and healed (them.)

Mark. 9.d. 6 And he marueyled because of their vnbeliefe. * And he went about by the villages that lay on euery syde, teachyng.

Mat. 10.e. B 7 * And he calleth the twelue, and beganne to sende them foorth, two & two, and gaue them power against vncleane spirites.

8 And commaunded them that they should take nothing in their tourney, saue a staffe (a) only: no scrippe, no bread, no money in their purse:

(a) They may take a staffe for their ease, and not to defende them selues, as in Mat. x

9 But shoulde be shoed with sandales: and that they shoulde not put on two coates.

10 And he saide vnto them, Whereseoeuer ye enter into an house, there abide til ye departe thence.

Mark. 10.b Luke. 9.a. 11 * And whosoeuer shal not receiue you, nor heare you, when ye depart thence, shake of the dust that is vnder your feete, for a witnesse against them: * I say verily vnto you, it shalbe easyer for the Sodomites and the Gomorr heans in ỹ day of iudgement, then for that citie.

Mat. 10.a. 12 * And they went out, and preached, that menne should repent.

13 And they cast out many deuils, and annoynted many that were sicke with oyle, and healed them.

Mat. 14.a. Luke. 9.a. 14 And king Herode heard (of him,) (for his name was spread abroade:) and he sayde that Iohn Baptist was rysen from ỹ dead, and therefore mighty wourkes doo shewe foorth them selues in him.

C 15 Other sayde, That it is Elias. Somme sayde, That it is a prophete, or as one of the prophetes.

16 But when Herode had heard of him, he sayde, It is Iohn, whom I beheaded: he is rysen from death.

* his seruantes. 17 For Herode him selfe had sent foorth * and layde handes vpon Iohn, and bounde him in prisō for Herodias sake, his brother Philips wyfe, because he had married her.

Leuit. 18. d. and 20. d. 18 For Iohn saide vnto Herode, * It is not lawful for thee to haue thy brothers wyfe.

19 Therefore Herodias layd wayte for him, and woulde haue killed him: but she could not.

20 For Herode feared Iohn, knowing that he was a iust man, and an holye, and gaue him reuerence: and when he hearde him, he did many thinges, and heard him gladlye.

21 And when a conuenient day was come, that Herode on his * byrth day made a supper to the Lordes, high captaynes, & cheefe estates of Galilee:

Gene. 40. d. 22 And when the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sate at boorde also, the king saide vnto the Damsel, Aske of me what so euer thou wylt, & I wyl geue it thee.

D 23 And he sware vnto her, What so euer thou shalt aske of me, I wyl geue it thee, euen vnto the one halfe of my kingdome. Mat. 14. a.

24 And she went foorth, and sayde vnto her mother, What shal I aske? She said, Iohn Baptistes head.

25 And she came in straightway with haste vnto the king, and asked, sayeing, I wyl that thou geue me by and by in a charger, the head of Iohn Baptist.

26 And the king was exceeding sory, (howe be it) for his othes sake, and for theyr sakes whiche sate at supper also, he woulde not cast her of.

27 And immediatly the king sent the hangman, and commaunded his head to be brought in, and he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the Damsel, and the Damsel gaue it to her mother.

29 And when his disciples hearde (of it,) they came and tooke vp his body, and layde it in a tombe.

E 30 And the apostles geather them selues togeather, vnto Iesus, and told him al thinges, both what they had donne, and what they had taught.

Mat. 14. b. Luke. 9. b. Iohn. 6. a. 31 And he saide vnto them, * Come ye alone out of the way into the wylderneſſe, and rest a whyle. For there were many commers and goers, and they had no leysure so muche as to eate.

Mat. 14. b. 32 * And they departed by shippe out of the way into a desart place.

33 And the people spyed them when they departed, and many knewe him: and ranne a foote thither out of al cities, and came thyther before them, and came togeather vnto hym.

Mat. 9. d. and 14. b. Eze. 34. a. 34 And Iesus, when he came out, saw much people, * and had compassion on them, because * they were like sheepe, not hauyng a sheepehearde: And he began to teache them many thinges.

Mat. 14. b. Luke. 9. b. Iohn. 6. a. 35 * And when the day was now farre spent, his disciples come vnto him, saying, This is a desart place, and now the time is farre passed:

36 Let them depart, that they may goe into the countrey round about, and into the villages, & buye them bread: for they haue nothyng to eate.

37 He answeared, and said vnto them, Geue ye them to eate. And they say vnto him, (Shal we)

(shal we) goe and buye two hundred peny-worth of bread, and geue them to eate?

38 He sayth vnto them, How many loaues haue ye, go, and looke. And when they had searched, they say, Fyue, and two fishes.

39 And he commaunded them to make them al sit downe by companies vpon the greene grasse.

40 And they sate downe, here a rowe, and there a row, (by) hundredes & (by) fifties.

41 And when he had taken the fiue loaues, and the two fishes, & looked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples to set before them: & the two fishes diuided he among them al.

42 And they al did eate, and were satisfied.

43 And they tooke vp twelue baskettes ful of the fragmentes, and of the fishes.

44 And they that did eate the loaues, were about fiue thousande menne.

Mat.14.c. 45 And straightway he constrayned his disciples to goe into the ship, and to goe ouer the sea before vnto Bethsaida, while he shoulde sende away the people.

Mat.14.c. Ioh.6.b. 46 *And when he had sent them away, he departed into a mountayne to pray.

47 And when euen was come, the ship was in the middest of the sea, and he alone on the lande.

48 And he sawe them troubled in rowing, (for the wynde was contrary vnto them:) and about the fourth watche of the night, he commeth vnto them, walking vpon the sea, and woulde haue passed by them.

49 But when they saw him walking vpon the sea, they supposed it had ben a spirite, and cryed out.

50 (For they al sawe him, and were troubled:) and anone he talked with them, and sayth vnto them, Be of good cheare, it is I, be not afrayde.

Mat.14.c. 51 *And he went vp vnto them into the ship, and the wynde ceassed, and they were soare amazed in them selues beyonde measure, and marueyled.

52 For they vnderstood not (what was done) of the loaues, because their harte was hardened.

53 And whē they had passed ouer, they came into the lande of Gennezareth, and drue vp into the hauen.

54 And when they were come out of the shyp, straightway they knewe him,

55 And ranne foorth throughout al the region rounde about, and began to carry about in beddes, those that were sicke, thither where they hearde that he was.

56 And whither so euer he entred, into villages, or cities, or feeldes, they laide the sicke folkes in the streetes, and prayed him that they myght touch, and it were but the hem of his garment: and as many as touched it, were made whole.

The.vii.Chapter.

2. The Pharisees find fault at the disciples eating of meate with vnwashen handes.
32. The healing of the deafe and dumbe.

1 AND the Pharisees come togeather vnto him, and certayne of the Scribes, whiche came from Hierusalem. A Mat.15.a.

2 And when they saw some of his disciples eate bread with defiled (that is to say, with vnwashen handes) they founde fault.

3 For the Pharisees, & al the Iewes, except they wash their handes oft, eate not, obseruing the tradition of the elders.

4 And (when they) come from the market, except they wash, they eate not. And many other thinges there be, which they haue taken vpon them to obserue, (as) the washing of cuppes and pottes, brasen vessels, and of tables.

5 Then asked him the Pharisees & Scribes, Why walke not thy disciples accordyng to the tradition of the elders, but eate bread with vnwashen handes?

6 He answeared, & sayde vnto them, Surely Esaias hath prophecied wel of you hypocrites, as it is wrytten, *This people honoureth me with their lippes, but their hart is farre from me. Esai.29.b. Mat.15.a.

7 Howbeit, in vaine doo they woorshyp me, B teaching doctrines, the commaundements of men.

8 For, the commaundement of God being layd aparte, ye obserue ỹ tradition of men, as the washyng of pottes and cuppes: and many other suche lyke thinges ye doo.

9 And he sayde vnto them, Ful wel ye cast aside the commaundement of God, that ye may keepe your owne tradition.

10 *For Moses sayde, Honour thy father & thy mother: and who so curseth father or mother, let hym dye the death. Exod.21.b Deut.5.b. Ephes.6.a.

11 But ye say, if a man shal say to his father or his mother, Corban (that is, by the gift) that (is offred) of me, thou shalt be helped. Exo.20.b. Leuit.20.b. Pro.20.c.

12 And so ye suffer him no more to do ought for his father, or his mother,

13 Making the woorde of God of none effecte through your tradition, whiche ye haue ordeyned: And many suche thinges doo ye.

14 And when he had called al the people vnto him, he sayde vnto them, Hearken vnto me euery one of you, and vnderstande,

15 There

Mat.15.b. 15 There is nothing without a man that can defile him, when it entreth into him: but the thinges whiche proceede out of a man, those are they that defile the man.
16 If any man haue eares to heare, let him heare.
17 And when he came into the house, away from the people, his disciples asked him of the similitude.
18 And he saith vnto thē, Are ye also so without vnderstandyng? Doo ye not perceyue that whatsoeuer thyng from without, entreth into the man, it can not defile him,
19 Because it entreth not into his hart, but into the belly, & goeth out into the draught, purgyng al the meates?
20 And he sayd, That which commeth out of the man, defileth the man.
D 21 For from within, euen out of the hart of men, proceede euyl thoughtes, adulteries, fornications, murders,
22 Thefte, couetousnesse, wickednesse, deceite, wantonnesse, a wicked eye, blasphemie, pride, foolishnesse:
23 Al these euil thinges come from within, and defile the man.
Mat.15.b. 24 And from thence he rose, and went into the borders of Tyre and Sidon, and entred into an house, and woulde that no man shoulde haue knowen, but he coulde not be hyd.
25 For a certayne woman, whose young daughter had an vncleane spirite, when she had heard of him, came and fel at his feete.
26 (The woman was a Greke, out of the nation of Syrophenissa:) and she besought him, that he would cast out the deuyl from her daughter.
27 But Iesus sayde vnto her, Let the chyldren firste be fed: for it is not meete to take the childrens bread, and to caste it vnto the litle dogges.
E 28 She answered, and sayde vnto him,
Mat.15.b. Yes Lorde, * for the litle dogges also eate vnder the table, of the childrens crumbes.
29 And he sayde vnto her, For this saying, goe thy way, the deuyl is gonne out of thy daughter.
30 And when she was comme home to her house, she founde that the deuyl was departed, and her daughter lyeing on the bedde.
The Gospel on the. xii. sunday after Trinitie. 31 * And when he was departed agayne from the coastes of Tyre and Sidon, he came vnto the sea of Galilee, through the myddes of the coastes of Decapolis.
Mat.15.c. Mat.9.d. 32 And they bring vnto him one that was deafe, & had an impediment in his speach: and they pray him to put his hande vpon him.
33 And when he had taken him aside from ỹ people, he put his fingers into his eares, and when he had spit, touched his tongue.
34 And when he had looked vp to heauen, sighed, and sayde vnto him, Ephphatha, that is to say, Be thou opened.
35 And straight way his eares were opened, and the string of his tongue was loosed, and he spake playne.
36 And he commaunded them that they shoulde tel no man: but the more he commaunded them, so muche the more a great deale they published it. Mar.1.d.
37 And were beyond measure astonied, saying, He hath done al thynges wel: he hath made both the deafe to heare, & the dumbe to speake.

The.viii.Chapter.

2. The miracle of the seuen loaues. 34. How we shoulde folowe Christe.

1 IN those dayes, * the companie being very great, and hauing nothing to eate, when Iesus had called his disciples vnto him, he sayth vnto them, A The Gospel on the.vii. sunday after Trinitie.
2 I haue compassion on the people, because they haue nowe ben with me three dayes, and haue nothyng to eate: Mat.15.d.
3 And if I send them away fasting to their owne houses, they shal faynt by the way: * for diuers of them come from farre. Esai.9.a. Tobi.13.b.
4 And his disciples answeared him, From whence can a man satisfie these men with bread here in the wyldernesse?
5 And he asked them, Howe many loaues haue ye? They sayde, Seuen.
6 And he commaunded the people to syt downe on the grounde: and he tooke the seuen loaues, and when he had geuen thankes, he brake, and gaue to his disciples to set before them: and they dyd set them before the people.
7 And they had a fewe smal fishes: & when B he had blessed, he commaunded to set them also before them.
8 So they dyd eate, and were sufficed: and they tooke vp of the broken meate that was left, seuen baskettes ful.
9 And they that had eate, were about foure thousande: And he sent them away.
10 And anone, when he had entred into a shyppe with his disciples, he came into the parties of Dalmanutha.
11 And the Pharisees came forth, and beganne to dispute with him, seeking of him a signe from heauen, tempting him, Mat.16.a. Luke.11.d. Iohn.6.d.

12 And

12 And when he had sighed deepely in his spirite, he sayth, Why do this generation seeke a signe? Verily I say vnto you, There shal no (a) signe be geuen vnto this generation.

(a) It is in the Greeke text, yf a signe, which the Hebrues vse a vehement negation.

13 And when he had left them, and entred into the shyp agayne, he departed ouer the water.

14 And they had forgotten to take bread (with them) neither had they in the shyppe with them more then one loafe.

C 15 And he charged them, saying, *Take heede, beware of the leauen of the Pharisees, and of the leauen of Herode.

Mat.16.b. Luke.12.a.

16 And they reasoned among them selues, saying, We haue no bread.

17 And when Iesus knewe (it,) he sayth vnto them, Why reason ye, because ye haue no bread? Perceiue ye not yet, neither vnderstande? Haue ye your hart yet hardened?

18 Hauing eyes, see ye not? and hauing eares, heare ye not? Do ye not remember?

Mat.14.c. 19 *When I brake the fiue loaues among fiue thousande (men,) howe many baskettes ful of broken meate tooke ye vp? They say vnto hym, Twelue.

Mat.15.d. 20 When I brake the seuen among foure thousande, howe many baskets of the leauynges of the broken meate tooke ye vp? They sayde, Seuen.

D 21 And he sayd vnto them, Howe happeneth it that ye do not vnderstande?

22 And he commeth to Bethsaida, and they bring a blinde man vnto him, and desyred him to touche him.

23 And when he had caught the blynde by the hand, he led him out of the towne: and when he had spyt in his eyes, and put his handes vpon him, he asked him if he sawe ought.

24 And he looked vp, & said, I see men: for I perceiue thē walke, as (they were) trees.

25 After that he put his handes againe vpon his eyes, and made hym see: and he was restored, and sawe euery man clearely.

26 And he sent him home to his house, saying, Neither goe into the village, nor tel it to any in the village.

Mat.16.c. Luke.9.c. 27 And Iesus went out, and his disciples, into the villages that long to Cesarea Philippi: and by the way he asked his disciples, saying vnto them, Whom do men say that I am?

Mat.16.c. Luke.9.c. John.6.g. 28 And they answered, Iohn Baptist, and some say, Elias: Againe, some (say) that thou art one of the prophetes.

Mat.16.c. and.20.e. Luke.9.c. 29 And he sayd vnto them, But whom say ye that I am? Peter answereth, and saith vnto hym, *Thou art very Christe.

30 And he charged them that they shoulde tel no man.

31 And he began to teache them that the sonne of man must suffer many thynges, and be reproued of the elders, and of the high priestes and scribes, and be killed, and after three dayes rise agayne.

32 And he spake that saying openly, and Peter toke hym aside, & began to rebuke hym.

33 But when he had turned about, & looked on his disciples, he rebuked Peter, saying, Goe after me Satan: for thou sauerest not the thynges that (be) of God, but the thynges that be of men.

34 *And when he had called the people vnto hym, with his disciples also, he sayde vnto them, Who so euer wyl come after me, let hym forsake hym selfe, and take vp his crosse, and folowe me. Mat.16.d. Luke.9.c. and.14.f.

35 For who so euer wyl saue his lyfe, shal lose it, but who so euer shal lose his life for my sake and the Gospelles, the same shal saue it.

36 For what shal it profite a man, yf he shal winne al the world, & lose his owne soule?

37 Or what shal a man geue, for a raunsome of his soule?

38 *Whosoeuer therefore shalbe ashamed of me, and of my woordes, in this adulterous and sinful generation, of him also shal the sonne of man be ashamed, when he commeth in the glory of his father, with the holy angels. Mat.10.c. Luke.12.b.

The.ix. Chapter.

2. The transfiguration of Christe. 49. Of seasonyng with salt.

1 AND he sayde vnto them, Verely I say vnto you, *that there be some of them that stande here, whiche shal in no wyse taste of death, tyl they haue seene the kyngdome of God come with power. A Mat.16.d. Luke.9.c.

2 And after sixe dayes, Iesus taketh with him Peter, and James, and Iohn, and leadeth them vp into an high mountayne out of the way alone: and he was transfigured before them. Mat.17.a. Luke.9.c.

3 And his raiment did shine, (and became) very white, euen as snowe: so as no Fuller vpon the earth can white them.

4 And there appeared vnto them Elias with Moses: and they were talkyng with Iesus.

5 And Peter answeared, & sayth to Iesus, Maister, here is good being for vs: and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what he shoulde say: for they were soare afrayde.

7 And

B 7 And there was a cloude that shadowed them: & a voyce came out of the cloud, saying, This is my beloued sonne: heare him.

Mat.3.d. and.17.b. Luke.3.c. Mar.1.b. Esai.42.a. Mat.17.b. Mar.1.d.

8 And sodenly when they had looked round about, they sawe no man, moze then Jesus only with them selues.

9 And as they came downe from the hyl, he charged them that they shoulde tel no man those thinges that they had seene, til the sonne of man were risen from the dead.

10 And they keapt that saying with them, and demaunded one of another, what the rysyng from the dead shoulde meane.

11 And they asked him, saying, Why then say the scribes that Elias must first come?

Mala. 4.b.

12 He answeared, and said vnto them, Elias veryly when he commeth first, restoreth al thynges: and the sonne of man, as it is

Esai.53.a.

written of him, shal suffer many thinges, and be set at nought.

13 But I say vnto you, that Elias is come, and they haue done vnto him what so euer they wouldo, as it is written of hym.

C 14 And when he came to his disciples, he sawe muche people about them, and the scribes disputing with them.

15 And straightway al the people, when they beheld him, were greatly amased, and runnyng to hym, saluted him.

16 And he asked the scribes, What dispute ye * among your selues?

* Some reade, with them.

Mat. 17.c. Luke. 9.a.

17 * And one of the company answeared, and sayde, Maister, I haue brought vnto thee my sonne, whiche hath a dumbe spirite:

18 And where so euer he taketh him, he teareth hym, and (he) foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they shoulde cast hym out, and they coulde not.

19 He answeareth him, and sayth, O faythlesse nation, howe long shal I be with you, howe long shal I suffer you? Bryng hym vnto me.

20 And they brought him vnto him: and when he saw hym, straightway the spirite tare hym, and when he fel downe on the grounde, he wallowed, foming.

D 21 And he asked his father, Howe long is it agoe since this came vnto him? And he sayde, Of a chylde.

Mat.17.d.

22 * And oft tymes it hath cast him into the fyre, & into the waters, to destroy him: but yf thou canst do any thyng, haue mercy on vs, and helpe vs.

23 Jesus sayde vnto hym, This thyng yf thou canst beleeue, *al thinges are possible to hym that beleeueth.

Mat. 17. d.

24 And straightway, when the father of the childe had cryed with teares, he sayd, Lord I beleeue, helpe thou mine vnbeleefe.

25 When Jesus sawe that the people came running togeather, he rebuked the foule spirite, saying vnto him, Thou dumbe and deafe spirite, I charge thee come out of him, and enter no moze into hym.

26 And (the spirite) when he had cryed, and rent him soare, came out of him, and he was as one that had ben dead, insomuch that many sayde, He is dead.

27 But Jesus, when he had caught him by the hande, lyfted hym vp: and he arose.

28 And when he was come into the house, E *his disciples asked him secretely, Why coulde not we cast hym out?

Mat. 17.d

29 * And he sayde vnto them, This kynde Mat. 17.d. * can come fooyth by nothyng, but by * of deuils. prayer and fastyng.

30 And after they departed thence, they toke theyr iourney through Galilee, & he would not that any man shoulde knowe (it.)

31 For he taught his disciples, and sayd vnto them, * The sonne of man is deliuered into Mat.16.c. the handes of men, and they shal kyl hym, Luke.9.c. and after that he is kylled, he shal rise the thirde day.

32 But they vnderstoode not that saying, and were afrayde to aske hym.

33 And he came to Capernaum: and when he was come into the house, he asked them, What was it that ye disputed among your selues by the way?

34 And they held their peace: For by ỹ way they had reasoned among them selues, who (shoulde be) the cheefest.

35 And when he was set downe, he called the twelue, and sayth vnto them, If any F man desyre to be first, the same shalbe last of al, and seruant vnto al.

36 * And when he had taken a young child, Mat.18.a. he set him in the midst of them: and when Luke.6.f. he had taken him in his armes, he sayd vnto them.

37 Who so euer shal receiue any such a young childe in my name, receiueth me: and whoso euer shal receiue me, receiueth not me, but him that sent me.

38 John answeared him, saying, Maister, we saw one casting out deuils in thy name, and he foloweth not vs, and we forbade hym, because he foloweth vs not.

39 But Jesus sayde, * Forbyd hym not, for I. Cor. 12.a. there is no man, whiche, if he do a miracle in my name, can lightly speake euil of me.

40 For he that is not agaynst vs, is on our part.

41 * Who so euer shal in my name geue you G a cuppe of colde water to drinke, because ye Mat.10.d. be long to Christe: veryly I say vnto you, he shal not lose his rewarde.

42 * And who so euer shal offende one of Mat.18.a. these

these litle ones that beleeue in me, it is better for him if a milstone were hanged about his necke, and he were cast into the sea.

Matth.18.b 43 *And if thy hande offende thee, cut it of: It is better for thee to enter into lyfe maymed, then hauyng two handes to goe into hell into fire that neuer shalbe quenched:

Esai.66.g. 44 Where their wourme dyeth not, and the fire is not quenched.

45 And if thy foote offende thee, cut it of: it is better for thee to enter halt into life, then hauing thy two feete to be cast into hel, into fire that neuer shalbe quenched:

46 Where their wourme dyeth not, and the fire is not quenched.

Mark.9.c. Leuit.2.d. 47 *And if thine eye offende thee, plucke it out: it is better for thee to enter into the kingdome of god with one eye, then hauing two eyes to be cast into hel fire:

48 Where their wourme dyeth not, and the fire is not quenched.

Leuit.2.d. 49 For euery man shal be salted with fire,* & euery sacrifice shalbe seasoned with salt.

Matth.5.b. Luke.14.g. 50 *Salt is good, but if the salt be vnsauerie, with what thing shal you season it? Haue ye salte in your selues, and haue peace among your selues one with another.

The.x. Chapter.

2. Of diuorcement. 17. A riche man questioneth how he should inherite eternal life.

A Mat.19.a. 1 AND whē he rose from thence, he* commeth into the coastes of Iurie, through (the region that is) beyonde Iordane: and the people resorte vnto hym a freshe, & as he was woont, he taught them agayne.

2 And the Pharisees came, and asked him, Is it lawful for a man to put away his wyfe? temptyng hym.

Deut.24.a. Mat.19.a. 3 And he answeared, and saide vnto them,* What did Moses commaunde you to doo?

4 And they sayd, Moses suffered to write a booke of diuorcement, & to put her away.

5 And Iesus answeared, and sayde vnto them, For the hardnesse of your harte he wrote this precept vnto you.

Gene.1.d. 1.Cor.6.d. Mat.19.a. 6 But from the beginning of the creation* God made them male and female,

7 (And said,) For this cause shal a man leaue his father & mother, and bide by his wyfe,

Ephes.5.g. Gene.2.d. 8 *And they twayne shalbe one flesh: so thē are they no more twayne, but one flesh.

9 Therefore, what God hath coupled togeather, let not man separate.

10 And in the house his disciples asked hym agayne of the same matter.

Mat.5.c. and.19.a. Luke.16.b. 11 And he saith vnto them,* Whosoeuer shal put away his wyfe, and marrie another, committeth adulterie agaynst her.

12 And if a woman shal put away her husbande, and be married to another, she committeth adulterie.

Mat.19.b. Luke.18.d. 13 *And they brought young children to him, that he shoulde touche them: and his disciples rebuked those that brought them.

C 14 But when Iesus saw it, he was sore displeased, and saide vnto them, Suffer the young children to comme vnto me, and forbidde them not: for to suche belongeth the kingdome of God.

15 Verely I say vnto you, Whosoeuer shal not receiue the kingdome of God* as a young childe, he shal in no wyse enter therin. Mat.18.a. Luke.17.a.

16 And when he had taken them vp in his armes, putting his handes vpon them, he blessed them.

17 And when he was gone forth into ỳ way, there came one runnyng, and kneeled to hym, & asked hym,* Good maister, what shal I doo that I may inherite eternal life? Mark.19.b Luke.18.d.

18 Iesus sayde vnto him, Why callest thou me good? There is no man good but one, (whiche is) God.

19 Thou knowest the commaundementes, Doo not commit adulterie, Doo not kyl, Doo not steale, Doo not beare false witnesse, Defraude (no man) Honour thy father and mother.

20 He answeared and sayd vnto hym, Maister, al these haue I obserued from my youth.

D 21 Iesus beheld him, and loued him, and sayde vnto hym, One thyng thou lackest: *Goe thy way, sel whatsoeuer thou hast, & geue to the poore, and thou shalt haue treasure in heauen, and come folowe me, when thou hast taken vp the crosse. Mark.19.b Luke.18.d.

22 But he was discomforted because of that sayeing, and went away mournyng: for he had great possessions.

23 And when Iesus had looked rounde about, he sayth vnto his disciples,* Howe hardly shal they that haue riches enter into the kyngdome of God? Mat.19.c. Luke.18.c.

24 And the disciples were astonied at his woordes. But Iesus answeareth againe, & sayth vnto them, Children, how hard is it for them that trust in richesse to enter into the kyngdome of God.

25 It is easier for a Camel to goe through the eye of a needle, then for the riche to enter into the kyngdome of God.

26 And they were astonied out of measure, sayeing betweene them selues, Who then can be saued?

27 Iesus, when he had looked vpon them, sayth, With men it is vnpossible, but not with

with God: for with God al thynges are possible.

E 28 And Peter began to say vnto him, Loe, *we haue forsaken al, and haue folowed thee.

Mat.19.c. Luke.18.

29 Jesus answeared, and sayde, Verely I say vnto you, There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes, for my sake and the Gospels,

30 But he shal receiue an hundred fold now at this present, houses, and brethren, and sisters, and mothers, and chyldren, and landes, with persecutons, and in the worlde to come eternal lyfe.

Mat.25.b. Luke.13.f. 31 *But many that are first, shalbe last: and the last, first.

32 And they were in the way goeyng vp to Hierusalem: and Jesus went before them, and they were amazed, and as they folowed, were afrayde: and when he had againe taken with him the twelue, he began to tel them what thinges shoulde happen vnto hym,

Mat.16.c. 17.c.& 20.c. Luke.15.k. and.22.c. 33 (Saying,) *Behold, we goe vp to Hierusalem, and the sonne of man shalbe delyuered vnto the high priestes, and vnto the Scribes: and they shal condemne hym to death, and shal deliuer him to the gentiles.

F 34 And they shal mocke him, & scourge him, and spit vpon him, and kyl him: and the thirde day he shal aryse.

Mat.20.c. 35 *And James and John the sonnes of Zebedee come vnto him, saying, Maister, we wyl that thou shouldest do for vs whatsoeuer we shal desire.

36 He sayde vnto them, What wyl ye that I shoulde doo for you?

37 They sayde vnto hym, Graunt vnto vs that we may sit one on thy ryght hand, and the other on thy left hande in thy glory.

38 But Jesus saide vnto them, Ye wote not what ye aske: Can ye drynke of the cuppe that I drynke of? and be baptised with the baptisme that I am baptised with?

39 And they sayd vnto hym, That we can. Jesus sayde vnto them, Ye shal in deede drynke of the cuppe that I drinke of: and with the baptisme that I am baptised withal shal ye be baptised:

40 But to sit on my right hande, and on my left hand, is not mine to geue, but (it shalbe geuen) vnto them for whom it is prepared.

Mat.20.d. 41 *And when the (other) ten heard it, they began to disdaine at James and John.

42 But Jesus, when he had called them to him, saith vnto them, Ye knowe that they *which seeme to beare rule among the gentiles, raigne as lordes ouer them: and they

Mat.20.d. Luke.22.c.

that be great among them, exercise authoritie vpon them.

43 But so shal it not be among you: but whosoeuer of you wyl be great among you, shalbe your minister:

44 And whosoeuer of you wyl be the chiefest, shalbe seruant of al.

45 For *the sonne of man also came not to be ministred vnto, but to minister and to geue his life a ransome for many. Mat.20.d.

46 And they came to Hierycho: *and as he went out of the citie of Hierycho with his disciples, & a great number of people, blind Bartimeus, the sonne of Timeus, sate by the hygh wayes syde, beggyng. Mat.20.d. Luke.18.g. G

47 And when he hearde that it was Jesus of Nazareth, he began to crye, and say, Jesus thou sone of Dauid, haue mercy on me.

48 And many rebuked him, that he shoulde holde his peace: but he cryed the more a great deale, Thou sonne of Dauid, haue mercy on me.

49 And Jesus stoode stil, and commaunded him to be called, and they cal the blynde, saying vnto him, Be of good comfort, rise, he calleth thee.

50 And when he had throwen awaye his cloke, he rose, and came to Jesus.

51 And Jesus answeared, & saide vnto him, What wylt thou that I doo vnto thee? The blynde saide vnto him, Maister, that I myght see.

52 Jesus sayde vnto him, Goe thy way, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed Jesus in the way.

The.xi. Chapter.

H Christe rideth to Hierusalem, 27. the pharisees aske Christe of his auctoritie.

A 1 AND when they came nigh to Hierusalem, vnto Bethphage and Bethanie, at the mount of Oliues, he sendeth foorth two of his disciples, Mat.21.a. Luke.19.f.

2 And sayth vnto them, Goe your way into the towne that is ouer agaynst you, and as soone as ye be entred into it, ye shal finde a colte tyed, whereon neuer man sate: loose him, and bryng him hyther.

3 And if any man say vnto you, Why doo ye so? Say ye, that the Lorde hath neede of him: and straightway he wyl sende him hyther.

4 And they went their way, and found the colte tyed by the doore without, in a place where two wayes met: and they lose him.

5 And diuers of them that stood there, sayd vnto them, What doo ye loosing the colte? John.12.b.

6 And they sayde vnto them euen as Jesus had commaunded: and they let them goe.

7 And

7 And they brought the colte to Jesus, and cast their garmentes on hym, and he sate vpon hym.

8 And many spread their garmentes in the way: other cutte downe braunches of the trees, and strawed them in the way.

Psal.118.d. Mat.11.b. Luke.19.f. Joh.11.b. 9 And they that went before, and they that followed, cryed, saying, Hosanna, *blessed is he that commeth in the name of the Lorde.

10 Blessed be the kingdome that commeth in the name of him that is Lord of our father Dauid, * Hosanna, in the highest.

* or, O thou which art.

11 And Jesus entred into Hierusalem, and into the temple: and when he had looked rounde about vpon al thynges, and nowe the euentide was come, he went out vnto Bethanie with the twelue.

Mat.21.b. 12 *And on the morowe, when they were come out from Bethanie, he hungred.

13 And when he had spied a figge tree a farre of hauing leaues, he came (to see) if he might fynde any thyng theron: and when he came to it, he founde nothing but leaues: for the tyme of fygges was not yet.

C 14 And Jesus answered, and sayd vnto the fygge tree, Neuer man eate fruite of thee hereafter whyle the worlde standeth. And his disciples hearde (it.)

Mat.11.b. Luke.19.g. Joh.2.c. 15 And they come to Hierusalem, and when Jesus went into the temple, he began to cast out them that solde and bought in the temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues,

16 And would not suffer that any man shoulde cary any stuffe through the temple.

Esai.51.c. 3.Re.2.b.c. Jere.7.c. 17 And he taught, saying vnto them, *Is it not written, My house shalbe called the house of prayer vnto al nations? But ye haue made it a denne of theeues.

18 And the scribes and high priestes hearde (it,) and sought howe they myght destroy hym: *for they feared hym, because al the people was astonyed at his doctrine.

Mat.21.d.

19 And when euen was come, Jesus went out of the citie.

Mat.21.d. Luke.11.g. and.20.c. 20 *And in the morning as they passed by, they sawe the fygge tree dryed vp from the roote.

D 21 And Peter, hauing remembred, saith vnto hym, Maister, beholde, the fygge tree whiche thou curse dst, is wythered away.

22 And Jesus answering, saith vnto them, Haue fayth in God.

23 For verily I say vnto you, that who so euer shal say vnto this mountayne, Be thou remooued, and be thou cast into the sea, and shal not doubt in his hart, but shal beleeue that those thynges whiche he saith shal come to passe: what so euer he shal say, shalbe vnto hym.

24 Therfore I say vnto you, *What thinges so euer ye desyre when he pray, beleeue that ye receiue (them,) and ye shal haue (them.) Mat.21.c. John.14.c.

And when ye stande praying, *forgeue, if ye haue ought agaynst any man: that your father also which is in heauen, may forgeue you your trespasses. Mat.6.d. and.18.d.

26 But yf you do not forgeue: neyther wyl your father whiche is in heauen forgeue you your trespasses.

27 And they come agayne to Hierusalem: *and as he walked in the temple, there come to hym the high priestes, and the scribes, and the elders, Luke.20.a. Mat.21.c.

28 And say vnto hym, By what auctoritie E doest thou these things? and who gaue thee this auctoritie to do these thinges?

29 Jesus answered, and said vnto them, I wyl also aske of you one question: and answeare me, and I wil tel you by what auctoritie I do these thynges.

30 The baptisme of John, whether was it from heauen, or of men? Answeare me.

31 And they reasoned with them selues, saying, If we shal say from heauen, we wyl say, Why then dyd ye not beleeue hym?

32 But yf we shal say, Of men, (a) we feare the people: for al men counted John that he was a very prophete. (a) This is the thirde person in Greeke.

33 And they answearing, say vnto Jesus, We can not tel. And Jesus answering, sayth vnto them, Neyther do I tel you by what auctoritie I do these thynges.

The.xii. Chapter.

1. The vineyarde is let out to husbandmen,
41. The poore wydowes farthyng.

1 AND he began to speake vnto them by A parables. A certayne man planted a vineyarde, and he set an hedge about it, and bygged a wineprese, and built a towre, and let it out to husbandmen, and went into a strange countrey.

2 And when the tyme was come, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruite of the vineyarde.

3 And they caught him, and beat him, and sent hym away emptie.

4 And againe he sent vnto them another seruant: and at him they cast stones, and brake his head, and sent him away also reuiled.

5 And agayne he sent another, and him they kylled: and many other, beating some, and killing some.

6 And so when he had yet but one beloued sonne, he sent him also at the last vnto them, saying, They wyl stande in awe of my sonne.

7 But

Mat.21.d. Gen.37.d. Luke.20.c.
7 *But the husbandmen sayde amongst them selues, This is the heyre, come, let vs kyl hym, and the inheritance shalbe ours.
B 8 And they tooke him, and killed him, and cast him out of the vineyarde.
9 What shal therfore the Lord of the vineyarde do? He shal come and destroy the husbandmen, and wil geue the vineyarde vnto other.
Psal.118.c Mat.21.d. Actes.4.d.
10 Haue ye not read this scripture? The stone whiche the builders disalowed, is become the cheefe stone of the corner:
11 This was the Lordes doyng, and it is marueylous in our eyes?
12 They went about also to take him, & feared the people: for they knewe that he had spoken the parable against them: and they leaft hym, and went their way.
Mat. 22.d. Luke. 20.b
13 And they sent vnto hym certayne of the Pharisees and of the Herodians, to take him in his woordes.
C 14 And when they were come, they say vnto him, Maister, we know that thou art true, and carest for no man: for thou consyderest not the persons of men, but teachest the way of God in trueth: Is it lawful to geue tribute to Caesar, or not?
15 Shal we geue, or shal we not geue? But he knowing theyr hypocrisie, sayde vnto them, Why tempt ye me? Bring me a peny, that I may see it.
16 And they brought it: & he saith vnto them, Whose is this image and superscription? And they sayde vnto him, Caesars.
17 And Jesus answearing, saide vnto them,
Rom.13.b. Mat.17.c. and.20.c.
*Geue to Caesar the thynges that (belong) to Caesar: and to God the thynges which (parteyne) to God. And they marueyled at hym.
Mat.22.a. Actes.23.b. Luke. 20.c. Deut. 25.b.
18 There come also vnto hym the Saduces, whiche say there is no resurrection, and they asked hym, saying,
19 Maister, Moses wrote vnto vs, if any mans brother dye, & leaue his wyfe behind him, and leaue no children: that his brother shoulde take his wyfe, and rayse vp seede vnto his brother.
20 There were seuen brethren: and the first tooke a wyfe, and when he dyed, leaft no seede behynde hym.
D 21 And the second toke her, and died, neither leaft he any seede: and the third lykewise.
22 And seuen had her, and leaft no seede behinde them: last of al the wyfe dyed also.
23 In the resurrection therefore when they shal ryse, whose wife shal she be of them? for seuen had her to wyfe.
24 And Jesus answearing, said vnto them, Do ye not therefore erre, because ye knowe not the scriptures, neither ý power of God?
25 For when they shal ryse from the dead, they neyther mary, nor are geuen in marryage: but are as the angels which (are) in heauen.
26 As touching the dead that they ryse: haue ye not read in the booke of Moses, howe in the bushe God spake vnto hym, saying, *I (am) the God of Abraham, and the God of Isahac, and the God of Jacob?
Exod.3.b. Mat.22.c. Luke.10.f.
27 He is not the God of the dead, but God of the lyuyng: ye therefore do greatly erre.
28 *And when there came one of the scribes, E and had hearde them disputing together, and perceiued that he had answeared them wel, he asked hym whiche is the first commaundement of al.
Mat.22.d.
29 Jesus answeared him, The first of al the commaundementes (is,) Heare, O Israel, *the Lorde our God, is one Lorde:
Deut.6.a.
30 And thou shalt loue the Lorde thy God with al thy hart, and with al thy soule, and with al thy mynde, & with al thy strength. This (is) the fyrst commaundement:
Mat. 22.d.
31 And the second is like vnto (this,) *Thou shalt loue thy neighbour as thee selfe: There is none other commaundement greater then these.
Leuit. 19.d. Mat. 22.b. Rom.13.c. Galat.5.c.
32 And the scribe said vnto him, Wel maister, thou hast sayde the trueth: for there is one God, and there is none other but he.
Jacob.2.d. Mat.5.g.
33 And to loue him with al the hart, & with al the vnderstanding, & with al the soule, and with al the strength, & to loue a (mans) neighbour as hym selfe, is greater then al the burnt offerynges and sacrifices.
34 And when Jesus sawe that he answeared discretely, he sayd vnto him, Thou art not farre from the kyngdome of God. And no man after that durst aske hym any question.
35 And Jesus answearing, sayd, teaching in the temple, How say the scribes that Christ is the sonne of Dauid? F
36 For Dauid him selfe inspired with the holy ghost, sayde, *The Lorde sayde to my Lorde, Sit on my right hande, tyl I make thyne enimies thy footestoole.
Mat.22.d. Psal.110.a.
37 Dauid him selfe calleth him Lord: and whence is he then his sonne? And muche people hearde hym gladly.
38 And (he) sayd vnto them in his doctrine, Beware of the scribes, whiche * desyre to walke in long clothing, and (loue, salutations in the market places,
Mat.23.a. Luke. 20.f.
39 And the cheefe seates in synagogues, and the vppermost roomes at feastes.
40 Whiche deuoure wydowes houses, and vnder a pretence make long prayers: These shal receiue greater damnation.
41 And when Jesus sate ouer against the G
treasurie,

Luke.21.a treaſurie, he beheldē * howe the people put money into the treaſurie: and many that were ryche, caſt in muche.

42 And there came a certayne poore widow, and ſhe threwe in two mites, whiche make a farthyng.

43 And when he had called vnto him his diſciples, he ſayth vnto them, Verely I ſay vnto you, that this poore wydowe hath caſt more in, then al they whiche haue caſt into the treaſurie.

44 For al they dyd caſt in of their ſuperfluitie: but ſhe of her want, dyd caſt in al that ſhe had, (euen) al her lyuing.

The.xiii.Chapter.

2. The deſtruction of the temple. 24. Signes before Chriſtes comming, 31. Gods woorde ſhal not paſſe away.

A 1 AND as he went out of the temple *one
Mat.24.a of his diſciples ſayde vnto him, Maiſter, ſee what ſtones, and what buildynges (are here.)
Luke.21.a

2 And Jeſus anſwearyng, ſayde vnto hym, Seeſt thou theſe great buyldynges? there ſhal not be left one ſtone vpon another, that ſhal not be throwen downe.

3 And as he ſate vpon the mount of Olines ouer againſt the temple, Peter, & James, and Johñ, and Andrewe, aſked hym ſecretlye,

4 Tel vs, when ſhal theſe thinges be? And what ſhalbe the ſigne when al theſe thyngs ſhalbe fulfylled?

5 And Jeſus anſwearing them, beganne to
Mat.24.a ſay, *Take heede leſt any man deceiue you.
Luke.21.b 6 For many ſhal comme in my name, ſayeing, I am (Chriſte:) and ſhal deceiue many.

B 7 When ye ſhal heare of warres, and tydynges of warres, be ye not troubled: For ſuche (thinges) muſt needes be, but the ende (ſhal) not (be) yet.

8 For there ſhal nation ryſe againſt nation, and kyngdome againſt kyngdome: and there ſhalbe earthquakes in diuers places, & famines ſhal there be, and troubles: theſe are the begynnynges of ſorowes.

Johñ.16.a 9 *But take ye heede to your ſelues: for they
Mat.10.b ſhal deliuer you vp to counſayles, and to ſynagogues, and ye ſhalbe whipped, yea and
Luke.21.c ſhalbe brought before rulers and kyngs for my ſake, (that this myght be) for a witneſſe againſt them.

Mat.24.b 10 *And the Goſpel muſt firſt be publiſhed among al nations.

Mat.10.c 11 But when they ſhal leade you, deliuering you vp, be not careful afore hande, neyther take thought what ye ſhal ſpeake: but whatſoeuer ſhalbe geuen you in the ſame houre, that ſpeake ye: for it is not ye that ſpeake, but the holy ghoſt.

12 The brother ſhal betray the brother to death, and the father the ſonne: and the chyldren ſhal ryſe againſt their fathers and mothers, and ſhal put them to death.

13 And ye ſhalbe hated of al menne for my names ſake: but he that ſhal endure vnto the ende, the ſame ſhalbe ſafe.

C 14 *Moreouer, when ye ſee the abominati-
Mat.24.b on of deſolation, whereof is ſpoken by Da-
Luke.21.d niel the prophete, ſtandyng where it ought
Dan.9.3 not (let hym that readeth vnderſtand) then let them that be in Jurie, flee to the mountaynes:

15 And let hym that is on the houſe top, not goe downe into the houſe, neyther enter therin to fetche any thing out of his houſe.

16 And let him that is in the feld, not turne backe agayns for to take his garment with him.

17 Wo (ſhalbe) then to them that are with childe, and to them that geue ſucke in thoſe dayes.

18 But pray ye that your flight be not in the wynter:

19 For there ſhalbe in thoſe dayes (ſuch) tribulation, as was not from the begynnyng of the creation whiche God created, vnto this tyme, neyther ſhalbe in any wyſe.

20 And except that the Lord had ſhortened thoſe dayes, no fleſhe ſhoulde be ſaued: but for the electes ſake whom he hath choſen, he hath ſhortened thoſe dayes.

D 21 *And then, if any man ſhal ſay to you,
Mat.24.b Lo here is Chriſte, or lo he is there: beleeue
Luk.17.c hym not.

22 For falſe Chriſtes, and falſe prophetes ſhal ryſe, and ſhal ſhewe ſignes and woonders to deceiue, if it were poſſible, euen the elect.

23 But take ye heede: behold, I haue ſhewed you al thynges before.

Mat.24.c 24 *Moreouer, in thoſe dayes, after that tri-
Joel.2.c bulation, the ſunne ſhalbe darkened, and
Luke.21.c the moone ſhal not geue her lyght:

25 And the ſtarres of heauen ſhal fal, and the powers whiche (are) in heauen ſhalbe ſhaken.

Dan.7.c 26 *And then ſhal they ſee the ſonne of man comming in the cloudes, with great power and glory.

27 And then ſhal he ſende his angels, and ſhal geather togeather his elect from the foure windes, from the ende of the earth, to the vttermoſt part of heauen.

E 28 *Learne a parable of the figge tree, When
Mat.24.c her branche is yet tender, and hath brought
Luke.21.f forth leaues, ye know ỹ ſommer is neare:

29 So ye in lyke manner, when ye shal see these thynges comme to passe, vnderstande (a)that (it) is nygh, euen at the dooꝛes.

(a) That is, the kyngdome of god

30 Uerily I say vnto you, that this generation shal in no wyse passe, tyl al these thinges be donne.

31 Heauen and earth shal passe away: but my wooꝛdes shal in no wyse passe away.

32 But of that day and that houre knoweth no man, no not the angels whiche are in heauen, neyther the sonne him self, saue the father (onely.)

Mat.24.d Luke.12.c

33 *Take ye heede, watche and pꝛay: foꝛ ye knowe not when the tyme is.

Mat.25.b Luke.19.b

34 * *As a man whiche is gonne into a strange countrey, and hath left his house, and geuen aucthoꝛitie to his seruantes, and to euery man his woꝛke, and commaunded the poꝛter to watche:

* Foꝛ the sonne of man is.

35 Watche ye therefoꝛe, (foꝛ ye knowe not when the maister of the house commeth, at euen, oꝛ at midnight, whether at the Cocke crowing, oꝛ in the dawnyng)

36 Lest yf he comme sodenly, he fynde you sleeping.

37 And that I say vnto you, I say vnto al, Watche.

The.xiiii.Chapter.

1. The hygh priestes conspire agaynst Christe, 12. the Passeouer is pꝛepared and eaten.

A1 AFter two dayes was (the feast of) the Passeouer, and of vnleauened bꝛead: and the high pꝛiestes and the Scribes sought howe they might take hym by craft, and put him to death.

The Gospel on the Munday next before Easter.

Mat.26.a Luke.22.a

2 *But they sayde, Not in the feast day, lest any busines aryse among the people.

Mat.26.a John.11.f

3 *And when he was at Bethanie in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an alabaster boxe of very pꝛecious oyntment (called) Narde pistike: and when she had bꝛoken the boxe, she powꝛed it on his head.

4 And there was somme that had indignation within them selues, and sayde, Why was this waste of the oyntment made?

5 Foꝛ it myght haue benne solde foꝛ moꝛe then three hundꝛed pence, and haue ben geuen to the pooꝛe. And they grudged against her.

6 And Jesus sayd, Let her alone, why trouble ye her? She hath donne a good woꝛke on me.

B 7 *Foꝛ he haue poꝛe with you alwayes, and when so euer ye wyl, ye may doo them good: but me haue ye not alwayes.

Deut.15.c

8 She hath donne that she coulde: she came afoꝛehande to annoynt my body to the buryng.

9 Uerily I say vnto you, Whersoeuer this Gospel shalbe pꝛeached throughout the whole woꝛld, this also that she hath donne, shalbe rehearsed in remembꝛance of her.

10 And Judas Iscariot, one of the twelue, went away vnto the high pꝛiestes, to betray hym vnto them.

Mat.26.b Luke.22.a John.13.a

11 When they heard (that) they were glad, and pꝛomised that they woulde geue hym money. And he sought howe he might conueniently betray him.

Mat.26.b Luke.22.a

12 And the firste day of vnleauened bꝛead, when they dyd kyl the Passeouer, his disciples sayd vnto hym, Where wylt thou that we goe and pꝛepare, that thou mayest eate the Passeouer.

13 And he sendeth foꝛth two of his disciples, and sayth vnto them, Goe ye into the citie, and there shal meete you a man beaꝛyng a pitcher of waꝛer: folowe him.

14 And whyther so euer he shal goe in, say ye to the good man of the house, The maister sayth, Where is the ghest chamber, where I shal eate the Passeouer with my disciples?

C

15 And he wyl shew you a large vpper chamber, paued and pꝛepared: (a) there make ꝛedy foꝛ vs.

(a) That is, the Passeouer.

16 And his disciples went foꝛth, & came into the citie, and founde as he had sayd vnto them: and they made redy the Passeouer.

17 *And when it was nowe euen tyde, he commeth with the twelue.

Mat.26.b Luke.22.b

18 And as they sate at booꝛde, and did eate, Jesus sayde, Uerily I say vnto you, *one of you that eateth with me, shal betray me.

John.13.c

19 And they beganne to be soꝛy, and to say vnto hym one by one, Is it I? And another (sayde,) Is it I?

20 He answeared, and sayde vnto them, It is one of the twelue, euen he that dippeth with me in the platter *.

* Shal betray me.

21 *The sonne of man truely goeth as it is written of him: but wo to that man by whom the sonne of man is betrayed: Good were it foꝛ that man yf he had neuer benne boꝛne.

D Mat.26.c. Luke.13.b 1.Cor.11.c

22 And as they did eate, Jesus when he had taken bꝛead, and blessed, he bꝛake (it) and gaue to them, and sayde, Take, eate: this is my body.

23 And when he had taken the cup, and geuen thankes, he gaue it to them: and they al dꝛanke of it.

24 And he sayde vnto them, This is my blood of the newe testament, which is shed foꝛ many.

25 Uerily I say vnto you, I wyl dꝛinke no moꝛe of the fruite of the vine, vntyl that day that I dꝛinke it newe in the kyngdome

dome of God.

Mat. 26.c. 26 * And when they had prayſed (God,) they went out into the mount of Olives.

Zach. 12.c. Mat. 26.c. Luke. 22.d. John. 15.d. E 27 * And Jeſus ſayth vnto them, Al ye ſhalbe offended because of me this night: for it is written, I wyl ſmite the ſhephearde, and the ſheepe ſhalbe ſcattered.

28 But after that I am ryſen, I wyl goe into Galilee before you.

29 Peter ſaide vnto him, Although al men ſhalbe offended, yet (wyl) not I.

30 And Jeſus ſayth vnto him, Verely I ſay vnto thee, that this day, euen in this night, before the Cocke crowe twyſe, thou ſhalt deny me three times.

31 But he ſpake more vehemently, If I ſhould dye with thee, I wyl not deny thee in any wyſe. Likewyſe alſo ſayde they al.

Mat. 25.d. 32 * And they came into a place which was named Gethſemani, and he ſayth to his diſciples, Sit ye here, whyle I ſhal pray.

33 And he taketh with him Peter, & James, and John, and beganne to be ſore amazed, and to be in an agony,

Mat. 26.d. John. 12.d. 34 And ſayth vnto them, * My ſoule is exceeding heauy, euen vnto the death: tary ye here, and watche.

35 And when he had gonne forwarde a litle, he fel on the grounde: and prayed that yf it were poſſible, ỹ houre might paſſe from him.

Mat. 26.d. Luke. 22.d. 36 And he ſayde, * Abba, father, al thinges are poſſible vnto thee: take away this cup from me. Neuertheleſſe, not that I wyl, but that thou (wylt be donne.)

F 37 And he commeth and fyndeth them ſleeping, and ſayth vnto Peter, Simon, ſleepeſt thou? Couldeſt not thou watche one houre?

38 Watche ye and pray, leſt ye enter into temptation: The ſprite truely is ready, but the fleaſhe is weake.

Mat. 26.d. 39 * And agayne he went aſyde, and prayed, and ſpake the ſame wordes.

40 And when he returned, he founde them aſleepe againe (for their eyes were heauy) neither wiſt they what to anſweare him.

41 And he commeth the thirde time, & ſayth vnto them, Sleepe henceforth, and take your eaſe: it is enough, the houre is come, beholde the ſonne of man is betrayed into the handes of ſynners.

42 Ryſe vp, let vs goe: Loe, he that betrayeth me is at hande.

Mat. 26.e. Luke. 22.e. 43 * And immediatly whyle he yet ſpake, commeth Judas, being one of the twelue, and with him a great number of people with ſwordes and ſtaues, from the hygh prieſtes, and ſcribes, and elders.

44 And he that betrayed him, had geuen them a general token, ſaying, Who ſo euer I ſhal kiſſe, that ſame is he: take him, and leade him away warely.

45 And as ſoone as he was comme, he goeth straightway to him, and ſayth vnto him, Maiſter, maiſter: and kiſſed him.

46 And they layd their handes on him, and tooke him.

47 And one of them that ſtoode by, when he had drawen out his ſwoord, ſmote a ſeruant of the high prieſt, & * cut of his eare.

* or, tooke away.

48 And Jeſus anſweared, and ſayde vnto them, * Ye be comme out as vnto a theefe with ſwoords & with ſtaues, for to take me. Mat. 26.e. Luke. 22.f.

49 I was dayly with you in the temple teaching, and ye tooke me not: but (theſe things comme to paſſe) that the ſcriptures ſhoulde be fulfylled.

50 * And they al forſooke him, and ranne away. Mat. 26.e. Luke. 22.f. John. 18.b. G

51 And there folowed him a certayne young man, clothed in linnen vpon the bare: and the young men caught him.

52 And he leaft his linnen garment, and fled from them naked.

53 * And they ledde Jeſus away to the hygh prieſt, & with him came al the high prieſts, and the elders, and the Scribes. Mat. 26.f. Luke. 22.f. John. 18.b.

54 And Peter folowed him a great way of, euen til he was come into the pallace of the high prieſt: and he ſate with the ſeruantes, and warmed (him ſelfe) at the fyre.

55 And the high prieſtes and al the counſel ſought for witneſſe againſt Jeſus to put him to death, and founde none: Mat. 26.f. Actes. 6.d.

56 For many bare falſe witneſſe againſt him, but their witneſſe agreed not togeather.

57 And there aroſe certayne, and brought falſe witneſſe againſt him, ſayeing,

58 We heard him ſay, I wyl deſtroy this temple that is made with handes, & within three dayes I wyl buylde another made without handes. Mat. 26.f. John. 2.d.

59 But yet their witneſſe agreed not ſo togeather. Mat. 26.f.

60 And the high prieſt ſtood vp in the mids, and aſked Jeſus, ſayeing, Anſweareſt thou nothing? Howe (is it that) theſe beare witneſſe againſt thee?

61 * But he helde his peace, and anſweared nothing. Againe, the high prieſt aſked him, and ſaide vnto him, Art thou Chriſte the ſonne of the bleſſed? Mat. 26.f.

62 And Jeſus ſayde, I am: * And ye ſhal ſee the ſonne of man ſitting on the right hande of the power (of God,) and comming in the cloudes of heauen. Mat. 26.f. Luke. 21.g. John. 6.g.

63 Then the high prieſt, hauing rent his clothes, ſayth, What neede we any further witneſſes?

64 Ye haue heard the blasphemie: what thinke ye? And they al condempned him to be woorthy of death.

65 And somme began to spit at him, and to couer his face, & to beate him with fistes, and to say vnto him, Prophecie: And the seruantes did beate him with roddes.

Mat. 26.g. Luke. 22.f. John. 18.c.

66 And as Peter was beneath in the palace, there commeth one of the wenches of the high priest.

67 And when she sawe Peter warming him selfe, after she had looked vppon him, she sayth, And thou also wast with Jesus of Nazareth.

68 But he denyed, sayeing, I know him not, neyther wote I what thou sayest. And he went out into the porche, and the Cocke crewe.

69 And a damsel when she sawe him, began agayne to say to them that stoode by, This is (one) of them.

70 And he denyed it agayne. And anone after, they that stoode by saide againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speache agreeth thereto.

71 But he beganne to curse and to sweare, (sayeing,) I knowe not this man of whom ye speake.

Mat. 26.g. Luke. 22.g.

72 * And the seconde time the Cocke crew, and Peter remembred the woord that Jesus said vnto him, Before the Cocke crow twyse, thou shalt deny me three times: And he beganne to weepe.

The.xv. Chapter.

1. Jesus is deliuered bounde to Pilate. 43. Ioseph beggeth Christes body, and buryeth it.

A 1 AND anone in the dawnyng, when the high priestes had holde a counsel with the elders, and the scribes, & the whole congregation, and had bounde Jesus, they caryed him away, and deliuered him to Pilate.

The Gospel on the Tuesday next before Easter.

Mat. 27.a. Luke. 23.a. John. 18.c.

2 And Pilate asked him, Art thou the king of the Jewes? And he answering, sayde vnto him, Thou sayest it.

3 And the high priestes accused him of many thinges, but he answeared nothyng.

4 So Pilate asked him agayne, sayeing, Answearest thou nothing? beholde howe many thinges they witnesse agaynst thee.

Mat. 27.b. Luke. 23.b.

5 Jesus yet answeared nothing at al, so that Pilate marueyled.

6 At that feast Pilate dyd deliuer vnto them one prisoner, whom so euer they desyred.

B 7 And there was one that was named Barabbas, which lay bounde with them that made insurrection with him, whiche (menne) had committed murder also in the insurrection.

8 And the people crying aloude, beganne to desyre (that he woulde doo) accordyng as he had euer donne vnto them.

9 Pilate answeared them, sayeing, Wyl ye that I let loose vnto you the king of the Jewes?

10 (For he knewe that the high priestes had deliuered him for enuie.)

11 But the high priestes mooued the people, that he shoulde rather deliuer Barabbas vnto them.

12 Pilate answearing agayne, sayde vnto thē, * What wyl ye then that I shal do vnto him whom ye cal the king of the Jewes? Mat. 27.b. Luke. 23.c.

13 And they cryed agayne, Crucifye him.

14 Pilate saide vnto them, What euyl hath he donne? And they cryed the more feruently, Crucifye him. C

15 And so Pilate wylling to content the people, let * loose Barabbas vnto them, and deliuered vp Jesus, when he hadde scourged him, for to be crucifyed. Mat. 27.c.

16 And the souldiers ledde him away into the hal, called Pretorium, and they cal togeather the whole bande. * of souldiers.

17 And they clothed him with purple, and whē they had platted a crowne of thornes, they put it about his (head,)

18 And began to salute him, (sayeing) Haile kyng of the Jewes.

19 And they smote him on the head with a reede, and dyd spit vpon him, and bowing their knees, woorshipped him.

20 And when they had mocked hym, they tooke of the purple from him, and put his owne clothes on him, and ledde him out to crucifye him.

21 * And they compel one that passed by, called Simon of Cyrene (comming out of the feelde, the father of Alexander & Ruphus) to beare his crosse. Mat. 27.d. Luke. 23.d.

22 * And they bring him to a place named Golgotha, whiche is, yf a man interprete it, a place of a skul. Mat. 27.d. D

23 And they gaue him to drinke wine, mingled with myrre, but he receiued it not.

24 And when they had crucifyed him, * they parted his garmentes, castyng lottes vpon them, what euery man shoulde take. Mat. 27.d. Psal. 22.d.

25 And it was the thirde houre, * and they crucifyed him. * or, when.

26 And the title of his accusation was written ouer, * The kyng of the Iewes, * In these woordes.

27 * And they crucifie with him two theeues, the one on the ryght hande, and the other on his leaft. Mat. 27.d. Luke. 23.d.

28 And the scripture was fulfylled whiche sayth,

Esai.53.d saith, *he was counted among the wicked.
Mat.27.d 29 *And they that went by, rayled on him, wagging their heades & sayeing, A wretch,
Mat.27.d (thou) that destroyest the temple, & buyldest
Luke.23.b it in three dayes,
30 Saue thee selfe, and comme downe from the crosse.
31 Likewise also the high priestes mocking him among them selues, with the Scribes, sayde, He saued other menne, hym selfe he can not saue.
32 Let Christe the king of Israel descende nowe from the crosse, that we may see, and beleeue: And they that were crucified with him, checked him also.
Mat.27.c 33 *And when the sixth houre was comme,
Luke.23.f darkenesse arose ouer al the earth, vntyl the nienth houre.
34 And at the nienth houre Jesus cryed with a loude voyce, saying, Eloi, Eloi, Lama-sabackthani? which is, if one interprete it,
Mat.27.f *My God, my God, why hast thou forsaken
Psal.21.a me?
F 35 And somme of them that stoode by, when they hearde that, sayde, Beholde, he calleth for Elias.
Mat.27.c 36 *And one ran, and after he had fylled a sponge ful of vineger, and put it on a reede, he gaue him to drinke, sayeing, Let hym alone, let vs see whether Elias commeth to take him downe.
37 But when Jesus had cried with a loude voyce, he gaue vp the ghost.
Mat.27.f 38 *And the vayle of the temple was rent in-
Luke.23.g to two peeces, from the top to the bottome.
Mat.27.f 39 *And when the Centurion, which stoode
Luke.23.g ouer agaynst him, saw, that when he had so cried, he gaue vp the ghost, he said, Truely this man was the sonne of God.
Mat.27.f 40 *There were also women a good way
Luke.23.g of beholding him, among whom was Ma-
Mat.27.g rie *Magdalene, and Marie the mother of James the litle, and of Joses, & Salome:
Luke.8.a 41 *Whiche also when he was in Galilee, folowed him, and ministred vnto him, and many other women whiche came vp with hym vnto Hierusalem.
G 42 And nowe when the euen was comme, (because it was the day of preparing, that goeth before the Sabboth,)
Mat.27.g 43 *Joseph (of the citie) of Arimathea, a
Luke.23.g noble counsellour, which also loked for the
John.19.g kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Jesus.
44 And Pilate maruey led if he were alredy dead, and when he had called vnto him the Centurion, asked of him whether he had benne any whyle dead.
45 And when he knewe the trueth of the Centurion, he gaue the body to Joseph.
46 And when he had bought a linnen cloth, and taken him downe, he wrapped him in the linnen cloth, and layde him in a sepulchre, that was hewen out of the rocke, and rouled a stone vnto the doore of the sepulchre.
47 And Marie Magdalene, and Marie * Joses beholde where he was layde. * The mother of.

The.xvi. Chapter.

1. The women comme to the sepulchre.
20. The signes that folowe the preaching of the Gospel.

1 AND when the Sabboth day was past, A Marie Magdalene, and Marie (the mother) of James, & Salome, bought sweete smelling oyntmentes, that they myght comme and annoynt hym.
2 *And very early in the morning, the (a) Mat.28.a
first day of the Sabbothes, they come vnto Luke.24.
the sepulchre, when the sunne was risen, John.20.a
3 And they sayde among them selues, Who (a) That is, Sunday, the
shal roule vs away the stone from the doore first day of
of the sepulchre? the weeke.
4 (And when they loked, they see how that the stone was rouled away,) for it was very great,
5 And when they went into the sepulchre, they sawe a young man, sitting on the right side, clothed in a long whyte garment, and they were greatly amazed,
6 *And he sayeth vnto them, Be not greatly Mat.28.b
amazed, ye seeke Jesus of Nazareth, which Luk.24.a
was crucified, he is risen, he is not here, beholde the place where they had put hym.
7 But goe your way, and tel his disciples, B
and Peter, that he goeth before you into Galilee, there shal ye see hym, as he sayde vnto you.
8 *And they went out quickly, & fled from Matth.28.c
the sepulchre, for they trembled and were Luk.24.a
amazed, neither sayd they any thing to any man, for they were afrayde.
9 When (Iesus) was risen early, the first (day) after the Sabboth, he appeared first to Marie Magdalene, out of whom he had cast seuen diuels.
10 And she went and tolde them that were with him, as they mourned and weapt.
11 And they, when they had hearde that he was alyue, and had benne seene of her, beleeued it not.
12 *After that he appeared in another Luke.23.b
fourme, vnto two of them as they walked, and went into the countrey.
13 And they went and tolde it vnto the residue: and (they) beleeued not these also.

The Goſpel on aſſention day.

℣ 14 Afterwarde he appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeleefe and hardneſſe of hart, because they beleeued not them, whiche had ſeene that he was ryſen.

Mat.28.d 15 And he ſayde vnto them, *Goe ye into al the worlde, & preache the Goſpel to al creatures.

16 He that shal beleeue, and be baptiſed, shalbe ſaued, but he that shal not beleeue, shalbe damned.

Actes.8.b 16.b.20.c 17 And theſe tokens shal folowe them that beleeue, *In my name shal they caſte out deuylles, * they shal ſpeake with newe tongues, Actes.2.a and.19.b.

18 They shal driue away ſerpentes, and yf they drinke any deadly thing, it shal in no wyſe hurt them, they shal lay handes on the ſicke, and they shal recouer. Luke.10.c and.23.b

19 So then when the Lord had ſpoken vnto them, *he was receiued into heauen, and ſate him downe on the right hande of God. Luke.24.g. Actes.1.b

20 And they went forth, and preached euery where, the Lorde worcking with them, *and confirmyng the worde with ſignes folowyng. Heb.2.a

¶ Here endeth the Goſpel by ſaint Marke.

The Goſpel by ſaint Luke.

The fyrſt Chapter.

1. The preface of Luke. 5. Of Zacharias and Elizabeth. 40. Marie viſiteth Elizabeth.

A1 FOR aſmuche as manye haue take in hand to ſet forth in order ỹ declaration of thoſe thynges which are moſt ſurely * beleeued among vs,

* or, proued.

2 Euen as they deliuered them vnto vs whiche from the begynnyng ſawe them them ſelues with their eyes, and were miniſters of the (a) worde:

(a) That is, they were doers in ſuch things as be ſet forth in the Goſpel.

3 It ſeemed good to me alſo, hauing perfect vnderſtandyng of al thinges from the beginning, to write vnto thee in order, moſt excellent Theophilus,

4 That thou mightest know the certaintie of thoſe thynges whereof thou hast benne taught by mouth.

5 THere was in the dayes of Herode the kyng of Iurie, a certayne prieſt named Zacharias, * of the courſe of Abia, and his wyfe (was) of the daughters of Aaron, and her name was Elizabeth. 2.Par.24.a

6 They were both ryghteous before God, walkyng in al the commaundementes and ordinances of the Lorde, blameleſſe.

℣ 7 And they had no chylde, because that Elizabeth was barren, and they both were nowe wel ſtricken in age.

8 And it came to paſſe, that when Zacharie executed the prieſtes office before God, as his courſe came,

9 Accordyng to the cuſtome of the prieſtes office, his lot was to burne incenſe when he went into the temple of the Lorde. Exod.30.b. Heb.9.b.

10 And the whole multitude of the people were without in prayer, whyle the incenſe was burnyng.

11 And there appeared vnto hym an angel of the Lorde, ſtandyng on the ryght ſide of the aulter of the incenſe.

12 And when Zacharias ſawe him, he was troubled, and feare fel vpon hym.

13 But the angel ſayde vnto him, Feare not Zacharie, for thy prayer is hearde, and thy wife Elizabeth shal beare thee a ſonne, and thou shalt cal his name Iohn,

14 And thou shalt haue ioy and gladneſſe, ℣ and many shal reioyce at his birth:

15 And he shalbe great in the ſyght of the Lorde, and shal neither drinke wyne nor ſtrong drinke, and he shalbe fylled with the holy ghoſt, euen from his mothers wombe.

16 For many of the chyldren of Iſrael shal he turne to their Lorde God.

17 And he shal goe before him with the ſpirite & power of *Elias, to turne the hartes of the fathers to the chyldren, and the diſobedient to the wyſedome of the iuſt menne, to make redy a perfect people for the Lord. Mat.11.b.

18 And Zacharias ſayde vnto the angel, By what token shal I knowe this? For *I am olde, and my wyfe wel ſtricked in yeeres. Gen.27.c and.18.b

19 And the angel anſwearyng, ſayde vnto hym, I am Gabriel that ſtande in the preſence of God, and was ſent to ſpeake vnto thee,

thee, and to shewe thee these glad tidings.
20 And behold, thou shalt be dumbe, and not be able to speake, vntil the day that these thinges shalbe performed, because thou beleuedst not my woordes, whiche shalbe fulfilled in their season.
21 And the people wayted for Zacharias, and marueyled that he taryed so long in the temple.
22 And when he came out, he coulde not speake vnto them: And they perceiued that he had seene a vision in the temple: For he beckened vnto them, & remayned speachelesse.
23 And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.
24 And after those dayes, his wyfe Elizabeth conceiued, and hidde her selfe fyue monethes, sayeing,
25 Thus hath the Lorde dealt with me in the dayes wherein he looked on me, to take from me my rebuke (b) among menne.
26 And in the sixth moneth, the angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth,
27 To a virgin, spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie.
28 And when the angel was comme in vnto her, he saide, Hayle (thou that art) in hygh fauour, the Lorde is with thee: Blessed art thou among women.
29 And when she saw him, she was troubled at his sayeing, and cast in her minde what manner of salutation this shoulde be.
30 And the angel sayde vnto her, Feare not Marie, for thou hast founde fauour with God.
31 For beholde, * thou shalt conceiue in thy wombe, and beare a sonne, and * shalt cal his name Jesus,
32 He shalbe great, and shalbe called ỹ sonne of the highest, and the Lorde God shal geue vnto him the seate of his father Dauid.
33 And * he shal raigne ouer the house of Jacob for euer, and of his kingdome ther shalbe none ende.
34 Then saide Marie vnto the Angel, How shal this be, seeing I knowe not a man?
35 And the angel answearing, sayd vnto her, The holy ghost shal comme vpon thee, and the power of the highest shal ouershadowe (c) thee. Therefore also that holy thyng which shalbe borne, shalbe called the sonne of God.
36 And behalde, thy cosyn Elizabeth, she hath also conceiued a sonne in her olde age, and this is her sixth moneth, whiche was called barren.
37 For with * God shal no woorde be impossible. Zach. 8. b. Math. 19. c. Mark. 10. b Luke. 18. c.
38 And Marie sayde, Behold the handmayden of the Lorde, be it vnto me accordyng to thy woorde: and the angel departed from her.
39 And Marie arose in those dayes, and went into the hil countrey with hast, into a citie of Juda,
40 And entred into the house of Zacharie, and saluted Elizabeth.
41 And it came to passe, that when Elizabeth hearde the salutation of Marie, the babe sprang in her wombe, and Elizabeth was fylled with the holy ghost,
42 And she spake out with a loude voyce, and saide, Blessed art thou among women, and the fruite of thy wombe is blessed.
43 And whence commeth this to me, that the mother of my Lorde shoulde comme to me?
44 For loe, assoone as the voyce of thy salutation sounded in myne eares, the babe sprang in my wombe for ioy.
45 And blessed is she that beleeued, for those thinges shalbe performed whiche were tolde her from the Lorde.
46 * And Marie saide, My soule magnifyeth the Lorde, Esai. 61. d.
47 And my spirite hath reioyced in God my sauiour. G
48 For he hath looked on the lowlinesse of his handmayden, for loe, nowe from hencefoorth shal al generations cal me blessed.
49 Because he that is mighty hath donne to me great thinges, and holy is his name.
50 And his mercie is on them that feare him, from generation to generation.
51 He hath shewed strength with his arme, he hath scattered them that are proude, in the imagination of their hartes.
52 * He hath put downe the mighty from their seates, and exalted the lowly. 1. Reg. 2. b. Eccle. 10. c.
53 He hath fylled the hungry with good thinges, and sent away the riche emptie.
54 He hath helped his seruant Israel, in remembrance of his mercie,
55 (* Euen as he spake to our fathers Abraham, and to his seede) for euer. Gene. 22. c.
56 And Marie abode with her about three monethes, and (afterwarde) returned to her owne house.
57 Elizabethes time came that she should be deliuered, and she brought foorth a sonne. The Gospel on saynt Iohn Baptistes day.
58 And her neighbours, and her cosins heard howe the Lorde had shewed great mercie vpon her, and they reioyced with her.
59 And it came to passe, that on the eyght day they came to * circumcise the childe, & called him Zacharias, after the name of Gene. 17. b. and. 21. a. Leui. 12. a.

The Gospel on the Annuntiation of the virgin Marie.
(b) For it was a cheefe blessyng of God, to be fruitful in children. Gene. vii. Exod. xxiii. Psal. 127. and. 128. because it was a multiplying of the lordes people, and fulfylling of gods promise. Gene. xiii. and therfore was taken among the Iewes for a reproche to be barren. Esai. 7. c. Math. 1. c. Luke 2. c. Esai. 9. b. Daniel. 7. b Miche. 4. b.
(c) Shal worke secretly in thee aboue reason

his father.

60 And his mother answearing, saide, Not so, but he shalbe called Iohn.

61 And they saide vnto her, There is none in thy kinrede that is called by this name.

62 And they made signes to his father, what he woulde haue him called.

63 And when he had asked for writing tables, he wrote, sayeing, His name is Iohn: And they marueyled al.

64 And his mouth was opened immediatly, and his tongue (loosed,) and he spake, prayseyng God.

65 And feare came on al them that dwelt rounde about them, and al these sayeinges were noysed abrode throughout al the hil countrey of Iurie.

66 And al they that had hearde them, layde them vp in their hartes, sayeing, What maner of childe shal this be? And the hand of the Lorde was with him.

67 And his father Zacharias was filled with the holy ghost, and prophecied, sayeing,

68 Prayseed be the Lorde God of Israel, for he hath visited and redeemed his people.

Psal.13.c. (d) That is, his kingdom and power. 1.Sam.16. Daniel.7.

69 And hath rayseed vp an (d) horne of saluation vnto vs, in the house of his seruant Dauid.

70 Euen as he spake by the mouth of his holy prophets, which were since the world beganne.

71 That he woulde saue vs from our enimies, and from the hande of al that hate vs.

72 That he woulde deale mercifully with our fathers, and remember his holy couenant.

Gene. 23.e. (e) Which is, that he would geue him selfe to vs.

73 * And that he woulde performe the oth whiche he (e) sware to our father Abraham, for to geue vs.

74 * That we being delinered out of the handes of our enimies, might serue hym without feare,

Esai.38.e.

75 In holynesse and righteousnesse before him, al the dayes of our lyfe.

76 And thou child shalt be called ỹ prophete of the highest: for thou shalt goe before the face of the Lorde, to prepare his wayes.

77 To geue knowledge of saluation vnto his people, by the remission of their sinnes,

78 Through the tender mercie of our God, whereby the day spring from an high hath visited vs,

Esai. 9.c. Mat.4.c.

79 * To geue light to them that syt in darknesse, and in the shadowe of death, to guyde our feete into the way of peace.

80 And the childe grewe, and waxed strong in spirite, and was in wyldernesse tyl the day came (f) of his shewyng vnto the Israelites.

(f) That is, when he should shew him selfe.

The.ii. Chapter.

1. The taskyng of the worlde by Augustus Caesar.

1 AND it came to passe in those dayes, A that there went a commaundement from Augustus Caesar, that al the (a) worlde shoulde be taxed.

(a) So muche as was subiect to the Romanes.

2 (And this fyrst taxeing was made when Cyrenius was Liefetenant of Syria.)

3 And al went to be taxed, euery man into his owne citie.

4 And Ioseph went vp from Galilee, out of the citie Nazareth, into Iurie, vnto * the citie of Dauid, whiche is called Bethlehem, (because he was of the house and linage of Dauid,)

1.Re. 20.b.

5 To be taxed with Marie his spoused wyfe, being great with childe.

6 And so it was, that whyle they were there, the dayes were accomplished that she shoulde be deliuered.

7 And she brought foorth her fyrst begotten (b) sonne, and swadled him, and layd him in a manger, because there was no roome for them in the Inne.

(b) He is called the fyrst begotten, because she had none before.

8 There were in the same country sheepeheardes abyding in the feelde, keepyng watche ouer their flocke by night. B

9 And loe the angel of the Lord, stood hard by them, and the glory of the Lorde shone rounde about them, and they were sore afrayde.

10 And the angel sayde vnto them, Be not afrayde: For beholde, I bring you good tidinges of great ioy, that shalbe to al people:

11 For vnto you is borne this day, in the citie of Dauid, a sauiour, whiche is Christ the Lorde,

12 And take this for a sygne, Ye shal fynde the childe swadled, layde in a manger.

13 And sodenly there was with the angel a multitude of heauenly souldiers, prayseyng God, and sayeing, C

14 Glory to God in the highest, and peace on the earth, and among menne a good wyl.

The Gospel on Neweeeres day.

15 And it came to passe, assoone as the angels were gonne away from them into heauen, the menne the shepheardes saide one to another, Let vs goe nowe euen vnto Bethlehem, and see this thing that is comme to passe, whiche the Lorde hath shewed vnto vs.

16 And they came with hast, and found Marie and Ioseph, and the babe layde in a manger.

17 And when they had seene it, they publisshed

shed abroade the sayeing, which was told them of this childe.

18 And al they that heard it, woondered at those thinges which were tolde them of the sheepheardes.

19 But Marie kept al those sayeinges, and pondered (them) in her hart.

20 And the sheepheardes returned, glorifying, & praysing God, for al the things that they had hearde and seene, euen as it was tolde vnto them.

D

Gens.17.b. Matth.1.c. Luke.1.c.

21 And when the eyght day was come, that the childe should be* circumcised, his name was called Jesus, * whiche was so named of the angel before he was conceiued in the wombe.

The Gospel on the purification of saint Marie the virgin. Leuit.12.d. 1.Reg.1.d.

22 And when the dayes of her purification after the law of Moses were accomplished, they * brought him to Hierusalem, to present him to the Lorde,

Exod.13.a. Num.8.g.

23 (As it is written in the lawe of the lord, * Euery man childe that firste openeth the wombe, shalbe called holy to the Lorde.)

24 And to offer, as it is sayd in the lawe of the Lorde, a payre of turtle doues, or two young pigeons.

Leuit.20.d.

D

25 And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, looking for the consolation of Israel: & the holy ghost was vpon him.

(c) That is, prayed to God for the, and for the prosperitie of Christes kyngdome.

26 And a reuelation was geuen him of the holy ghost, not to see death before he had seene the Lordes Christe.

(d) Christe is the head corner stone, vpon the whiche the electe are buylded, but the wicked vppon the same stone stumble, fal, and burst in peeces. Esaias.8. Roman.9.

27 And he came by inspiration into the temple: and when the parentes brought in the childe Jesus, to doo for him after the custome of the * lawe,

28 Then tooke he him vp in his armes, and praysed God, and sayde,

29 Lorde, nowe lettest thou thy seruant depart in peace, according to thy promise.

30 For myne eyes haue seene thy saluation.

31 Whiche thou hast prepared before the face of al people.

32 A light to be reuealed to the Gentiles, and the glory of thy people Israel.

33 And his father and his mother marueyled at those thinges whiche were spoken of him.

(e) Great sorowe shall pearce the hart euen as a swoorde.

34 And Simon blessed (e) them, and sayde vnto Marie his mother, Beholde, this childe is set to be the fal and (d) vprising agayne of many in Israel, and for a signe whiche is spoken agaynst.

(f) When the crosse and affliction is layde vpon vs, then the hartes of gods elect is made manifest.

35 (And moreouer, the swoord (e) shal pearce thy soule) that the thoughtes of many hartes (f) may be opened.

36 And there was a prophetisse, one Anna, the daughter of Phanuel, of the tribe of Aser, whiche was of a great age, and had liued with an husband (g) seuen yeres from her virginitie.

(g) That is, she was seuē yeeres maryed.

37 And she had ben a wyddow about foure score and foure yeeres, which departed not from the temple, but serued God with fastynges and prayers night and day.

38 And she comming at the same instant vpon them, likewise gaue thankes vnto the Lord, and spake of him to al them that looked for redemption in Hierusalem.

39 And when they had performed al thinges according to the lawe of the Lord, they returned into Galilee, to their owne citie Nazareth.

40 And * the childe grewe, & waxed strong in spirite, and was filled with wysedome, and the grace of God was vpon him.

I.Reg.2.c.

41 Nowe his parentes went to Hierusalem euery yeere, * at the feast of the Passouer.

Exod.12.c.

42 And when he was twelue yeeres olde, they assended vp to Hierusalem, after the custome of the feast day,

Leuit.23.a.

43 And when they had fulfilled the dayes, as they returned home, the childe Jesus abode stil in Hierusalem, and Joseph and his mother knewe not of it.

44 But they supposing him to haue ben in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance.

45 And when they founde him not, they turned backe againe to Hierusalem, seeking him.

46 And it came to passe, that after three dayes, they founde him in the temple, sitting in the middes of the doctours, hearing them, and posing them.

47 * And al that heard him, were astonied at his vnderstanding and answeares.

Matth.7.d. Marke.1.c.

48 And when they sawe him, they were amazed: and his mother sayde vnto hym, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorowyng.

Luke.4.c.

49 And he said vnto them, Howe is it that ye sought me? Wyst ye not that I must go about my fathers businesse?

50 And * they vnderstoode not that sayeing whiche he spake vnto them.

Luke.9.c. and.23.f.

51 And he went downe with them, & came to Nazareth, and was obedient vnto them: But his mother kept al these sayeinges in her hart.

52 And Jesus encreased in wysedome and stature, and in fauour with God and men.

The.iii. Chapter.

3. The preaching of Iohn. 23. the age and genealogie of Christe.

1 Nowe

A 1

Luke.23.a.

NOw in the fifteenth yere of the raigne of Tiberius Caesar, Pontius Pilate being lieftenant of Iurie, and * Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of the Trachomites, and Lysanias the Tetrarch of Abiline,

2 When Annas and Caiaphas were the high (a) priestes, the woorde of the Lorde came vnto John, the sonne of Zacharias, in the wyldernesse.

3 And he came into al the coastes about Iordan preaching the baptisme of repentance, for the remission of sinnes,

4 As it is written in the boke of the wordes of Esaias the prophete, sayeing, * The voyce of a cryer in wyldernesse, Prepare ye the way of the Lorde, make his pathes straught.

5 Euery valley shalbe filled, & euery mountaine & hil shalbe brought lowe, and things that be crooked, shalbe made (b) straight, and the rough wayes shalbe made playne.

6 And al flesh shal see the saluation of God.

7 Then sayde he to ỳ people that were come foorth to be baptised of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therfore due fruites of repentance, & begin not to say within your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

9 Nowe also is the (c) axe layde vnto the roote of the trees: * Euery tree therefore which bryngeth not foorth good fruite, is hewen downe, and cast into the fire.

10 And the people asked him, saying, * What shal we doo then?

11 He answeareth, and sayth vnto them, He that hath two (d) coates, let him part with him that hath none, & he that hath meate, let him doo lykewyse.

12 Then came Publicanes (e) also to be baptised, and sayde vnto him, Maister, what shal we doo?

13 And he said vnto them, Require no more then that which is appoynted vnto you.

14 The souldiers lykewyse demaunded of hym, sayeing, And what shal we doo? And he sayde vnto them, Doo violence to no man, neyther accuse any falsly, and be content with your wages.

15 As the people wayted, and al men mused in their hartes of John, whether he were very Christe,

16 John answered, saying vnto them al, * In deede I baptise you with water, but one stronger then I commeth, whose shoes latchet I am not woorthy to vnloose, he shal baptise you with the holy ghoste, and with fire.

17 * Whiche hath his fan in his hand, & wyl throughly purge his flooze, & wyl gather the wheate into his barne, but the chaffe wyl he burne vp with fire vnquenchable. Mat.3.b.

18 And many other thinges in his exhortation preached he vnto the people.

19 * Then Herode ỳ Tetrarch, when he was rebuked of him for Herodias his brother Philips wyfe, and for al the euyls whiche Herode dis, Mat.14.a. Marks.6.a.

20 Added this aboue al, and shut vp John in prison.

21 Nowe it came to passe, as al the people were baptised, and * when Jesus was baptised, and did pray, that the heauen was opened. D Mat.3.b. Marke.1.b. John.1.c.

22 And the holy ghost came downe in a bodily shape like a done vpon him, & a voyce came from heauen, whiche sayde, * Thou art my beloued sonne, in thee I am wel pleased. Esai.42.a.

23 And Jesus him selfe began to be about thirty yeres of age, * being (as he was supposed) the sonne of Joseph, whiche was (the sonne) of Heli, Mat.13.g. Marke.4.a Luke.4.c. John.6.c.

24 Which was the sone of Matthat, which was the sonne of Leui, whiche was the sonne of Melchi, which was the sonne of Janna, whiche was the sonne of Joseph,

25 Which was the sonne of Mattathias, which was the sonne of Amos, which was the sonne of Naum, whiche was the sonne of Helly, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Mattathias, whiche was the sonne of Semei, whiche was the sonne of Joseph, whiche was the sonne of Juda,

27 Which was the sonne of Joanna, whiche was the sonne of Rhesa, which was the sonne of Zorobabel, whiche was the sonne of Salathiel, whiche was the sonne of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, whiche was ỳ sonne of Cosam, which was the sonne of Elmodam, whiche was the sonne of Er, E

29 Which was the sonne of Jose, whiche was the sonne of Eliezer, whiche was the sonne of Jorim, whiche was the sonne of Matthat, whiche was the sonne of Leui,

30 Which was the sonne of Simeon, which was the sonne of Juda, which was the son of Joseph, which was the sonne of Jonan, which was the sonne of Eliacim.

31 Which was the sonne of Melea, which was the sonne of Menam, whiche was the sonne of Mattatha, which was the sonne of

(a) By the lawe there should haue ben but one high priestе onely, but corruption of the tyme, by reasō the Romans had rule, and the bryberie of Caiaphas, brought to passe, that the office was diuided Esai.40.a.

(b) Al impediments shal be taken away that mai hide vs from our saluatiō in Christe, so that Christes way to vs, and our way to him, shal be playne & manifest. Matth.3.b.

(c) The vengeance of God is at hande. Matth.3.b. Actes.2.f.

(d) He wylleth the rich shoulde be liberal, and helpe the poore as their abilitie wyl serue, and nede requyreth.

(e) Whose office was to receiue the tribute money and tolles, Mat.3.b. Marke.1.a. John.1.d.

of Nathan, whiche was the sonne of Dauid,
32 Whiche was the sonne of Jesse, whiche was the sonne of Obed, whiche was the sonne of Booz, whiche was the sonne of Salmon, whiche was the sonne of Naasson,
33 Whiche was the sonne of Aminadab, whiche was the sonne of Aram, whiche was the sonne of Esron, whiche was the sonne of Phares, whiche was the sonne of Juda,
34 Whiche was the sonne of Jacob, which was the sonne of Isahac, whiche was the sonne of Abraham, which was the sonne of Thara, whiche was the sonne of Nachor,
F 35 Which was the sonne of Saruch, which was the sonne of Ragau, whiche was the sonne of Phaleg, whiche was the sonne of Heber, whiche was the sonne of Sala,
36 Whiche was the sonne of Arphaxad, whiche was the sonne of Sem, which was the sonne of Noe, whiche was the sonne of Lamech,
37 Whiche was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Malaleel, whiche was the sonne of Cainan,
38 Whiche was the sonne of Henos, which was the sonne of Seth, whiche was the sonne of Adam, whiche was the sonne of God.

The.iiii. Chapter.

1. The temptation and fastyng of Christe.
41. The deuilles confesse Christe, and are of hym reproued.

A 1 JEsus being ful of the holy ghost, returned from Jordane, *and was led by the (same) spirite into wyldernesse,
Mat.4.a. Mar.1.b.
2 Beyng fourtie dayes tempted of the deuyl, and in those dayes dyd he eate nothyng: and when they were ended, he afterwarde hungred.
3 And the deuil sayd vnto hym, If thou be the sonne of God, commaunde this stone, that it be made bread.
Deut.8.a. Mat.4.a.
4 And Jesus answeared him, saying, It is written, that *man shal not liue by bread only, but by euery woorde of God.
(a) That is, of the kyngdome.
5 And when the deuyl had taken him vp into an hygh mountayne, he shewed hym al the kyngdomes of the worlde in a moment of tyme.
(b) Satan betrayeth him selfe, shewyng his bolde sacrilege, vsurping the empire of the earth.
6 And the deuil said vnto him, Al this (a) power wil I geue thee euery whit, & the glory of them, for that is deliuered vnto me, and to whom soeuer I wyl, I geue (b) it.
7 If thou therfore wilt worshyp me, it shal be al thyne. B
8 Jesus answearing, saide vnto him, Geat thee hence behynd me Satan, for it is written, *Thou shalt worshyp the Lorde thy God, and him only shalt thou serue. Deut.6.c. and.10.d.
9 And he caryed him to Hierusalem, and set him on a pinacle of the temple, and said vnto him, If thou be the sonne of God, cast thee selfe downe from hence. Mar.4.b.
10 For it is written, that he shal geue his angels charge ouer thee, to keepe thee. Psal.21.c.
11 And in their handes they shal beare thee vp, that thou dashe not thy foote at any tyme agaynst a stone.
12 And Jesus answearing, said vnto hym, It is said, *Thou shalt not tempt the Lord thy God. Deut. 6.c. Mat.4.g.
13 And when the deuil had ended al ỹ temptation, he departed from him for a season.
14 And Jesus returned by the power of the spirite into Galilee, and there went a fame of hym throughout al the region rounde about. C
15 And he taught in their synagogues, beyng glorified of al men.
16 *And he came to Nazareth, where he was nursed, and as his custome was, he went into the synagogue on the Sabboth day, and stoode vp for to reade. Mat.13.g. Mar.6.a.
17 And there was deliuered vnto him the booke of the prophete Esaias: * and when he had opened the booke, he found the place where it is written, 2.Esd. 8.b.
18 *The spirite of the Lorde vpon me, because he hath annoynted me, to preach the Gospel to the poore he hath sent me, to heale the broken harted, to preache deliuerance to the captiue, & recouering of sight to the blynde, freely to set at libertie them that are bruised: Esai.61.a.
19 And to preach the acceptable yeere of the Lorde.
20 And when he had closed the booke, & geuen it againe to the minister, he sat downe: and the eyes of al them that were in the synagogue were fastened on him.
21 And he began to say vnto them, This day D is this scripture fulfilled in your eares.
22 And al bare him witnesse, *and wondred at the gratious woordes whiche proceeded out of his mouth. And they sayde, Is not this Josephes sonne? Mat.7.g. Mar.1.c. Luke.2.c.
23 And he sayde vnto them, Ye wil vtterly say vnto me this prouerbe, Physition, heale thee selfe: Whatsoeuer we haue hearde done in Capernaum, do the same here likewise in thyne owne countrey.
24 And he sayde, Verely I say vnto you, *no prophete is accepted in his owne countrey. Mat.13.g. Mar.6.a.

25 But

3.Reg.7.b. Jacob.5.d. 25 But I tel you of a trueth, * many wydowes were in Israel in the dayes of Elias, when the heauen was shut three yeeres and sixe monethes, (when) great famyshment was throughout al the lande:

26 And vnto none of them was Elias sent, saue vnto Sarepta (a citie) of Sidon, vnto a woman that was a wydowe.

4.Reg. 5.d. 27 * And many lepers were in Israel in the tyme of Elizeus the prophete: and none of them was cleansed, sauyng Naaman the Syrian.

E 28 And al they in the synagogue, when they heard these things, were filled with wrath:

29 And rose vp, and thrust him out of the citie, & led him euen vnto the * top of the hil, (whereon their citie was built,) that they myght cast him downe headlong.

* The Greeke readeth, browe of the hyl.

30 But he passing through the myddes of them, went his way:

31 And came downe to Capernaum, a citie of Galilee, and there taught them on the Sabboth dayes.

Mat. 7.d. and.13.g. 32 * And they were astonied at his doctrine: for his preachyng was with power.

Mar.10.c. Mar.1.c. 33 * And in the synagogue there was a man, whiche had a spirite of a fowle deuyl, and cryed out with a loude voyce,

34 Saying, Let vs alone, what haue we to do with thee, thou Jesus of Nazareth? Art thou come to destroy vs? I knowe who thou art (euen) the holy one of God.

F 35 And Jesus rebuked him, saying, Holde thy peace, and come out of hym. And when the deuil had throwen him in the middes, he came out of him, and hurt him not.

36 And feare came on them al, & they spake among them selues, saying, What manner of saying is this? For with auctoritie and power he commaundeth the foule spirites, and they come out.

37 And the fame of him went out into euery place of the countrey rounde about.

Mat.8.b. Mar.1.c. 38 And when he was rysen out of the synagogue, he entred into Simons house: and Simons wiues mother was taken with a great feuer, and they made intercession to him for her.

39 And he stoode ouer her, and rebuked the feuer, and it left her. And immediatly she arose, and ministred vnto them.

40 When the sunne was downe, al they that had any sycke with diuers diseases, brought them vnto hym: and when he had layde his handes on euery one of them, he healed them.

G 41 * And deuyls also came out of many, crying, and saying, Thou art that Christe the sonne of God. And he rebukyng them, suffered them not to speake: for they knewe that he was Christe.

Mat.1.a. and.13.d.

42 And when it was day, he departed, and went into a desart place: and the people sought hym, and came to hym, and keapt him, that he shoulde not depart from them.

43 And he sayd vnto them, I must preache the kyngdome of God to other cities also: For therefore am I sent.

44 And he was preaching in the synagogues of Galilee.

The.v. Chapter.

1. Christe teacheth out of a shyp, 36. newe and olde agree not,

A 1 IT came to passe, that when the people preassed vpon him to heare the woorde of God, he was standyng by the lake of Genezareth,

The Gospel on the fifth Sunday after Trinitie.

2 * And he sawe two shyppes stande by the lakes side: but the fishermen were gone out of them, and were washyng their nettes. Mar.4.c.

3 And when he was entred into one of the shyps which parteyned to Simon, he prayed him that he woulde thrust out a litle from the lande: and he sate downe and taught the people out of the shyp.

4 When he had left speaking, he sayd vnto Simon, Lanche out into the deepe, and let slyp your nettes to catche.

5 And Simon answearing, said vnto hym, Maister, we haue laboured al nyght, and haue taken nothyng: neuertheless, at thy commaundement I wyl loose foorth the nette.

6 And when they had this done, they inclosed a great multitude of fishes, but their nette brake:

B 7 And they beckened vnto their parteners, whiche were in the other shyp, that they shoulde come, and helpe them. And they came, and filled both the shyppes that they suncke (agayne.)

8 When Simon Peter sawe (this) he fel downe at Jesus knees, saying, Goe out from me, for I am a sinful man, O Lorde.

(a) By the preaching of the Gospel, as one then appoynted to be an apostle.

9 For he was vtterly astonyed, and al that were with him, at the takyng of the fishes whiche they had caught together,

10 And so was also James and John the sonnes of Zebedee, whiche were parteners with Simon. And Jesus sayde vnto Simon, Feare not, from hencefoorth thou shalt (a) catche men.

(b) That is, nothing, that they possessed, was an impediment, whereby they might be let or hyndered frō the preaching of the Gospel.

11 And when they had brought vp their boates to the shore, (b) they forsooke al, and folowed hym.

12 And it came to passe, that when he was in a certaine citie, beholde, (there was) a man ful

ful of leprosie: and when he had spyed Jesus, he fel flat on his face, & besought him, sayeing, Lorde, if thou wylt, thou canst make me cleane.

13 And when he had stretched forth his hande, he touched him, sayeing, I wyl: be thou cleane. And immediatly the leprosie departed from hym.

C 14 And he charged him to tel no man: but, Goe, (sayth he) * and shew thee selfe to the priest, and offer for thy cleansing, according as Moses commaunded, for a witnesse vnto them. Leuit.14.a.

15 But so much the more went there a same abroade of him, and muche people came together to heare, and to be healed of hym from theyr infirmities.

16 And he kept him selfe aparte in the wyldernesse, and prayed.

17 And it came to passe on a certaine day as he was teaching, that there were Pharisees, and doctours of the lawe sitting by, whiche were come out of al the townes of Galilee and Jurie, and Hierusalem: and the power of the Lord was present, to heale them.

Mat.9.a. Marke.2.a. 18 *And behold, men brought in a bedde a man whiche was taken with a palsie: and they sought meanes to bryng him in, and to lay him before him.

19 And when they could not finde on what side they might bring him in, because of the preasse, they went vpon the top of the house, and let him downe through the tiling with his coutche, euen into the middes before Jesus.

20 When he sawe their fayth, he sayd vnto him, Man, thy sinnes are forgeuen thee.

D 21 And the Scribes and the Pharisees began to * thinke, sayeing, What felowe is this, which speaketh blasphemies? * Who can forgeue sinnes, but God onely? * or, reason Marke.2.c. Esai.43.d. and.44.d.

22 But whē Jesus perceiued their thoughtes, he answearing, saide vnto them, What thinke ye in your hartes?

23 Whether is easier to say, Thy sinnes be forgeuen thee: or to say, Ryse vp, & walke?

Mat.9.a. Mark.2.c. Act.2.a.9.f 24 *But that ye may knowe that the sonne of man hath power to forgeue sinnes on earth (he sayde vnto the sicke of the palsie) I say vnto thee, Arise, and when thou hast taken vp thy coutche, goe vnto thine house.

25 And immediatly he rose vp before them, & when he had taken vp his coutch, whereon he laye, he departed to his owne house, glorifiyng God.

26 And they were al amazed, and they gaue the glory vnto God, and were filled with feare, sayeing, Doubtlesse we haue seene strange thynges to day.

27 *And after these thinges he went forth, and saw a Publicane, named Leui, sitting at the receipt of custome: and he sayd vnto him, Folowe me. Mat.9.a. Marke.2.b

28 And when he had left al, he rose vp, and folowed him.

29 And Leui made him a great feast in his owne house: and there was a great companie of Publicanes, and of other that sate (a meate) with them.

30 *But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why doo ye eate & drinke with Publicanes and sinners? Mat.9.a. Marke.2.b Luke.7.c. and.15.a.

31 And Jesus answearing, sayd vnto them, They that are whole, neede not a phisition: but they that are sicke.

32 I came not to cal the (c) righteous: but sinners to repentance. (c) Those whiche accompt themselues, or would seeme in the eyes of the world to be righteous.

33 And they sayd vnto him, *Why doo the disciples of John fast often, & make prayers, and lykewyse the disciples of the Pharisees: but thyne eate and drynke. Mat.9.b. Marke.2.c.

34 He sayde vnto them, *Can ye make the children of the wedding chamber faste, whyle the brydegrome is with them?

35 But the dayes wyl come: and when the brydegrome shalbe taken away from them, then shal they fast in those dayes.

36 He spake also vnto them a similitude. No man putteth a peece of a new garment into an olde vesture: for then the newe renteth (the olde,) and the peece that was (taken) out of the newe, agreeth not with the olde.

37 And no man powreth newe wyne into olde vessels: For if he doo, the newe wyne wyl burst the vessels, and runne out it selfe, and the vessels shal perishe.

38 But newe wyne must be put into newe vessels, and both are preserued.

39 No man also hauing drunke olde wyne, wyl strayghtway haue newe: for he sayth, The olde is better.

The.vi. Chapter.

1. The disciples plucke eares of corne on the Sabboth, 47. with what fruite the woorde of God is to be heard.

A 1 AND it came to passe on the second sabboth after the first, that he went * thorowe the corne fieldes: and his disciples plucked the eares of corne, & did eate, rubbing them in their handes. Mat.12.a. Mark.2.b.

2 And certayne of the Pharisees sayd vnto them, Why doo ye that whiche is not lawful to doo on the Sabboth dayes?

3 And Jesus answearyng them, sayde, * Haue ye not read so much as this that Dauid 1.Reg.21.a

nid did, when he him selfe was an hungred, and they whiche were with him:

1.Reg.21.a. 4 How he went into the house of God, & did take and eate the shew * bread, and gaue also to them that were with hym, whiche is Exod.25.c. not lawful to eate, but for the priestes only?

5 And he sayde vnto them, That the sonne of man is lord also of the (a) Sabboth day.

(a) That is, hauing power to dispēce with the keping of the Sabboth day

6 * And it came to passe also in another Sabboth, that he entred into the synagogue, and taught: and there was a man whose ryght hande was dryed vp.

Matt.12.b. Marke.3.a. 7 And the Scribes and Pharisees watched him, whether he woulde heale on the Sabboth day: that they might finde how to accuse him.

B 8 But he knewe their thoughtes, and sayde to the man whiche had the withered hand, Ryse vp, and stande foorth in the middes. And he arose, and stoode foorth.

9 Then sayde Iesus vnto them, I wyl aske you a question, Whether is it lawful on the Sabboth dayes to doo good, or to doo euil: to saue ones life, or to destroy it?

3 Reg.13.b. Mat.12.b. Marke.3.a. 10 And when he had beheld them al in compasse, he sayd vnto the man, Stretch forth thy hande. And he did so: * and his hande was restored againe as whole as the other.

11 And they were filled with madnesse, and communed together among them selues, what they myght doo to Iesus.

Mat.14.c. 12 And it came to passe in those dayes, * that he went out into a mountayne to pray, and continued al night (there) in praier to God.

13 And when it was day, he called his disciples: * & of them he chose twelue, whom Mat.10.a. Marke.3.b. also he called Apostles:

C 14 (Simon, whom he also named Peter, and Andrewe his brother: James & John, Philip, and Bartholomewe,

15 Matthewe, and Thomas, James (the sonne) of Alpheus, and Simon whiche is called Zelotes:

16 And Judas, James (brother) & Judas Iscariot, whiche also was the traytour.)

17 And when he came downe with them, he stoode in the playne feelde, and the compMat.4.b. anie of his disciples, * and a great multitude of people out of al Jurie, and Hierusa-Marke.3.a. lem, and from the sea (coste) * of Tyre and Mat.4.b. Sidon, which came to heare him, and to John.6.a. be healed of their diseases,

18 And they that were vexed with foule spirites: and they were healed.

19 And al the people preassed to touch him: for there went vertue out of him, and healed them al.

Mat.5.a. 20 And when he had lifted vp his eyes vpon his disciples, he sayde, * Blessed be ye poore: for yours is the kingdome of God.

21 Blessed are ye that hunger nowe: for ye D shalbe satisfied. Blessed are ye that weepe nowe, for ye shal laugh.

22 Blessed are ye when men shal hate you, & when they shal separate you (from their) companie, and shal rayle on you, and put out your name as euyl, for the sonne of mans sake.

23 Reioyce ye in that day, and leape ye for ioy: for beholde, your rewarde is great in heauen: for in like maner did their fathers vnto the prophetes.

Amos.6.a. 24 * But woe vnto you that are rich: for ye haue your consolation.

25 Wo vnto you that are ful: for ye shal hunger. Wo vnto you that nowe laugh: for ye shal mourne and wayle.

26 Woe vnto you when menne shal prayse you: for so did their fathers to the false prophetes:

27 But I say vnto you whiche heare, Loue your enimies: doo good to them whiche hate you.

28 Blesse them that curse you: and pray for them whiche wrongfully trouble you. E

Mat.5.f. 29 And vnto him that smyteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy cote also.

30 Geue to euery man that asketh of thee, & of him that taketh away thy goodes, aske them not agayne.

31 * And as ye would that men shoulde doo to you, doo ye also to them lykewyse.

Mat.7.b. Eccle.31.b. Tobi.4.c. 32 * For if ye loue them whiche loue you, what thanke haue ye? for sinners also loue their louers.

Marke.5.g. 33 And if ye doo good for them whiche doo good for you, what thanke haue ye? for sinners also doo euen the same.

34 And if ye lende to them of whom ye hope F to receiue, what thanke haue ye? for sinners also lende to sinners, to receiue suche lyke agayne.

35 But loue ye your enimies, and doo good, and lende, looking for nothing againe: and your rewarde shalbe great, and ye shalbe the chyldren of the hyghest: for he is kinde vnto the vnkinde, and to the euyl.

The Gospel on the.iiii. sunday after Trinitie. 36 Be ye therefore mercyful, as your father also is mercyful.

Mat.7.a. 37 * Judge not, and ye shal not be iudged at al: condemne not, and ye shal not be condemned at al: forgeue, & ye shalbe forgeuen.

Pro.11.d. 38 Geue, and it shalbe geuen vnto you, good measure, preassed downe, shaken together, and running ouer, shal men geue into your bosomes: * for with the same measure that Mat.7.a. ye meate withal, it shalbe measured to you Marke.4.c. agayne.

39 And

39 And he put forth a similitude vnto them, Mat. 15.b. * Can the blinde leade the blynde? Shal they not both fal into the ditche?

John. 13.g. 40 * The disciple is not aboue his maister: but who so euer (wyl be) a perfect (disciple) shalbe as his maister is.

G

Mat. 7.a. 41 * And why seest thou the moate that is in thy brothers eye, but considerest not the beame that is in thyne owne eye?

42 Eyther howe canst thou say to thy brother, Brother, let me pul out the moate that is in thine eye: when thou thee selfe seest not the beame that is in thyne owne eye? Thou hypocrite, cast out the beame out of thyne owne eye firste, and then shalt thou see perfectly to pul out the moate that is in thy brothers eye.

Mat. 12.c. 43 * For it is not a good tree that bryngeth forth euyl fruite: neyther is that an euyl tree, that bryngeth forth good fruite.

44 For euery tree is knowen by his owne fruite: for of thornes do not men geather figges, nor of a bramble bushe geather they grapes.

45 A good man out of the good treasure of his hart bringeth forth that whiche is good: and an euil man out of the euil treasure of his hart bringeth forth that which is euyl: * For of the abundance of the hart his mouth speaketh.

Mat. 12.e. Psal. 40.b

Mat. 7.b. and. 25.b. 46 Why cal ye me * Lorde, Lorde, and do not as I byd you?

47 Who soeuer commeth to me, and heareth my sayinges, and doth the same, I wyl shewe you to whom he is lyke.

Mat. 7.d. Iacob. 1.d. 48 * He is like a man whiche built an house, and dygged deepe, and layde the fundation on the rocke. And when the waters arose, the flud beat vehemently vpon that house, and coulde not moue it: for it was grounded vpon the rocke.

49 But he that heareth, and doth not, is like a man that without fundation built an house vpon the earth: against whiche the fludde dyd beat vehemently, and it fel immediatly, & the fal of that house was great.

The. vii. Chapter.

2. He healeth the captaynes seruant, 6. The fayth of the Centurion. 37. The woman washeth his feete with her teares.

A 1 WHen he had ended al his sayinges in the audience of the people, * he entred into Capernaum.

Mat. 8.a. John. 4.f.

2 And a certaine Centurions seruant, whiche was deare vnto hym, beyng sicke, was in peryl of death.

3 And when he hearde of Iesus, he sent vnto him the elders of the Iewes, beseechyng hym that he woulde come, and heale his seruant.

4 And when they came to Iesus, they besought him instantly, saying, He is worthy that thou shouldest do this for hym.

5 For he loueth our nation, and hath built vs a synagogue.

6 Then Iesus went with them. And when he was nowe not farre from the house, the Centurion sent freendes to him, saying vnto him, * Lord, trouble not thee selfe: for I am not worthy that thou shouldest enter vnder my roofe. Mat. 8.a.

7 Wherfore, I thought not mee selfe worthy to come vnto thee: but say thou the worde, and my seruant shalbe whole. B

8 For I also am a man set vnder power, hauyng vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doo this, and he doth it.

9 When Iesus hearde these thynges, he marueyled at hym, and turned him about, and sayde to the people that folowed hym, I say vnto you, I haue not founde so great fayth, no, not in Israel.

10 And they that were sent, when they were returned home, founde the seruant whole that had ben sicke.

11 And it came to passe (the day) after, that he went into a citie called Naim: and many of his disciples went with hym, and muche people. The Gospel on the. xvi. sunday after Trinitie.

12 When he came nigh to the gate of the citie, beholde, there was a dead man caryed out, (whiche was) the only sonne of his mother, and she was a wydowe: and muche people of the citie was with her.

13 And when the Lorde sawe her, he had compassion on her, and sayde vnto her, Weepe not.

14 And when he was come nygh, he touched the beere, (& they that bare him stoode styl.) And he sayde, Young man, I say vnto thee, Aryse. C

15 And he that was dead, sate vp, and began to speake: * and (he) deliuered hym to his mother. 3. Reg. 17.b 4. Reg. 4.f.

16 And there came a feare on them al, & they gaue the glory vnto God, saying, * that a great prophete is rysen vp among vs, and veryly God hath visited his people. Actes. 9.c. John. 4.c. and. 6.b.

17 And this rumour of hym went forth throughout al Iurie, and throughout al the regions whiche lye rounde about.

18 And the disciples of John, shewed him of al these thynges. Mat. 9.a.

19 * And John, when he had called vnto him two of his disciples, he sent them to Iesus, saying, Art thou he that commeth, or looke we

we for another?

20 When the men were come vnto hym, they sayde, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that commeth, or looke we for another?

21 And in that same houre he cured many of their infirmities and plagues, & of euyl spirites, and vnto many that were blynde, he gaue syght.

22 Then Iesus answearing, sayde vnto them, Goe your way, and bring woorde againe to Iohn what thinges ye haue seene, and heard, howe that the *blind see againe, the halt goe, the lepers are cleansed, the deafe heare, the dead rise, to the poore is the Gospel preached.

Esai.33.a. and.41.a.

23 And happy is he who so euer shal not be offended at me.

24 *And when the messengers of Iohn were departed, he began to speake vnto the people concerning Iohn: What went ye out into the wildernesse for to see? A reede shaken with the winde?

Mat.9.c.

25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously apparelled, and lyue delicately, are in kynges courtes.

26 But what went ye foorth to see? A prophete? Yea I say vnto you, and more then a prophete.

27 This is he of whom it is wrytten, *Beholde, I send my messenger before thy face, which shal prepare thy way before thee.

Mar.11.a. Mala.3.a.

28 For I say vnto you, Among womens children, is there not a greater prophet then Iohn Baptist: neuertheless, he that is lesse in the kingdome of god, is greater then he.

29 And al the people that heard (hym,) and the publicanes, being baptised with the baptisme of Iohn, (a) iustified God.

30 But the Pharisees and lawyers despised the counsel of God, agaynst them selues, beyng not baptised of him.

Mat.11.b. Mat.3.a.

31 And the Lord sayde, *Whereunto shal I liken the men of this generation? and to what (thyng) are they like?

32 They are like vnto children, sitting in the market place, & crying one to another, and saying, We haue piped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not weapt.

33 For Iohn Baptist came, neyther* eatyng bread, nor drynkyng wine, and ye say, He hath a deuyl.

34 The sonne of man is come, eatyng and drinking, and ye say, Behold a gluttonous man, and a winebibber, a freende of publicanes and sinners.

35 And wisdome is iustified of (b) al her children.

(a) That is, praysed god, & acknowledged hym to be moste faythful, good, and mercyful.

(b) That is, the children of wisdome, or the wise, whiche beleue the gospel. do acknowledge the wisdome of god therin, whiche the Pharisees condemne, so that wysedome is then iustified of her children, when the Gospel is receiued.

36 And one of the Pharisees desyred hym that he would eate with him. And he went into the Pharisees house, and sate downe to meate.

37 And behold, a woman in that citie, which was a sinner, when she knewe that Iesus sate at meate in the Pharisees house, she brought an alabaster boxe of oyntment:

38 And stoode at his feete behind him, weepyng, and began to washe his feete with teares, and did wipe them cleane with the heares of her head, & al to kissed his feete, and annoynted them with the oyntment.

39 When the Pharisee, which had bidden hym, sawe (it,) he spake within hym selfe, saying, If this man were a prophete, he woulde surely knowe who, and what manner of woman this is that toucheth hym, for she is a sinner.

40 And Iesus answearing, sayde vnto hym, Simon, I haue somewhat to say vnto thee. And he sayth, Maister, say on.

41 There was a certayne lender, which had G two debters: The one ought fiue hundred pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Tel me therefore, whiche of them wyl loue hym moste?

43 Simon answeared, and saide, I suppose, that he to whom he forgaue moste. And he sayd vnto him, Thou hast truely iudged.

44 And he turned to the woman, and sayde vnto Simon, Seest thou this woman? I entred into thyne house, thou gauest me no water for my feete: but she hath washed my feete with teares, & wiped them with the heares of her head.

45 Thou gauest me no kysse: but this woman, since the tyme I came in, hath not ceassed to kysse my feete.

46 Myne head with oyle thou diddest not annoynt: but this woman hath annoynted my feete with oyntment.

47 Wherefore, I say vnto thee, many sinnes are forgeuen her, for she loued muche: to whom litle is forgeuen, the same loueth litle.

48 And he sayde vnto her, Thy sinnes are forgeuen thee.

49 And they that sate at meate with hym, began to say within them selues, Who is this that forgeueth sinnes also?

50 And he sayd to the woman, *Thy fayth hath saued thee, goe in peace. Mar.5.d.

The.viii. Chapter.

2. Christe and his apostles goe from towne to towne, and preach. 5. The parable of the seede, 16. and of the candle.

1 And

A 1 AND it came to passe afterwarde, that he hym selfe went thorowout euery citie and village preachyng, & shewyng the glad tydynges of the kyngdome of God: and the twelue (were) with hym.

2 And also *certaine women which had ben healed of euil spirites and infirmities, Marie which is called Magdalene, out of whō went seuen deuyls,

Luke.23.c

3 And Joanna the wyfe of Chuza Herodes stewarde, and Susanna, and many other, whiche ministred vnto him of their substance.

The Gospel on Sexagesima Sunday.

4 When muche people were geathered togeather, and were comme to him out of al cities, he spake by a similitude.

Matth.13.b Mark.4.c

5 * The sower went out to sowe his seede: and as he sowed, some fel by the way side, and it was troden downe, and the foules of the ayre deuoured it vp.

6 And somme fel on stones, and alloone as it was sprōg vp, it wythered away, because it lacked moystnesse.

B 7 And somme fel among thornes, * and the thornes sprang vp with it, and choked it.

* or, rather thus. And somme fel amōg thistles, & the thistles sprang vp with it, and choked it.

8 And somme fel on good ground, & sprang vp, and bare fruite an hundred folde. And as he sayde these thinges, he cryed, He that hath eares to heare, let hym heare.

Matth.13.b Mark.4.a

9 *And his disciples asked hym, sayeing, What manner of similitude is this?

10 And he sayde (vnto them,) Vnto you it is geuen to know the secretes of the kingdome of God: but to other by parables, that whē they see, they should not see, *and when they heare, they shoulde not vnderstande.

Esai.6.c

Matth.13.d Mark.4.d John.12.f Actes.28.f Rom.11.b Matth.13.c Mark.4.b

11 The parable is this, *The seede is the woorde of God.

12 Those that are beside the way, are they that heare: then commeth the deuyl, and taketh away the woorde out of their hartes, least they shoulde beleeue, and be saued.

13 They on the stones (are they) which when they heare, receiue the woord with ioy: and these haue no rootes, which for a whyle beleeue, and in time of temptation goe away.

C 14 And that whiche fel among thornes, are they, whiche when they haue hearde, goe foorth, and are choked with cares and richesse, and voluptuous lyuyng, and bring foorth no fruite.

15 But that (which fel) on the good ground, are they whiche with a pure and good hart heare the woorde, and keepe it, and bryng foorth fruite through patience.

Matth.5.b. Mark.4.b and.11.c

16 *No man when he lyghteth a candle, couereth it with a vessel, or putteth it vnder a bedde: but setteth it on a candlesticke, that they whiche enter in, may see the lyght.

17 *For nothyng is secrete, that shal not be made manifest: neyther any thing hid, that shal not be knowen, and come to lyght. Mat.10.c Mark.4.c Luke.12.a

18 Take heede therefore, howe ye heare: for whosoeuer hath, to him shalbe geuen: *and whosoeuer hath not, from him shalbe taken, euen that same whiche he supposeth that he hath. Mat.14.b and.25.c Mark.4.c

19 *Then came to hym his mother and his brethren, and coulde not comme at hym for preasse. Luke.19.b Matth.12.b Mark.4.b

20 And it was told him (by certayne) which sayde, Thy mother and thy brethren stand without, wylling to see thee.

21 He answeared, and sayd vnto them, My mother and my brethren (a) are these which heare the woorde of God, and doo it.

D (a) The spirituall kinred, to be preferred before the carnal.

22 And it came to passe on a certayne day, that he went into a ship, and his disciples also: and he sayde vnto them, Let vs goe ouer vnto the other side of the lake. And they lanched foorth.

23 But as they sayled, he fel a sleepe, * and there came downe a storme of winde on the lake, and they were fylled (with water,) and were in ieopardie. Matth.8.c. Mark.4.b

24 And they came to him, and awoke him, saying, Maister, maister, we are lost. Then he arose, and rebuked the winde, and the tempest of water: and they ceassed, and it waxed calme.

25 And he sayde vnto them, Where is your fayth? And they feared, and wondred, sayeing one to another, Who is this? For he commaundeth both the windes and water, and they obey him.

26 * And they sayled vnto the region of the Gadarenites, whiche is ouer against Galilee. Matth.8.b Mark.5.a

27 And when he went out to land, there met him out of the citie a certayne man whiche had deuyls long tyme, & ware no clothes, neither abode in (any) house, but in graues.

E

28 When he saw Jesus, & had cryed aloude, he fel downe before him, and with a loude voyce sayd, *What haue I to doo with thee Jesus, thou sonne of God most hyghest? I beseeche thee torment me not. Matth.8.b Mark.5.a

29 (For he commaunded the foule spirite to comme out of the man: For oftentymes he had caught him, and he was bounde with chaynes, and kept with fetters: & he brake the bandes, and was caried of the feende into the wyldernesse.)

30 And Jesus asked him, sayeing, What is thy name? And he sayde, Legion: because many deuyls were entred into him.

31 And they besought hym that he woulde not commaunde them to goe out into the deepe.

32 And there was there an hearde of many swine, feedyng on an hyl: and (b) they besought hym that he woulde suffer them to enter into them: and he suffered them.

(b) That is, the deuyls.

33 Then went the deuils out of the man, and entred into the swyne: and the hearde ran headlong with violence into the lake, and were choked.

34 When the heardmen sawe what was donne, they fledde: and when they were departed, they tolde it in the citie, and in the villages.

F 35 Therfore they came out to see what was donne, and came to Jesus, and founde the man out of whom the deuyls were departed, sitting at the feete of Jesus, clothed, & in his ryght minde: and they were afrayde.

36 They also whiche sawe it, tolde them by what meanes he that was possessed of the deuyls, was healed.

37 Then the whole multitude of the countrey about the Gadarenites, besought hym that he woulde depart from them, for they were taken with great feare: *and he gate hym vp into the ship, and returned backe agayne.

Matth.8.c Mar.5.b

38 Then the man, out of whom the deuyls were departed, besought him that he might be with him: but Jesus sent him away, sayeing,

39 Go home agayne to thyne owne house, and shew what * thinges so euer God hath donne for thee. And he went his way, and preached throughout al ỳ citie, what thinges so euer Jesus had donne vnto him.

* or, what great things God hath donne vnto thee.

40 And it came to passe, that when Jesus was come againe, the people receiued him: for they were al wayting for him.

41 *And beholde, there came a man named Jairus, and he was a ruler of the synagogue, & he fel downe at Jesus feete, prayeing hym that he woulde comme into his house:

Mat.9.d Mar.5.c

42 For he had but one daughter only, vpon a twelue yeeres of age, & she lay a dyeing. (But as he went, the people thronged him.

43 *And a woman, hauing an issue of blood twelue yeeres, whiche had spent al her substance vpon philitions, neyther coulde be holpen of any,

Matth.9.c Mark.5.c

G 44 Came behinde hym, and touched the hemme of his raiment: and immediatly her issue of blood stanched.

45 And Jesus sayde, Who (is it) that touched me? When euery man denyed, Peter and they that were with him, sayde, Maister, the people thrust thee, and vexe thee, and sayest thou, Who touched me?

46 And Jesus sayde, Somme bodye hath touched me: for I perceiue that vertue is gonne out of me.

47 When the woman sawe that she was not hyd, she came trembling, & fel (at his feete) and tolde him before al the people, for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Daughter, be of good comfort, * thy fayth hath saued thee, goe in peace.)

Mat.9.d Mar.5.d

49 Whyle he yet spake, there commeth one frō the ruler of the synagogues house, sayeing to hym, Thy daughter is dead, disease not the Maister.

50 But when Jesus heard (that woorde,) he answeared him, (sayeing,) *Feare not, beleeue onely, and she shalbe made whole.

Mat.9.c Mar.5.d

51 And when he came into the house, he suffered no man to goe in with him, saue Peter, and James, and John, and the father and the mother of the mayden.

52 Euery body wept, and sorowed for her: and he sayde, Weepe not, the damsel is not dead, *but sleepeth.

Iohn.11.b

53 And they laughed him to scorne, knowing that she was dead.

54 And he thrust them al out, and tooke her by the hande, and cryed, sayeing, Mayde, aryse.

55 And her spirite came againe, and she arose strayght way: and he commaunded to geue her meate.

56 And her parentes were astonyed: but he warned them that they shoulde tel no man what was donne.

The.ix.Chapter.

2. The Apostles are sent to preache. 57. Of three that woulde folowe Christe, but after diuers sortes of lookyng backe.

1 JEsus when he called the * twelue together, gaue them power and aucthoritie ouer al deuyls, and to heale diseases.

A Mat.10.c Mar.3.d and.6.b Luke.6.c

2 And he sent them to preach the kingdome of God, * and to heale the sicke.

3 And he sayd vnto them, Take nothyng to (a) your iourney, neyther rodde, nor scrip, neyther bread, neyther money, neither haue two coates a peece.

(a) Because this iourney was short, & but for a time, Christe wylled that they shoulde make hast, & take nothing with them, wherby they might be letted any thing at al from the busines.

4 *And whatsoeuer house ye enter into, there abyde, and thence depart.

5 And whosoeuer wil not receiue you, when ye goe out of that citie, shake of the very dust frō your feete, for a testimonie against them.

6 And they departed, and went throughe the townes, preachyng the Gospel, and healing euery where.

7 *And Herode the Tetrarche hearde of al that was donne by him: and he doubted, because

Mat.10.b Mark.13.a Mat.6.b

cause that it was said of some, that John was risen from death:

B 8 And of some, that Elias had appeared: and of some, that one of the olde prophetes was risen.

9 And Herode sayde, John haue I beheaded: but who is this of whom I heare such thinges? And he desyred to see him.

Mat. 14.b. Mark. 6.d. John. 6.a. 10 And the apostles when they returned, told him al that they had donne. And he tooke them, and went aside into a solitary place, nygh vnto the citie called Bethsaida,

11 Whiche when the people knewe, they followed him: & when he had receiued them, he spake vnto them of the kyngdome of God, and healed them that had neede to be healed.

12 And when the day beganne to weare away, then came the twelue, and saide vnto him, Send the people away, that they may goe into the villages and feeldes rounde about, and lodge, and geat meate: for we are here in a place of wyldernesse.

13 But he sayde vnto them, Geue ye them to eate. And they saide, We haue no moe but fyue loaues & two fyshes, except we shoulde goe and bye meate for al this people.

C 14 And they were about fyue thousand men. And he saide to his disciples, Cause them to syt downe by fyfties in a company.

15 And they dyd so, and made them al to syt downe.

16 And when he had taken the fyue loaues, and the two fyshes, and looked vp to heauen, he blessed them, and brake them, and gaue to the disciples to set before the people.

17 And they dyd al eate, and were satisfyed. And there was taken vp of that remayned to them, twelue baskettes ful of broken meate.

Mat. 16.c. Mark. 8.c. 18 * And it came to passe, as he was alone prayeing, his disciples were with him: and he asked them, sayeing, Whom say the people that I am?

Mat. 16.c. Mark. 8.c. 19 They answearing, sayde, John the Baptist: some say, Elias: and some say, that one of the olde prophetes is risen.

20 He saide vnto them, But whom say ye that I am? Peter answearing, sayd, (Thou art) that Christe, of God.

Mat. 16.c. John. 6.g. 21 And he warned and commaunded them to tel no man that thing:

Mat. 18.c. Mark. 8.d. Luk. 17.c. 22 Sayeing, That the sonne of man must suffer many thinges, and be reprooued of the elders, & of the high priestes & Scribes, and be slaine, and rise the thirde day.

D 23 And he saide to them al, If any man wyl come after me, let him deny him selfe, and take vp his crosse dayly, and folowe me.

24 * For who so euer wyl saue his lyfe, shal loose it: but who so euer shal loose his lyfe for my sake, the same shal saue it. Mat. 16.a. John. 6.d. Luke. 17.g.

25 For what auantageth it a man, yf he win the whole worlde, and loose him selfe, or runne in danger of him selfe?

26 For * who so euer shalbe ashamed of me, and of my woordes, of him shal the sonne of man be ashamed when he shal comme in the glory of him selfe and of his father, and of the holy angels. Mat. 10.c. Mark. 8.d. Luke. 12.a.

27 I tel you of a trueth, * there be some standyng here, whiche shal in no wyse taste of death, til they see the kingdome of God. Mat. 16.d. Mark. 8.c.

28 * And it came to passe, about an eyght dayes after these sayeings, he tooke Peter, and John, and James, and went vp into a mountayne to pray. E Mat. 17.a. Mark. 9.g.

29 And it came to passe as he prayed, the fashion of his countenance was changed, and his garment shining very white.

30 And beholde, there talked with him two menne, whiche were Moses and Elias,

31 That appeared in glory, & spake of his departing, which he should ende at Hierusalem.

32 But Peter, and they that were with him, were heauy with sleepe: and when they awooke, they sawe his glory, and the two men standyng with him.

33 * And it came to passe, as they departed from him, Peter sayde vnto Jesus, Maister, it is good being here for vs, and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowyng what he sayde. Mat. 17. a. Mark. 10.a

34 Whyle he thus spake, there came a cloude and ouershadowed them, and they feared, when they were comme into the cloude.

35 And there came a voyce out of the cloude, sayeing, * This is my deare sonne, * heare hym. 2. Pet. 1.d. Mat. 17.b.

36 And as soone as the voyce was past, Jesus was founde alone, & they kept it close, and tolde no man in those dayes any of those thinges whiche they had seene. Mark. 1.b. Luke. 3.d. Deut. 18.c.

37 And it came to passe, that on the next day, when they were comme downe from the hil, muche people met him. Mat. 17.b. Mark. 9.b.

38 And beholde, a man of the company cryed out, sayeing, Maister, I beseeche thee beholde my sonne, for he is al that I haue: F

39 And see, a spirite taketh him, and sodaynly he cryeth, & teareth him that he foometh agayne, and with much payne departeth from him, when he renteth him.

40 And I besought thy disciples to cast him out, and they coulde not. Mat. 17.c. Mark. 9.c.

41 Jesus answearing, sayde, O faythlesse and peruerse nation, howe long shal I be

with you, and shal sucker you? bring thy sonne hyther.

42 As he was yet a comming, the fiend rent him, and tare him: and Jesus rebuked the vncleane spirite, and healed the childe, and deliuered him agayne to his father.

Mark.1.c. Luke.4.d.

43 And they were al amased at the maiestie of God: But whyle they woondred euery one at al thinges which Jesus dyd, he said vnto his disciples,

44 Let these sayeinges sincke downe into your eares: for it wyl comme to passe that the sonne of man shal be deliuered into the handes of menne.

Mat.16.c. Mar.8.d. Luke.9.c. Luke.2.g. and.18.f.

45 * But they wist not what that woorde meant, & it was hyd from them, that they should not vnderstande it: and they feared to aske him of that sayeing.

46 Then there arose a disputation among them, whiche of them should be ỹ greatest.

Mat. 18.a. Mark.9.c. Luke.22.f.

47 When Jesus perceiued the thought of their hart, *he tooke a childe, and set hym harde by him,

Mar. 10.d. Luke.10.c. John.13.c.

48 And sayde vnto them, Who so euer shal receiue this childe in my name, receiueth me: * and who so euer shal receiue me, receiueth him that sent me: For he that is least among you al, the same shalbe great.

49 And John answearing, saide, Maister, we saw one casting out deuils in thy name, and we forbade him, because he followeth not (thee) with vs.

Num. 11.g.

50 And Jesus sayde vnto him, Forbidde ye (him) not: for he that is not agaynst vs, is with vs.

51 And it came to passe, when the time was come that he should be receiued vp, he stedfastly set his face to goe to Hierusalem,

52 And sent messengers before his face, and they went and entred into a village of the Samaritanes, to make ready for him.

(b) Because they knewe that he was a Iewe, and the Samaritanes could not agree with the Iewes. John.iiii. for that they differed in religion. 2.Reg.1.c.

53 And they did not receiue him, because his (b) face was as though he woulde goe to Hierusalem.

54 When his disciples, James, & John saw e this, they saide, Lorde, wylt thou that we commaunde fyre to comme downe from heauen, *and consume them, euen as Elias dyd?

55 Jesus turning about, rebuked them, sayeing, Ye wote not what manner spirite ye are of.

56 For the sonne of man is not comme to destroy mens liues, but to saue them. And they went to another village.

57 And it came to passe, that as they went walking in the way, a certayne man sayde vnto him, * I wyl followe thee, Lord, whyther so euer thou goest.

Mat.8.c.

58 And Jesus saide vnto him, Foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hath not where to lay his head.

59 And he saide vnto another, Followe me: And the same sayde, Lorde, suffer me fyrste to goe and burie my father.

60 Jesus saide vnto him, * Let the dead bury their dead: but goe thou and preache the kingdome of God.

Leui.21.b.

61 And another sayde, Lorde, * I wyl folow thee: but let me fyrst goe bidde them farewel (c) whiche are at home at my house.

3.Re. 19.d.

62 Jesus saide vnto him, No man hauyng put his hande to the plowe, and lookyng backe, is apt to the kingdome of God.

(c) When Christe calleth, we may not looke at any thing whiche may hinder vs from our vocation, but with al speede followe it.

The.x.Chapter.

1. He sendeth seuentie disciples to preache, geuing them charge howe to behaue them selues.

1 AFter these thinges, the Lorde appoynted other seuentie also, and sent them two and two before his face, into euery citie and place, whyther he him selfe woulde comme.

2 Therefore sayd he vnto them, * The haruest is great, but the labourers are few: pray ye therfore the Lorde of the haruest, to sende * forth labourers into his haruest.

* or, thrust forth. Mat.10.b.

3 Goe your wayes: * Beholde, I sende you forth as lambes among woolues.

4 Beare no wallet, neither scrippe, nor shoes, and * salute (a) no man by the way.

4.Re. 4.c.

5 * Into what so euer house ye enter, fyrst say, Peace be to this house.

6 And yf the sonne (b) of peace be there, your peace shal rest vpon him: yf not, it shal turne to you agayne.

7 And in the same house tarry stil, eatyng and drinking such thinges as they (haue:) For the labourer is woorthye of his rewarde. Goe not from house to house.

8 And into what so euer citie ye enter, and they receiue you, eate suche thinges as are set before you:

9 And heale the sicke that are therein, and say vnto them, The kingdome of God is comme nigh vpon you.

10 But into what so euer citie ye enter, and they receiue you not, goe your wayes out into the streetes of the same, and say,

11 Euen the very dust of your citie whiche cleaueth on vs, we doo wype of agaynst you: notwithstandyng, be ye sure of this, that the kingdome of God was comme nygh vpon you.

12 I say vnto you, That it shalbe easyer in that day for Sodome, then for that citie.

13 * Wo vnto thee Chorazin, wo vnto thee Bethsaida: For yf the mighty woorkes had

Mark.11.c.

(a) He wylleth that they shoulde dispatch this iourney with diligence and speede, and not occupie them selues about other dueties. ii Re. iiii.

(b) Whiche loueth the doctrine of peace, that is, the Gospel. Mat.10.a.

A The Gospel on saynt Luke the Euangelist day. Mat.9.d.

benne

benne donne in Tyre and Sidon, whiche haue benne donne in you, they had a great whyle agoe repented, sitting in sackcloth and asshes.

C 14 Therefore, it shalbe easier for Tyre and Sidon at the iudgement, then for you.

15 And thou Capernaum, whiche art exalted to heauen, shalt be thrust downe to hel.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: & he that despiseth me, despiseth hym that sent me.

Mat.10.b
Iohn.13.c

17 And the seuentie turned agayne with ioy, sayeing, Lorde, euen the (very) deuyls are subdued to vs through thy name.

Esai.14.c
(c) The power of Satan is beate downe by preaching the Gospel.
Actes.28.b

18 And he sayde vnto them, *I sawe Satan (c) as it had ben lightening falling downe from heauen.

19 *Behold, I geue vnto you power to tread on Serpentes and Scorpions, and ouer al manner power of the enimie: and nothyng shal by any meanes hurt you.

20 But in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because *your names are written in the heauens.

Phil.4.a
Apoc.17.b

D 21 The same houre Iesus reioyced in the spirite, and sayde, I confesse vnto thee, father, *Lorde of heauen and earth, that thou hast hyd these thinges from the wyse and prudent, and hast opened them vnto babes: euen so father, for so it pleased thee.

Mat.11.d

Matth.17.d and.18.d
Mark.11.d.
Iohn.7.d and.8.c

22 Al thinges are geuen me of my father: no man knoweth who the sonne is, but the father: & who the father is, but the sonne, and he to whom the father wyl reueale hym.

The Gospel on the.xiii. Sunday after Trinitie.

23 And he turned to his disciples, and sayd secretly, *Happy are the eyes, whiche see the thinges that ye see.

Matth.13.d

24 For I tel you, That many prophetes and kynges haue desired to see those thynges which ye see, and haue not seene them: and to heare those thinges whiche ye heare, and haue not heard them.

25 And behold, a certayne lawyer stood vp, and tempted hym, sayeing, *Maister, what shal I doo to inherite eternal lyfe? He sayde vnto hym,

Mat.22.d

26 What is written in the lawe, howe readest thou?

Deut.6.a
Mat.22.d
Mark.12.c.

27 And he answearyng, sayde, Thou shalt loue the Lorde thy God, with al thy hart, and with al thy soule, and with al thy strength, and with al thy mynde, and thy neyghbour as thee selfe.

E 28 And he sayde vnto hym, Thou hast answeared right, this do, and thou shalt lyue.

29 But he, willing to iustifie him selfe, said vnto Iesus, And who is my neyghbour?

30 And Iesus answearyng, sayd, A certayne man descended from Hierusalem to Iericho, and fel among theeues, whiche robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And it befel, that there came downe a certayne priest that same way, and when he sawe him, he passed by on the other syde.

32 And lykewyse a Leuite, when he went nigh to the place, came and looked on him, and passed by on the other syde.

33 But a certayne Samaritane as he iourneyed, came by him: and when he saw him, he had compassion on hym,

34 And went to hym, and bounde vp his woundes, powryng in oyle and wyne, and set him on his owne beast, & brought him to a (common) Inne, and made prouision for him.

35 And on the morow when he departed, he tooke out (d) two pence, and gaue them to the host, and sayde vnto him, Take cure of hym: and what so euer thou spendest more, when I comme agayne, I wyl recompence thee.

F (d) Whiche was about niene pence of sterlyng money.

36 Which now of these three, thinkest thou, was neyghbour vnto hym that fel among thee theeues?

37 And he sayde, He that shewed mercy on hym. Then sayde Iesus vnto hym, Go, and doo thou lykewyse.

38 Now it came to passe as they went, that he entred into a certayne village: and a certayne woman, named Martha, receiued hym into her house.

39 And this woman had a sister, called Marie, whiche also sate at Iesus feete, and hearde his woorde:

40 But Martha was cumbred about much seruing, and came to him, and sayd, Lorde, doest thou not care that my sister hath left me to serue alone? Bid her therfore that she helpe me.

(e) That is, the hearyng of the woord of god, from which it was not meete that she shoulde be drawen, hauyng not alwayes opportunitie to heare the same.

41 And Iesus answeared, and sayde vnto her, Martha, Martha, thou art careful, and troubled about many thynges:

42 Verely one is needful, Marie hath chosen the good part, (e) which shal not be taken away from her.

The.xi.Chapter.

2. Christ teacheth his disciples to pray, 14. he driueth out a dumbe deuyl.

1 AND so it was, that as he was prayeing in a certayne place, whē he ceassed, one A of his disciples sayd vnto him, Lorde, teache vs to pray, as Iohn also taught his disciples.

2 And he sayde vnto them, When ye pray, say, *Our father whiche art in heauen, Halowed be thy name. Thy kingdome comme. Thy wyl be donne, euen in earth also as it is in heauen,

Mark.6.b

3 Our dayly bread gene vs this day.
4 And forgeue vs our sinnes: for euen we forgeue euery man that trespasseth vs. And lead vs not into temptation, but deliuer vs from the euyl.
5 And he sayde vnto them, Whiche of you shal haue a freende, and shal goe vnto hym at midnight, and say vnto hym, Freende, lende me three loaues:
6 For a freend of myne is comme out of the way to me, & I haue nothyng to set before hym.
B 7 And he from within shal answeare, and say, Trouble me not, the doore is now shut, and my children are with me in bed: I can not ryse and gene thee.
8 I say vnto you, Though he wyl not ryse, and gene him, because he is his freende: yet because of his importunitie, he wil rise, and gene him as many as he needeth.
Matth.7.a Iohn.16.f Iacob.1.a 9 And I say vnto you, *Aske, and it shalbe geuen you: seeke, and ye shal fynde: knocke, and it shalbe opened vnto you.
10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to hym that knocketh, shal it be opened.
11 If the sonne shal aske bread of any of you that is a father, wil he gene him a stone? Or if he aske fishe, wyl he for fishe gene him a Serpent.
12 Or if he shal aske an egge, wyl he offer hym a Scorpion?
13 If ye then being euil, haue knowledge to gene good giftes vnto your children: howe much more shal your father of heauen gene the holye spirite to them that desire (ir) of him?
C The Gopel on the.iii. Sunday in Lent.
14 *And he was castyng out a deuyl, and the same was dumbe. And it came to passe, when the deuil was gonne out, the dumbe spake: and the people wondered.
Mat.9.d Mar.7.d
15 But somme of them sayde, *He casteth out deuils, through Beelzebub the cheefe of the deuils.
Mat.9.d Mar.3.d
16 And other tempting him, required of him a signe from heauen.
17 But he knowing their thoughtes, sayde vnto thē, Euery kingdome diuided against it selfe, is desolate: and a house (diuided) against a house, falleth.
Mat.9.d Mar.3.d
18 If Satan also be diuided against him selfe, howe shal his kingdome endure? Because ye say that I cast out deuils through Beelzebub.
a the helpe of. 19 If I by *Beelzebub cast out deuils, by whom doo your children cast them out? therefore shal they be your iudges.
20 But if I with the finger of God cast out deuils, no doubt the kingdome of GOD is comme vpon you.
21 *When the strong man armed, keepeth his palace, his goodes are in peace. D Mat.12.c
22 But when a stronger then he shal come vpon him, and ouercome him, he taketh from him al his harnesse wherin he trusted, and diuideth his spoyles.
23 He that is not with me, is agaynst me: & he that gathereth not with me, scattereth.
24 When the vncleane spirite is gonne out of a man, he walketh through drye places, seekyng rest: and finding none, he sayth, I wyl returne vnto my house, whence I came out. Mark.12.d
25 And when he commeth, he findeth it sweapt, and garnished.
26 Then goeth he, and taketh to him seuen other spirites woorse then him selfe, & they enter in, and dwel there, and the last state of that man is woorse then the first.
27 And it came to passe as he spake these thinges, a certayne woman of the company lyft vp her voyce, & saide vnto him, Happy is the wombe that bare thee, & the pappes whiche thou hast sucked.
28 But he sayd, Yea rather happy are they E that heare the woorde of God, and keepe it.
29 When the people were gathered thicke togeather, he began to say, This is an euil nation: * they seeke a signe, and there shal no signe be geuen them, but the signe of Jonas the prophete. Mat.12.c Mar.8.b
30 For as *Jonas was a signe vnto the Niniuites, so shal also the sonne of man be to this nation. Iohn.6.d Jonas.2.c
31 The queene of the south shal rise in iudgement with the men of this nation, and condemne them: for she came from the vtmost partes of the earth, to heare the wisedome of Solomon: and beholde, a greater then Solomon is here. 3.Reg.10.a 2.Par.9.a Mat.11.d
32 The menne of Niniue shal rise in iudgement with this nation, and shal condemne them: for they repented at the preaching of Jonas, and beholde, a greater then Jonas is here.
33 *No man when he hath lighted a candel, putteth it in a priuie place, neither vnder a bushel: but on a candlesticke, that they whiche comme in, may see the lyght. Mat.5.b Mark.4.b Luke.8.c
34 * The (a) candel of the body, is the eye: therefore, when thyne eye is single, al thy body also is ful of lyght: but if thyne eye be euyl, al thy body also is ful of darkenesse. Matth.6.c (a) That is, the lyght.
35 Take heede therfore, that the lyght whiche is in thee, be not darkenesse. F
36 If al thy body therfore be cleare, hauing no part darke: then shal it al be ful of lyght, euen as when a candel dooth lyght thee with bryghtnesse.
37 And as he spake, a certaine Pharisee besought

sought him to dyne with him: And Jesus went in, and sate downe to meate.

38 When the Pharisee sawe it, he marueyled that he had not first washed before dinner.

Mat.23.c. 39 And the Lorde saide vnto him, * Nowe doo ye Pharisees make cleane the out side of the cup, & the platter: but your inwarde part is ful of rauening, and wickednesse.

40 Ye fooles, did not he that made that whiche is without, make that whiche is within also?

(b) Christe requireth here two things. First, that we come truely by our meate: next, that we geue almes: for charitie is the perfection of the lawe.

41 But rather (b) geue almes of those things which are " within: and behold, al things are cleane vnto you.

42 *But wo vnto you Pharisees, for ye tithe mint, and rue, and al manner hearbes, and passe ouer iudgement, and the loue of God: These ought ye to haue donne, and yet not to leaue the other vndonne.

43 * Wo vnto you Pharisees: for ye loue the vppermost seates in the synagogues, and greetinges in the markettes.

" or, present

Mat.23.c. Mat.13.c. 44 Wo vnto you Scribes and Pharisees hypocrites: for ye are as graues which appeare not, and the menne that walke ouer them, are not ware of them.

45 Then answeared one of the lawyers, and sayd vnto him, Maister, thus sayeing, thou puttest vs to rebuke also.

Esai. 10.a. Mat. 23.b. 46 And he saide, Wo vnto you also ye lawyers: for ye lade menne with burdens greeuous to be borne, & ye your selues touche not the burdens with one of your fingers.

Mat. 13.d. 47 Wo vnto you, for ye builde the sepulchres of the prophetes, and your fathers kylled them.

48 Truely ye beare witnesse that ye alowe the deedes of your fathers: for they kylled them, and ye builde their sepulchres.

Mat. 23.d. 49 Therefore saide the wysdome of God, * I wyl sende them prophetes and apostles, and (somme) of them they shal slay and persecute:

50 That the blood of al the prophetes, whiche was shedde from the fundation of the world, may be required of this generation,

Gene.4.b. 2.Par.24.f 51 From the blood of * Abel, vnto the blood of Zacharie, whiche perished betweene the aulter and the temple: Verily I say vnto you, it shalbe required of this nation.

(c) The pure doctrine, and true vnderstandyng of the scriptures.

52 Wo vnto you lawyers, for ye haue taken away the (c) keye of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 When he thus spake vnto them, the lawyers and the Pharisees beganne to vrge (hym) vehemently, and to prouoke hym to speake many thinges:

54 Laying wayte for him, and seeking to catche somethyng out of his mouth, where-by they myght accuse hym.

The. xii. Chapter.

1. The leuen of the Pharisees is to be auoyded.
20. Agaynst care of earthly thinges.

A 1 IN the meane time, when there were gathered togeather an innumerable multitude of people, (insomuche) that they trode one another, he beganne to say vnto his disciples, First of al beware of the leuen of the Pharisees, whiche is hypocrisie.

Mark. 4.c. Luke.8.c. Mat. 10. D. 2 For there is nothing couered, that shal not be vncouered, neither hidde, that shal not be knowen.

Luke.8.b. 3 Therefore, what so euer you haue spoken in darknesse, shalbe heard in the light: and that which ye haue spoken in the eare, euen in secrete places, shalbe preached (a) on the toppe of the houses.

(a) Openly, that al men may heare.

Mat. 10.b. 4 * And I say vnto you my freendes, Be not afrayde of them that kil the body, and after that, haue no more that they can doo.

5 But I wyl forewarne you whom you shal feare: Feare him, which after he hath kylled, hath power to cast into hel, yea, I say vnto you, Feare him.

6 Are not fyue sparowes solde for two farthinges, and not one of them is forgotten before God?

B 7 But, euen the very heares of your head are numbred: Feare not therefore, ye are more of value then many sparowes.

8 Also I say vnto you, Who so euer shal confesse me before men, hym shal the sonne of man knowledge also before the angels of God.

9 But he that shal deny me before menne, shalbe denyed before the angels of God.

Mat.12.c. Mark. 3.D. Mat.12.c. Luke. 12.b. 10 And who so euer shal speake a woorde against the sonne of man, it shalbe forgeuen hym: but vnto him that blaspheneth the holy (b) ghost, it shal not be forgeuen.

(b) He that shal resyst agaynst the woorde of God purposely of malice, or agaynst his owne conscience.

11 And when they bring you vnto the synagogues, and vnto the rulers and officers, take ye no thought howe or what thing ye shal answeare, or what ye shal speake:

12 For the holy ghost shal teache you in the same houre, what ye ought to say.

13 One of the company saide vnto him, Maister, speake to my brother, that he diuide the inheritance with me.

14 And he saide vnto him, Man, who made me a iudge, or a diuider ouer you?

C 15 And he saide vnto them, Take heede, and beware of couetousnesse: for no mans lyfe standeth in the abundance of the thinges whiche he possesseth.

16 And he put forth a similitude vnto them, sayeing, The grounde of a certayne ryche

man brought foorth plentiful fruites.

17 And he thought within him selfe, saying, What shal I doo, because I haue no roome where to bestowe my fruites?

18 And he saide, This wyl I doo, I wyl pul downe my barnes, and builde greater, and therein wyl I geather al my fruites and my goodes.

Eccle. 11.c. 19 And I wyl say to my soule, Soule, thou hast muche goodes layde vp (in store,) for many yeeres, take thyne ease, eate, drinke, and be merry.

Iere. 17.b. 20 But God saide vnto him, Thou foole, this night doo they require thy soule againe from thee: then whose shal those thinges be, whiche thou hast prouided?

Psal. 39.b. 21 So is he that geathereth richesse to him selfe, and is not riche towardes God.

22 And he spake vnto his disciples, Therefore I say vnto you,* Take no thought for your lyfe what ye shal eate, neither for the body what ye shal put on.

Mat. 6.d. 1. Pet. 5.c.

23 The lyfe is more then meate, and the body is more then rayment.

24 Consyder the Rauens, for they neyther sowe nor reape, whiche neither haue storehouse nor barne, and (notwithstanding,) God feedeth them: Howe muche more are ye better then the fowles?

Mat. 6.d. 25 * Which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to doo that thing whiche is least: why take ye thought for the remnant?

27 Consyder the Lylies howe they growe, they labour not, they spinne not: and yet I say vnto you, that Solomon in al his royaltie, was not clothed like one of these.

28 If God so clothe the grasse, whiche is to day in the feeld, and to morowe is cast into ỳ furnace: howe much more (wyl he clothe) you, (O) ye of litle fayth?

29 And aske not ye, what ye shal eate, or what ye shal drinke, neyther be ye of doubtful minde.

30 For al suche thinges doo the people of the worlde seeke for: and your father knoweth that ye haue neede of these thinges.

Mat. 6.e. 1. Tim. 6.b Eccle. 29.b Prou. 23.a.

31 But rather seeke ye after the kingdome of God, and al these thinges shalbe added vnto you.

32 Feare not (O) litle flocke, for it is your fathers good pleasure to geue you a kyngdome.

Mat. 19.c. Mark. 10.c

33 * Sel that ye haue, and geue almes: and prepare you bagges whiche waxe not olde, (euen) a treasure that faileth not in the heauens, where no theefe approcheth, neyther moth corrupteth.

34 For where your treasure is, there wyl your hart be also.

35 * Let your loynes be gyrde about, & (your) lightes burnyng. Ephe. 6.c. 1. Pet. 1.c.

36 And ye your selues (be) lyke vnto menne that wayte for their Lord, when he wyl returne from the wedding, that when he shal comme and knocke, they may open vnto hym immediatly.

37 Happy are those seruantes, whom the Lorde when he commeth, shal fynde wakyng. Verely I say vnto you, That he shal gyrde him selfe, & make them to syt downe to meate, and wyl comme foorth, and minister vnto them. F

38 And yf he shal come in the second watch, yea, yf he shal comme in the thirde watche, and fynde them so, happye are those seruantes.

39 This vnderstande ye, that yf the good man of the house had knowen what houre the theefe would comme, he would surely haue watched, and not haue suffered his house to be broken through.

40 * Be ye therefore ready also, for the sonne of man commeth at an houre when ye thinke not. Mat. 24.d. Mark. 13.d.

41 Then Peter saide vnto him, * Maister, tellest thou this similitude vnto vs, or to al. Mat. 24.d. Mark. 13.c.

42 And the Lorde saide, Who is a faythful and wyse stewarde, whom his Lorde shal make ruler ouer his houshold, to geue them their portion of meate in due season?

43 * Happy is that seruant, whom his Lord when he commeth, shal fynde so dooyng. Apoc. 16.c.

44 Of a trueth, I say vnto you, That he wyl make him ruler ouer al his substance.

45 But and yf that seruant say in his hart, * My Lord delayeth his comming: & shal beginne to smite the seruantes & maidens, and to eate and drinke, and to be drunken, Mat. 24.d.

46 The Lorde of that seruant wyl come in a day when he looketh not for hym, and at an houre when he is not ware, and wyl hewe him in peeces, and wyl set him his portion with the vnbeleeuers. G

47 And the seruant that knewe his maisters wyl, and prepared not him selfe, neither did accordyng to his wyl, shalbe beaten with many (stripes.)

48 But he that knewe not, (c) and did commit thinges woorthy of stripes, shalbe beaten with fewe (stripes.) For vnto whom so euer muche is geuen, of hym shalbe muche required: and to whom menne haue committed muche, of him wyl they aske the more.

49 I am come to sende fyre (d) on the earth, and what is my desyre, (e) yf it be already kindled?

50 Notwith-

Iacob. 3.d.

(c) Ignorance wyl not excuse.

(d) That is, the Gospel, whiche is as a vehement fyre, and maketh a change of thinges, throwe al the worlde.

(e) That is, but that it be.

50 Notwithstanding, I must be baptised with a baptisme, (f) and howe am I payned tyl it be ended?

(f) He compareth affliction and his death to baptisme.

51 Suppose ye that I am come to send peace on earth? I tel you, Nay, but rather (g) diuision.

Mat.10.d.

(g) Christe is not the cause that there is destruction for the gospel, but the wickednesse of worldlinges, whiche by malice contemnyng the gospel, be at variance with al that professe it.

52 For from hencefoorth there shalbe fiue in one house diuided, three against two, and two against three.

53 The father shalbe diuided against the sonne, and the sonne against the father: the mother against the daughter, & the daughter against the mother: the mother in lawe against her daughter in lawe, & the daughter in lawe against her mother in lawe.

54 He sayd also to the people, *When ye see a cloude ryse out of the Weast, straightway ye say, There commeth a showre: and so it is.

Mat.16.a.

55 And when ye see the South wynd blow, ye say, It wyl be whot, and it commeth to passe.

56 Ye hypocrites, ye can discerne the face of the skye and of the earth: but howe is it that ye doo not discerne this tyme?

57 Yea, and why iudge ye not of your selues what is ryght?

58 When thou goest with thine aduersarie to the ruler: as thou art in the way, geue diligence, that thou mayest be deliuered from him, lest he draw thee violently to the iudge, and the iudge deliuer thee to the sergeant, & the sergeant cast thee into prison.

Mat.5.d. Pro.25.b.

59 I tel thee, Thou shalt not depart thence, tyl thou haue made good the vttermoste myte.

The.xiii.Chapter.

6. Of the figge tree that bare no fruite.
24. Fewe enter into the kyngdome of Christe.

A 1 THere were present at the same season, certayne men, that shewed him of the Galileans, whose blood (a) Pilate had myngled with their owne sacrifice.

(a) Pilate murdered them as they were sacrifysing.. Luke.13.f.

2 And Iesus answearing, sayde vnto them, Suppose ye that these Galileans were greater sinners thē al the other Galileans, because they suffered such pounishment?

3 I tel you, Nay: but except ye repent, ye shal al lykewyse perishe.

4 Or those eightéene, vpon which the towre in (b) Siloe fel, and slue them, thinke ye that they were sinners aboue al men that dwelt in Hierusalem.

(b) Whiche towre stoode by the fyshpoole or ryuer Syloam in Hierusalem. Mat.21.b.

5 I tel you, Nay: but except ye repent, ye shal al lykewyse perishe.

6 He tolde also this similitude, A certayne man had a figge tree planted in his vyneyarde, and he came and sought fruite thereon, and founde none.

7 Then sayde he to the dresser of his vyneyarde, Behold, this three yeeres I comme seeking fruite in this figge tree, and fynde none: cut it downe, why cumbreth it the grounde? B

8 And he answearing, said vnto him, Lord, let it alone this yeere also, tyl I shal dygge rounde about it, and doung it:

9 And if it beare fruite, (thou mayest let it alone:) and if it beare not, then after that thou shalt cut it downe.

10 And he was teaching in one of their Synagogues on the Sabboth dayes.

11 And behold, there was a woman which had a spirite of infirmitie eyghteene yeres, and was bowed togeather, and could in no wyse lyft vp (her selfe.)

12 When Iesus sawe her, he called her to him, and sayde vnto her, Woman, thou art loosed from thy disease.

13 And he layde his handes on her, and immediatly she was made straycht, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Iesus had healed on the Sabboth day, and sayde vnto the people, There are sixe dayes in whiche men ought to woorke: in them therfore come, that ye may be healed, and not on the Sabboth day. C

15 But the Lord answeared him, and said, Thou hypocrite, dooth not each one of you on the Sabboth day loose his oxe or his asse from the staule, and leade him to the water? Mat.12.a. Luke.14.a.

16 And ought not this daughter of Abraham, whom Satan hath bounde loe eyghteene yeeres, be loosed from this bonde on the Sabboth day?

17 And when he sayde these thinges, al his aduersaries were ashamed: and al the people reioyced for al the excellent deedes that were done by him.

18 Then sayde (Iesus,) What is the kyngdome of God lyke? or whereto shal I compare it?

19 *It is lyke a grayne of mustarde seede, whiche a man tooke, and sowed in his garden, and it grewe, and waxed a great tree: and the foules of the ayre made nestes in the braunches of it. Mat.16.d. Marke.4.c.

20 And agayne he sayde, Wherunto shal I lyken the kyngdome of God?

21 It is lyke leuen, which a *woman tooke and hyd in three peckes of meale, tyl al was leuened. D Mat.14.c. Gene.18.a.

22 And he went through al townes and villages, teachyng, and iourneying towardes Hierusalem.

Hierusalem.

23 Then sayde one vnto him, Lorde, are there fewe that be saued? And he sayde vnto them,

(c) We must endeuour to cut of al impedimentes that let vs. Mat.7.b.

24 Stryue (c) to enter in at the strayte gate: for many, I say vnto you, wyl seeke to enter in, and shal not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, & ye begyn to stande without, and to knocke at the doore, sayeing, Lord, Lord, open vnto vs, & he shal answeare, and say vnto you, I know you not whence ye are:

26 Then shal ye begin to say, We haue eaten and dronken in thy presence, and thou hast taught in our streetes.

27 And he shal say, I tel you, I knowe you not whence ye are, departe from me al ye that woorke iniquitie.

E 28 There shalbe weeping and gnashing of teeth, when ye shal see Abraham, and Isahac, and Jacob, and al the prophetes in the kingdome of God, and ye your selues thrust out.

Matth.8.b. (d) The gentiles, whiche then were strangers. Mat.19.D.

29 *And they (d) shal come from the East, and from the Weast, and from the North, and from the South, and shal sit downe in the kingdome of God.

(e) That is, the gentiles, whichbeleue the Gospel, that were called after the Iewes. (f) The Iewes, whiche though they had the law, yet refusyng the gospel, are shut out.

30 And beholde, *there are last, which shalbe (e) first, and there are first, whiche shalbe (f) last.

31 The same day came there certaine of the Pharisees, sayeing vnto him, Geat thee out, and departe hence, for Herode wyl kyl thee.

32 And he sayde vnto them, Goe ye and tel that fore, beholde I caste out deuylles, and I doo cures to day and to morowe, and the thirde day I shalbe perfected.

33 Neuertheless, I must walke to day and to morowe, and the day folowing, for it can not be that a prophet perishe out of Hierusalem.

F Mat.23.D. 34 *O Hierusalem, Hierusalem, which kyllest prophets, and stonest them that are sent vnto thee, howe often woulde I haue geathered thy children togeather, as a henne dooth geather her young vnder her wings, and ye woulde not?

(g) That is, the temple of Hierusalem shoulde be destroyed Mat.21.b.

35 Beholde your (g) house is left vnto you desolate. Uerily I say vnto you, ye shal not see me, vntyl the tyme comme that ye shal say, *Blessed is he that commeth in the name of the Lorde.

The.xiiii. Chapter.

12. To feast the poore. 16. Of the great supper. 34. The salt of the earth.

1 AND it came to passe, as he went into A the house of one of the cheefe Phatisees to eate bread on the Sabboth day, they were watching him. The Gospel on the.xvii. sunday after Trinitie.

2 And beholde, there was a certayne man before him whiche had the dropsie.

3 And Jesus answearing, spake vnto the Lawyers and Pharisees, sayeing, *Is it lawful to heale on the Sabboth day? Mat.12.a. Markt.3.a.

4 And they helde their peace. And he tooke him, and healed him, and let him go, Luke.6.a.

5 And answeared them, sayeing, Whiche of you shal haue *an asse or an oxe fallen into a pit, and wyl not straightway pul him out on the Sabboth day? Exod.23.a. Deut.22.a. Mat.12.a.

6 And they could not answeare him againe to these thinges.

7 He put foorth also a similitude to the B ghestes, when he marked howe they chose out the cheefe roomes, sayeing vnto them,

8 When thou art bydden of any man to a wedding, sit not downe in ỹ highest roome: lest a more honourable man then thou be bydden of hym,

9 And he that bade thee and him come, and say to thee, Geue this man roome: and thou then beginne with shame to take the lowest roome.

10 But when thou art bydden, Goe and sit in the lowest roome, that when he that bad thee commeth, he maye say vnto thee, * Freend, sit vp higher: then shalt thou haue woorshyp in the presence of them that sit at meate with thee. Pro.25.a.

11 *For whosoeuer exalteth him self, shalbe brought lowe: and he that humbleth him selfe, shalbe exalted. Mat.23.b. Luke.18.c.

12 Then sayd he also to him that bade him (to meate,) When thou makest a dinner or a supper, cal not thy freendes, nor thy brethren, neither thy kinsmen, nor thy riche neighbours: lest they also byd thee agayne, and a recompence be made thee.

13 But when thou makest a feast, cal the poore, the maimed, the lame, and the blind,

14 And thou shalt be happy, for they can not C recompence thee: For thou shalt be recompenced at the resurrection of the iust men.

15 When one of them that sate at meate also hearde these thinges, he sayde vnto him, Happy is he that shal eate bread in the kingdome of God.

16 Then sayde he vnto hym, *A certayne man ordeined a great supper, & bade many: The Gospel on the.ii. sunday after Trinitie.

17 And sent his seruant at supper tyme, to say to them that were bidden, Comme, for al thinges are nowe ready. Mat.22.a.

18 And they al at once began to make excuse: The first sayd vnto him, I haue bought a peece of ground, and I must needes go and Apoc.19.b.

see

see it: I pray thee haue me excused.
19 And another sayde, I haue bought fiue yoke of oxen, and I goe to prooue them: I pray thee haue me excused.
20 And another said, I haue maried a wife: and therefore I can not come.
D 21 And the seruant returned, and shewed his maister these thynges. Then the good man of the house beyng angry, sayde to his seruant, Goe out quickely into the broade streetes and lanes of the citie: and bryng in hither the poore, and the maymed, and the halt, and the blinde.
22 And the seruant sayde, Lorde, it is done as thou hast commaunded, and yet there is roome.
23 And the Lorde sayde vnto the seruant, Goe out into the high wayes and hedges, and * (a) compel them to come in, that my house may be fylled.
Gen.19.a. (a) By the power of gods woorde preached.
24 For I say vnto you, that none of those men whiche were bidden, shal taste of my supper.
25 There went a great company with him: and he returned, and sayde vnto them,
Mat.10.d. Luke.9.c. (b) We muste cast away al affection and desyre that draweth vs from Christ.
26 * If any man come to me, and hate (b) not his father, and mother, and wife, and children, and brethren, & sisters, yea and his owne lyfe also, he can not be my disciple.
27 And whosoeuer doth not beare his crosse, and come after me, can not be my disciple.
28 For whiche of you desposed to builde a towre, sitteth not downe before, and counteth the coste, whether he haue sufficient to perfourme it?
29 Lest at any tyme after he hath layde the fundation, and is not able to perfourme it, al that beholde it, begyn to mocke hym,
30 Saying, This man began to build, and was not able to make an ende.
31 Or what king goeing to make battayle agaynst another kyng, sytteth not downe first, and casteth in his mind whether he be able with ten thousande, to meete him that commeth against him with twentie thousande?
32 Or els, while the other is yet a great way of, he sendeth an embassage, and desyreth conditions of peace.
33 So likewise, whosoeuer he be of you, that forsaketh not al that he hath, he can not be my disciple.
Mat.5.d. Mar.9.g. 34 * Salt is good, but yf the salt haue lost the saltnesse, wherein shal it be seasoned?
35 It is neither good for the lande, nor yet for the dounghyl: but men cast it out (at the doores.) He that hath eares to heare, let hym heare.

The.xv. Chapter.

4. The great mercie of God is set foorth in the parable of the lost sheepe.

1 THen resorted vnto him * al the Publicanes and sinners for to heare hym. A
2 And the Pharisees & Scribes murmured, saying, He receiueth sinners, and eateth with them.
3 But he put forth this parable vnto them, saying,
4 * What man of you hauyng an hundred sheepe, if he loose one of them, doth not leaue ninetie and nine in the wyldernesse, and goe after that whiche is lost, vntyl he fynde it?
5 And when he hath founde it, he layeth it on his shoulders, reioycyng:
6 And when he commeth home, he calleth togeather his frendes and neighbours, saying vnto them, Reioyce with me, for I haue founde my sheepe whiche was lost.
7 I say vnto you, that lykewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons that neede no repentance. B
8 Either what woman hauyng (a) tenne peeces of syluer, yf she loose one peece, doth not light a candel, and sweepe the house, and seeke diligently tyl she fynde (it?)
9 And when she hath founde it, she calleth her frendes and her neighbours togeather, saying, Reioyce with me: for I haue found the peece whiche I had lost.
10 Likewise I say vnto you, there is ioy in the presence of the angels of God ouer one sinner that * repenteth.
11 And he sayde, A certayne man had two sonnes:
12 And the younger of them sayd to his father, Father, geue (me) the portion of the substance that to me belongeth. And he diuided vnto them his liuing.
13 And not many dayes after, when the younger sone had geathered al that he had togeather, he tooke his iourney into a farre countrey, and * there walted his substance with ryotous liuing.
14 And when he had spent al, there arose a great dearth in that lande, and he began to lacke. C
15 And goeing, he ioyned him selfe to a citizen of that countrey: and he sent hym into his feeldes to feede swyne.
16 And he would fayne haue filled his belly with the coddes that the swine did eate: and no man gaue vnto hym.
17 And when he came to him selfe, he sayd, Howe many hired seruantes of my fathers haue breade ynough & spare, and I perishe with

(a) One peece of this money, is somewhat more then fyue pence of old sterling money.
Luke.5.f.
Pro.29.a.

with hunger?
18 I wyl aryse, and goe to my father, and wyl say vnto hym, Father, I haue sinned agaynst heauen, and before thee,
19 And am no more worthy to be called thy sonne: make me as one of thy hyred seruantes.
20 And he arose, and came to his father.
Iob.13.c. Psal.32.a. * But when he was yet a great way of, his father sawe hym, and had compassion, and ranne, and fel on his necke, and al to kyssed hym.
D 21 And the sonne sayde vnto hym, Father, I haue sinned agaynst heauen, and in thy syght, and am no more worthy to be called thy sonne.
22 But the father sayde to his seruantes, Bring foorth the best garment, and put it on hym, and put a ryng on his hande, and shoes on his feete.
23 And bryng (hyther) that fatte calfe, and kyl it, and let vs eate, and be mery:
24 For this my sonne was dead, and is aliue agayne: he was lost, and is founde. And they began to be mery.
25 The elder brother was in the feelde: and when he came and drewe nigh to the house, he hearde mynstrelsie, and daunsyng,
26 And called one of his seruantes, and asked what those thynges meant.
27 And he sayde vnto him, Thy brother is come, and thy father hath kylled the fatte calfe, because he hath receiued hym safe and sounde.
E 28 And (he) was angry, and woulde not goe in: therefore came his father out, and entreated hym.
29 He answearing, sayd to his father, Loe, these many yeeres do I serue thee, neyther brake I at any time thy commaundement, and yet thou neuer gauest me a kyd, that I myght make mery with my freendes:
30 But as soone as this thy sonne was come, whiche hath deuoured thy lyuyng with harlottes, thou hast for his pleasure kylled that fatte calfe.
31 And he sayde vnto hym, Sonne, thou art euer with me, and al that I haue is thyne.
32 It was meete that we should make mery and be glad: for this thy brother was dead, and is aliue agayne: and was lost, and is founde.

The .xvi. Chapter.

13. No man can serue two maisters. 19. Of the riche glutton, and Lazarus.

The Gospel on the ninth Sunday after Trinitie.

1 AND he sayde also vnto his disciples, There was a certayne ryche man whiche had a stewarde, and the same was accused vnto hym that he had wasted his goodes.
2 And when he had called hym, he sayd vnto hym, Howe is it that I heare this of thee? Geue accomptes of thy stewardshyp: for thou mayest be no longer stewarde.
3 The steward said within him selfe, What shal I do, for my maister taketh away from me the stewardshyp? I can not dygge, and to begge I am ashamed.
4 I wote what to do, that when I am put out of the stewardshyp, they may receiue me into their houses.
5 So whē he had called al his maisters detters togeather, he sayd vnto the first, Howe muche owest thou vnto my maister?
6 And he said, An hundred measures of oyle. And he sayde vnto hym, Take thy byl, and sit downe quickly, and wryte fiftie.
7 Then sayde he to another, Howe muche owest thou? And he said, An hundred measures of wheate. He sayd vnto hym, Take thy byl, and wryte fourescore. B
8 And the Lord commended (a) the vniust stewarde, because he had done wisely: for the children of this worlde, are in their nation wyser then the chyldren of lyght.
9 And I say vnto you, Make you (b) frendes of the vnrighteous (c) Mammon, that whē ye shal haue neede, they may receiue you into the euerlasting (d) habitations.
10 He that is faythful in that which is least, is faythful also in muche: and he that is vnrighteous in the least, is vnrighteous also in muche.
11 So then, yf ye haue not ben faythful in the vnrighteous Mammon, who shal trust you in the true (treasure?)
12 And yf ye haue not ben faythful in that which is another mans, who shal geue you that whiche is your owne?
13 *No seruant can serue two maisters, for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other: ye can not serue God and Mammon.
14 Al these thinges hearde the Pharisees also which were couetous: and they mocked hym greatly.
15 And he said vnto them, Ye are they whiche iustifie your selues before men, but God knoweth your hartes, for that which is highly esteemed among men, is abomination in the sight of God.
16 *The law and the prophetes (raigned) vntyl Iohn, and since that tyme the glad tydynges of the kyngdome of God is preached, and euery man striueth to goe in.
17 *Easier it is for heauen and earth to passe away, then one title of the lawe to fayle.
18 Who

(a) He speaketh after the common sort, not that suche vntrueth is prayse worthy, but because it is thought wisdome in the eyes of the worlde.
(b) Lay vp your treasure in heauen.
(c) Not that richesse are euyl of them selues, but that for the moste parte they be occasions of euyl.
(d) God for their cause shal receiue you vnto life euerlastyng, and reward your good doynges, not for the worthinesse therof, but for his promise sake.
Mar.6.c. Mat.11.b. Esai.40.a. Mat.5.b.

Mat.19.a. Mark.10.b

18 *Whosoeuer forsaketh his wyfe, & marrieth another, committeth adultery: and he that marrieth her that is diuorced from her husbande, committeth adulterie (also.)

The Gospel on the firste sunday after Trinitie.

19 There was a certayne riche man, which was clothed in purple and fine white, and fared very delitiously euery day.

20 And there was a certaine begger named Lazarus, whiche was layde at his gate ful of sores:

D 21 And desiring to be refreashed with the crumbes whiche fel from the riche mans board (And no man gaue vnto him:) but the dogges came, and licked his soares.

22 And it came to passe that the begger dyed, and was carried by the angels into (c) Abrahams bosome: The riche man also dyed, and was buried.

(c) The kingdome of heauen.

23 And being in hel in tormentes, when he had lifted vp his eyes, he seeth Abraham a farre of, and Lazarus in his bosome:

24 And he cryed, and sayde, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame.

Galat.6.a.

25 But Abraham sayde, Sonne, remember that thou in thy life time receiuedst thy pleasure, and likewise Lazarus paynes, but nowe is he comforted, and thou art tormented.

26 Besides al this, betweene vs and you there is a great gulfe stedfastly set, so that they whiche woulde goe from hence to you, can not, neither haue they passage to vs that woulde come from thence.

27 Then he sayde, I pray thee therfore father, that thou wouldest sende him to my fathers house:

28 For I haue fiue brethren, that he maye witnesse vnto them, lest they also come into this place of torment.

29 Abraham sayth vnto him, They haue Moses and the prophetes, let them heare them.

30 And he sayd, Nay father Abraham: but if one come vnto them from the dead, they wyl repent.

(f) We must seeke for trueth in Gods woorde, and not of the dead.

31 He said vnto him, If they heare not Moses and the prophetes, (f) neither wil they beleue though one rose from death.

The.xvii.Chapter.

2. Christe teacheth to auoyde offences.
30. The maner of Christes commyng.

A 1 HE sayde vnto the disciples, It can not be but offences wyl come, neuertheles* two vnto him through whom they come.

Mat.18.a. Mark.9.f.

2 It were better for him that a millstone were hanged about his necke, and he caste into the sea, then that he shoulde (a) offend one of these litle ones.

(a) To geue occasiō whes by any doo turne from God or his woorde.

3 Take heed to your selues: *If thy brother tresspasse agaynst thee, rebuke him, and if he repent, forgeue him.

4 And though he sinne agaynst thee seuen tymes in a day, and seuen (b) times in a day turne agayne to thee, saying, I repent: thou shalt forgeue him.

Mat.18.c.

(b) That is, often or many tymes.

5 And the Apostles sayd vnto the Lord, Increase our fayth.

6 And the Lorde sayde, *If ye had fayth (as much) as a grayne of mustarde seede, ye shoulde say vnto this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the sea: and it shoulde obey you.

Mat.17.b. and.21.c.

7 But which of you hauing a seruant plowing, or feeding catayle, wyl say vnto him by B and by when he were come from the feelde, Goe and sit downe at the table?

8 And wyl not rather say vnto him, Dresse wherwith I may suppe, and gyrde vp thee selfe, and serue me tyl I haue eaten & dronken: and afterwarde thou shalt eate and drinke.

9 Dooth he thanke that seruant because he dyd the thynges that were commaunded vnto him? I trowe not.

10 So lykewyse ye, when ye shal haue done al those thinges whiche are commaunded you, say, We are vnprofitable seruantes: we haue done that whiche was our duetie to doo.

11 And so it was, as he went to Hierusalem, that he passed through the middes of Samaria and Galilee.

The Gospel on the xiiii. sunday after Trinitie.

12 And as he entred into a certaine village, there met him ten men that were leapers, whiche stoode a farre of,

13 And they put foorth their voyces, and sayde, Iesu maister, haue mercie on vs.

14 When he sawe (them) he sayde vnto them, Goe shewe your selues vnto the (c) priestes. And it came to passe, that as they went, they were cleansed.

C Leuit.14.a. Mat.8.a.

(c) That is, the priestes of Moses lawe, both that they might iudge of the leprosie. Leui.13.d and also for that they shoulde not murmure & grudge.

15 And one of them when he sawe that he was healed, turned backe (agayne) with a loude voyce, glorifieyng God:

16 And fel downe on his face at his feete, geuing him thankes: and the same was a Samaritane.

17 And Iesus answearing, saide, Are there not ten cleansed, but where are those nine?

18 There are not founde that returned agayne to geue glory to God, saue (onely) this stranger.

19 And he sayde vnto him, Arise, Goe thy way, thy fayth hath made thee whole.

20 When

20 When he was demaunded of the Pharisees when the kingdome of God commeth, he answearing them, sayd, The kingdome of God commeth not with obseruation.

D 21 Neither shal they say, Loe here, or loe there: for beholde, the kingdome of God is (d) within you.

(d) It cannot be discerned by any outwarde shew.

22 And he sayde vnto the disciples, The dayes wyl come when ye shal desyre to see one (c) day of the sonne of man, and ye shal not see it.

(e) Either because that gods woorde was preached amongthem, or els because that Christe was amõg them, who they thought was absent.

23 And they shal say to you, See here, see there: goe not after them, nor folow them.

24 For as the lightning that lighteth out of the (one) part that is vnder heauen, shyneth vnto the (other) part whiche is vnder heauen: so shal also the sonne of man be in his (f) day.

(f) Meaning of his second cõming, whẽ he shal come with glory.

25 *But first he must suffer many thinges, and be disalowed of this nation.

Gene.7.b.

26 And as it was in the dayes of Noe: so shal it be also in the daies of ỹ sonne of man.

27 They did eate and drinke, they married wyues, and were married, euen vnto the same day that Noe went into the arke: and the fludde came, and destroyed them al.

E 28 Lykewyse also as it was in the dayes of Lot, they dyd eate, they dranke, they bought, they sold, they planted, they buylded:

Gene.19.k.

29 *But euen the same day that Lot went out of Sodome, it rayned fire & brimstone from heauen, and destroyed them al:

Mat.24.b.

30 *Euen thus shal it be in the day when the sonne of man is reuealed.

* or, if any man.

31 At that *day he whiche shalbe on the house (coppe) and his stuffe in the house, let him not come downe to take it out: & let not him that is in the feeld, turne backe againe likewise to the thinges that he left behind.

32 Remember Lots wyfe.

Gene.19.k. Mat.16.d. John.6.d. Luke.9.c. Mat.24.d.

33 *Whosoeuer wyl goe about to saue his lyfe, shal lose it, and whosoeuer shal lose his lyfe, shal quicken it.

34 I tel you, in that night there shalbe two in one bed, the one shalbe receiued, the other shalbe leaft alone.

Mat.24.d.

35 Two (women) shalbe grynding together: the one shalbe receiued, and the other leaft alone.

36 Two (men) shalbe in the feelde: the one shalbe receiued, and the other forsaken.

(g) That is, the faythful that beleeue the Gospel, wyl repayre vnto him as rauening birdes to the carryan.

37 And they answearing, sayde vnto him, Where Lorde? He sayd vnto them, Wheresoeuer the body shalbe, thyther wyl also the Egles (g) be gearhered togeather.

The.xviii. Chapter.

2. Christe teacheth to continue in prayer.
31. He foresheweth his death.

1 AND he put foorth a parable vnto them, (to this ende) that men ought alwaies to pray, and not to be (a) weery:

A 1. Thes.5.d.

(a) The greke worde signifieth, not to shrink back, as cowardes in warre, or in dangers, * or, doo me iustice against my aduersaris.

2 Saying, There was in a certayne citie a certaine iudge, which feared not God, neyther regarded man.

3 And there was a certayne wyddow in the same citie, and she came vnto him, saying, Auenge * me of mine aduersarie.

4 And he woulde not for a while. But afterward he sayd within him selfe, Though I feare not God, nor care for man,

5 Yet because this wyddowe (muche) troubleth me, I wyl auenge her, lest she come at the last, and make me weery.

6 And the Lorde sayde, Heare what the vnryghteous iudge sayth.

7 And shal not God auenge his elect, which crye day and night vnto him, yea, though (b) he deferre them?

(b) That is, although he seeme slowe in reuenging their iniuries

8 I tel you that he wyl auenge them, & that quickly. Neuertheless, when the sonne of man commeth, shal he fynde fayth on the earth?

9 And he tolde this parable vnto certayne whiche trusted in them selues, that they were righteous, and despised other:

The Gospel on the.xi. sunday after Trinitie.

10 Two menne went vp into the temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee stoode and prayed thus with him selfe, God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane.

12 I fast twyse in the wecke, *I geue tithe of al that I possesse.

Deut.16.c. Eccle.7.a.

13 And the Publicane standing a farre of, woulde not lift vp his eyes to heauen: but smote vpon his brest, sayeing, God be mercyful to me a sinner.

14 I tel you, this man departed (home) to his house iustified rather then the other: *For euery one that exalteth him selfe, shalbe brought low: and he that humbleth him selfe, shalbe exalted.

C Mat.24.a. Luke.14.c.

15 They brought vnto him also (c) infants, that he shoulde touche them: when his disciples sawe, they rebuked them.

(c) The word signifyeth, sucking babes.

16 But Jesus, when he had called them (d) vnto him, said, Suffer litle children to come vnto me, & forbid them not: for to such (e) belongeth the kingdome of God.

(d) That is, those that carrye the babes.

(e) Both infants in age, and also in simplicitie & playnenesse.

17 Verily I say vnto you, Whosoeuer shal not receiue the kingdome of God as a (f) litle childe, he shal in no wise enter therin.

(f) Layeing aside al malice & pride. Mat.18.a.

18 And a certayne ruler asked him, saying, Good maister, what ought I to doo to possesse eternal lyfe?

Mark.10.b

19 Jesus sayde vnto him, Why callest thou me good? None is good, saue God onely.

Mat.19.d.

20 Thou

20 Thou knowest the commaundementes,
Exo.20.c. *Do not commit adulterie, Do not kylle,
Mar.5.c. Do not steale, Do not beare false witnesse,
Deut.5.b. Honour thy father and thy mother.
D 21 And he sayde, Al these haue I kept from my youth vp.
22 When Iesus hearde that, he sayd vnto hym, Yet lackest thou one thyng, *Sell al
Mat.19.c. that thou hast, & distribute vnto the poore,
Mar.10.c. and thou shalt haue treasure in heauen, and come, folowe me.
23 When he heard this, he was very sory: for he was very riche.
24 When Iesus saw that he was very sory,
Mat.19.c. he sayde, Howe hardly shal they that haue
Mar.10.c. money, enter into the kingdome of God?
25 For it is easier for a Cammel to goe thorowe a needles eye, then for a riche man to enter into the kyngdome of God.
26 And they that hearde (it,) sayd, And who then can be saued?
Zach.8.b. 27 And he said, *The thinges which are vnpossible with men, are possible with God.
E 28 Then Peter said, Loe, we haue forsaken al, and folowed thee.
Mat.19.c. 29 He sayd vnto the, Verily I say vnto you,
Mar.8.b. there is no man that hath forsaken house, either parentes, either brethren, or wife, or children, for the kingdome of Gods sake,
30 Which shal not receiue manyfold more in this worlde, and in the worlde to come lyfe euerlastyng.
The Gospel on quinquagesima Sunday. 31 *Iesus tooke vnto hym the twelue, and sayde vnto them, Beholde, we goe vp to Hierusalem, and al thinges shalbe fulfilled to the sonne of man that are written by the prophetes.
Mat.17.d. Mar.8.d. 9.d.& 10.c. Luke.9.c. and.17.e. Mat.16.d. and.17.b. Mar.9.a. Luke.2.g. and.9.f. 32 For he shalbe deliuered vnto the gentiles, and shalbe mocked, and spitefully entreated, and spytted on:
33 * And when they haue scourged him, they wyl put him to death: and the thirde day he shal ryse.
34 And they vnderstoode none of al these thynges: and this saying was hydde from them, so that they perceiued not the things whiche were spoken.
F 35 And it came to passe, that as he was come nigh vnto Hiericho, a certayne blinde man
Mat.20.b. Mar.10.d. sate by the wayes syde begging.
36 And when he hearde the people passe by, he asked what it meant.
37 And they sayde vnto him, that Iesus of Nazareth passeth by.
38 And he cryed, saying, Iesu thou sonne of Dauid, haue mercy on me.
Mar.10.g. 39 And they whiche went before, rebuked him, that he should holde his peace: but he cryed so muche the more, Thou sonne of Dauid, haue mercy on me.
40 And Iesus staying, commaunded hym to be brought vnto him: and when he was come neare, he asked hym,
41 Saying, What wilt thou that I shal do vnto thee? And he sayde, Lorde, that I may receiue my syght.
42 And Iesus sayde vnto him, Receiue thy syght: thy fayth hath saued thee.
43 And immediatly he receiued his sight, and folowed him, glorifiyng God: and al the people when they sawe (it,) gaue praise vnto God.

The. xix. Chapter.

28. Christe ryderh to Hierusalem, and weeping ouer it, foresheweth the destruction thereof.

1 AND (Iesus) entred in, and went thorowe Iericho. A
2 And beholde, there was a man named Zacheus, whiche was the cheefe among the Publicanes, and was rich (also:)
3 And he sought (meanes) to see Iesus what he shoulde be, and could not for the preasse, because he was litle of stature.
4 And he ranne before, and climed vp into a wylde fygge tree, to see hym: for he was to come that way.
5 And when Iesus came to the place, he looked vp, and sawe hym, and sayde vnto hym, Zache, come downe at once: for to day I must abyde at thy house.
6 * And he came downe hastily, and receiued hym ioyfully.
7 And when they al sawe it, they murmured, saying that he was gone in to tarie with a man that is a sinner.
8 And Zache stoode forth, and sayde vnto the Lorde, Beholde Lorde, the halfe of my goodes I geue to the poore, and if I haue taken from any man by forged " cauillation, I restore him foure folde.
9 Iesus saide vnto him, This day is saluation come to this (a) house: because that he is also the childe of (b) Abraham.
10 For the sonne of man is come to seeke, and to saue that whiche was lost.
11 And as they hearde these thinges, he added and spake a parable, because he was nigh to Hierusalem, and because they thought that the kingdome of God shoulde shortly appeare.
12 He sayd therfore, * A certayne noble man went into a farre countrey, to receiue for him selfe a kingdome, & to come agayne.
13 And when he had called his tenne seruantes, he deliuered them tenne " peeces of money, saying vnto them, Occupie (c) tyl I (d) come.
14 But

Actes.16.§ " or, false accusation.
(a) That is to say, Zaches us familie, & that by the menes of the league that god made to Abraham & his seede.
(b) To be the chylde of Abraham, is to be freely elect. Rom ix, and to continue in the steppes of Abrahams fayth. Ro. 4 & to do the workes of Abraham. Iohn. 8.
Mat. 20.b. Mar. 13.b. " or, pounndes.
(c) God wyl not haue his seruantes idle, nor his graces idle in them.
(d) That is, tyl his secõd commyng, whiche shalbe, when he commeth to iudgemeat.

E 14 But his citizens hated hym, and sent a
message after him, saying, We will not haue
this man to raigne ouer vs.
15 And it came to passe, that when he had
returned, receiuing his kingdome, then he
commaunded these seruantes to be called
vnto him, to whom he had geuen the mo-
ney, that he might knowe howe much eue-
ry man had gayned in occupying.
16 Then came the first, saying, Lorde, thy
peece hath gayned ten peeces.
Mat.25.b. 17 And he saide vnto hym, Well thou good
seruant: because thou hast ben faythful in
a very litle thing, haue thou auctoritie
ouer tenne cities.
18 And the seconde came, saying, Lord, thy
peece hath encreased fiue peeces.
19 And to the same (he) sayde, Be thou also
(ruler) ouer fiue cities.
20 And another came, saying, Lorde, behold,
here is thy peece, whiche I haue layd vp in
a napkyn:
D 21 For I feared thee, because thou art a
straite man: thou takest vp that thou lay-
dest not downe, and reapest that thou dyd-
dest not sowe.
2.Reg.1.c. 22 (Then) he sayth vnto him, Of thine owne
Mat.12.d. mouth wil I iudge thee, thou euil seruant:
Knewest thou that I am a strayte man,
taking vp that I layed not downe, and
reapyng that I dyd not sowe:
23 And wherfore gauest not thou my money
into the banke, and at my comming I
myght haue required myne owne with
vantage?
24 And he sayde vnto them that stoode by,
Take from him that peece, and geue it to
hym that hath tenne peeces.
25 And they said vnto hym, Lorde, he hath
tenne peeces.
Mat.13.b. 26 For I say vnto you, that *vnto euery one
and.25.c. whiche hath, shalbe geuen: and from hym
Mar.4.c. that hath not, shalbe taken away euen that
Luke.8.c. he hath.
27 Moreouer, those myne enimies which
would not that I should raigne ouer them,
bring hither, and slea them before me.
E 28 And when he had thus spoken, he went
forwarde, assendyng vp to Hierusalem.
Mat.21.c. 29 And it came to passe when he was come
Mar.9.a. nigh to Bethphage and Bethanie, besydes
the mount whiche is called Oliuete, he
sent two of his disciples,
Mat.21.a. 30 Saying, Goe ye into the towne whiche
Mar.11.a. is ouer agaynst you, in the whiche at your
entryng, ye shal finde a colte tyed, whereon
yet neuer man sate: loose hym, and bring
hym hyther.
31 And yf any man aske you, Why do ye
loose hym? Thus shal ye say vnto hym,
Because the Lorde hath neede of hym.
32 They that were sent, went theyr way, and
founde euen as he had sayde vnto them.
33 And as they were a loosing the colte, the
owners therof sayd vnto them, Why loose
ye the colte?
34 And they sayd, For the Lord hath neede
of hym.
35 And they brought hym to Jesus: and F
theyr garmentes being cast on the colt, they
set Jesus thereon.
36 And as he went, they spread theyr clothes
in the way.
37 And when he was nowe come nygh to
the goeing downe of the mount Oliuet, the
whole multitude of the disciples began re-
ioycyng to prayse God with a loude voyce,
for al the miracles that they had seene:
38 Saying, Blessed be the kyng that com- Mat.21.b.
meth in the name of the Lorde, peace in(e) (e) That is,
heauen, and glory in the highest. by Christ we
are reconci-
led to God,
and Gods
wrath is pa-
cified toward
vs.
39 And some of the Pharisees of the com- Abac.2.c.
pany sayde vnto hym, Maister, rebuke thy The Gospel
disciples. on the tenth
40 He answearing, saide vnto them, I tel Sunday after
you, that if these woulde hold theyr peace, Trinitie.
*then shal the stones crye immediatly. John.11.a
41 And when he was come neare, he beheld
the citie, and *wept on it:
42 Saying, If thou haddest knowen those
things which (belong) vnto thy peace, euen
in this thy day: but now are they hyd from
thyne eyes.
43 For the dayes shal come vpon thee, *that Iere.52.a.
thyne enimies alle shal cast a banke about Mat.24.d.
thee, and compasse thee rounde, and keepe
thee in on euery syde:
44 And make thee euen with the grounde,
and thy children whiche are in thee: and Wiche.3.d
*they shal not leaue in thee one stone vpon Mar.13.a.
another: because thou knowest not the Luke.21.a.
tyme of thy visitation.
45 And he went into the temple, and began Mat.21.b.
to cast out them that solde therein, and Mar.11.c.
them that bought, John.2.c.
46 Saying vnto them, *It is written, My 4.Reg.8.d.
house is the house of prayer: but ye haue Esai.56.c.
made *it a denne of theeues. Iere.7.c.
47 And he taught dayly in the temple. *But John.7.b.
the high priestes, and the scribes, and the Mar.11.c.
cheefe of the people, went about to destroy Luke.20.c.
hym, and.22.c.
48 And could not fynde what to do: for al
the people dyd hang of hym, when they
heard hym.

The .xx. Chapter.

17. Christ the stone reproued, 41. Christ the sonne of Dauid.

1 And

21 AND it came to passe, that on one of those dayes, as he taught ỳ people in the temple, & preached the Gospel, the high Priestes and the Scribes came vpon hym, with the elders,

2 And spake vnto him, sayeing, *Tel vs by what auctho*r*itie doest thou these thynges? Eyther who is he that gaue thee this auctho*r*itie?

Mat.22.c Mark.11.d.

3 He answearing, sayd vnto them, I wyl also aske you one woo*r*de, and answeare me.

4 The baptisme of (a) John, was it from heauen, o*r* of menne?

(a) That is, the whole ministerie of John.

5 And they reasoned within them selues, sayeing, If we shal say from heauen, he wil say, Why then beleeued ye him not?

6 But and yf we say of menne, al the people wyl stone vs: Fo*r* they be perswaded that John is a pro*p*hete.

B 7 And they answeared, that they could not tel whence (it was.)

8 And Jesus sayde vnto them, Neyther tel I you by what auctho*r*itie I doo these thynges.

9 Then began he to put fo*r*th to the people this parable. A certayne man planted a vineyarde, and let it fo*r*th to husbandmen, and went him selfe into a strange countrey fo*r* a great season.

Mat.22.d Mark.12.a. Esai.5.a Gen.9.c Jerr.7.c

10 And when the tyme was comme, he sent a seruant to the husbandmen, that they shoulde geue him of the fruite of the vineyard. But they, when they had beaten hym, sent him away emptie.

11 And agayne, (he) sent yet another seruant: but they, when they had beaten him also, and entreated hym shamefully, sent hym away emptie.

12 Agayne, he sent the thirde, and when they had wounded him also, they cast hym out.

13 Then sayde the Lo*r*de of the vineyarde, *What shal I doo? I wyl sende my deare sonne: it may be they wyl reuerence hym when they see him.

John.3.b Rom.8.a Gala.4.a

C 14 But when the husbandmen sawe hym, they reasoned within them selues, sayeing, This is the heyre, *comme, let vs kyl him, that the inheritance may be ours.

Gen.37.c Mat.21.d Mark.12.a.

15 And when they had cast him out of the vineyarde, they killed him. What then shal the Lo*r*de of the vineyarde doo vnto them?

Psal.118. (b) By the corner stone, he meaneth Christe hym self, who was refused of the Iewes.

16 He shal come and destroy these husbandmen, and shal let out his vineyard to other. When they hearde (this,) they sayde, God fo*r*bid.

17 And he beheld them, and sayd, *What is this then that is written, The stone that (b) the buylders disalowed, the same is become the head of the corner.

18 Who so euer shal stumble vpon that stone, shalbe broken: but on whom so euer it shal fal, it wyl grinde him to powder.

19 And the high Priestes & the Scribes the same houre went about to lay handes on him, and they feared the people: fo*r* they perceiued that he had spoken this similitude agaynst them.

Mat.21.d Mark.11.c. Luke.19.g

20 And they watched him, and sent fo*r*th spies whiche shoulde fayne them selues righteous men, that they might take holde of his woo*r*des, to deliuer him vnto the power and auctho*r*itie of the deputie.

Mat.22.b Mark.13.b.

21 And they asked him, sayeing, Maister, we knowe that thou sayest & teachest right, neyther consyderest thou the outwarde appearance of any man, but teachest the way of God truely:

D

22 Is it lawful fo*r* vs to geue tribute vnto Caesar, o*r* no?

Mat.22.c Mark.12.b

23 When he had perceiued their craftinesse, he sayde vnto them, Why tempt ye me?

24 Shewe me a peny: whose image and superscription hath it? They answearing, sayde, Caesars.

25 And he saide vnto them, Geue then vnto Caesar the thynges whiche (belong) vnto Caesar: and to God the thinges that parteyne vnto God.

26 And they coulde not repro*o*ue his sayeinges befo*r*e the people: and they marueyled at his answeare, and helde their peace.

27 Then *came to hym certayne of the Sadducees, * (whiche denie that there is any resurrection) and they asked him,

Mat.22.c. Mark.12.b Actes.23.b. Deut.25.b

28 Sayeing, Maister, Moses wro*t*e vnto vs, If any mans bro*t*her dye, hauing a wyfe, and he dye without childre*n*, that then his bro*t*her shoulde take his wife, and rayse vp seede vnto his bro*t*her.

E

29 There were therefo*r*e seuen bre*th*ren, and the first, whē he had taken a wife, died without chyldren.

30 And the seconde tooke her to wyfe, and he dyed chyldlesse.

31 And the thirde tooke her, and in likewise (the residue of) the seuen, and least no chyldren behinde them, and dyed.

32 Last of al, the woman dyed also.

33 Nowe in the resurrection, whose wyfe of them is she? Fo*r* seuen had her to wyfe.

34 Jesus answearing, sayde vnto them, The children of this (c) wo*r*lde marrye wyues, and are married.

(c) That is, al that remaine in the world, and are abydyng therin.

35 But they which shalbe counted woo*r*thy to enioy that wo*r*lde, and the resurrection from the dead, doo not marrie wyues, neyther are married:

36 Fo*r* neither can they die any mo*r*e, fo*r* they

John.3.a
1.John.1.b.
are equal vnto the angels, and are *the sonnes of God, inasmuche as they are children of the resurrection.

37 And that the dead be rayſed, Moſes alſo ſhewed beſides the bramble buſhe, when he
Exod.3.c
Mat.22.c
Mark.12.c.
calleth the lord, *the God of Abraham, and the God of Iſahac, and the God of Jacob.

38 For he is not a god of dead, but of liuing: for al liue vnto him.

39 Then certayne of the Phariſees anſwearing, ſayde, Maiſter, thou haſt wel ſayde.

40 And after that, durſt they not aſke him any queſtion at al.

G
Mat.22.d
Mark.12.d
41 And he ſayde vnto them, *Howe ſay they that Chriſte is Dauids ſonne,

42 And David him ſelfe ſayeth in the booke of the Pſalmes, * The Lorde ſayde to my
Pſal.110.a.
Lorde, ſit thou on my right hande,

43 Til I make thine enimies thy footſtoole.

44 David therefore calleth hym Lorde, and howe is he then his (d) ſonne?

(d) For the ſonne is not Lorde ouer his father, & therefore it foloweth that Chriſte is God.

45 Then in the audience of al the people, he ſayde vnto his diſciples.

Mat.23.a
Mark.12.b.
46 *Beware of the Scribes, which wil go in long robes, & loue greetinges in the markettes, and the hyghest ſeates in the ſynagogues, and the cheefe roomes at feaſtes,

47 Which deuour widdowes houſes vnder colour of long prayers: The ſame ſhal receiue greater damnation.

The.xxi.Chapter.

2. The liberalitie of the poore wyddowe.
27. of the ende of the worlde.

A 1 AS he looked vp, * he ſawe the riche
Mark.12.d
menne, whiche caſt their gyftes into the treaſurie.

2 He ſawe alſo a certayne poore wyddowe caſtyng in thyther two mites.

3 And he ſayd, Of a truth I ſay vnto you,
1.Cor.8.c
*that this poore wyddow hath put in more then they al.

4 For al theſe haue of their ſuperfluitie caſt vnto the offerynges of God, but ſhe of her penurie, hath caſt in al the lyuyng that ſhe had.

5 And vnto ſomme that ſpake of the temple, how it was garniſhed with goodly ſtones, and gyftes, he ſayde,

6 (As for) thoſe thinges whiche ye beholde,
Mat.24.c
Mark.13.a
*the dayes wyl comme in the which there ſhal not be left one ſtone vpon another, that ſhal not be throwen downe.

B 7 And they aſked hym, ſayeing, Maiſter, when ſhal theſe thinges be? and what ſigne wyl there be, when theſe thinges ſhal come to paſſe?

Coloſſ.2.b
Ephes.5.b
1.John.4.a
8 And he ſayde, *Take heede that ye be not deceiued: for *many ſhal come in my name, ſayeing, I am (Chriſt,) & the tyme draweth neare: goe ye not therefore after them.

9 But when ye ſhal heare of warres and ſeditions, be not afrayde: for theſe thinges muſt firſt come to paſſe, but the ende foloweth not by and by.

10 Then ſayde he vnto them, *Nation ſhal
Eſai.19.a
4.Eſd.13.c.
ryſe agaynſt nation, and kyngdome againſt kyngdome:

11 And great earthquakes ſhalbe in diuers places, and hungers, and peſtilences: and feareful things, and great ſignes ſhal there be from heauen.

12 But before al theſe, * they ſhal lay their
Mat.10.b.
Mark.13.b
Iohn.16.a
handes on you, and perſecute you, deliuerynge you vp to the ſynagogues, and into priſons, and ſhal bring you vnto kinges and rulers, for my names ſake.

13 And it ſhal turne to you for a teſtimonial.

14 Be at a ſure point therfore in your harts, C
not to ſtudy before, what ye ſhal anſweare.

15 *For I wyl geue you a mouth and wyſe-
Exod.4.b
Mat.10.c
dome, where againſt al your aduerſaries ſhal not be able to ſpeake, nor reſiſt.

16 *Yea ye ſhalbe betrayed alſo of your pa-
Actes.6.c
Mich.7.b
rentes, and brethren, and kinſfolke, and freendes, and (ſomme) of you ſhal they put to death,

17 And hated ſhal ye be of al menne for my names ſake.

18 And there ſhal in no caſe one heare of your head periſhe.

19 Poſſeſſe ye your ſoules by your (a) pacience.

(a) Thoſe poſſeſſe their ſoules in pacience, vnto whom God geueth a ioyful mynde vnder the croſſe, euen vnto the ende.

20 And when ye ſhal ſee Hieruſalem beſieged with an hoſt, then be ſure that the deſolation of the ſame is nigh.

21 Then let them which are in Iurie, flee to the mountaynes, and let them which are in the middes of it, depart out, & let not them that are in other countreys enter therein.

22 For theſe be the dayes of vengeance, that D
al thinges whiche are written may be fulfylled.

23 But wo vnto them that are with chylde, and to them that geue ſucke in thoſe dayes, for there ſhalbe great diſtreſſe in the lande, and *wrath ouer this people.
1.Theſſ.2.b

24 And they ſhal fal through the edge of the ſwoorde, and ſhalbe led away captiue into al nations, and Hieruſalem ſhalbe trode downe of the Gentiles, vntyl the tyme of the Gentiles be fulfylled.

25 *And there ſhalbe ſignes in the ſunne, & The Goſpel on the.ii. Sunday in Aduent.
in the moone, and in the ſtarres: and vpon the earth trouble among the nations, with perplexitie, the ſea and the water roaring:
Mat.24.c
Mark.13.c
Ioel.2.c

26 And mens hartes failing them for feare, and for looking after thoſe thinges whiche are comming on the worlde: For the powers
Ezech.28.f

of

of heauen shalbe shaken.

℣ 27 And then shal they see the sonne of man comming in a cloude, with power & great glory.

28 And when these thinges beginne to come to passe, then looke vp, and lyft vp your heades, for your redemption draweth nigh.

Mat. 24.c. Mark. 13.c. 29 * And he shewed them a similitude, Beholde the figge tree, and al the trees,

30 When they shoote forth (their buddes) ye beholdyng know of your owne selues, that Sommer is then nigh at hande.

31 So likewyse ye, when ye see these thinges come to passe, be ye sure that the kingdome of God is nigh.

32 Verely I say vnto you, this generation shal in no wyse passe, til al be fulfylled.

33 Heauen & earth shal passe, but my woordes shal in no wyse passe.

Eccle. 31.c. and. 37.d. Rom. 13.d. 34 * Take heede to your selues, lest at any time your hartes be ouercome with surfeting, and drunkennesse, and cares of this life, and so that day comme vpon you vnawares.

35 For as a snare shal it comme on al them that dwel on the face of the whole earth.

Mat. 24.d. Mark. 13.d 36 * Watche ye therefore, at al times praying, that ye may be accompted woorthy to escape al these thinges that shal comme, and that ye may stande before the sonne of man.

℣ 37 In the day time he was teachyng in the temple, and at night he went out, and abode in the mount that is called Oliuet.

Iohn. 7.a. 38 * And al the people came early in the morning to him in the temple, for to heare him.

The. xxii. Chapter.

4. Iudas selleth Christe. 7. They eate the passeouer.

A 1 The * feast of sweete breade drew nigh, which is called the Passeouer.

The Gospel on Wednesday next before Easter.

2 And the high priestes and Scribes sought howe they might kil him, for they feared the people.

Mat. 26.a. Mark. 14.a Iohn. 7.d. Iohn. 13.c. 3 * Then entred Satan into Iudas, whose surname was Iscariot, being of the number of the twelue.

4 And he went his way, and communed with the high priestes and captaynes, how he might betray him vnto them.

5 And they were glad, and promised to geue him money.

6 And he consented, and sought opportunitie to betray him vnto them without tumult.

Mat. 26.c. Mark. 14.b 7 * Then came the day of sweete breade, when (of necessitie) the Passeouer must be killed.

8 And he sent Peter and Iohn, sayeing, Goe and prepare vs the Passeouer, that we may eate.

9 They saide vnto him, Where wylt thou that we shoulde prepare (it?)

10 And he saide vnto them, Beholde, when ye are entred into ỹ citie, there shal a man meete you, bearing a pitcher of water, him folowe into the same house that he entreth in.

11 And ye shal say vnto the good man of the house, The Maister sayth vnto thee, where is the ghest chamber, where I shal eate the Passeouer with my disciples?

12 And he shal shew you a great vpper chamber prepared, there make redy.

13 And they went, and founde as he hadde saide vnto them, and they made redy the Passeouer.

14 * And when the houre was come, he sate ℭ downe, and the twelue apostles with him. Mat. 26.b.

15 And he sayde vnto them, With (harte) desyre, I haue desyred to eate this Passeouer with you before that I suffer. Mark. 14.c

16 For I say vnto you, Henceforth I wyl not in any wyse eate of it any more, vntyl it be fulfylled in the kingdome of God.

17 And when he had taken the cuppe, and geuen thankes, he saide, Take this, and diuide it among you.

18 For I say vnto you, I wyl not in any wyse drinke of the fruite of the vine, vntil the kingdome of God shal comme.

19 * And when he had taken bread, and geuen thankes, he brake (it) and gaue vnto them, sayeing, This is my body whiche is geuen for you, this doo in ỹ remembrance of me. Mat. 26.c. Mark. 14.c 1. Cor. 6.c.

20 Likewyse also when he had supped, he tooke the cuppe, sayeing, This cuppe is the newe Testament in my blood, whiche is shedde for you.

21 Yet beholde, the hande of him that betrayeth me, is with me on the table.

22 And truely the sonne of man goeth as it ℭ is appoynted, but woe vnto that man by whom he is betrayed.

23 And they began to enquire among them selues, whiche of them it was that shoulde doo this thing.

24 And there was a strife among them, whiche of them shoulde seeme to be the greatest. The Gospel on saint Bartholomewe the apostle.

25 And he sayde vnto them, The kinges of nations be lordes ouer them, and they that haue auctoritie vpon them, are called benefactours.

26 But ye shal not be so: * but he that is Mat. 20.d.

greatest among you, shalbe as the younger, and he that is cheefe, shalbe as he that doth ministre.

E 27 For whether is greater, he that sytteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

28 Ye are they whiche haue continually bidden with me in my temptations.

29 And I appoynt vnto you a kingdome, as my father hath appoynted vnto me,

30 That ye may eate and drinke at my table in my kingdome, * and syt on seates, iudging the twelue tribes of Israel.

Math. 19.d

31 And the Lorde saide, Simon, Simon, beholde, Satan hath earnestly desyred to sift you, as it were wheate:

32 But I haue prayed for thee, that thy faith shoulde not fayle, and when thou art conuerted, strength thy brethren.

33 And he saide vnto him, Lorde, * I am redy to goe with thee both into prison, and to death.

Mat. 26.e. Mark. 14.c John. 13.d.

34 And he saide, I tel thee Peter, The Cocke shal in no wyse crowe this day, before that thou shalt thrise deny that thou knewest me.

35 And he saide vnto them, * When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they saide, No.

Mat. 10.c. Mark. 6.b. Luke. 9.a.

36 Then saide he vnto them, But nowe he that hath a wallet, let him take it vp, and likewyse his scrip: and he that hath none, let him sel his coate, and by a swoorde.

F 37 For I say vnto you, that yet the same whiche is written must be perfourmed in me, whiche is, * Euen among the wicked was he reputed: For those thinges whiche are written of me, haue an ende.

Esai. 53.b. Mat. 27.b. Mark. 15.c. John. 18.f.

38 And they saide, Lorde, beholde here are two swoordes. And he saide vnto them, It is ynough.

39 * And he came out, and went as he was wont to mount Oliuet, and his disciples folowed him.

Mat. 26.e. Mark. 14.c

40 And when he came to the place, he sayde vnto them, * Pray, lest ye fal into temptation.

Mat. 6.b Luke. 11.a.

41 * And he was pulled away from them about a stones cast, and kneeled downe, and prayed,

Mat 26.d.

42 Saying, Father, yf thou wylt, remoone this cuppe from me, neuertheles, * not my wyl, but thyne be donne.

John. 6.d.

43 And there appeared an angel vnto him from heauen, comforting him.

(a) He felt the horrour of Gods wrath and iudgement agaynst sinne.

44 And he was in an (a) agony, and he prayed more earnestly, and his sweate was like droppes of blood, trickling downe to the grounde.

45 And when he rose vp from prayer, and was come to his disciples, he founde them sleeping for heauinesse,

46 And sayde vnto them, Why sleepe ye? Rise, & pray, lest ye fal into temptation.

47 * Whyle he yet spake, behold, (there came) a company, and he that was called Judas, one of the twelue, went before them, and preased nigh vnto Jesus to kisse him.

Mat. 26.e. Mark. 14.b

48 But Jesus saide vnto him, Judas, betrayest thou the sonne of man with a kisse?

49 When they whiche were about him saw what woulde folowe, they saide vnto him, Lorde, shal we smite with swoorde?

G

50 * And one of them smote the seruant of the high priest, and tooke away his ryght eare.

Mat. 26.e. Mark 14.f. John. 18.b.

51 Jesus answeared, and saide, Suffer ye thus farre forth. And when he touched his eare, he healed him.

52 Then Jesus saide vnto the high priestes and * rulers of the temple, and the elders whiche were comme to him, Be ye comme out as vnto a theefe, with swoordes and staues?

* or, captaynes.

53 When I was dayly with you in the temple, ye stretched forth no handes agaynst me: But this is euen your very houre, and the power of darkenesse.

54 Then tooke they him, and led him, and brought him to the high priestes house, and Peter folowed a farre of.

55 And when they had kindled a fyre in the middes of the hal, and were set downe togeather, * Peter also sate downe among them.

Mat. 26.c. Mark. 14.f

56 But when a certayne wenche beheld him as he sate by the fyre, and earnestly looked vpon him, she saide, This same felow was also with him.

John. 18.c.

57 * And he denyed him, sayeing, Woman, I knowe hym not.

Mat. 26.c. Mark. 14.c

58 And after a whyle another sawe him, and sayde, Thou art also of them: And Peter sayde, Man, I am not.

59 And about the space of an houre after, another affirmed, sayeing, Verely this felowe was with him also: for he is of Galilee.

60 And Peter said, Man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crewe.

61 And the Lorde turned backe, and looked vpon Peter: And * Peter remembred the woord of the Lorde, howe he had said vnto him, Before the Cocke crowe, thou shalt deny me thryse.

Luke. 22.c. Math. 26.c Mark. 14.c

62 And Peter went out, & weapt bitterly.

63 And the men that helde Jesus, mocked hym, and smote him.

64 And

64 And when they had blyndfolded hym, they stroke hym on the face, and asked him, sayeing, Arede, who is it that smote thee?

65 And many other thinges blasphemously spake they agaynst hym.

66 And assoone as it was day, the elders of the people, and the hygh priestes and the Scribes, came togeather, and led hym into their counsel, sayeing,

67 Art thou very Christ, tel vs? And he said vnto them, If I tel you, you wyl not beleeue in any wyse.

68 And if I aske you, you wyl not in any wyse answeare me, nor let me goe.

Mat.26.f Mark.14.g 69 * Hereafter shal the sonne of man sit on the ryght hande of the power of God.

70 Then sayde they al, Art thou then the sonne of God? He sayde, Ye say that I am.

Mat.26.g Mark.14.g 71 And they sayde, *What neede we any further witnesse? For we our selues haue heard of his owne mouth.

The.xxiii.Chapter.

1. Iesus is accused before Pilate, and is sent to Herode.

A1 AND *the whole multitude of them arose, and led him vnto Pilate.

The Gospel on Thursday next before Easter.

2 And they began to accuse him, sayeing, We founde this felowe peruerting the people, and forbidding to geue tribute to Caesar, sayeing that he is Christ a kyng.

Mat.26.a Mark.15.a John.18.c 3 And Pilate asked him, sayeing, Art thou the kyng of the Iewes? He answered hym, and sayde, Thou sayest it.

4 Then sayde Pilate to the high priestes, & to the people, I finde no fault in this man.

5 And they were the more fierce, saying, He moueth the people, teachyng throughout al Iurie, & began at Galilee, euē to this place.

6 When Pilate heard (mention) of Galilee, he asked whether the man were of Galilee.

B 7 And assoone as he knew that he belonged vnto *Herodes iurisdiction, he sent him to Herode, whiche was also at Hierusalem, at that tyme.

Luke.3.a

8 And when Herode saw Iesus, he was exceeding gladde, for he was desyrous to see him of a long season, because he had heard many things of him, and he trusted to haue seene somme miracle donne by hym.

9 Then he questioned with him many wordes, but he answeared him nothing.

10 The hygh Priestes and Scribes stoode foorth, and accused hym strayghtly.

11 And Herode with his men of warre despised him, and when he had mocked hym, he arayed him in white clothing, and sent him againe to Pilate.

Actes.4.a 12 *And the same day Pilate and Herode were made freendes togeather, for before they were at variance betweene thē selues.

13 And Pilate, when he had called togeather the hygh Priestes, and the rulers, and the people,

14 Sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I hauyng examined hym before you, haue founde no fault in this man, of those thinges whereof ye accuse him, C

15 No, nor yet Herode: for I sent you to him, and loe, nothing woorthy of death is donne to hym.

16 I wyl therfore chasten him, and let him loose.

17 *For of necessitie he must haue let one loose vnto them at the feast. Mat.27.d Mark.15.a

18 And al the people cried alounde, saying, Away with him, & deliuer to vs Barabbas: John.18.a

19 Which for a certayne insurrection made in the citie, and for murder, was cast in prison.

20 Pilate therefore spake agayne to them, wyllyng to let Iesus loose.

21 But they cryed, sayeing, Crucifie him, crucifie him. D

22 He sayde vnto them the thirde tyme, What euyl hath he donne? I haue found no cause of death in him, I wyl therefore chasten hym, and let hym goe.

23 *And they were instant with loude voyces, requiring that he myght be crucified, and the voyces of them, and of the hygh priestes, preuayled. Mat.27.c Mark.15.a John.19.a

24 And Pilate gaue sentence, that it should be as they required.

25 *And he let loose vnto them, him that for insurrection and murder was cast into prison, whom they had desired, and he deliuered Iesus to their wyl. Mat.27.c Mark.15.b.

26 *And as they led him away, they caught one Simon of Cyrene, comming out of the feelde, and on him layd they the crosse, that he myght beare it after Iesus. Mat.27.c Mark.15.b

27 And there folowed him a great company of people, and of women, *whiche also bewayled and lamented hym. Luke.8.a

28 But Iesus turnyng backe vnto them, sayd, (Ye) daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your chyldren, E

29 For beholde, the dayes are comming, in the whiche they shal say, *Happy are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Esai.54.a Sapi.3.c Gala.4.d

30 Then shal they begin to say to the mountaynes, Fal on vs, & to the hyls, Couer vs.

31 For yf they doo these thinges in a moyst tree, what shalbe donne in the drye?

32 And there were other two euyls doers

led with him, to be put to death.

Mat.27.d Mark.15.c John.19.d
33 *And after that they were comme to the place whiche is called Caluarie, there they crucified hym, and the cuyl dooers, one on the ryght hande, and the other on the leaft.

Mat.17.d Mark.15.c
34 Then said Jesus, Father, forgeue them, for they wote not what they doo: *And they parted his rayment, and cast lottes.

Psal.22.d
35 And the people stood, beholding, and the rulers mocked him with them, sayeing, He saued other (menne) let him saue him selfe, if he be very Christe the chosen of God.

F
36 The souldiers also mocked him, comming to him, and offering him vineger,

37 And sayeing, If thou be the kyng of the Iewes, saue thee selfe.

Mat.27.b John.19.d
38 *And a superscription was written ouer him, with letters of Greeke, and Latin, and Hebrue, This is the kyng of the Iewes.

39 And one of the cuyl dooers, which were hanged, rayled on him, sayeing, If thou be Christe, saue thee selfe and vs.

Mat.27.c Mark.15.c
40 But the other answearing, *rebuked him, sayeing, Fearest thou not God, seeyng thou art in the same damnation?

41 And we truely are righteously (punished) for we receiue according to our deedes, but this man hath donne nothing amisse.

42 And he sayde vnto Jesus, Lord, remember me when thou commest into thy kyngdome.

43 And Jesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in paradise.

G
Mat.27.c Mark.15.c
44 *And it was about the sixth houre, and there was a darkenesse ouer al the earth, vntyl the nienth houre.

Mat.27.f Mark.15.d
45 And the sunne was darkened, *and the vayle of the temple was rent, euen throughout the middes.

46 And when Jesus had cryed with a loude voyce, he sayde, Father, into thy handes I wyl commende my spirite: And when he thus had sayde, he gaue vp the ghost.

Mat.27.f Mark.15.d
47 *When the Centurion sawe what was donne, he glorified God, sayeing, Verely this was a righteous man.

48 And al the people that came togeather to that sight, when they sawe ỳ thinges which were done, smote their breasts, & returned.

Mat.27.f Mark.15.d
49 And al his acquaintance, *and the women that followed him from Galilee, stoode a farre of, beholding these thinges.

Mat.27.g Mark.15.g John.19.g
50 And beholde, *there was a man named Joseph, a counsellour, and he was a good man, and a iust,

51 (The same had not consented to the counsel and deede of them) whiche was of Arimathea, a citie of the Iewes, whiche same also wayted for the kyngdome of God,

52 He went vnto Pilate, and begged the body of Jesus.

53 And when he had taken it downe, he wrapped it in a linnen cloth, and layd it in a sepulchre that was hewen in stone, wherein neuer man before was layde.

54 And that day was the preparyng of the Sabboth, and the Sabboth drewe on.

55 The women that followed after, whiche had comme with him from Galilee, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared sweete odours & oyntmentes, but rested the Sabboth day, according to the cõmaundement.

The .xxiiii. Chapter.

13. Christe appeared to the two disciples that went to Emaus.

A
1 BVT vpon the (a) first day of the Sabbothes, very early in the mornyng, they came vnto the sepulchre, bringing the sweete odours, whiche they had prepared, and other women with them.

(a) That is, the first day of the weeke Mat.28.a Mark.16.a, John.20.a

2 And they founde the stone rolled away from the sepulchre.

3 And they went in, but found not the body of the Lorde Jesu.

4 And it came to passe as they were amazed thereat, beholde two menne stoode by them in shyning garmentes.

5 *And as they were afrayde, and bowed downe their faces to the earth, they sayde vnto them, Why seeke ye the lyuing among the dead?

Mat.28.a Mark.16.a.

6 He is not here, but is ryssen: Remember howe he spake vnto you, when he was yet in Galilee,

B
7 Sayeing, The sonne of man must be deliuered into the handes of sinful menne, and be crucified, and the thirde day ryse.

8 And they remembred his woordes,

6 And returned from the sepulchre, & tolde al these thinges vnto those eleuen, and to al the remnant.

10 *It was Marie Magdalene, & Joanna, and Marie Jacobi, and other that were with them, which tolde these thynges vnto the Apostles.

Mat.28.c Mark.16.c.

11 And their woordes seemed vnto them fayned thinges, neyther beleeued they them.

12 Then arose Peter, and ran vnto the sepulchre, and when he had looked in, he sawe the linnen clothes layd by them selues, and departed, woondring in him selfe, at that whiche was comme to passe.

Mark.16.c.

(b) That is, seuen myles and a halfe.

13 *And beholde, two of them went that same day to a village called Emaus, which was from Hierusalem about threescore (b) furlonges,

The Gopel on the Munday in Easter weeke.

14 And

14 And they talked togeather of al these
C thinges that had comme to passe.
15 And it came to passe, that whyle they communed togeather, and reasoned, Jesus him
selfe drewe neare, * and went with them.
Mat.18.a. 16 But their eyes were holden, that they
shoulde not knowe him.
17 And he said vnto them, What manner of communications are these that ye haue one
to another as ye walke, and are sadde?
18 And the one of them, whose name was Cleophas, answearing, saide to him, Art
thou only a stranger in Hierusalem, and
hast not knowen the thinges whiche are
comme to passe there in these dayes?
19 He saide vnto them, What thinges? And they said vnto him, Of Jesus of Nazareth,
whiche was a prophete, mighty in deede
and woorde before God and al the people.
20 And howe the high priestes & our rulers
deliuered him to be condempned to death,
and haue crucifyed him.
21 But we trusted that it had benne he whiche should haue redeemed Israel: and as
touching al these things, to day is euen the
thirde day synce they were donne.
John. 20.a. 22 * Yea, and certaine women also of our
C company made vs astonyed, whiche came
early vnto the sepulchre,
23 And when they founde not his body, they
came, sayeing that they had seene a vision
of angels, whiche say that he was alyue.
24 And certayne of them whiche were with
vs, went to the sepulchre, and found it euen
so as the women had saide, but him they
sawe not.
25 And he saide vnto them, O fooles, and
slowe of hart, to beleeue al that the prophetes haue spoken:
Mat. 26. c. 26 * Ought not Christe to haue suffered
Esai. 53. c. these thinges, and to enter into his glory?
27 And he beganne at Moses, and al the prophetes, and throughly interpreted vnto
them in al the scriptures, those thinges
whiche were written of him selfe.
28 And they drewe nigh vnto the village
whiche they went vnto, and he made as
though he would haue gonne further.
Gene. 19. c. 29 And they * constrayned him, sayeing, A-
Luke. 24. c. bide with vs, for it draweth toward nyght,
Mark. 15. b. and the day is farre passed: And he went
in, to tary with them.
(c) This woorde blessed, signifyeth here nothyng els, but to geue thankes, as appeareth by diuers places of scripture. Luke. xxii. 30 * And it came to passe, as he sate at meate
with them, he tooke bread, and (c) blessed
it, and brake, and gaue to them.
31 And their eyes were opened, & they knew
hym, and he vanished out of their sight.
32 And they saide one to another, Did not
our hartes burne within vs, whyle he talked with vs by the way, and opened to vs
the scriptures?
33 And they rose vp the same houre, and returned (agayne) to Hierusalem, and found
the eleuen geathered togeather, and them
that were with them,
34 Sayeing, The Lorde is ryssen in deede,
and hath appeared to Simon.
35 And they tolde what thinges were donne
in the way, and howe he was knowen of
them in the breaking of the bread.
36 And as they thus spake, Jesus him selfe
stoode in the * middes of them, and sayth
vnto them, Peace be vnto you.
The Gospel on the Tuesday in Easter weeke.
37 But they were abashed, and afrayd, and
supposed that they had seene a spirite.
38 And he said vnto them, Why are ye trou-
John. 20. c. bled, and why doo thoughtes aryse in your
F hartes?
39 Beholde my handes and my feete, that it
is euen I mee selfe, handle me and see, for
a spirite hath not fleathe and bones, as ye
see me haue.
40 And when he had thus spoken, he shewed them his handes and his feete.
41 And whyle they yet beleeued not for ioy,
and woondred, he sayde vnto them, * Haue
John. 21. b. ye here any meate?
42 And they offered him a peece of a broyled
fishe, and of an hony combe.
43 And he tooke it, & did eate before them.
44 And he sayde vnto them, * These are the
Math. 16. c. woordes whiche I spake vnto you, whyle
I was yet with you, that al must (needes)
be fulfylled whiche were written of me in
the lawe of Moses, and in the prophetes,
and in the Psalmes.
45 * Then opened he their " wittes, that
Actes. 17. a. they might vnderstande the scriptures,
" or, minds 46 And said vnto them, Thus is it written,
and thus it behooued Christe to suffer, and
to ryse from death the thirde day:
47 And that repentance and remission of
sinnes shoulde be preached in his name a-
mong al nations, and must beginne at Hierusalem.
48 And ye are witnesses of these thinges.
49 And beholde, I wyl sende the promise of
G my father vpon you: * But tary ye in the
citie of Hierusalem, vntil ye be indued
Actes. 1. b. with power from an high.
50 And he ledde them out into Bethanie,
and lyft vp his handes, and blessed them.
51 * And it came to passe, as he blessed them,
Actes. 1. b. he departed from them, and was caryed vp
Mark. 16. d into heauen.
52 And when they hadde woorshipped him,
they returned to Hierusalem, with great
ioye.
53 And were continually in the temple, praysyng and laudyng God. Amen.

Here endeth the Gospel by saynt Luke.

The Gospel by saint Iohn.

The fyrst Chapter.

1. The diuinitie, humanitie, and office of Christe. 15. The testimonie of Iohn. 39. The callyng of Andrewe, Peter, Philip, and Nathanael.

A The Gospel on Christmas day.

1
N the beginnyng was the woorde, and the woorde was with God, and * GOD was that woorde.

* or, and that woorde was God. Gene.1.a.

2 The same was in the beginning with God.

Prou.8.b. 3 * All thinges were made by it, & without (a) it, was made nothing that was made.

(a) Without Christe, no creature was made. Iohn.14.d. Iohn.8.b. and.9.a. 4 * In it was life, & the life was the * light of menne.

5 And the light shineth in the darkenesse, and the darkenesse comprehended it not.

6 There was a man sent from God, whose name was Iohn:

7 The same came for a witnesse, that he shoulde beare witnesse of the (b) light, that al menne through him might beleeue,

(b) That is, of Christe which is the true lyght. Iohn.5.d. Psal.57.b. 8 * He was not that light, but (was sent) to beare witnesse of the light.

(c) Meanyng priuiledge, or dignitie. 9 That (lyght) was the true lyght whiche lyghteth euery man that commeth into the worlde.

* or, was made. 10 He was in the world, and the world was made by him, & the world knewe hym not.

(d) That is to say, man. Baruch 1.c. Mat.27.a. 2.Pet.1.c. 1.Iohn.1.a. Mat.3.b. Mark.1.a. 11 He came into his owne, and his owne receiued him not.

" or, woorthyer then I Colos 2.b. 12 But as many as receiued him, * to them gaue he (c) power to be the sonnes of God, (euen to) them that beleeued on his name.

(c) That is, God doth fauour vs, and geueth grace to so many as beleeue in Christe, and are become his members that God in his sonne is wel pleased. 13 Which were borne not of blood, nor of the wyl of the fleash, nor yet of the wyl of man, but of God.

14 And the same woord " became (d) fleash, and dwelt among vs, (and we saw the glorye of it, as the glory of the onlye begotten sonne (that came) from the father) ful of grace and trueth.

15 * Iohn beareth witnesse of him, and cryed, sayeing, This was he of whom I spake, He that commeth after me, is preferred before me, for he was " before me.

16 * And of his fulnesse haue al we receiued, and grace (e) for grace.

17 For the lawe was geuen by Moses, but grace and trueth came by Iesus Christe.

18 No man hath seene God at any time, the only begotten sonne whiche is in the bosome of the father, he hath declared hym.

The Gospel on the fourth sunday in Aduent. 19 * And this is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem to aske him, What art thou?

Iohn.5.d. 20 And he confessed, and denyed not, & sayde playnely, I am not that Christe.

Mat.11.b. Deut.18.c. 21 And they asked him, what then? * art thou, Elias? And he sayth, I am not. * Art thou that prophete? And he answered, No.

D 22 Then saide they vnto him, What art thou, that we may geue an answeare to them that sent vs: What sayest thou of thee selfe?

Mat.3.a. Mark.1.a. Luke.3.a. Esai.40.a. 23 He saide, * I (am) the voyce of a cryer in the wyldernesse: Make straight the way of the Lorde, as saide the prophete Esaias.

24 And they whiche were sent, were of the Pharisees.

" or, that prophete. 25 And they asked him, and saide vnto hym, Why baptisest thou then, yf thou be not that Christe, nor Elias, neither " a prophete?

Mat.4.b. Mark.1.a. Luke.3.c. 26 Iohn answeared them, sayeing, * I baptise with water, but there standeth one among you, whom ye knowe not,

Acces.19.g. 27 He it is whiche though he came after me, was before me, whose shoes latchet I am not woorthy to vnloose.

John.3.d. and.10.d. " Somme reade Bethania. 28 * These thinges were donne in " Bethabara beyonde Iordane, where Iohn was baptising.

Esai.53.b. 1.Cor.5.b. 29 The next day, Iohn seeth Iesus cōming vnto him, & sayth, * Beholde the lambe of god, which taketh away ẏ sinne of ẏ world.

30 This is he of whom I sayde, After me commeth a man, which is preferred before me: for he was before me.

31 And I knewe him not: but that he should be declared to Israel, therefore am I come baptising with water.

Mat.3.d. Mark.1.b. 32 * And Iohn bare recorde, sayeing, I saw the spirite dessending from heauen, like vnto a doue, and it abode vpon him.

Luke.3.d. E 33 * And I knew him not: but he that sent me to baptise with water, the same said vnto me, Upon whom thou shalt see the spirite dessending, & tarying stil on him, the same is he which baptiseth with the holy ghost.

34 And I sawe, and bare recorde, that this is the sonne of God.

35 The next day after, Iohn stoode agayne, and two of his disciples.

36 And

36 And when he beheld Jesus walking, he
sayth, Beholde the lambe of God.
37 And the two disciples heard him speake,
and they folowed Jesus.
38 And Jesus when he turned about, and
sawe them folowing (him,) sayth vnto
them, What seeke ye? They sayde vnto
him, Rabbi (whiche is to say if one inter-
prete it, Maister,) where dwellest thou?
39 He sayth vnto them, Come & see. They
came, and sawe where he dwelt, and abode
with him that day: for it was about the
(f) That was about two houres before nyght. (t) tenth houre.
40 One of the two whiche hearde John
speake, and folowed him, was Andrewe,
Simon Peters brother.
41 The same findeth his brother Simon
firste, and saith vnto him, We haue founde
the Messias, whiche is by interpretation,
the * annoynted,
* or, the Christe.
42 And brought him to Jesus. And when
Jesus beheld him, he sayde, Thou art *
Simon the sonne of Iona, thou shalt be
called Cephas, whiche is by interpretati-
on, a stone.
Mat.16.c.
43 The day folowyng, Jesus woulde goe
forth into Galilee, and findeth Philip, and
sayth vnto him, Folowe me.
44 *Philip was of Bethsaida, out of the ci-
tie of Andrewe and Peter.
John.12.c.
45 Philip findeth Nathanael, and sayth vn-
to him, We haue founde (him) of whom
* Moses in the law and the * prophetes did
write, Jesus of Nazareth the sonne (g) of
Gene.4.d. and.22.c. Deut.18.c.
Joseph.
(g) He speaketh after the common opinion, for most menne supposed him to be Iosephes sonne
46 And Nathanael saide vnto him, Can
there any good thing comme out of Naza-
reth? Philip sayth vnto him, Comme and
see.
47 Jesus sawe Nathanael commyng to
him, and sayth of him, Beholde a right
Israelite, in whom is no guyle.
G 48 Nathanael saith vnto him, Whence
knowest thou me? Jesus answeared, and
saide vnto him, Before that Philip called
thee, being vnder the fig tree, I saw thee.
49 Nathanael answeared, and sayth vnto
him, Rabbi, thou art euen the (very) sonne
of God: thou art the king of Israel.
50 Jesus answeared, and sayde vnto him,
Because I sayd vnto thee, I sawe thee vn-
der the figge tree, thou * beleeuest: thou
* or, beleeuest thou?
shalt see greater thynges then these.
51 And he saith vnto him, Verily, verily I
say vnto you, hereafter shal ye see heauen
open, and the angels of God assending and
descending vpon the sonne of man.

The.ii. Chapter.

7. Christe turneth water into wyne.

1 AND the thirde day was there a marri-
age in Cana * (a citie) of Galilee, and
the mother of Jesus was there.
A The Gospel on the.ii. sunday after the Epiphany
* or, towne
2 And both Jesus was called and his dis-
ciples vnto the marriage.
3 And when they wanted wyne, the mother
of Jesus sayth vnto him, They haue no
wyne.
4 Jesus sayth vnto her, * Woman, what
haue I to doo with thee? mine houre is not
yet comme.
Luke.2.g.
* or, seruantes.
5 His mother saith vnto the * ministers,
Whatsoeuer he sayth vnto you, doo it.
6 And there were set there sixe water pots
of stone, after the maner of the purifyeing
of the Iewes, conteyning two or three *
firkins a peece.
* or, measures.
7 Jesus saith vnto them, Fil the water
pottes with water. And they filled them
vp to the brym.
B
8 And he sayth vnto them, Draw out now,
and beare vnto the gouernour of the feaste.
And they bare it.
9 When the ruler of the feast had tasted the
water that was made wine (and knew not
whence it was, but the ministers whiche
drue the water knewe) the gouernour of
the feast calleth the bridegrome,
10 And sayth vnto him, Euery man at the
beginning dooth set forth good wyne, and
when the ghestes haue wel dronke, then
that whiche is woorse: but thou hast keapt
the good wyne vntyl nowe.
11 This beginning of miracles did Jesus
in Cana of Galilee, and shewed his glory:
and his disciples beleeued on him.
12 *After this he went downe to Caperna-
um, and his mother, and his brethren, and
his disciples, and there continued not ma-
ny dayes.
Mat.4.b. Mark.1.b. Luke.4.d.
13 And the Iewes Passeouer was at hand,
and Jesus went vp to Hierusalem,
Mat.21.b. Mark.11.c.
14 And founde sitting in the temple those
that solde oxen, and sheepe, and doues, and
changers of money.
Luke.19.g. C
15 And when he had made (as it were) a
scourge of smal cordes, he droue them al
out of the temple, with the sheepe and oxen,
and powred out the changers money, and
ouerthrewe the tables:
16 And sayde vnto them that solde doues,
Haue these things hence, and make not my
fathers house an house of marchandise.
17 And his disciples remembred that it
was written, * The zeale of thyne house
hath euen eaten me.
Psal.79.f.
18 Then answeared the Iewes, and sayde
vnto him, What token shewest thou vnto
vs, seeing that thou doost these thynges?
19 Jesus answeared, and sayde vnto them,
* Destroy

Matth.16.f Mark.14.k. * Destroy this temple, and in three dayes I wyl reare it vp.

20 Then sayd the Iewes, Fourty and sixe yeeres was this temple a buyldyng, & wylt thou reare it vp in three dayes?

D 21 But he spake of the temple of his body.

22 When therfore he was risen from death, his disciples remembred that he thus had sayde: and they beleeued the scripture, and the woordes whiche Iesus had sayde.

23 When he was in Hierusalem at ỹ Passeouer, in the feast day, many beleeued on his name, when they sawe his miracles which he dyd.

24 But Iesus did not commit him selfe vnto them, because he knewe al men:

25 And needed not that any shoulde testifie of man: * for he knewe what was in man.

Ierem.17.b Apoc.1.d.

The.iii.Chapter.

3. Christe teacheth Nichodemus. 16. The loue of God towarde the worlde.

A 1 THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes:

The Gospel on Trinitie sunday. 2 * The same came to Iesus by night, and sayde vnto him, Rabbi, we knowe that thou art a teacher comme from God: for no man can do these miracles that thou dooest, except God be with him.

Iohn.7.g. 3 Iesus answeared, and sayd vnto him, Verely, verely I say vnto thee, except a man be borne from above, he can not see the kingdome of God.

4 Nicodemus sayth vnto him, Howe can a man be borne when he is olde? can he enter the seconde time into his mothers wombe, and be borne?

Iohn.4.b. and.7.d. Titus.3.a. 5 Iesus answeared, Verily, verily I say vnto thee, except a man be borne of water and of the spirite, he can not enter into the kingdome of God.

Roma.8.a. 6 * That which is borne of the flesh, is flesh, and that whiche is borne of the spirite, is spirite.

C 7 Marueile not thou that I said to thee, Ye must be borne from above.

8 The wynd bloweth where it lusteth, and thou heareſt the sounde thereof, * but canst not tel whence it commeth, and whyther it goeth: So is euery one that is borne of the spirite.

Eccle.11.a. 9 Nicodemus answeared, and sayde vnto him, Howe can these thinges be?

10 Iesus answeared, and sayde vnto him, Art thou a maister of Israel, and knowest not these thynges?

11 Verely, verely, I say vnto thee, We speake that we do knowe, & testifie that we haue seene: and ye receyue not our witnesse.

12 If I haue told you earthly thinges, and ye beleeue not: howe shal ye beleeue if I tel you of heauenly thinges?

13 And no man hath assended vp to (a) heauen, but he that came downe from heauen, (euen) the sonne of man whiche is in (b) heauen.

(a) No man by his owne wit cā know the misteries of Christes kingdome, but by Christ him selfe.

14 And as Moses lyft vp the serpent in the wyldernesse: euen so must the sonne of man be lyft vp:

15 That whosoeuer beleeueth in him, should not perishe, but haue eternal lyfe.

16 For God so loued the worlde, that he gaue his onely begotten sonne: that whosoeuer beleeueth in him, shoulde not perishe, but haue euerlasting lyfe.

The Gospel on the munday in Whitsun weeke.

17 * For God sent not his sonne into the worlde to condemne the worlde: but that the (c) world through him might be saued.

(b) This is spoken for the vnitie of person, and that whiche is proper to one nature, is transferred to the other, as, Act.20. and 28. and so Christe was in heauen, accordyng to his diuine nature. Luke.19.a.

18 He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned alredy, because he hath not beleeued in the name of the only begottē sonne of God.

19 And this is the condemnation, * that light is come into the worlde, and men loued darknesse rather then light: because their deedes were euyl.

20 * For euery one that euyl dooth, hateth the lyght: neyther commeth to the light, lest his deedes shoulde be reproued.

21 But he that dooth trueth, commeth to the light, that his deedes may be made manifest, that they are wrought in God.

22 After these thinges, came Iesus and his disciples into the lande of Iurie, and there he tarried with them, * and (d) baptised.

(c) That is, al sorts of people that beleeue, whether they be Iewes or Gentiles. Iohn.1.a. and.12.f. Ephe.5.b. Iohn.4.

23 And Iohn also was baptising in Aenon, neare to Salim, because there was muche water there: and they came, & were baptised.

24 * For Iohn was not yet caste into prison.

25 And there arose a questiō betwene Iohns disciples and the Iewes, about puryfying.

26 And they came vnto Iohn, and sayd vnto him, Rabbi, he that was with thee beyond Iordane, to whom thou bareſt witnesse, beholde, the same baptiseth, * and al men come to him.

(d) Christe him self baptised not, but his disciples. Mark.4.b. Iohn.4.a.

27 Iohn answeared, and sayde, A man can receyue nothyng, except it be geuen him from heauen.

28 Ye your selues are witnesses, * how that I sayde I am not that Christ, but am sent before him.

Iohn.1.b.

29 He that hath the bride, is ỹ bridegrome: but the freende of the bridegrome, whiche standeth and heareth him, reioyceth greatly, because of the bridegromes voyce: This my ioy therfore is fulfilled.

30 He must increase, but I must decrease.

31 He

31 He that commeth from an high, is aboue al: he that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen, is aboue al:

32 And what he hath seene and heard, that he testifieth, and no man receiueth his testimonie.

33 He that hath receiued his testimonie, *hath set to his seale, that God is true. Rom.3.a.

34 For he whom God hath sent, speaketh the woordes of God: *For God geueth not the spirite by measure (vnto hym.) Esai.61.a. Mar.11.d. Luke.1.d.

35 The father loueth the sonne, * and hath geuen al thinges into his hande. Iohn.6.k.

36 * He that beleeueth on the sonne, hath euerlasting lyfe: he that beleeueth * not the sonne, shal not see lyfe, but the wrath of God abydeth on hym. 1.Iohn.5.b. * or, he that obeyeth not the sonne.

The. iiii. Chapter.

7. Christe weeried, asketh water of the woman of Samaria. 19. The liuely water.

A 1 AFter that the Lorde knewe howe the Pharisees had hearde that Iesus made and baptised moe disciples then Iohn:

2 (Though that Iesus hym selfe baptised not, but his disciples:)

Mat.4.b. 3 * He leaft Iurie, and departed agayne into Galilee.

4 For (it was so that) he must needes goe thorowe Samaria.

5 Then commeth he to a citie of Samaria, which is called Sichar, neare to the possession* that Iacob gaue to his sonne Ioseph. Gen.48.d.

6 And there was Iacobs wel. Iesus then beyng weery of his iourney, sate thus on the wel, & it was about the (a) sixth houre. (a) That is, twelue of the clocke.

7 And there commeth a woman of Samaria to drawe water: Iesus sayth vnto her, Geue me drynke.

B 8 For his disciples were gone away vnto the towne to buye meate.

9 Then saith the woman of Samaria vnto him, Howe is it that thou being a Iew, askest drynke of me, whiche am a woman of Samaria? * For the Iewes meddle not with the Samaritanes. 4.Reg.17.f Iohn.7.b.

10 Iesus answeared, and sayd vnto her, If thou knewest the gift of God, and who it is that sayth to thee, Geue me drynke: thou wouldest haue asked of him, and he would haue * geuen thee water of lyfe. Iere.2.b. Iohn.7.b.

11 The woman sayth vnto him, Sir, thou hast nothing to drawe with, and the wel is deepe: from whence then hast thou that water of lyfe?

12 Art thou greater then our father Iacob, whiche gaue vs the wel, and he hym selfe dranke thereof, and his children, and his cattel?

13 Iesus answeared, and sayde vnto her, Whosoeuer drinketh of this water, shal thirst agayne:

14 But whosoeuer drinketh of the water C that I shal geue him, shal neuer be more a thirst: but the water that I shal geue him, shalbe in hym a wel of water springyng vp into euerlastyng lyfe.

15 The woman sayth vnto him, Syr, geue me of that water, that I thyrst not, neither come hither to drawe.

16 Iesus sayth vnto her, Goe, cal thy husbande, and come hyther.

17 The woman answeared, and sayde vnto him, I haue no husbande. Iesus sayde vnto her, Thou hast wel sayde, I haue no husbande.

18 For thou hast had fyue husbandes: and he whom thou nowe hast is not thy husbande: In that saydest thou truely.

19 The woman sayth vnto hym,* Syr, I perceiue that thou art a prophete. Luke.7.b.

20 Our fathers woorshypped in this mountayne, * and ye say that in Hierusalem is the place where men ought to woorshyp. 3.Reg.9.a. 2.Par.7.c.

21 Iesus sayth vnto her, Woman, beleeue me, the houre commeth, when ye shal neyther in this mountayne, nor yet at Hierusalem woorshyp the father. D

22 Ye worshyp ye wote not what, we knowe what we worship: *for saluation commeth of the Iewes. Exod.21.c

23 But the houre commeth, and nowe is, when ỹ true worshippers shal worshyp the father in* spirite, & in the trueth: for suche the father also requireth to worshyp hym. Rom.1.a.

24 * God is a spirite, and they that worshyp hym, must worshyp him in spirite, and in the trueth. 1.Cor.3.c.

25 The woman saith vnto him, I wote that Messias commeth, which is called Christ: when he is come, he wyl tel vs al thinges.

26 Iesus saith vnto her, *I that speake vnto thee, am (he.) Mat.26.k. Mar.14.g. Luke.22.c. Iohn.9.d. and.10.c.

27 And immediatly came his disciples, and marueyled that he talked with the woman: Yet no man sayde, What seekest thou, or, why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayth to the menne,

29 Come, see a man whiche tolde me al thynges that euer I dyd: Is not he that Christe?

30 Then they went out of the citie, and came vnto him.

31 In the meane while his disciples prayed him, saying, Maister, eate.

32 He

32 He ſayd vnto them, I haue meate to eate that ye wote not of.

33 Therfore ſayde the diſciples one to another, Hath any man brought him ought to eate?

34 Jeſus ſaith vnto them, My meate is that I do the wyl of him that ſent me, and finiſhe his worke.

F 35 Say not ye, There are yet foure monethes, and then commeth harueſt? Beholde, I ſay vnto you, Lyft vp your eyes, and looke on the regions: for they are white alredy vnto harueſt.

Mat.9.b. Luke.10.a. 36 *And he that reapeth, receiueth wages, and geathereth fruite vnto lyfe eternal: that both he that ſoweth, and he that reapeth, might reioyce togeather.

37 And herein is the ſaying true, That one ſoweth, and another reapeth.

38 I ſent you to reape that, whereon ye beſtowed no labour: other men (a) laboured, and ye are entred into theyr labours.

(a) Meaning the prophetes.

39 Many of the Samaritanes of that citie beleeued on him, for the ſaying of the woman, whiche teſtified that he tolde me al that euer I dyd.

40 So, when the Samaritanes were come vnto him, they beſought him that he would tary with them: and he abode there two dayes.

G 41 And many mo beleeued, because of his owne worde:

42 And ſayde vnto the woman, Nowe we beleeue, not because of thy ſaying: *for we haue heard him our ſelues, and know that this is euen that Chriſte, the ſauiour of the worlde.

John.17.b.

43 After two dayes he departed thence, and went (away) into Galilee.

44 * For Jeſus him ſelfe teſtified, that a prophete hath none honour in his owne countrey.

Mat.13.g. Mar.6.a. Luke.4.c.

45 Then when he was come into Galilee, the Galileans receiued him, when they had ſeene al the thynges that he dyd at Hieruſalem at the day of the feaſt: For they went alſo vnto the feaſt day.

46 So Jeſus came agayne into Cana of Galilee, *where he made the water wine. And there was a certaine ruler, *whoſe ſonne was ſicke at Capernaum.

John.2.a. Mat.8.a. The Goſpel on the .xxi. Sunday after Trinitie.

47 When the ſame heard that Jeſus was come out of Jurie into Galilee, he went vnto him, & beſought him that he would come downe, and heale his ſonne: for he was euen at the point of death.

Luke.7.a.

48 Then ſayd Jeſus vnto him, Except ye ſee ſignes and wonders, ye wyl in no wiſe beleeue.

49 The ruler ſayth vnto him, Syr, come downe or euer that my ſonne dye.

50 Jeſus ſayth vnto him, Goe thy way, thy ſonne liueth. And the man beleeued the worde that Jeſus had ſpoken vnto him, and he went his way.

51 And as he was nowe goeing downe, the ſeruantes met him, and tolde hym, ſaying, Thy ſonne liueth.

52 Then enquired he of them the houre when he began to amende: and they ſayde vnto him, Yeſterday at the ſeuenth houre the feuer left hym.

53 So the father knewe, that it was (done) the ſame houre, in the whiche Jeſus ſayde vnto him, Thy ſonne liueth: *and he beleeued, and al his houſholde.

Actes.18.a.

54 This is agayne the ſeconde miracle that Jeſus did, when he was come out of Jurie into Galile.

The.v. Chapter.

5. Chriſte healed on the Sabboth the man that was ſicke thirtie and eight yeeres.

1 AFter this was there a feaſt day of the Jewes, and Jeſus went vp to Hieruſalem. G

2 And there is at Hieruſalem by the ſheepe (a) (market) a poole, whiche is called in the Hebrue tongue Bethesda, hauing fiue porches:

(a) Where ſheepe were ſolde. Or els, by the ſheepe poole: that is, where they waſhed ſheepe, or where ſhepe dranke.

3 In whiche lay a great multitude of ſicke folke, of blinde, halt, and withered, waiting for the mouing of the water.

4 For an angel went downe at a certayne ſeaſon into the poole, and troubled the water: Who ſo euer then firſte after the troublyng of the water ſtepped in, was made whole of what ſo euer diſeaſe he had.

5 And a certaine man was there, which had ben diſeaſed thirtie and eight yeeres.

6 When Jeſus ſawe him lye, & knewe that he now long time had ben diſeaſed, he ſaith vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I haue no man when the water is troubled to put me into the poole: but in the meane time, while I am about to come, another ſtepped downe before me. B

8 Jeſus ſayth vnto him, *Riſe, take vp thy bed, and walke.

Mat.9.a. Mar.2.b. Luke.5.c. Actes.3.b. and.9.f.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: And on the ſame day was the Sabboth.

10 The Jewes therefore ſayd vnto him that was made whole, It is the ſabboth day, it is not lawful for thee to cary thy bed.

11 He anſwered them, He that made me whole, ſayde vnto me, Take vp thy bed, and walke.

12 They

12 Then asked they him, What man is that whiche sayde vnto thee, Take vp thy bed, and walke?

13 And he that was healed, wyst not who it was: for Iesus had gotten him selfe away, because that there was preasse of people in that place.

John.8.a. 14 *Afterwarde, Iesus findeth him in the temple, and sayde vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 The man departed, and tolde the Iewes that it was Iesus whiche had made him whole.

16 And therefore dyd the Iewes persecute Iesus, & sought (the meanes) to slea him, because he had donne these thinges on the Sabboth day.

1.Cor.12.a. 17 Iesus answeared them, *My father worketh hytherto, and I worke.

18 Therfore the Iewes sought the more to kyl him, not onely because he had broken the Sabboth, but sayde also, *that God was his father, and making him self equal with God.

Mat.26.f. Mark.14.g Luke.21.c.

19 Then answeared Iesus, and sayde vnto them, Verely verely I say vnto you, *The sonne can doo nothing of him self, but that he seeth the father doo: for whatsoeuer he dooth, that also dooth the sonne lykewyse.

John.9.a.

20 For the father loueth the sonne, & sheweth him al thinges that he him selfe dooth: and he wyl shew him greater workes then these, because ye shoulde marueyle.

D 21 For lykewyse as the father rayseth vp the dead, and quickeneth them: euen so the sonne quickeneth whom he wyl.

Mat.11.c. Luke.10.c.

22 *Neyther iudgeth the father any man: but hath committed al iudgement vnto the sonne,

23 Because that al men shoulde honour the sonne, euen as they honour the father. He that honoureth not the sonne (the same) honoureth not ỹ father which hath sent him.

John.6.c.

24 Verily, verily, I say vnto you, He that heareth my worde, and beleeueth on him that sent me, hath euerlastyng lyfe, & shal not come *into damnation: but is escaped from death vnto lyfe.

Luke.22.c.

Mat.5.e. John.11.c.

25 Verily, verily I say vnto you, *The houre is comming, and nowe is, when the dead (b) shal heare the voyce of the sonne of God: and they that heare, (c) shal lyue.

(b) Meanyng those that are drowned in sinne. (c) That is, they that receyue it by fayth.

26 *For as the father hath lyfe in him selfe: so lykewyse hath he geuen to the sonne to haue life in him selfe:

27 And hath geuen him power also to iudge, because he is the sonne of man.

John.1.a. Mat.25.d.

28 Marueyle not at this: for the *houre is comming, in the whiche al that are in the graues, shal heare his voyce,

29 And shal comme foorth, they that haue donne good, vnto the resurrection of lyfe, & they that haue donne euyl, vnto the resurrection of damnation. E

30 I can of mine owne selfe doo nothing: as I heare, I iudge: and my iudgement is iust, because I seeke not myne owne wyl, but the wyl of the father, whiche hath sent me.

31 *If I beare witnesse of mee self, my witnesse is not true. John.8.d.

32 There is another that beareth witnesse of me, and I am sure that the witnesse whiche he witnesseth of me is true.

33 *Ye sent vnto John, and he bare witnesse vnto the trueth. John.1.b.

34 But I receiue not the recorde of man: neuertheless, these thynges I say, that ye myght be saued.

35 He was a burning and a shining lyght: and ye woulde for a season haue reioyced in his lyght.

36 *But I haue greater witnesse then (the witnesse) of John: *for the workes whiche the father hath geuen me to finish, the same workes that I doo, beare witnesse of me, that the father hath sent me. John.5.a. John.20.c.

37 And the father him self which hath sent me, *hath borne witnesse of me. Ye haue not hearde his voyce at any tyme, nor seene his shape, Mat.3.b. and.12.b. Marke.1.b.

38 And his worde haue ye not abyding in you: for whom he hath sent, him ye beleeue not. Luke.3.d. 2.Pet.1.b.

39 Searche the scriptures, for in them ye thinke ye haue eternal lyfe: *and they are they whiche testifie of me. Actes.17.b. Deut.18.c. F

40 And yet wyl ye not come to me, that ye myght haue lyfe.

41 I receyue not the prayse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am comme in my fathers name, and ye receyue me not: *if another shal comme in his owne name, him wyl ye receyue. John.2.c. 1.Thes.2.c.

44 Howe can ye beleeue, which receyue honour one of another, and seeke not the honour that commeth of God onely?

45 Doo not thinke that I wyl accuse you to my father: there is one that accuseth you, euen Moses in whom ye trust.

46 For had ye beleeued Moses, ye woulde haue beleeued me: *for he wrote of me. Deut.18.c.

47 But if ye beleeue not his writynges, howe shal ye beleeue my wordes?

The.vi.Chapter.

29. Fayth is the worke of God. 35. Of the bread of lyfe. 40. Of fayth.

A 1 After these thynges, * Jesus went his
Mat.14.b. way ouer the sea of Galilee, whiche is
Mark.6.d. the sea of Tiberias.
Mat.4.d. 2 And a great multitude folowed him, be-
Luke.6.c. cause they sawe his miracles which he dyd
on them that were diseased.
3 And Jesus went vp into a mountaine, and
there he sate with his disciple.
4 And the passeouer, a feast of the Iewes,
was nygh.
The Gospel on the .xxv. sunday after Trinitie. 5 * When Jesus then lyfte vp his eyes, and
Mat.14.b. sawe a great company comme vnto him, he
Mark.6.d. sayth vnto Philip, Whence shal we buye
Luke.9.b. bread, that these may eate?
6 (This he sayde to proone him: for he him
selfe knewe what he woulde doo.)
3. Reg.4.g. 7 Philip answeared him, * Two hundred
B (a) penyworth of bread are not sufficient
for them, that euery man may take a litle.
(a) This sum amounteth to about fiue pounde sterlyng. 8 One of his disciples, Andrewe, Simon
Peters brother, sayth vnto him:
9 There is a litle lad here, which hath fiue
barley loaues, and two fishes: but what are
they among so many?
10 And Jesus sayde, Make the people sit
downe. There was much grasse in ỳ place.
So the men sate downe in number about
fiue thousande.
11 And Jesus tooke the bread, and when he
had geuen thanks, he distributed to the dis-
ciples, and the disciples to them that were
set downe, and likewise of the fishes, as
muche as they woulde.
12 When they were filled, he sayd vnto his
disciples, Gather vp the broken meate
that remayneth, that nothing be lost.
13 And they gathered it together, and fil-
led twelue baskets with the broken meate
of the fine barley loaues, whiche (broken
meate) remained vnto them that had eaten.
C 14 Then those men, when they had seene
the miracle that Jesus dyd, sayde, This is
Luke.7.c. of a trueth* the same prophete that shoulde
John.4.b. come into the worlde.
15 When Jesus therefore perceiued that
Luke.6.d. they woulde come and take him by * force,
to make him king, he departed agayne into
a mountayne him selfe alone.
Mat.24.c. 16 * And when euen was nowe comme, his
Mar.6.f. disciples went downe vnto the sea.
17 And gate vp into a shyp, and went ouer
the sea towardes Capernaum: and it was
nowe darke, and Jesus was not comme to
them.
18 And the sea rose with a great winde that
blewe.
19 So, when they had rowed, about .xxv. or
xxx. furlonges, they saw Jesus walking on
the sea, and drawing nigh vnto the shyppe:
and they were afrayde.
20 But he sayth vnto them, It is I, be not D
afrayde.
21 And they woulde haue receyued him in-
to the shyp, and immediatly the shyp was
at the lande whyther they went.
22 The day folowing, when the people
which stood on the other side of the sea, saw
that there was none other ship there, saue
that one, whereinto his disciples were en-
tred, and that Jesus went not in with his
disciples into the ship, but that his disci-
ples were gone (away) alone:
23 Howbeit there came other shippes from
Tiberias, nigh vnto the place where they
did eate bread, after that the Lorde had ge-
uen thankes.
24 When the people therfore sawe that Je-
sus was not there, neyther his disciples,
they also tooke shipping, and came to Ca-
pernaum, seeking for Jesus.
25 And when they had founde him on the
other side of the sea, they sayde vnto him,
Rabbi, when camest thou hyther?
26 Jesus answeared them, and sayd, Uery-
ly, verily I say vnto you, Ye seeke me, not
because ye sawe the miracles, but because
ye did eate of the loaues, and were filled.
27 Labour not for the meate whiche peri-
sheth, but for that meate whiche endureth
vnto euerlastyng lyfe, whiche (meate) the
sonne of man shal geue vnto you: for hym
hath God the father sealed.
28 Then sayde they vnto him, What shal E
we do, that we might worke the workes
of God?
29 Jesus answeared, and sayde vnto them,
This is the worke of God, that ye beleue
on him whom he hath sent.
30 They sayde therefore vnto him, * What Mat.12.c.
sigue shewest thou then, that we may see, and.16.a.
and beleeue thee? What doest thou worke? Mark.8.b.
31 Our fathers did eate Manna in the de- Luke.11.d.
sart, as it is written, He gaue them * bread Exod.16.b.
from heauen to eate.
32 Then Jesus sayde vnto them, Uerily,
verily I say vnto you, Moses gaue you not Mat.16.c.
that bread from heauen, * but my father gi-
ueth you the true bread from heauen.
33 For the bread of God, is he whiche com-
meth downe from heauen, and geueth life
vnto the worlde.
34 Then sayde they vnto him, Lorde, euer- E
more geue vs this bread.
35 And Jesus sayde vnto them, I am the
bread of life: he that commeth to me, shal
not hunger in any wyse: and he that bele-
ueth on me, shal neuer thirst.
36 But I say vnto you, that ye also haue
seene me, and yet ye beleeue not.
37 All that the father geueth me, shal come to
me,

me, and him that commeth to me, I wyl in no wise cast out.

Luke.22.c. 38 For I came downe from heauen, *not to do mine owne wil, but the wyl of him that sent me.

39 And this is the fathers wyl which hath sent me, that of al which he hath geuen me, I shal loose nothing, but rayse it vp agayne at the last day.

40 And this is the wil of him that sent me, that euery one which seeth the sonne, *and beleeueth on him, may haue euerlasting life: and I wyl raise him vp at the last day.

Iohn.5.c.

G 41 The Iewes then murmured at him, because he said, I am the bread (of lyfe) which came downe from heauen.

Mat.13.g. Mar.6.a. 22 And they sayde, *Is not this Iesus, the sonne of Ioseph, whose father and mother we knowe? Howe is it then that he sayth, I came downe from heauen?

43 Iesus answeared, and saide vnto them, Murmure not among your selues.

Iohn.7.g. 24 *No man can come to me, except the father, which hath sent me, draw him: and I wyl raise him vp at the last day.

Esai.54.d. 25 It is written in the prophetes, *And they shalbe al taught of God. Euery man therefore that hath heard, and hath learned of the father, commeth vnto me.

Exo.22.d. Deut.4.b. Iudg.6.c. and.13.d. 46 *Not that any man hath seene the father, saue he which is of god, the same hath seene the father.

47 Verely verely I say vnto you, He that putteth his trust in me, hath euerlasting life.

48 I am that bread of lyfe.

49 Your fathers did eate Manna in the wyldernesse, and are dead.

50 This is that bread, whiche commeth downe from heauen, that yf any man eate therof, (he) shoulde not dye.

51 I am that lyuyng bread, whiche came downe frō heauen. If any man eate of this bread, he shal liue for euer: * and the bread that I wil geue, is my fleashe, which I wil geue for the lyfe of the worlde.

Luke.22.c.

52 The Iewes therfore strone amongst them selues, saying, Howe can this felowe geue vs that fleashe of his to eate?

53 Then Iesus sayde vnto them, Verely, verely I say vnto you, Except ye eate the fleashe of the sonne of man, and drynke his blood, ye haue no lyfe in you.

54 Who so eateth my fleashe, and drinketh my blood, hath eternal life, and I wil raise him vp at the last day.

55 For my fleashe is meate in deede, and my blood is drynke in deede.

56 He that eateth my fleashe, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing father hath sent me, and I liue by the father: Euen so, he that eateth me, shal liue by (the meanes of) me.

58 This is that bread, which came downe from heauen: not as your fathers did eate Manna, & are dead: he that eateth of this bread, shal lyue euer.

59 These thinges said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when the had heard (this,) sayd, This is an hard saying, who can abide the hearing of it?

61 When Iesus knewe in him selfe that his disciples murmured at it, he said vnto thē, Doth this offende you?

62 (What) and yf ye shal see the sonne of man assende vp thither where he was before?

63 It is the spirite that quickeneth, the fleshe profiteth (a) nothing: The woordes that I speake vnto you, are spirite and life.

64 But there are some of you that beleeue not. For Iesus knewe from the beginning, which they were that beleeued not, & who shoulde betray him.

65 And he said, Therfore sayd I vnto you, that *no man can come vnto me, except it were geuen vnto hym of my father.

66 From that time many of his disciples went backe, & walked no more with him.

67 Then said Iesus vnto the twelue, Wyl ye also goe away?

68 Then Simon Peter answeared hym, Lord, to whom shal we goe? Thou hast the woordes of eternal lyfe:

69 *And we beleeue and are sure that thou art that Christ, the sonne of ỹ liuing God.

70 Iesus answeared them, Haue not I chosen you twelue, and *one of you is a deuyl?

71 He spake of Iudas Iscariot (the sonne) of Simon: For he it was that should betray hym, being one of the twelue.

(a) To wyt, if it be separate from the spirite, whereof it hath the force. For it commeth of the power of the spirite, that the fleshe geueth vs life, and feedeth vs: And therefore, that we may be truely fed & nourished with it, we must bring the spiritual mouth of fayth to receiue it.

Iohn.7.c. Mat.16.c. Mar.8.c. Luke.9.c. Iohn.11.c. Luke.22.a. Iohn.13.c.

The. vii. Chapter.

1. Iesus fled the murmuring Iewes. 5. Christes kinsmen beleeued not in him.

1 AFter these thinges, Iesus went about in Galilee: for he would not goe about in Iurie, because that ỹ Iewes sought to kyl him.

A

2 The Iewes *feast of tabernacles (a) was at hande.

Leuit. 23.f.

(a) At this feast they dwelled seuen dayes in theyr tentes.

2 His brethren therfore said vnto him, Get thee hence, and goe into Iurie, that thy disciples also may see the woorkes that thou doest.

4 For there is no man that doth any thyng in secrete, and he him selfe seeketh to be knowen openly: If thou do suche thynges, shewe thee selfe to the worlde.

5 For neither his brethren beleeued in him.

6 Then

6 Then Jesus sayde vnto them, My tyme is not yet come: but your tyme is alway redy.

B 7 The worlde can not hate you, *but me it hateth, because I testifie of it, that the workes thereof are euyl. — *John.15.a.

8 Goe ye vp vnto this feast: I goe not vp yet vnto this feast, for my tyme is not yet ful come.

9 When he had sayde these woordes vnto them, he abode styl in Galilee.

10 But when his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then sought him the Iewes at the feast, and sayde, * Where is he? — *John.11.f.

12 And much murmuring of him was there among the people: For some sayde, *He is good: Other sayd, Nay: but he deceiueth the people. — *Mat.21.d. John.4.c. and.6.c.

13 Howbeit, * no man spake openly of hym, for feare of the Iewes. — *John.12.f.

C 14 Nowe when halfe of the feast was done, Jesus went vp into the temple, and taught.

15 And the Iewes marueiled, saying, How knoweth he the scriptures, seeing that he neuer learned?

16 Jesus answeared them, & sayd, My doctrine in not mine, but his that sent me.

17 If any man wil do his wil, he shal knowe of the doctrine, whether it be of God, or whether I speake of mee selfe.

18 He that speaketh of him selfe, seeketh his owne glory: But he that seeketh his glory that sent hym, the same is true, and no vnrighteousnesse is in him.

19 *Did not Moses geue you the lawe, and (yet) none of you keepeth the lawe? Why goe ye about to kyl me. — *Exod.20.a. Deut.5.a.

20 The people answeared, and said, Thou hast the deuil, who goeth about to kil thee?

21 Jesus answeared, and said vnto them, *I haue done one worke, and ye al marueyle. — *John. 5.a.

D 22 Moses therefore gaue vnto you the circumcision (not because it is of Moses, *but of the fathers) and yet ye on the Sabboth day circumcise a man. — *Gen.17.b.

23 If a man on the Sabboth day receiue circumcision, without breakyng of the law of Moses; disdayne ye at me, because I haue made a man euery whit whole on the Sabboth day?

24 *Judge not after the (vtter) appearance, but iudge with a righteous iudgement. — *Deut.1.c. Leuit.19.c. Pro.24.c.

25 Then sayde some of them of Hierusalem, Is not this he, whom they goe about to kyl?

26 But loe, he speaketh * boldly, and they say nothyng vnto hym: Do the rulers knowe in deede, that this is very Christe? — * or, openly

27 Howbeit, *we knowe this man whence he is: but when Christe commeth, no man knoweth whence he is. — *Mat.13.g. Mar.6.a. John.6.c.

28 Then cryed Jesus in the temple, as he taught, saying, Ye both knowe me, and whence I am ye knowe, and I am not come of mee selfe, but he that sent me is true, whom ye knowe not. — E

29 But I knowe him, for I am of him, and he hath sent me.

30 * Then they sought to take him: but no man layde handes on hym, because his houre was not yet come. — *Mar.11.c. Luke. 19.g.

31 *Many of the people beleeued on him, and sayde, When Christe commeth, wyl he do moe miracles then these that this man hath donne? — *John.8.d.

32 The Pharisees hearde that the people murmured such thinges concerning hym: And the Pharisees and hygh priestes sent seruantes to take hym. — *Mat. 22.b. Mar.12.a.

33 Then sayde Jesus vnto them, Yet am I a litle whyle with you, and then I goe vnto hym that sent me. — Luke. 20.d.

34 Ye shal seeke me, and shal not finde me: *and where I am, thither can ye not come. — *John.8.c. and. 13.d.

35 Then said the Iewes among them selues, Whither wil he goe, that we shal not finde him? Wil he goe vnto the dispearsed among the Gretians, and teache the Gentiles? — F

36 What (manner of) saying is this that he sayde, Ye shal seeke me, and shal not fynde me: and where I am, thyther can ye not come.

37 In the last day, that great day of the feaste, Jesus stoode, and cryed, saying, If any man thyrst, let him come vnto me, and drynke: — Esai.55.a.

38 He that beleeueth on me, as the scripture hath sayd, out of his belly shal flowe riuers of water of lyfe.

39 (But this spake he of the spirite whiche they that beleeue on him shoulde receiue. For the holy ghost was not yet * (there,) because that Jesus was not yet glorified.) — * or, geuen: vnderstanding by the holy ghost, the visible gifres of the holy ghost. Jo.3.c.6.b.

40 Many of the people therfore, when they hearde this saying, saide, *Of a trueth this is the prophete. — Luke.7.c. Mat.21.b.

41 But other sayde, This is Christe. But some sayde, Shal Christe come out of Galilee? — Miche.5.a.

42 * Hath not the scripture sayd, that Christ commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was? — Mat.2.a.

43 So was there dissention among the people, because of hym.

44 And some of them woulde haue taken hym, but no man layde handes on hym.

45 Then

45 Then came the seruantes to the hygh
priestes and Pharisees, and they sayd vnto
them, Why haue ye not brought hym?
46 The seruantes answeared, Neuer man
spake, as this man dooth.
47 Then answeared them the Pharisees,
Are ye also deceiued?
48 Haue any of the rulers or of the Phari-
sees beleeued on hym?
49 But this (common) people which know
not the lawe, are cursed.
Iohn.3.a 50 Nicodemus sayth vnto them, *(He that
came to Iesus by night, being one of thē,)
51 Dooth our lawe iudge any man before it
heare him, and knowe what he dooth?
52 They answeared, and sayde vnto hym,
Art thou also of Galilee? searche, and loke:
for out of Galilee ariseth no prophete.
53 And euery man went vnto his owne
house.

The.viii.Chapter.

12. Christe the lyght of the worlde, 56. Abraham did see Christes day.

A
1 IEsus went vnto mount Oliuete:
Mat.21.a Mark.11.a Luke.19.c 2 And early in the morning he came a-
gayne into the temple, and al the people
came vnto hym, and he sate downe, and
taught them.
3 And the Scribes and Pharisees brought
vnto hym a woman taken in adulterie, and
when they had set her in the middes,
4 They say vnto him, Maister, this woman
was taken in adulterie, euen as the deede
was a doyng.
Luke.20.b 5 *Moses in the lawe commaunded vs that
suche shoulde be stoned: but what sayest
thou?
6 This they sayde, tempting him, that they
might accuse him. But Iesus stowped
downe, and with his finger wrote on the
grounde, as though he hearde them not.
B 7 So, when they continued asking him, he
lyft vp him selfe, and sayde vnto them, Let
him that is among you without sinne, first
cast the stone at her.
8 And againe he stowped downe, and wrote
on the grounde.
9 And when they heard this, beyng accused
of their owne consciences, they went out
one by one, beginning at the eldest, euen vn-
to the last: and Iesus was leaft alone, and
the woman standyng in the middes.
10 When Iesus had lyft vp him selfe, and
sawe no man but the woman, he sayde vnto
her, Woman, where are those thyne accu-
sers? hath no man condemned thee?
11 She sayde, No man Lorde: And Iesus
sayde, Neyther doo I condemne thee: Goe,
Iohn.5.c * and sinne no more.

12 Then spake Iesus agayne vnto them,
saying, I am the light of the worlde: He
that foloweth me, * shal not in any wyse Iohn.1.a
walke in darknesse, but shal haue the lyght 9.a.12.g
of lyfe.
13 The Pharisees therfore sayd vnto him,
Thou bearest recorde of thee selfe, thy re-
corde is not true.
14 Iesus answeared, and sayde vnto them, C
Though I beare recorde of mee selfe, yet
my recorde is true: for I knowe whence I
came, and whyther I goe: but ye can not
tel whence I comme, and whyther I goe.
15 Ye iudge after the fleashe, I iudge no
man,
16 And if I iudge, my iudgement is true:
for I am not alone, but I and the father
that sent me.
17 *It is also written in your law, that the Num.35.d
testimonie of two menne is true. Deut.17.a
18 I am one that beareth witnesse of mee Mat.18.c
selfe, and the father that sent me, beareth
witnesse of me.
19 Then sayd they vnto him, Where is thy
father? Iesus answeared, Ye neither know
me, nor yet my father: if ye had knowē me,
ye shoulde haue knowen my father also.
20 These woordes spake Iesus in the trea-
surie, as he taught in the temple: and no man
layde handes on him, for his houre was not Mat.6.c
yet comme.
21 Then sayde Iesus agayne vnto them, I D
goe my way, and ye shal seeke me, * and shal Iohn.7.c
dye in your sinnes: whyther I goe, thither and 13.d.
can ye not comme.
22 Then sayde the Iewes, Will he kyl him
selfe, because he sayth, Whither I goe, thy-
ther can ye not comme?
23 And he saide vnto them, Ye are from be-
neath, I am from aboue: ye are of this
worlde, I am not of this worlde.
24 I sayde therefore vnto you, that ye shal
dye in your sinnes. For if ye beleeue not Mat.16.d
that I am he, ye shal dye in your sinnes. Iohn.3.d
25 Then sayde they vnto him, Who art
thou? And Iesus sayth vnto them, Euen
the very same thing that I sayde vnto you
from the beggynning.
26 I haue many things to say, and to iudge Iohn.14.b
of you: Yea, and he that sent me is true: and
I speake to the worlde those thinges which
I haue heard of him.
27 Howbeit, they vnderstoode not that he
spake to them of his father.
28 Then sayde Iesus vnto them, When ye E
haue lyft vp (an hygh) the sonne of man,
then shal ye knowe that I am he, and that
I doo nothing of mee selfe: * but as my fa- Iohn.12.d
ther hath taught me, euen so I speake these and.14.b
thynges.

29 And he that sent me, is with me, the father hath not left me alone: for I doo alwayes those thynges that please hym.

John.7.D 30 As he spake those woordes, *many beleeued on hym.

31 Then sayd Iesus to those Iewes which beleeued on hym, If ye continue in my woorde, then are ye my very disciples.

32 And ye shal know the trueth, & the trueth shal make you free.

(h) These were not those Iewes that beleeued, but mockers that beleeued not.

33 They (a) answeared him, We be Abrahās seede, and were neuer bonde to any man: how sayest thou then, Ye shalbe made free?

34 Iesus answeared them, Verely, verely I say vnto you, That *who so euer committeth sinne, is the seruant of sinne.

Rom.7.c and.8.a.

35 And the seruant abideth not in the house for ever: but the sonne abydeth euer.

Rom.6.c 2.Pet.2.D

36 If the sonne therfore shal make you free, then ye shalbe free in deede.

F 37 I knowe that ye are Abrahams seede, but ye seeke (meanes) to kyl me, because my woorde hath no place in you.

38 I speake that whiche I haue seene with my father: and ye doo that whiche ye haue seene with your father.

39 They answeared, and said vnto him, Abraham is our father. Iesus sayth vnto them, If ye were Abrahams children, ye woulde doo the woorkes of Abraham.

40 But now ye goe about to kyl me, a man that hath tolde you the trueth, whiche I haue heard of God: this dyd not Abraham.

41 Ye doo the deedes of your father. Then sayde they to him, We be not borne of fornication, we haue one father, euen God.

42 Iesus sayde vnto them, If GOD were your father, truely ye would loue me, for I proceeded forth, and came from god: Neither came I of mee selfe, but he sent me.

43 Why doo ye not know my speache? euen because ye can not heare my woorde.

Gen.3.a 1.Iohn.3.b.

44 Ye are of your father the deuyl, and the lustes of your father wyl ye doe: *he was a murderer from the beginning, and abode not in the trueth: because there is no trueth in him. When he speaketh a lie, he speaketh of his owne: For he is a lyer, and the father of it.

45 And because I tel you the trueth, therefore ye beleeue me not.

The Gospel on the fifth Sunday in Lent. John.10.c

46 Which of you rebuketh me of sinne? if I say the trueth, why doo not ye beleeue me?

47 *He that is of god, heareth Gods woordes: Ye therefore heare them not, because ye are not of God.

48 Then answeared the Iewes, and sayde vnto him, Say we not wel that thou art a Samaritane, and *hast a deuyl?

John.10.D 49 Iesus answeared, I haue not a deuyl: but I honour my father, and ye doo dishonour me.

50 I seeke not mine owne glory, there is one that seeketh, and iudgeth.

51 Verely, verely, I say vnto you, If a man keepe my sayeing, he shal neuer see death. G

52 Then sayde the Iewes vnto hym, Now know we that thou hast a deuyl. Abraham is dead, and the prophetes: and thou sayest, If a man keepe my sayeing, he shal neuer taste of death.

53 Art thou greater then our father Abraham, whiche is dead? and the prophetes are dead: whom makest thou thee selfe?

54 Iesus answeared, If I glorifie mee selfe, my glorie is nothyng: It is my father that glorifieth me, which ye say, that he is your God:

55 And yet ye haue not knowen him, but I knowe him: and if I say that I knowe him not, I shalbe a lyer lyke vnto you: but I knowe him, and keepe his sayeing.

Gen.17.a

56 Your father Abraham (b) was glad to see my day: and he sawe it, and reioyced.

(b) To see the comming of Christ in the fleash, which thyng Abraham did see a farre of, with the eyes of fayth.

57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeeres olde, and hast thou seene Abraham?

58 Iesus sayd vnto them, Verely, verely I say vnto you, Before Abrahā was, *I am.

Exod.3.c John.10.f Luke.4.c

59 Then toke they vp stones to cast at him: but Iesus was hidde, and went out of the temple.

The.ix.Chapter.

1. Christe restored sight vpon the Sabboth day to hym that was borne blynde.

1 AND as Iesus passed by, he saw a man whiche was blinde from his birth. A

2 And his disciples asked him, sayeing, Maister, who did sinne, this man, or his parentes, that he was borne blynde?

3 Iesus answeared, Neither hath this man sinned, nor yet his parentes: but that the woorkes of God shoulde be made manifest in him.

4 I must woorke the woorkes of him that sent me, while it is (a) day: The night commeth when no man can woorke.

(a) Whyle oportunitie serueth.

5 As long as I am in the worlde, *I am the lyght of the worlde.

John.1.a 8.b.12.G

6 When he had thus spoken, he spat on the grounde, and made clay of the spittle, and he annoynted the clay vpon the eyes of the blynde,

7 And sayde vnto him, Goe washe thee in the poole of Siloe (which by interpretation is, (as much to say, as) sent.) He wēt his way therefore, and washed, and came (agayne) seeyng. B

Esai.8.b

8 The neighbours therefore, and they that had seene him before when he was blynde, saide, Is not this he that sate and begged?

9 Some saide, This is he: Other saide, He is like him. He him selfe saide, I am (euen) he.

10 Therefore saide they vnto him, Howe were thine eyes opened?

11 He answeared, and sayde, The man that is called Iesus, made clay, and annoynted myne eyes, and saide vnto me, Goe to the poole Siloe, and washe: And when I went and washed, I receiued (my) syght.

12 Then saide they vnto him, Where is he? He saide, I can not tel.

13 They brought to the Pharisees, hym that a litle before was blinde.

C 14 And it was the * Sabboth day when Iesus made the clay, and opened his eyes.

Mat.12.a. Mark. 2.D. Luke.6.a. Iohn.5.b. and.7.c.

15 Then againe the Pharisees also asked him howe he had receiued his syght? He saide vnto them, He put claye vpon myne eyes, and I washed, and doo see.

16 Therefore said somme of the Pharisees, This man is not of god, because he keepeth not the Sabboth day. Other saide, * Howe can a man that is a sinner doo suche myracles? And there was a ⁎ strife among them.

Iohn.7.g. and.10.d. ⁎ or, scisme.

17 They say vnto the blinde man agayne, What sayest thou of hym, because he hath opened thyne eyes? He saide, * He is a prophete.

Iohn.7.f.

18 But the Iewes dyd not beleeue the man howe that he had benne blinde, and receiued his syght, vntyl they called the parents of him that had receiued his sight.

19 And they asked them, sayeing, Is this your sonne whom ye say that he was borne blinde? howe dooth he nowe see then?

D 20 His parentes answeared them, and said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he nowe seeth, we can not tel, or who hath opened his eyes, can not we tel, he is of age, aske him, he shal speake for him selfe.

22 Suche wordes spake his parentes, because they feared the Iewes: for the Iewes had agreed already, that if any man dyd confesse that he was Christe, he shoulde be excommunicate out of the synagogue.

Iohn.12.f.

23 Therefore saide his parentes, He is of age, aske him.

24 Then againe called they the man that was blinde, and saide vnto him, Geue God the praise, we knowe that this man is a sinner.

25 He answeared, and saide, Whether he be a sinner or no, I can not tel: One thing I am sure of, that whereas I was blinde, nowe I see.

26 Then saide they to him againe, What did he to thee? Howe opened he thyne eyes?

27 He answeared them, I tolde you yer whyle, and ye dyd not heare: wherefore woulde you heare it agayne? Wyl ye also be his disciples?

28 Then rated they him, and sayde, Thou E art his disciple: we are Moses disciples.

29 We are sure that God spake vnto Moses: as for this felowe, we knowe not from whence he is.

30 The man answeared, and said vnto them, This is a marueylous thing, that ye wote not from whence he is, & yet he hath opened mine eyes.

21 For we be sure that God heareth not synners: but yf any man be a worshipper of God, and dooth his wyl, him heareth he.

32 Sence the worlde beganne was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he coulde doo nothyng.

34 They answeared, and sayde vnto hym, Thou art altogether borne in sinne, & doest thou teache vs? And they cast him out.

35 Iesus hearde that they had excommunicate him: and when he had founde hym, he sayde vnto him, Dooest thou beleeue on the sonne of God?

36 He answeared, and sayde, Who is he Lorde, that I myght beleeue on him?

37 And Iesus saide vnto him, Thou hast both seene him, and it is he that talketh with thee.

38 And he sayde, Lorde, I beleeue: and he (b) worshipped him.

Iohn. 14.c. (b) He declared his fayth by his outwarde profession.

39 And Iesus saide vnto him, I am comme vnto iudgement in this worlde, that they whiche see not, might see: and that they whiche see, myght be made blinde.

40 And some of the Pharisees which were with him hearde these wordes, and sayde vnto him, Are we blynde also?

41 Iesus said vnto them, * If ye were blind, ye shoulde haue no sinne, but nowe ye say, We see: therefore your sinne remayneth.

Iohn.15.d.

The.x. Chapter.

1. Christe the true shepheard, and the doore.
34. Princes called goddes.

1 VErely verely I say vnto you, He that A entreth not in by the dooze into the sheepefold, but climeth vp some other way, the same is a theefe, and a robber.

The Gospel on Tuesday after Whitsunday.

2 But he that entreth in by the dooze, is the shepheard of the sheepe.
3 To him the porter openeth, and the sheepe heare his voyce, and* he calleth his owne sheepe by name, and leadeth them out.
Prou. 10.d.
4 And when he hath put forth his owne sheepe, he goeth before them, and the sheepe folowe him: for they knowe his voyce.
5 A stranger wyl they in no wyse folowe, but wyl flee from him, for they knowe not the voyce of strangers.
6 This prouerbe spake Jesus vnto them: but they vnderstoode not what things they were whiche he spake vnto them.
B 7 Then saide Jesus vnto them againe, Verely, verely I say vnto you, I am the dooze of the sheepe.
John. 14.a.
8 All (a) euen as many as came before me, are theeues and robbers: but the sheepe did not heare them.
(a) He meaneth al false prophetes, who led not men to Christe, but from him to others or els preached them selues.
9 I am the dooze: by me yf any man enter in, he shalbe safe, and shal goe in, and goe out, and fynde pasture.
10 The theefe commeth not, but for to steale, kyl, and to destroy: I am comme that they myght haue lyfe, and that they myght haue it more abundantly.
11 I am* the good shepheard, the good shepheard geueth his lyfe for the sheepe.
The Gospel on the second sunday after Easter.
12 An hyrelyng, and he whiche is not the shepheard, neither the sheepe are his owne, seeth the woolfe comming, and leaueth the sheepe, and fleeth: and the woolfe catcheth them, and scattereth the sheepe.
Ezech. 24.f
Miche. 5.a.
13 The hyrelyng fleeth, because he is an hirelyng, and careth not for the sheepe.
C 14 I am the good shepheard, and* knowe my sheepe, and am knowen of myne.
1. Tim. 2.d.
Mat. 11.d.
Luke. 10.d.
Mark. 10.
15 * As the father knoweth me, euen so know I also the father: and I* geue my lyfe for the sheepe.
16 And other (b) sheepe I haue, whiche are not of this folde: them also I must bryng, and they shal heare my voyce, and there shalbe one folde, (and) one shepheard.
(b) To wit, they among the gentiles, when they were strangers from gods Church
17 Therefore dooth my father loue me, because I put my life (from me,) that I might take it agayne.
18 No man taketh it from me, but I put it away of mee selfe: I haue power to put it from me, and I haue power to take it agayne. This commaundement haue I receiued of my father.
19 There was a dissention therefore agayne among the Jewes, for these sayenges.
D 20 And many of them saide, * He hath a deuil, and is mad, why heare ye hym?
Mat. 9.d. and. 32.b. Mark. 3.b. John. 8.f.
21 Other saide, * These are not the woozdes of him that hath a deuil. Can a deuil open the eyes of the blinde?
22 And it was at Hierusalem the feaste of the dedication, and it was winter:
23 And Jesus walked in the temple, euen in * Solomons porche.
3. Reg. 6.a. Actes. 3.b. and. 5.c.
24 Then came the Jewes round about him, and saide vnto him, How long dooest thou make vs to doubt? If thou be Christe, tel vs playnely.
25 Jesus answeared them, I tolde you, and ye beleeue not: the woozkes that I doo in my fathers name, they beare witnesse of me.
26 But ye beleeue not, because ye are not of my sheepe, as I sayde vnto you.
John. 8.k.
27 My sheepe heare my voyce, and I knowe them, and they folowe me:
E
28 And I geue vnto them eternal lyfe, and they shal neuer perishe, neither shal any man plucke them out of my hande.
29 My father which gaue them me, is greater then al: & no man is able to take them out of my fathers hande.
John. 14.a. and. 17.c.
30 * I and my father are one.
31 * Then the Jewes tooke vp stones, to stone him (withal.)
John. 8.g.
32 Jesus answeared them, Many good woozkes haue I shewed you from my father, for whiche woozke of them doo ye stone me?
33 The Jewes answeared him, sayeing, For a good woozke we stone thee not, but for thy blasphemie, and because that thou being a man, makest thee selfe God.
John. 5.d.
34 Jesus answeared them, Is it not written in your lawe, * I sayde, ye are Gods?
Psal. 82.a.
35 If he called them Gods, vnto whom the woozde of God was spoken, and the scripture can not be broken:
Exod. 22.b.
36 Say ye of him whom the father hath sanctifyed and sent into the world, Thou blasphemest: * because I sayde, I am the sonne of God?
Mat. 26.f. Mark. 14.g Luke. 22.g.
37 If I doo not the woozkes of my father, beleeue me not.
John. 9.a. and. 15.d.
38 But yf I doo, and if ye beleeue not me, beleeue the woozkes: that ye may know and beleeue that the father is in me, and I in him.
Mat. 21.b.
39 Againe they went about to take him: and he escaped out of their hande,
John. 17.g.
40 And went away agayne beyonde Jordane, into the place where John was fyrst baptisyng: and there he abode.
John. 1.d.
41 And many resorted vnto him, and sayde, John dyd no miracle: but * al thinges that John spake of this man, were true.
John. 3.a.
42 And many beleeued on him there.

The. xi. Chapter.

43. Christe rayseth Lazarus from death.
45. Certayne Iewes beleeue in Christe.

A 1 A Certayne man was sicke, named Lazarus, of Bethanie, the towne of Marie and her sister Martha.

Luke.7.f 2 (It was that Marie * whiche annoynted the Lorde with oyntment, and wyped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore his sister sent vnto him, sayeing, Lorde, behold, he whom thou louest is sicke.

4 When Iesus hearde that, he sayde, This infirmitie is not vnto death, but for the glory of God: that the sonne of God myght be glorified thereby.

Iohn.9.a 5 Iesus loued Martha, and her sister, and Lazarus.

6 When he had heard therfore that he was sicke, he abode two dayes styl in the same place where he was.

7 Then after that, sayth he to his disciples, Let vs goe into Iurie agayne.

B 8 His disciples say vnto hym, Maister, the Iewes lately * sought to stone thee, & goest thou thyther agayne?

Iohn.7.d 9 Iesus answeared, Are there not twelue houres of the day? If any man walke in the day, he stumbleth not: because he seeth the lyght of this worlde.

10 But if a man walke in the night, he stumbleth: because there is no lyght in him.

11 These thinges saide he, and after that, he sayth vnto them, Our freend Lazarus sleepeth, but I goe that I may awake him out of sleepe.

Matth.9.c Luke.8.g Mark.5.d

12 Then sayde his disciples, Lorde, if he sleepe, he shal doo wel yenough.

13 Howbeit Iesus spake of his death: but they thought that he had spoken of takyng of reast in sleepe.

14 Then sayde Iesus vnto them playnely, Lazarus is dead:

C 15 And I am glad for your sakes that I was not there, (because ye may beleeue:) Neuertheles, let vs goe vnto him.

Iohn.20.f

16 Then sayde * Thomas, whiche is called Didymus, vnto his felow disciples, Let vs also goe, that we may dye with him.

17 Then when Iesus came, he founde that he had lyen in his graue foure daies alredy.

18 (Bethanie was nygh vnto Hierusalem, about (a) fyfteene furlonges of:)

(a) Whiche is about two myles.

19 And many of the Iewes came to Martha and Marie, to comfort them ouer their brother.

20 Martha, as soone as she heard that Iesus was commyng, went and met him: but Marie sate styl in the house.

Iohn.11.d 21 Then sayde Martha vnto Iesus, Lord, if thou hadst ben here, my brother had not dyed.

22 But euen nowe I knowe, that what so D
euer thou wylt aske of God, God wyl geue it thee.

23 Iesus sayth vnto her, Thy brother shal ryse agayne.

24 Martha sayth vnto hym, I knowe that he shal rise againe in the resurrection at the last day.

25 Iesus sayde vnto her, I am the resurrection, and the * lyfe: he that beleeueth on me, yea, though he were dead, yet shal he lyue. John.1.a and.14.a John.3.b Rom.1.b Abac.2.a Heb.10.g

26 And who so euer liueth, and beleeueth on me, shal neuer dye. Beleeuest thou this?

27 She sayth vnto hym, Yea Lorde, I beleeue that thou art Christ the sonne of god, whiche shoulde comme into the worlde.

28 And when she had so sayde, she went her way, and called Marie her sister secretly, saying, The maister is comme, and calleth for thee.

E

29 As soone as she hearde that, she aryseth quickly, and commeth vnto hym.

30 Iesus was not yet come into the towne: but was in that place where Martha met hym.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastyly, and went out, folowed her, sayeing, She goeth vnto the graue, to weepe there.

32 Then when Marie was comme where Iesus was, and sawe hym, she fel downe at his feete, sayeing vnto him, Lorde, if thou haddest benne here, my brother had not ben dead. John.11.c

33 When Iesus therfore saw her weeping, and the Iewes also weepyng whiche came with her, he groned (b) in the spirite, & was troubled in him selfe,

(b) For compassion, feelyng in hym selfe our miseries.

34 And sayde, Where haue ye layde hym? They say vnto him, Lord, comme, and see.

35 * Iesus wept. Luke.19.k

F

36 Then sayde the Iewes, Behold how he loued hym.

37 And somme of them sayde, Coulde not this man whiche opened the eyes of the blynde, haue caused that this man also shoulde not haue dyed? John.9.b

38 Iesus therefore agayne gronyng in hym self, commeth to the graue: It was a caue, and a stone layde on it.

39 Iesus sayde, Take ye away the stone. Martha, the sister of him that was dead, sayth vnto him, Lord, by this tyme he stinketh: for he hath benne dead foure dayes.

40 Iesus sayth vnto her, Sayd I not vnto thee, that if thou wouldest beleeue, thou shouldest see the glory of God?

41 Then they toke away the stone from the place where the dead was layd. And Iesus

lift vp his eyes, and sayd, Father, I thanke thee that thou hast heard me.

42 Howbeit, I knowe that thou hearest me alwayes: but * because of the people which stande by, I sayde it, that they may beleeue that thou hast sent me.

43 And when he thus had spoken, he cryed with a loude voyce, Lazarus, come foorth.

44 And he that was dead, came foorth, bounde hand and foote with graue clothes, and his face was bounde about with a napkin. Jesus sayth vnto them, Loose him, and let hym goe.

45 Then many of the Iewes whiche came to Marie, and had seene the thinges which Jesus dyd, * beleeued on him.

46 But somme of them went their wayes to the Pharisees, and tolde them what Jesus had donne.

47 * Then geathered the hygh Priestes and the Pharisees a counsel, & sayd, What doo we? for this man dooth many miracles.

48 If we let him scape thus, al menne wyl beleeue on him, and the Romanes (c) shal comme, and take away both our roome, and the people.

49 And one of them named Caiaphas, being the hygh Priest that same yeere, sayde vnto them, Ye perceiue nothyng at al,

50 * Nor consyder that it is expedient for vs, that one man should dye for the people, and not that al the nation perishe.

51 This spake he not of him selfe: but being high Priest that same yeere, he prophecied that Jesus shoulde dye for that nation.

52 And not for that nation onely, but that also he shoulde geather togeather in one the children of god that were scattered abrode.

53 * Then from that day foorth, they tooke counsayle togeather for to put him to death.

54 Jesus therefore walked no more openly amõg the Iewes: but went his way thence vnto a countrey nygh to a wildernesse, into a citie which is called Ephraim, and there continued with his disciples.

55 * And the Iewes Easter was nigh at hande, and many went out of the countrey vp to Hierusalem before the Easter, to purifie them selues.

56 Then sought they for Jesus, and spake among them selues, as they stoode in the temple, * What thinke ye, seeyng he commeth not to the feast day?

57 Both the hygh Priestes and the Pharisees had geuen a commaundement, that if any man knewe where he were, he shoulde shewe it, that they myght take him.

The. xii. Chapter.

3. Marie annoynteth Iesus feete. 37. Wherefore the Iewes beleeue not.

1 THEN Jesus before sixe dayes of the Passouer, came to Bethanie, where Lazarus was, which had benne dead, whom he raysed from death.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 * Then toke Marie a pound of oyntment, of Spike narde, very costly, and annoynted Jesus feete, & wyped his feete cleane with her heare: and the house was fylled with the odour of the oyntment.

4 Then sayth one of his disciples, Judas Iscariot, Simons sonne, whiche shoulde betray hym,

5 Why was not this oyntment sold for three hundred pence, and geuen to the poore?

6 This he said, not that he cared for ỹ poore: but because he was a theefe, and * had the (a) bagge, and bare that which was geuen.

7 Then sayd Jesus, Let her alone, agaynst the day of my buryeing hath she keapt this.

8 For the poore alwayes ye haue with you: but me haue ye not alwayes.

9 Muche people of the Iewes therfore had knowledge that he was there: & they came, not for Jesus sake only, but that they might see Lazarus also, * whom he rayled from death.

10 But the hygh Priestes helde a counsel, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away and beleeued on Jesus.

12 * On the next day, much people that were comme to the feast, when they heard that Jesus commeth to Hierusalem,

13 Tooke branches of Palme trees, & went foorth to meete hym, and cryed, (b) Hosanna, blessed is he that commeth in the name of the Lorde, king of Israel.

14 And Jesus, when he had founde a young Asse, sate thereon, as it is written,

15 * Feare not daughter of Sion: behold, thy kyng commeth, sitting on an Asses colt.

16 These thynges vnderstoode not his disciples at the first: but when Jesus was glorified, then remembred they that suche thinges were written of him, and that such thinges they had donne vnto hym.

17 The people that was with him, when he called Lazarus out of his graue, and raised hym from death, bare recorde.

18 Therefore met him the people also, because they hearde that he had donne suche a miracle.

19 The Pharisees therefore sayde among them selues, Perceiue ye howe ye prenayle nothyng? Beholde, (al the whole) worlde is gonne after him.

20 There were certayne Greekes among them,

Mat.16.a Mark.14.a Luke.22.a

Luke.7.f

Mat.26.a Mark.14.a

John.13.d

Mat.21.a Mar.11.a

Esai.62.d Zach.9.b John.12.c

John.11.d

John.5.c

John.7.c

Mat.26.a Mark.14.a Luke.22.a Actes.4.c

(c) By the same way that they thought to escape danger, they fel into it.

John.18.b

John.11.b

(a) The wicked thinke al lost, that scapeth their handes.

(b) That is, saue I beseeche thee.

John.7.b

John.11.c

3.Reg.8.c. Actes.8.c. 2.Par.6.f. them, that came vp to worshippe at the feast:
21 The same came therefore to Philip, whiche (was) of Bethsaida, (a citie) of Galilee, and desyred him, sayeing, Syr, we woulde (fayne) see Iesus.
22 Philip commeth and telleth Andrewe: and againe Andrewe & Philip told Iesus.
Iohn.13.d. D 23 And Iesus answeared them, sayeing, * The houre is come, that the sonne of man shoulde be glorifyed.
Esai.53.d. 1.Cor.15.c. 24 Verely verely I say vnto you, * Except the wheate corne fal into the grounde, and dye, it abydeth alone: yf it dye, it bringeth foorth muche fruite.
Mat.10.d. and 16.d. Mark.8.d. Luke.12.b. 25 He that loueth his lyfe, shal loose it: and he that hateth his life in this worlde, shal keepe it vnto life eternal.
Iohn.13.a. and.17.d. 26 If any man minister vnto me, let him folowe me: and * where I am, there shal also my minister be: If any man minister vnto me, hym wyl my father honour.
27 Nowe is my soule troubled, and what shal I say? Father, saue me from this houre, but therfore came I into this houre.
28 Father glorifye thy name. Then came there a voyce from heauen, (saying,) I haue both glorifyed it, & wyl glorifye it againe.
29 The people therefore that stoode by, and hearde it, said that it thundred: other said, An angel spake to him.
Iohn.11. 30 Iesus answeared, and saide, This voyce came not because of me, * but for your sakes.
Iohn.15.d. and.16.b. 31 Nowe is the iudgement of this worlde: * Nowe shal the prince of this worlde be cast out.
E 32 And I, if I were lyft vp from the earth, wyl drawe al menne vnto me.
33 (This he saide, signifyeing what death he shoulde dye.)
Psal.110.a. Esai.9.b. Dan.7.d. Miche.5.a. 34 The people answeared him, We haue hearde out of the lawe, * that Christe bydeth euer: and howe sayest thou, the sonne of man must be lyft vp? Who is that sonne of man?
Ephes.5.c. 35 Then Iesus saide vnto them, Yet a litle whyle is the light with you: walke whyle ye haue light, lest the darkenesse comme on you: For he that walketh in the darke, wotteth not whyther he goeth.
36 Whyle ye haue light, beleeue on the light, that ye may be the children of the light. These thinges spake Iesus, and departed, and was hyd from them.
37 But though he had donne so many myracles before them, yet beleeued not they on him:
Esai.53.a. Rom.10.c. 38 That the sayeing of Esaias the prophete might be fulfylled, whiche he spake, Lord, Who hath beleeued our sayeing? and to whom hath the arme of the Lorde benne declared?
39 Therefore coulde they not beleeue, because that Esaias saide againe,
Esai.6.c. Mat.13.b. Mark.4.b. Luke.8.b. Actes.28.f. 40 * He hath blinded their eyes, and hardened their hart, that they should not see with their eyes, and lest they shoulde understand with their hart, and shoulde be conuerted, and I shoulde heale them.
F 41 Suche thinges saide Esaias, when he sawe his glory, and spake of him.
42 Neuertheles, among the cheefe rulers also many beleeued on him: but because of the Pharisees they did not confesse hym, lest they should be put out of ỹ synagogue.
Iohn.9.c. 43 * For they loued the prayse of men, more then the praise of God.
Iohn.5.g. 44 Iesus cryed, and said, He that beleeueth on me, beleeueth not on me, but on him that sent me.
45 And he that seeth me, seeth him that sent me.
Iohn.1.a. 3.c.8.b. 46 I am comme * a light into the worlde, that who so euer beleeueth on me, shoulde not bide in darkenesse.
Iohn.3.b. 47 And yf any man heare my woordes, and beleeue not, I iudge him not: For * I came not to iudge the worlde, but to saue the worlde.
48 He that refuseth me, and receiueth not my woordes, hath one that iudgeth him: the woorde that I haue spoken, the same shal iudge him in the last day.
49 For I haue not spoken of mee selfe: but ỹ father which sent me, he gaue me a commaundement what I shoulde say, & what I shoulde speake.
50 And I knowe that his commaundement is lyfe euerlasting: What so euer I speake therefore, euen as the father bade me, so I speake.

The.xiii.Chapter.

5. Christe washeth the apostles feete. 35. Whereby Christes disciples are knowen.

A 1 BEfore the feast of the Passeouer, when Iesus knew that his houre was come, that he should depart out of this woorld vnto the father, when he loued his owne whiche were in the worlde, vnto the ende he loued them.
" Some reade. And when supper was ended.
2 " And when it was nowe supper, (after that the deuil had * put in the hart of Iudas Iscariot Simons (sonne) to betray him.)
Mat.26.b. Mark.14.b Mat.11.b. and.28.d. Luke.10.d. Iohn.3.d. 3 Iesus knowyng that * the father had geuen al thinges into his handes, and that he was come from God, and went to God:
4 He ryseth from supper, & layeth aside his

vpper garmentes: and when he had taken a towel, he girded him selfe.

5 After that he powreth water into a bason, and beganne to washe the disciples feete, and to wype them cleane with the towel wherewith he was girded.

6 Then commeth he to Simon Peter: & Peter sayth vnto him, Lorde, dooest thou washe my feete?

7 Jesus answeared, and saide vnto him, What I doo, thou woteſt not nowe: but thou shalt knowe hereafter.

8 Peter sayth vnto him, Thou shalt neuer washe my feete. Jesus answeared him, If I washe thee not, thou hast no part with me.

9 Simon Peter sayth vnto him, Lorde, not my feete only, but also my handes, and my head.

10 Jesus sayth to him, He that is washed, needeth not saue to washe his feete, but is cleane euery whit: And ye are cleane, but not al.

John. 9.g. 11 For he knewe who it was that shoulde betray him: therefore sayde he, Ye are not al cleane.

12 So after he had washed their feete, and receiued his clothes, and was set downe agayne, he sayde vnto them, Wote ye what I haue donne to you?

13 Ye cal me Maister and Lorde, and ye say wel: for so am I.

14 If I then your Lorde and Maister haue washed your feete, ye also ought to washe one anothers feete.

Ephes. 5.a. 1. Pet. 2.d. 15 For* I haue geuen you an ensample, that ye shoulde doo as I haue donne to you.

Mat. 10.c. Luke. 6.f. 16 Verily verily I say vnto you, *the seruant is not greater thē his maister, neither ỹ messenger greater then he that sent him.

John. 15.c. Luke. 11.d. 17 If ye knowe these thinges, * happy are ye yf ye doo them.

Psal. 41.b. (a) Vnder. pretence of frendship, seeketh his destruction. 18 I speake not of you al, I knowe whom I haue chosen: but that the scripture may be fulfylled, *He that eateth bread with me, hath lyft vp his (a) heele agaynst me.

John. 14.d. and. 16.a. Mat. 10.d. Luke. 11.c. Mark. 9.c. 19 Nowe *tel I you before it comme, that when it is comme to passe, ye might beleeue that I am he.

20 Verily verily I say vnto you, * he that receiueth whom so euer I sende, receiueth me: and he that receiueth me, receiueth him that sent me.

Mat. 29.b. Mark. 14.c Luke. 22.b. 21 When Jesus had thus sayde, he was troubled in spirite, and testifyed, and sayd, Verily verily I say vnto you, that* one of you shal betray me.

22 Then ỹ disciples looked one on another, doubtyng of whom he spake.

23 There was one of Jesus disciples leaning on Jesus bosome (euen he) * whom Jesus loued. John. 19.c. 20.a. & 21.c D

24 To him beckened Simon Peter therefore, that he shoulde aske who it shoulde be of whom he spake.

25 He then, when he leaned on Jesus breste, saide vnto him, Lorde, who is it?

26 Jesus answered, He it is to whom I shal geue a soppe, when I haue dipped it. And when he had dipped the soppe, he gaue it to Judas Iscariot (the sonne) of Simon. John. 12.a.

27 And after * the soppe, Satan entred into hym: Then saide Jesus vnto him, That thou dooest, doo quickely. * He had taken.

28 That wyst no man at the table, for what intent he spake vnto him.

29 Some of them thought, * because Judas had the bagge, that Jesus had sayde vnto hym, Bye those thinges that we haue neede of against the feast: or that he shoulde geue some thing to the poore. John. 12.d.

30 As soone then as he had receiued the sop, he went immediatly out: and it was night.

31 Therfore, when he was gonne out, Jesus sayde, * Nowe is the sonne of man glorifyed: and God is glorifyed in him. John. 12.d. and. 17.a.

32 If God be glorifyed in him, God shal also glorifye him in him selfe, & shal straightway glorifye him.

33 Litle children, yet a litle whyle am I with you. * Ye shal seeke me: and as I sayd vnto the Jewes, whyther I goe, (thyther) can ye not comme: to you also say I nowe, John. 7.c

34 * A newe commaundement geue I vnto you, That ye loue togeather, as I haue loued you, that euen so ye loue one another. John. 15.a.

35 * By this shal al menne knowe that ye are my disciples, yf ye haue loue one to another. 1. John. 2.a E

36 Simon Peter sayd vnto him, Lord, whyther goest thou? Jesus answeared him, Whyther I goe, thou canst not folowe me nowe: * but thou shalt folowe me afterwardes. John. 11.f. Acces. 12.a.

37 Peter sayde vnto him, Lorde, why can not I folowe thee nowe? * I wyl ieopарde my lyfe for thy sake. Mat. 26.c. Mark. 14.c. Luke. 22.d.

38 Jesus answered him, Wylt thou ieopard thy lyfe for my sake? Verily, verily I say vnto thee, * the Cocke shal not crowe, tyl thou haue denyed me thryse. John. 18.c.

The. xiiii. Chapter.

I. He armeth his disciples with consolation agaynst trouble.

1 AND he sayde vnto his disciples, Let not your hart be troubled: ye beleeue in God, beleeue also in me. A The Gospel on saynt Philip and Iames day.

2 In my fathers houle are many dwelling places:

places: yf it were not so, I woulde haue tolde you, I goe to prepare a place for you.

3 And if I goe and prepare a place for you, I wyl come againe, and receyue you (euen) vnto mee selfe: *that where I am, there may ye be also.

John.12.d. and.7.d.

4 And whyther I goe, ye knowe, and the way ye knowe.

5 Thomas saith vnto him, Lord, we know not whyther thou goest: and howe can we knowe the way?

6 Iesus sayth vnto him, I am the way, and the trueth, *and the lyfe: *No man commeth vnto the father but by me.

John.1.a. and.11.c. Mat.11.d. John.6.c.

7 If ye had knowen me, ye should haue knowen my father also: and nowe ye knowe him, and haue seene him.

B

8 Philip sayth vnto him, Lord, shew vs the father, and it suffiseth vs.

9 Iesus sayth vnto him, Haue I benne so long time with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene the father: and howe sayest thou then, Shewe vs the father.

10 Beleuest thou not that I am in the father, and the father in me? The woordes that I speake vnto you, I speake not of mee selfe: but the father that dwelleth in me, is he that dooth the woorkes.

John.10.f.

11 Beleeue me that I am in the father, and the father in me: or els beleeue me for the woorkes sake.

John.16.a.

12 Verily, verily I say vnto you, he that beleeueth on me, the woorkes that I doo, the same shal he doo also, and greater woorkes then these shal he doo: because I goe vnto the father.

13 *And whatsoeuer ye shal aske in my name, that wyl I doo: that the father may be glorified in the sonne.

Mat.17.a. and.21.c. Mark.11.d. Luke.11.b.

14 If ye shal aske any thing in my name, I wyl doo it.

15 If ye loue me, keepe my commaundementes,

The Gospel on Whitsunday.

16 And I wyl praye the father, and he shal gene you another comforter, that he maye byde with you for euer.

17 (Euen) the spirite of trueth, whom the woorlde can not receyue, because the woorld seeth him not, neyther knoweth him: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I wyl not leaue you comfortlesse, I come to you.

Mat.18.d.

19 Yet a litle whyle, and the woorlde seeth me no more: but ye see me, because I liue, & ye shal liue (also.)

20 That day shal ye knowe, that I am in my father, and you in me, and I in you.

John.15.a. 1.John.5.a. 2.John.1.a.

21 *He that hath my commaundementes, & keepeth them, the same is he that loueth me: & he that loueth me, shalbe loued of my father, and I wyl loue him, and wyl shewe mine owne selfe to him.

22 Iudas sayth vnto him, not (Iudas) Iscariot, Lord, what is done, that thou wylt shewe thee selfe vnto vs, and not vnto the woorlde?

Actes.15.b.

23 Iesus answeared, and sayd vnto him, If a man loue me, he wyl keepe my sayinges: and my father wyl loue him, and we wyl comme vnto him, and make our dwelling with him.

24 He that loueth me not, keepeth not my sayeinges, & the woorde whiche ye heare, is not myne, but the fathers which sent me.

25 These thinges haue I spoken vnto you, being yet present with you.

26 But the comforter (whiche is) the holye ghoste, whom the father wyl sende in my name, he shal teache you al thinges, and bring al things to your remembrance what so euer I haue sayde vnto you.

John.20.b. and.16.b. Actes.2.a.

27 Peace I leaue with you, my peace I gene vnto you: not as the woorlde geueth, gene I vnto you: let not your hart be troubled, neyther let it feare.

28 Ye haue hearde howe I sayde vnto you, I goe away, and comme agayne vnto you. Yf ye loued me, ye woulde verily reioyce, because I sayde, I goe vnto the father: for the father is greater then I.

John.13.c. and.16.a.

29 And nowe haue I shewed you before it come to passe, that when it is come to passe, ye myght beleeue.

30 Hereafter wil I not talke many woordes vnto you: for the (a) prince of this woorlde commeth, and hath nought in (b) me.

31 But that the woorlde may knowe that I loue the father: and as the father gaue me commaundement, euen so doo I: Ryse, let vs goe hence.

(a) Satan is, the prince of the worlde, because he exerciseth tyrannie in this worlde, and worldlinges are subiect vnto him.

(b) Because Christe was without sin.

The.xv. Chapter.

5. The consolation betweene Christe and his members, vnder the parable of the vine.

1 I Am *the true vine, and my father is the husbandman.

A

2 Euery branch that beareth not fruite in me, he taketh away: and euery branche that beareth fruite, he purgeth, that it may bring foorth more fruite.

The Gospel on saint Markes day. Eccl.24.c.

3 Nowe are ye cleane through the woorde whiche I haue spoken vnto you.

John.13.b. Actes.15.b.

4 Bide in me, and I in you: As the branche can not beare fruite of it selfe, except it bide in the vine: no more can ye, except ye (a) abide in me.

(a) Those bring forth no fruit, that are not graft in Christe.

5 I am the vine, ye are the branches: He that

that abydeth in me, and I in him, the same bryngeth foorth muche fruite: For without me can ye doo nothing.

6 If a man byde not in me, he is cast forth as a branche, and wythereth, and menne geather them, and caste them into the fire, and they burne.

B 7 * If ye bide in me, and my woordes abide in you, ye shal aske what ye wyl, and it shalbe done for you.

Mat.21.c. John.3.d. Mark.11.d. John.16.f. Jacob.1.a.

8 Herein is my father glorified, that ye beare muche fruite, & become my disciples.

9 As the father hath loued me, (euen) so haue I loued you: continue ye in my (b) loue.

(b) That is, the loue wherewith Christ loued vs.

10 If ye keepe my commaundementes, ye shal abide in my loue: euen as I haue kept my fathers commaundementes, and abyde in his loue.

11 These thinges haue I spoken vnto you, that my ioy myght remayne in you, & that your ioy might be ful.

The Gospel on saint Barnabe Apostle

12 * This is my commaundement, that ye loue togeather, as I haue loued you.

John.13.B. 1.John.3.D.

13 Greater loue hath no man then this: that a man bestowe his lyfe for his frendes.

14 Ye are my frendes, yf ye doo whatsoeuer I commaunde you.

C 15 Henceforth cal I you not seruantes, for the seruant knoweth not what his lorde dooth, but you haue I called frendes, for al (c) thinges that I haue heard of my father, haue I made knowen to you.

(c) So that there is nothing omitted that is necessary for our saluatiō.

16 Ye haue not chosen me, but I haue chosen you, and ordeyned you, that you shoulde goe and bring foorth fruite, and that your fruite should remayne: that whatsoeuer ye shal aske of the father in my name, he may geue it you.

The Gospel on saint Simon and Iudes day.

17 This commaund I you, that ye loue togeather.

18 If the worlde hate you, ye knowe that it hated me before it hated you.

19 If ye were of the worlde, ỹ worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of ỹ worlde, therfore the * worlde hateth you.

Iohn.17.c.

20 Remember the woorde that I said vnto you, The seruant is not greater then the lord: * yf they haue persecuted me, they wyl also persecute you: yf they haue kept my sayeing, they wyl keepe (d) yours also.

Mat.10.C. Luke.21.C. Mar.10.C.

(d) It is called theyr woorde, not that it dooth disagree frō Gods word, but because they preach it. 2.Cor.4.

21 But al these thinges wyl they doo vnto you for my names sake, because they haue not knowen him that sent me.

22 If I had not comme, and spoken vnto them, they shoulde haue had no sinne: but now haue they nothing to cloke their sinne withal.

23 He that hateth me, hateth my father also.

24 If I had not donne among them the woorkes whiche none other man did, they shoulde haue had no (e) sinne: but now haue they both seene, and hated both me and my father.

(e) They are without al excuse that folow not the word of God preached vnto them.

25 But (this commeth to passe,) that ỹ word might be fulfilled that is wrytten in theyr lawe. * They hated me without a cause.

Psalm.35.c and.69.a.

26 But whē the comforter is come, * whom I wyl sende vnto you from the father, euen the spirite of trueth, whiche proceedeth of the father, he shal testifie of me.

The Gospel on the sunday after Assention day.

27 And ye beare witnesse also, because ye haue ben with me from the beginnyng.

John.14.d. and.16.b. Actes.2.a.

The.xvi.Chapter.

7. Of the holy ghost, and of his office. 17. Of Christes assention. 23. To aske in the name of Christe.

A 1 These thinges haue I sayd vnto you, because ye shoulde not be offended.

2 They shal put you out of their synagogue: yea, the time commeth, that whosoeuer killeth you, wyl thinke that he doth God seruice.

Mat.10.b. Mar.13.d. Luke.21.C.

3 * And such thinges wyl they doo vnto you: because they haue not knowen the father, neyther yet me.

Actes.9.a. John.15.d.

4 But these thynges haue I told you, that when the tyme shal come, ye may remember then that I told you: These thinges sayde I not vnto you at the beginning, because I was present with you.

5 But nowe I goe my way to him that sent me, and none of you asketh me, Whyther goest thou?

The Gospel on the.iiii. sunday after Easter.

6 But because I haue sayde suche thynges vnto you, sorowe hath filled your hartes.

7 Neuertheles I tel you the trueth, it is expedient for you that I goe away: For if I goe not away, that comforter wyl not comme vnto you: but if I departe, * I wyl sende him vnto you.

John.14.d. and.15.d. Actes.2.a. * or, convince.

8 And when he is comme, he wyl * rebuke the worlde of sinne, and of righteousnesse, and of iudgement.

(a) That when the world shal see after his assention the power of his spirite, shewed vpon the Apostles by him, they shalbe compelled in conscience to confesse that he was iust, and that he was not condemned of God for a blasphemer, (as they had iudged) but approued and receyued. Actes.2.37.

9 Of sinne, because they beleeue not on me.

10 Of righteousnesse, because (a) I goe to my father, and ye see me no more:

11 Of iudgement, because the prince of this worlde is iudged (already.)

12 I haue yet many things to say vnto you, but ye can not beare them away nowe.

13 Howbeit, when he is comme (whiche is) the spirit of trueth, he wil leade you into al trueth. He shal not speake of him selfe: but whatsoeuer he shal heare, ỹ shal he speake: and he wyl shewe you thinges to come.

14 He shal glorifie me, for he shal receyue of myne,

Mat. 11.d. Luke. 10.d. Iohn. 3.d. Iohn. 7.d. The Gospel on the seconde Sunday after Easter.

myne, and shal shewe vnto you.
15 *All thinges that the father hath, are mine: therefore sayde I (vnto you) that he taketh of myne, and shal shewe vnto you.
16 *After a while, and ye shal not see me: and againe after a while, and ye shal see me: for I goe to the father.
17 Then sayde (some) of his disciples betweene them selues, What is this that he sayth vnto vs, After a whyle, and ye shal not see me, and agayne, After a whyle, & ye shal see me: and, That I goe to the father.
18 They sayde therefore, What is this that he sayth, After a while? we can not tel what he sayth.
19 Iesus perceiued that they woulde aske hym, and sayde vnto them, Do ye enquire among your selues of that I sayde, After a while, and ye shal not see me: and agayne, after a while, and ye shal see me?
20 Verily, verily I say vnto you, that ye shal weepe and lament, the worlde shal reioyce: ye shal sorowe, but your sorow shalbe turned to ioy.

Iohn. 20.c.

D

21 A woman, when she trauayleth, hath sorowe, because her houre is come: but as soone as she is deliuered of the chylde, she remembreth no more the anguishe, for ioy that a man is borne into the worlde.
22 And ye nowe therefore haue sorowe: but I wyl see you (b) agayne, and your hartes shal reioyce, and your ioy no man taketh from you.
23 And in that day shal ye aske me no question. Verily, verily I say vnto you, What so euer ye shal aske the father in my name, he wyl geue it you.
24 Hytherto haue ye asked (c) nothyng in my name: aske, and ye shal receiue, that your ioy may be ful.
25 These thinges haue I spoken vnto you by prouerbes, the tyme commeth when I shal no more speake vnto you by prouerbes, but I shal shewe you playnely of my father.
26 At that day shal ye aske in my name: and I say not vnto you that I wyl pray vnto my father for you:
27 For the father him selfe loueth you, because ye haue loued me, and haue beleeued that I came out from God.
28 I went out from the father, and came into the worlde: agayne, I leaue the worlde, and *goe to the father.
29 His disciples say vnto him, Loe, now talkest thou playnely, & speakest no prouerbe.
30 Nowe are we sure *that thou knowest al thinges, & needest not that any man should aske thee (any question:) therefore beleeue we that thou camest from God.

(b) By the power of the holy spirite, which I wyl send to you, wherby your hartes shalbe comforted.

The Gospel on the fifth sunday after Easter.

(c) They were not yet induced to the certayne knowledge, that he was the only mediatour: and therfore that whiche they asked before, was nothyng, in respect of that whiche they shoulde aske and obtayne by fayth, when theyr knowledge was grounded, & that he was assended.

Iohn. 20.d. Iohn. 21.c.

31 Iesus answeared them, Do ye nowe beleeue?
32 *Beholde, the houre draweth nigh, and is alredy come, that ye shalbe scattered, euery man to his owne, and shal leaue me alone: and yet am I not alone, for the father is with me.

Zach. 13.c. Mat. 16.c. Mar. 14.c. Iohn. 14.b.

33 These woordes haue I spoken vnto you, that in me ye myght haue peace, for in the worlde ye haue tribulation: but be of good cheare, I haue ouercome the worlde.

The. xvii. Chapter.

I. Christe prayeth to his father, that theyr glory might be made manyfest.

A

1 THese woordes spake Iesus, and lyft vp his eyes to heauen, and sayde, Father, *the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee.

Iohn. 13.d.

2 As thou hast geuen hym power ouer al fleashe, that he shoulde geue eternal lyfe to as many as thou hast geuen hym.
3 This is the life eternal, that they myght knowe thee the only true GOD, and Iesus Christe whom thou hast sent.

1. Iohn. 1.a.

4 I haue glorified thee on the earth: * I haue finished the woorke whiche thou gauest me to do.

Iohn. 19.f.

5 And nowe glorifie thou me, O father, with thine owne selfe, with the glory whiche I had with thee yer the worlde was.
6 I haue declared thy name vnto the men (a) which thou gauest me out of the worlde: thine they were, and thou gauest them me, and they haue kept thy woorde.

(a) That is, to the apostles.

B

7 Nowe they haue knowen that al thynges what so euer thou hast geuen me, are of thee:
8 For I haue geuen vnto them the woordes which thou gauest me, and they haue receiued them, and haue knowen surely that I came out from thee, and they haue beleued that thou diddest sende me.
9 I pray for them, I pray not for the (b) worlde: but for them whiche thou hast geuen me, for they are thyne.

(b) That is, the reprobate, that seeke the worlde, and not Christ.

10 And al myne, are thyne, and thyne are myne: and I am glorified in them.
11 And nowe am I not in the worlde, and they are in the worlde, and I come to thee. Holy father, kepe through thine owne name them, whiche thou hast geuen me, that they may also be (c) one, as we are.

(c) That they may be ioyned together in loue, and vnitie of loue, fayth, and spirite.

12 Whyle I was with them in the worlde, I kept them in thy name: those that thou gauest me, haue I kept, and none of them is lost, but that (d) lost childe: * that the scripture might be fulfylled.

Iohn. 18.b. (d) That is, Iudas Iscariot. Psal. 109.a

13 Nowe

13 Nowe come I to thee, and these woordes speake I in the worlde, that they myght haue my ioy fulfylled in them selues.

C 14 I haue geuen them thy woorde, and *the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde.

15 I pray not that thou shouldest take them out of the worlde, but * that thou shouldest keepe them from the euil.

16 They are not of the world, as I also am not of the worlde.

17 Sanctifie them through thy trueth: thy woorde is the trueth.

18 As thou diddest send me into the worlde, euen so haue I also sent them into the worlde.

19 And for their sakes sanctifie I mee selfe, that they also myght be sanctified through the trueth.

20 (Neuertheless,) I pray not for thē alone: but for them also which shal beleeue on me through their preaching:

D 21 That they al may be * one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worlde may beleeue that thou hast sent me.

22 And the glory whiche thou gauest me, I haue geuen them: that they also may be one, as we also are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may knowe that thou hast sent me, and hast loued them, as thou hast loued me.

24 Father, I wil that they which thou hast geuen me, * be (e) with me where I am: that they may see my glory which thou hast geuen me, for thou louedst me before the fundation of the worlde.

25 * O righteous father, the world also hath not knowen thee: but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy name, & wil declare it: that the loue wherwith thou hast loued me, may be in them, and I in them.

John. 15. c. Sapi. 2. d.

Mat. 6. b. Luke. 11. a.

Galat. 3. d.

John. 12. d.

(e) That is, after they haue fulfyl led their course in this lyfe, they may enioy eternal lyfe.

Mat. 11. d. Luke. 10. d

The .xviii. Chapter.

3. Christe is betrayed by Iudas. 40. The Iewes aske Barabbas to be let loose.

The Gospel on good Fryday. Mat. 26. d. Mar. 13. b. Luke. 22. d.

1 When Iesus had spoken these woordes, * he went foorth with his disciples ouer the brooke Cedron, where was a garden, into the whiche he entred and his disciples.

2 Iudas also whiche betrayed him knewe the place: for Iesus oft tymes resorted thither with his disciples.

3 Iudas then after he had receiued a bande of men, and officers of the high priestes and pharisees, commeth thither with lanternes, and torches, and weapons.

4 And Iesus knowyng al thynges that shoulde come on him, went foorth, & sayde vnto them, Whom seeke ye?

5 They answeared him, Iesus of Nazareth. Iesus sayth vnto them, I am (he.) Iudas also whiche betrayed hym, stoode with them.

6 As soone then as he had sayd vnto them, I am he: they went backwarde, and fel to the grounde.

7 Then asked he them againe, Whom seeke ye? They sayde, Iesus of Nazareth. B

8 Iesus answeared, I haue tolde you that I am (he:) If ye seeke me therefore, let (a) these goe their way.

(a) The apostles & disciples that are with me. John. 17. b.

9 That the saying myght be fulfilled whiche he spake, * Of them which thou gauest me, haue I not lost one.

10 Then Simon Peter hauing a swoord, drue it, and smote the high priestes seruant, and cutte of his ryght eare: The seruantes name was Malchus.

11 Therefore sayd Iesus vnto Peter, * Put vp thy swoorde into the sheath: Shal I not drynke of the cuppe whiche my father hath geuen me?

Mat. 26. b. Gen. 9. a.

12 Then the company, and the captaine, and officers of the Iewes tooke Iesus, and bounde hym:

13 And led him away to Annas first (for he was father in law vnto Caiaphas) which was the high priest that same yeere. (And Annas sent Christe bounde vnto Caiaphas the high priestе.)

14 * Caiaphas was he whiche gaue counsayle to the Iewes, that it was expedient that one man shoulde dye for the people. C John. 11. f.

15 * And Simon Peter folowed Iesus, and so dyd another (b) disciple: That disciple was knowen vnto the high priestе, & went in with Iesus into the pallace of the high priestе.

Mat. 26. f. (b) That is, Iohn.

16 But Peter stoode at the doore without. Then went out that other disciple, whiche was knowen vnto the high priest, & spake vnto the damsel that keapt the doore, and brought in Peter.

17 Then saith the damsel that keapt the doore vnto Peter, Art not thou also one of this mans disciples? He sayth, I am not.

18 The seruantes and officers stoode there, whiche had made a fyre of coales, (for it was colde) and they warmed them selues: Peter also was standyng among them, warmyng hym.

19 * The high priest then asked Iesus of his disciples, Mar. 14. f. Luke. 22. g.

disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the worlde, I euer taught in the synagogue and in the temple, whyther al the Iewes resort, and in secrete haue I sayde nothing:

D 21 Why askest thou me? Aske them whiche heard me what I haue sayde vnto them: beholde, they can tel what I sayde.

Actes.23.d. 22 When he had thus spoken, one of the officers whiche stoode by, smote Iesus (with a rodde,) sayeing, * Answearest thou the hygh priest so?

23 Iesus answered him, If I haue euyl spoken, beare witnesse of the euyl: but yf I haue wel spoken, why smitest thou me?

24 Nowe Annas had sent him bound vnto Caiaphas the high priest.

25 Simon Peter was standing, and warming him selfe: Then sayde they vnto him, Art not thou also one of his disciples? He denyed it, and sayde, I am not.

26 One of the seruantes of the high priestes (his cosin, whose eare Peter smote of) saith vnto him, Did not I see thee in the garden with him?

Iohn.12.d. Mat.27.a. Mark.15.a. Luke.23.a. 27 *Peter therefore denyed agayne, and immediatly the cocke crewe.

28 *Then led they Iesus from Caiaphas, into the hal of iudgement: It was in the mornyng, and they them selues went not into the iudgement hal, lest they should be defiled: but that they might eate the Passeouer.

E 29 Pilate then went out vnto them, & sayd, What accusation bring you agaynst this man?

30 They answered, and said vnto him, If he were not an euyl doer, we woulde not haue delyuered him vnto thee.

31 Then sayde Pilate vnto them, Take ye him, and iudge him after your owne lawe. The Iewes therefore sayde vnto him, It is not lawful (c) for vs to kyl any man.

(c) Because the Romans had taken that authoritie from them. Mat. 20.a. Mat.27.b. Mark.15.a. Luke.23.b.

32 That the woordes of Iesus might be fulfilled, whiche he spake, signifiyng what death he shoulde dye.

33 *Then Pilate entred into the iudgement hal agayne, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou this thing of thee selfe, or did other tel it thee of me?

F 35 Pilate answered, Am I a Iew? Thine owne nation and high priestes haue delinered thee vnto me: what hast thou done?

36 Iesus answered, My kyngdome is not of this worlde: yf my kingdome were of this worlde, then would my seruants surely fight, that I shoulde not be deliuered to the Iewes: but nowe* is my kingdome not from hence.

Iohn.6.b.

37 Pilate therfore sayd vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a king: For this cause am I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth, & al that are of the trueth heare my voyce.

38 Pilate sayth vnto him, What is trueth? And when he had sayde this, he went out agayne vnto the Iewes, and sayth vnto them, * I finde in him no fault at al.

39 Ye haue a custome that I should deliuer you one loose at the Passeouer: wyl ye that I loose vnto you the king of the Iewes? Mat.27.c. Mark.15.a. Luke.23.c.

40 Then cryed they al agayne, saying, * Not him, but Barabbas. This Barabbas was a robber. Actes.3.c.

The.xix. Chapter.

I. Christ is whipped, beaten, and crowned.
II. Al power of God.

1 THen Pilate tooke Iesus therefore, and scourged him. A

2 *And the souldiers when they had wounde a crowne of thornes, they did put it on his head, and they did cast about him a purple garment, Mat.27.c. Mark.15.b.

3 And sayd, Hayle king of the Iewes. And stroke him with roddes.

4 Pilate went forth againe, and sayd vnto them, Beholde, I bring him forth to you, that ye may knowe that I finde no fault in him.

5 Then came Iesus forth, wearyng the crowne of thorne, and the robe of purple: and (Pilate) sayth vnto them, Beholde the man.

6 *When the high priestes therfore and officers sawe him, they cryed, sayeing, Crucifie him, crucifie him. Pilate sayth vnto them, Take ye him, and crucifie him: for I finde no fault in him. Mat.27.c. Mark.15.a. Luke.23.d.

7 The Iewes answered him, We haue a lawe, and by our lawe he ought to dye: because* he made him selfe the sonne of God. B Leuit.23.c.

8 When Pilate heard that sayeing, he was the more afrayde, Iohn.5.b.

9 And went agayne into the iudgment hal, and sayth vnto Iesus, Whence art thou? But Iesus gaue him none answeare.

10 Then saith Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at al agaynst me, except* it were geuen thee from aboue: therfore he that deliuered me vnto thee, hath the more sinne. Sapi.6.a.

12 *And

12 *And from thencefoorth sought Pilate (meanes) to loose him: but the Iewes cried, sayeing, If thou let him goe, thou art not Caesars freend: * For whoso euer maketh him selfe a kyng, speaketh agaynst Caesar.

13 When Pilate heard that sayeing, he brought Jesus foorth, and he sate downe in the iudgement seate, in a place that is called the pauement, but in ỹ Hebrue tongue, Gabbatha.

14 It was the preparing of the Passeouer, and about the syxth houre: and he sayth vnto the Iewes, Beholde your king.

15 They cryed, Away with him, away with him, crucifie him. Pilate sayth vnto them, Shal I crucifie your king? The high priestes answeared, We haue no king but Caesar.

16 *Then deliuered he him therefore vnto them to be crucified: and they tooke Jesus, and led him away.

17 And (he) bearing his crosse, * went foorth into a place, whiche is called the place of a skul, but in the Hebrue, Golgotha:

18 Where they crucified him, and two other with him, on eyther syde one, and Jesus in the myddes.

19 And * Pilate wrote a title, and put it on the crosse. The writyng was, Iesus of Nazareth the king of the Iewes.)

20 This title read many of the Iewes: for the place where Jesus was crucified, was nygh to the citie: And it was written in Hebrue, and Greke, and Latine.

21 Then sayd the high priests of the Iewes to Pilate, Wryte not the king of the Iewes: but that he sayde, I am kyng of the Iewes.

22 Pilate answeared, What I haue written, that haue I written.

23 Then the souldiers, when they had crucified Jesus, toke his garmentes, (& made foure partes, to euery souldier a part) and also his coate: ỹ coate was without seame, wouen from the toppe throughout.

24 They sayd therfore among them selues, Let us not diuide it, but caste lottes for it whose it shalbe. That the scripture might be fulfilled, saying, * They parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede.

25 There stoode by the crosse of Jesus, his mother, and his mothers sister, Marie (the wife) of Cleophas, and Marie Magdalen.

26 When Jesus therfore sawe his mother, and the disciple standing by, whom he (a) loued, he sayth vnto his mother, Woman, beholde thy sonne.

(a) That is, Iohn.

27 Then sayth he to the disciple, Beholde thy mother. And from that houre the disciple tooke her vnto his owne (house.)

28 After these things, Jesus knowing that al thinges were nowe performed, * that the scripture might be fulfilled, he sayth, I thirste.

29 So there stoode a vessel by, ful of vineger: * Therefore when they had filled a spunge with vineger, and put it vpon hysope, they offered it to his mouth.

30 When Jesus therefore had receyued the vineger, he sayde, * It is (b) finished, and when he had bowed his head, he gaue vp the ghost.

31 The Iewes therfore, because it was the preparing (of the Sabboth) that the bodyes should not remayne vpon the crosse on the Sabboth day (for that Sabboth day, was an high day) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers, and (c) brake the legges of the first, and of the other whiche was crucified with him.

33 But when they came to Jesus, and sawe that he was dead alredy, they brake not his legges.

34 But one of the souldiers with a speare thrust him into the side, & foorthwith came there out blood and water.

35 And he that sawe it, bare record, and his record is true, and he knoweth that he saith true, that ye myght beleue also.

36 For these thinges were donne, that the scripture shoulde be fulfilled, * A bone of him shal not be broken.

37 And agayne another scripture sayth, * They shal loke on him whō they pearsed.

38 *After this, Joseph of Arimathea (being a disciple of Jesus, but secretely for feare of the Iewes) besought Pilate that he might take downe the body of Jesus, and Pilate gaue him licence: he came therfore, and tooke the body of Jesus.

39 And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes myngled togeather, about an hundred pounde (weyght.)

40 Then tooke they the body of Jesus, and wound it in linnē clothes, with the odours, as the maner of the Iewes is to bury.

41 And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wherin was neuer man yet layde.

42 There laid they Jesus therfore, because of the preparing (of the Sabboth) of the Iewes, for the sepulchre was nigh at hande.

(b) The mystery of mans redemption and saluation, is perfected by the onely sacrifice of christ, the promise to the fathers fulfilled, the ceremonies of the lawe ended.

(c) Because they were not yet dead, for that was their custome

The

John.3.d. Rom.13.a. Mat.27.d. Mark.15.c. Luke.23.c. Actes.17.b.
Mat.27.d. Mar.15.c. Luke.23.c.
Heb.13.c.
Mat.27.d. Mark.15.c. Luke.23.c.
Mat.27.d. Marke.15.c. Luk.23.c.
Psal.22.a.
Psal.69.c.
Mat.27.f. Mark.15.f
John.17.a.
Num.9.b. Exod.12.g. Zacha.12.c.
Mat. 27.g. Mark.15.d. Luke. 23.g.

The.xx.Chapter.

1. Marie commeth to the sepulchre. 9. The apostles were ignorant of the resurrection.

The Gospel on Easter day.

1 THe first day of the (a) sabbothes, *commeth Mary Magdalene early, when it was yet darke, vnto ỹ sepulchre, and seeth the stone taken away from the graue.

(a) That is, of the weeke. Mat. 27. a. Luke. 24. a. Mar. 16. a.

2 Then she runneth, & commeth to Simon Peter, and to the other disciple *whom Iesus loued, and sayth vnto them, They haue taken away the Lord out of the graue, and we can not tel where they haue layd him.

John. 13. c.

3 Peter therfore went forth, and that other disciple, and came to the sepulchre.

4 They ranne both togeather, and the other disciple did outrunne Peter, & came firste to the sepulchre.

5 And when he had stowped downe, he saw the lynnen clothes lying, yet went he not in.

Luke. 24. a. 6 *Then commeth Simon Peter folowing him, and went into the sepulchre, and seeth the lynnen clothes lye,

7 And the napkin that was about his head, not lying with ỹ linnen clothes, but wrapped togeather in a place by it selfe.

8 Then went in also that other disciple whiche came firste to the sepulchre, and he saw, and beleeued.

Psal. 16. b. Actes. 2. b. 9 For as yet they knewe not the* scripture, that he shoulde ryse from death.

10 Then the disciples went away agayne vnto theyr owne house.

Luke. 24. c. 11 *Mary stoode without at the sepulchre weeping: So as she weapt, she bowed her selfe into the sepulchre,

12 And seeth two angels clothed in white, sitting, the one at the head, and the other at the feete, where ỹ body of Iesus was laid.

13 They say vnto her, Woman, Why weepest thou? She sayth vnto them, For they haue taken away my Lorde, and I wote not where they haue layde hym.

14 When she had thus sayd, she turned her selfe backe, and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus sayth vnto her, Woman, why weepest thou? Whom seekest thou? She supposyng that he had ben the gardiner, sayth vnto him, Sir, yf thou haue borne hym hence, tel me where thou hast layde hym, and I wyl fetche hym.

16 Iesus sayth vnto her, Mary: She turned her selfe, and sayde vnto hym, Rabboni, whiche is to say, Maister.

17 Iesus sayth vnto her, Touch (a) me not, for I am not yet assended to my father, but goe to my brethren, and say vnto them, I assende vnto my father and your father, and to my God and your God.

(a) Hereby Christe correcteth her carnal affection, looking to muche to his bodyly presence, & therefore he pulled her frō outward and externe offices towarde his bodyly presence, and willed her to be myndful of his assention.

18 Marie Magdalene commeth, bryngyng tydinges to the disciples that she had seene the Lord, and that he had spoken such thinges vnto her.

19 *The same day at night, whiche was the firste day of the * Sabbothes, when the doores were shutte where the disciples were assembled togeather for feare of the Iewes, came Iesus, and stoode in the (b) middes, and saith vnto them, Peace be vnto you.

The Gospel on the firste Sunday after Easter. Luke. 24. d. * or, weke.

20 And when he had so said, ye shewed vnto them his handes and his syde. Then were the disciples glad, when they saw the Lorde.

(b) He came in myraculously, to geue the Apostles comfort, as also an outwarde taste & sure argument of his diuinitie, that by his notable myracle, he might confyrme the Apostles in the fayth of his resurrection.

21 Then sayd Iesus to them agayne, Peace be vnto you: As my father hath sent me, euen so sende I you also.

22 And when he had sayde those woordes, He breathed on them, and saith vnto them, Receiue ye the holy ghost.

23 Whosoeuers sinnes ye remit, they are remitted vnto them, & whosoeuers sinnes ye reteyne, they are reteyned.

24 (*) But Thomas, one of ỹ twelue, which is called Didymus, was not with them when Iesus came.

(*) The Gospel on Saint Thomas day. John. 2. b.

25 The other disciples therefore sayd vnto him, We haue seene the Lord. But he sayd vnto them, Except I shal see in his handes the print of the nailes, & put my fynger into the print of the nayles, and thrust my hand into his syde, I wyl in no wise beleeue.

26 And after eyght dayes, agayne his disciples were within, & Thomas with them: Then came Iesus, the doores being shut, and stoode in the middes, and sayde, Peace be vnto you.

27 After that sayth he to Thomas, Bryng thy fynger hyther, and see my handes, and reache hither thy hand, & thrust it into my syde, and be not faythlesse, but beleeuyng.

28 Thomas answeared, and said vnto him, My Lorde, and my God.

29 Iesus sayth vnto him, Thomas, because thou hast seene me, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.

30 And many other signes truely did Iesus before the eyes of his disciples, whiche are not written in this booke.

(c) The scripture written is sufficient to confyrme our faith vnto saluation by Christe.

31 These are written, that ye might (c) beleeue that Iesus is Christ the sonne of god, and that in beleeuyng, ye myght haue lyfe through his name.

The.xxi. Chapter.

19. Christe forewarneth Peter of his death and persecution.

1 After-

A 1 AFterwarde did Jesus shewe him selfe agayne to his disciples at the sea of Tiberias, and on this wise shewed he him selfe.

2 There were togeather Simon Peter, and Thomas, which is called Didymus, and * Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

Iohn.1.f.

3 Simon Peter sayth vnto them, I goe a fishyng. They say vnto him, We also goe with thee. They went theyr way, and entred into a ship immediatly, and that night caught they nothing.

4 But when the morning was nowe come, Jesus stoode on the shoare: neuertheless, the disciples knewe not that it was Jesus.

" or, Syrs. 5 Jesus saith vnto them, " Children, haue ye any meate? They answeared him, No.

6 And he sayth vnto them, Cast out the net on the ryght syde of the shyp, and ye shal finde. They cast out therefore, and anone they were not able to drawe it for the multitude of fishes.

B 7 Then sayde the disciple whom Jesus loued, vnto Peter, It is the lord: When Simon Peter hearde that it was the Lorde, he gyrd his coate vnto him, (for he was naked) and dyd cast hym selfe into the sea.

8 The other disciples came in a litle shippe (for they were not farre from lande, but as it were two hundred cubites) drawing the net with fishes.

9 As soone then as they were come to land, they sawe whot coales, and fishe layd theron, and bread.

Luke.24.f. 10 Jesus saith vnto them, *Bring of the fish, whiche ye haue nowe caught.

11 Simon Peter went vp, and drewe the net to the lande, ful of great fishes, an hundred and fiftie and three, and for al there were so many, yet was not the net broken.

12 Jesus sayth vnto them, Come, and dyne. And none of the disciples durste aske hym, Who art thou? knowyng that it was the Lorde.

13 Jesus then commeth, and taketh bread, and geueth them, and fyshe lykewyse.

C 14 This is nowe the thirde tyme that Jesus appeared to his disciples, after that he was rysen from death.

15 So when they had dined, Jesus sayth to Simon Peter, Simon * Joanna, louest thou me more thē these? He saith vnto him, Yea Lorde, thou knowest that I loue thee. He sayth vnto him, Feede my lambes. " or, sonne of Iona.

16 He saith to him againe the seconde time, Simon Joanna, louest thou me? He sayth vnto him, Yea Lorde, thou knowest that I loue thee. He sayth vnto hym, Feede my sheepe.

17 He said vnto him the third time, Simon Joanna, louest thou me? Peter was sory, because he saide vnto him the thirde tyme, Louest thou me: And he sayde vnto hym, Lorde, thou * knowest al thynges, thou knowest that I loue thee: Jesus sayth vnto hym, Feede my sheepe. John.16.g.

18 Verily verily I say vnto thee, when thou wast younger, thou gyrdedst thee selfe, and walkedst whither thou wouldest: but whē thou shalt be olde, *thou shalt stretch forth thy handes, and another shal gyrd thee, and cary thee whither thou wouldest not. John.13.d. Actes.12.a

19 This spake he, signifiyng by what death he shoulde glorifie God. And when he had spoken this, he sayth vnto hym, Folowe me.

20 Peter turnyng about, seeth the disciple *whom Jesus loued, folowyng, which also leaned on his brest at supper, & sayd, Lord, whiche is he that betrayeth thee? John.13.c. and.19.c.

21 When Peter therfore sawe hym, he sayth to Jesus, Lorde, what shal he do? D

22 Jesus sayth vnto hym, If I wyl haue him to tary tyl I come, what is that to thee? Folowe thou me. The Gospel on .S. Iohn Euangelistes day.

23 Then went this saying abroade among the brethren, that that disciple shoulde not dye: Yet Jesus sayde not to hym, He shal not dye: but, If I wyl that he tary tyl I come, what is that to thee?

24 The same disciple is he whiche testifieth of these thinges, and wrote these thynges, and we knowe that his testimonie is true.

25 * There are also many other things whiche Jesus did, the which if they shoulde be written euery one, I suppose the worlde coulde not conteyne the bookes that should be written. Amen. John.20.g.

The ende of the Gospel by Saint Iohn.

¶ The Actes of the Apostles.

The fyrst Chapter.

7. The woordes of Christe and his Angels, to the Apostles. 9. His assention. 14. Wherin the Apostles are occupyed, tyl the holy ghost be sent. 26. And of the election of Matthias.

A 1 THE former boke haue I made, O Theophilus, of al that Jesus began both to do and teache,

The Epistle on Assention day.

2 Untyl the day in which he was take vp, after that he thorowe the holy ghost had geuen commaundementes vnto the Apostles, whom he had chosen.

John.20.a and.21.c 3 To whom also he *shewed him selfe alyue after his passion, and that by many tokens, appearyng vnto them fourtie dayes, and speakyng of the kyngdome of God.

Luke.24.g 4 And geatherying (them) togeather, *commaunded them that they should not depart from Hierusalem, but wayte for the promise of the father, *whereof (sayeth he) ye haue hearde of me.

John.4.d 15.d.16.b

John.1.c 5 For *John truely baptised with water, but ye shalbe baptised with the holy ghost, after these fewe dayes.

6 When they therefore were comme togeather, they asked of him, sayeing, Lord, wylt thou at this tyme restore agayne the kingdome of Israel?

B 7 And he sayd vnto them, *It is not for you

Mat.24.c to knowe the tymes or the seasons, whiche the father hath put in his owne power.

8 But *ye shal receiue power, after that the

Luke.24.g holy ghost is comme vpon you, and *ye shalbe witnesses vnto me, both in Hierusalem,

Actes.2.a and in al Jurie, and in Samaria, and euen

Actes.2.a vnto the worldes ende.

John.15.d 9 And when he had spoken these thinges,

Mark.16.d whyle they beheld, *he was taken vp an

Luke.24.g. hygh, and a cloude receiued him vp out of their sight.

Dan.7.d 10 And whyle they looked vp stedfastly to-

Mat.24.c and.25.c warde heauen, as he went, beholde, two

Mark.13.c menne stoode by them in whyte apparel,

Luke.17.c and.21.c 11 Whiche also sayd, Ye menne of Galilee,

Apoc.1.b why stande ye gasing vp into heauen? This same Jesus which is taken vp from you into heauen, *shal so comme euen as you haue seene him goe into heauen.

12 Then returned they vnto Hierusalem, from the mount that is called Oliuete, whiche is from Hierusalem a Sabboth dayes iourney.

13 And when they were come in, they went vp into a parlour, where abode both *Peter, and James, and John, and Andrewe, Philip, and Thomas, Bartholomew, and Matthewe, James (the sonne) of Alpheus, and Simon Zelotes, & Judas (the brother) of James.

Mat.10.a Mark.3.c Luke.6.c

C 14 These al continued with one accorde in prayer and supplication with the women, and Marie the mother of Jesus, and with his brethren.

15 And in those dayes Peter stoode vp in the myddes of the disciples, and sayde, (The nũber of (a) names togeather, were about an hundred and twentie.)

The Epistle on saint Mathias day.

16 Ye menne and brethren, this scripture must needes haue benne fulfilled, whiche ỹ holye ghost by the mouth of Dauid spake before of Judas, *whiche was guyde to them that tooke Jesus,

17 *For he was numbred with vs, and had obteyned felowship in this ministerie.

18 And the same hath nowe purchased a feelde, with the rewarde of (b) iniquitie, & when he was *hanged, he burst asander in the middes, and al his bowels gushed out.

19 And it is knowen vnto al the dwellers at Hierusalem, in so much that the same feeld is called in their mother tongue Aceldema, that is to say, The feelde of blood.

20 For it is written in ỹ booke of Psalmes, *Let his habitation be desart, and no man be dwellyng therein: *And his bishoprycke let another take.

21 Wherefore of these menne whiche haue companied with vs al the tyme that the Lorde Jesus went in and out (c) amõg vs,

23 Beginning from the baptisme of John, vnto that same day that he was taken vp from vs, must one be ordeyned to be a witnesse with vs of his resurrection.

25 And they appoynted two, Joseph which is called Barsabas, whose surname was Justus, and Matthias.

24 And when they had prayed, they sayde, Thou Lorde, *whiche knowest the hartes

(a) That is, of menne, for menne are wont namely to be coũted, whẽ they are numbred Mat.26.b Mark.14.c Luke.22.c Mat.10.a Mark.1.c Luke.3.c

(b) It is called the rewarde of iniquitie, because the wicked Iewes gaue the rewarde, & the wicked Iudas receiued the rewarde, to shed the blood of Christ that innocẽt lãbe. Psal.69.f Psal.109.a

(c) That is to say after the language of the Hebrues, he had his conuersatiõ & liued with vs

1.Par.28.b of Psal.7.c

of al menne, shewe whether of these two thou hast chosen,
25 That he may take the roome of this ministerie and apostleship, from which Judas by transgression fel, that he myght goe to his owne place.
26 And they gaue foorth their (d) lottes, and the lot fel vpon Matthias, and he was counted with the eleuen Apostles.

(d) Lottes for chosing of officers, or diuiding of inheritance, grounde, or goodes, are alowed of God as appeareth in the holy scriptures, lots stay stryfe, sayth Solomon. But lots of diuination to knowe superstitiously of thinges to come, are disalowed of God, and vterly forbidde.

The. ii. Chapter.

3. The holy ghost came vpon the Apostles in visible signes. 42. The godly exercise of the faythful.

A 1 AND when the day of Pentecost was fully comme, they were al with one accorde in one place.
The Epistle on Whitsunday. Deut. 16. b Leuit. 23. c
2 And sodaynly there came a sounde from heauen, as it had benne the commyng of a mightie wynde, and it fylled al the house where they were sitting.
3 And there appeared vnto them clouen tongues, lyke as they had benne of fire, and (a) sate vpon eche one of them.
Actes. 4. f and. 11. b.
4 *And they were al fylled with the holy ghost, and began to speake with other tongues, as the spirite gaue them vtterance.
(a) It is most lyke that the miracle was both in the speakers and also in the hearers. In the speakers, for that they speakyng the Hebrue tongue, dyd wel perceiue that strangers of diuers natiõs & languages dyd vnderstand them: And in the hearers, for that euery man hearde sensibly his owne countrey lãgnage out of the Apostles, speakyng in their mother tongue.
5 There were dwellyng at Hierusalem Iewes, deuout menne, out of euery nation of them that are vnder heauen.
6 When this was noysed about, the multitude came togeather, and were astonied, because that euery man heard them speake in his owne languague.
7 They wondred al, and marueyled, saying one to another, Beholde, are not al these whiche speake, of Galilee?
8 And howe heare we euery man his owne (a) towne, wherein we were borne?
(b) That is, such as were conuerted to the Iewes religiõn, and whose auncetours were no Iewes.
9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iurie, and in Capadocia, in Pontus, and Asia,
10 Phrygia, and Pamphylia, in Egypt, and in the parties of Lybia, whiche is beside Cyrene, and strangers of Rome, Iewes and (b) Proselytes,
11 Cretes and Arabians, we doo heare them speake in our tongues the wonderful woorkes of God.
12 They were al amazed, & were in a doubt, saying one to another, What meaneth this?
13 Other mocking, saide, These menne are ful of newe wyne.
14 But Peter standyng foorth with the eleuen, lyft vp his voyce, and sayde vnto them, Ye menne of Iurie, and al ye that dwel at Hierusalem, be this knowen vnto you, and heare my woordes,
15 For these are not dronken, as ye suppose, seing it is but the (c) third houre of the day.
(c) The Iewes count their day, frõ sixe of the clocke in the morning, to sixe at nyght: therfore, the thirde houre after the Iewes computation, is our nine of the clocke.
16 But this is that whiche was spoken by the Prophete Joel,
17 And it shalbe in the last dayes (saith god) of my spirit I wyl powre out vpon al flesh: *And your sonnes and your daughters shal prophecie, and your young menne shal see visions, and your olde menne shal dreame dreames:
Joel. 2. g
18 And on my seruantes, and on my handemaydens, I wyl powre out of my spirite in those dayes, and they shal prophecie:
19 And *I wyl shewe woonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke,
Mat. 27. c
20 The sunne shalbe turned into darknesse, & the Moone into blood, before that great and notable day of the Lorde comme.
Luke. 23. f
21 And it shal comme to passe, that *who so euer shal cal on the name of the Lord, shal be saued.
Rom. 10. c
22 Ye men of Israel, heare these woordes, Jesus of Nazareth, a man approoued of God among you with miracles, wonders, and signes, whiche God dyd by him in the middes of you, as ye your selues also know,
23 Him after that ye had taken by wicked hands, beyng deliuered by the determinate counsel and foreknowledge of God, haue ye crucified and slayne.
24 Whom God hath raised vp, hauing loosed the sorowes of death, because it was impossible that he shoulde be holden of it.
25 For Dauid speaketh of him, *I sawe the Lord alwayes set foorth before my face, for he is on my right hande, that I shoulde not be mooued.
Psal. 16. f
26 Therefore dyd my hart reioyce, and my tongue was glad: Moreouer also, my flesh shal rest in hope,
27 Because thou wylt not leaue my soule in hel, neither wylt thou suffer thyne holy one to see corruption.
28 Thou hast shewed me the wayes of life, thou shalt make me ful of ioy with thy countenance.
29 Ye menne and brethren, let me freely speake vnto you of the patriarche Dauid: *For he is both dead and buryed, and his sepulchre is with vs vnto this day.
3. Reg. 2. b
30 Therefore, beyng a prophet, & knowing that God had sworne with an othe to hym, that he woulde rayse vp Christ, as concernyng the fleathe, of the fruite of his loynes, to sit on his seate,
31 He seyng this before, spake of the resurrection of Christe, that his soule was not leaft in hel, neither his flesh dyd see corruption.
32 This Jesus hath god rayfed vp, *wher- Actes. 1. a

of

of we al are witnesses.
33 Then being by the right hande of God exalted, and hauing receiued of the father the promise of the holy ghost, he hath shed foorth this, whiche ye nowe see and heare.
Psal.110.a. Mat.22.b. 34 For Dauid is not assended into the heauens, but he sayth him selfe, * The Lorde saide to my Lorde, Sit thou on my ryght hande,
35 Until I make thy foes thy footestoole.
36 Therfore let al the house of Israel know for a suretie, that God hath made that same Iesus whom ye haue crucifyed, both Lorde and Christe.
37 Nowe when they heard this, they were pricked in their hart, and said vnto Peter, and to the other apostles, Ye menne and brethren, * What shal we doo?
Luke.3.b. F 38 Then Peter saide vnto them, Repent ye, and let euery one of you be baptised in the name of Iesus Christe, for the remission of synnes, and ye shal receiue the gyft of the holy ghost.
39 For the promise was (made) vnto you and to your children, and to al that are a farre of, euen as many as the Lorde our God shal cal.
40 And with many other woordes bare he witnesse, and exhorted them, saying, Saue (your selues) from this vntowarde generation.
41 Then they that gladly receiued his word, were baptised, & the same day there were added (vnto them) about three thousande soules.
42 And they continued stedfastly in the Apostles doctrine and (d) felowship, & in breaking of bread, and in prayers.
43 And feare came vpon euery soule, and many woonders and signes were donne by the apostles.
44 And al that beleeued were togeather, and had al thinges common,
45 And solde their possessions and goodes, and parted them to al men, as euery man had neede.
46 And they continuing dayly with one accorde in the temple, and breaking bread from house to house, did eate their meate togeather with gladnesse of hart,
47 Praysing God, and hauyng fauour with al the people. And the Lorde added to the Churche dayly suche as should be saued.

(d) By felowship, is ment a godly companying togeather, in praysyng the workes of charitie, in tendering and helping one another, in disposyng by almes their goodes to their needie neighbour. By breaking of bread, is ment the mysterie wherein our sauiour Christe doth communicate and distribute vnto vs his body and blood, by his blessed sacrament of bread and wine, where is presented to the eyes of our fayth, the breaking of Christes body, and the sheading of his blood

The.iii.Chapter.

7. The halt is restored to his feete. 12. Peter preached Christe vnto the people.

A 1 NOw Peter and Iohn went vp togeather into ỹ temple, at the ninth houre of prayer.
2 And a certayne man that was lame from his mothers wombe was brought, whom they layde dayly at the gate of the temple whiche is called beautiful, to aske almes of them that entred into the temple.
3 Whiche seeing Peter and Iohn about to goe into the temple, asked an almes.
4 And Peter fastening his eyes vpon hym, with Iohn, saide, Looke on vs.
5 And he gaue heede vnto them, trusting to receiue something of them.
6 Then saide Peter, Siluer & golde haue I none, but suche as I haue, geue I thee, In the name of Iesus Christe of Nazareth, * ryse vp and walke. Mat.9.a.
7 And he tooke him by the ryght hand, and lyft him vp, and immediatly his feete and ancle bones receiued strength.
8 And he leaping vp, stoode, and walked, and entred with them into the temple, walking, and leaping, and praysyng God.
9 And al the people sawe him walking and praysyng God.
10 And they knewe him, that it was he whiche sate for the almes at the beautiful gate of the temple, and they woondred, & were sore astonyed at that whiche had happened vnto him.
11 And as the lame whiche was healed held Peter and Iohn, al the people ranne togeather greatly amazed vnto them in the * porche, that is called Solomons. 3.Re.6.a. Iohn 2.b. Actes.5.c.
12. And when Peter sawe that, he answered vnto the people, Ye menne of Israel, why marueyle ye at this? or why looke ye so earnestly on vs, as though by our owne power or (a) godlynesse we had made this man to walke?
13 The God of Abraham, and of Isahac, and of Iacob, the God of our fathers hath glorified his sonne Iesus, whom ye betrayed and denyed in the presence of Pilate, when he had iudged him to be loosed.
14 But ye denyed the holy and iust, * & desyred a murderer to be geuen you,
15 And killed * the Lorde of lyfe, whom God hath rayled from the dead, of the whiche we are witnesses.
16 And his name, through the faith in his name, hath made this man sounde, whom ye see and knowe, and the faith whiche is by him, hath geuen to this man healthe in the presence of you al.
17 And nowe brethren, I wote that through ignorance ye did it, as did also your rulers.
18 But those things whiche God before had shewed by the mouth of al his prophetes, that Christe shoulde suffer, he hath so fulfylled.
19 * Repent ye therefore, & conuert, that your Math. 4.c.

(a) He correcteth the abuse of man, whiche attributeth to mans holynesse that whiche only appertayneth to God. Mat. 27.a. Mark. 15.a. Luke. 23.a. Mat. 27.c. Iohn. 18.g.

sinnes may be blotted out, when the time of (b) refreshing shal comme in the presence of the Lorde.

20 And he shal sende Jesus Christe, whiche before was preached vnto you.

21 Whom the heauen must receiue, vntil the time that al thinges be restored, whiche God hath spoken by the mouth of al his holy prophetes since the worlde beganne.

22 For Moses truely saide vnto the fathers, * A prophete shal the Lorde your God rayse vp vnto you of your brethren, like vnto me, him shal ye heare in al things what so euer he shal say vnto you.

23 For the time wyl comme, that * euery soule whiche wyl not heare that same prophete, shalbe destroyed from among the people.

24 Al the prophetes also from Samuel, and these that folowed in order, as many as haue spoken, haue likewyse tolde you before of these dayes.

25 Ye are the children of the (c) prophetes, and of the couenant whiche God made vnto our fathers, sayeing to Abraham, Euen in thy seede shal al the kinredes of the earth be blessed.

26 Vnto you fyrst, God hauyng raysed vp his sonne Jesus, sent him to blesse you, in turning euery one of you from his iniquities.

(b) By the time of refreshing, he meaneth the latter day, when the godly which in this worlde are turmoyled & troubled, shoulde finde rest and quietnesse.
Deut. 18. c.
Actes. 7 c.
* or, who so euer.

(c) So they are called, because they came of the same stocke, and therfore were heyres of the same promise whiche apperteyneth to the whole body of the people.
Gene. 12. a.

The. iiii. Chapter.

7. The apostles are brought before the counsel. 33. The Churche increaseth in doctrine, and exercises of al godlynesse.

A 1 AND as they spake vnto the people, the priestes and the * ruler of the temple, & the Saducees, came vpon them,

* or, captayne.

2 Taking it greeuously that they taught the people, and preached in Jesus the resurrection from the dead.

3 And they laide handes on them, and put them in holde vntil the next day: for it was nowe euentide.

4 Howbe it, many of them whiche hearde the woorde, beleeued: and the number of the men was about fyue thousande.

5 And it came to passe on the morowe, that their rulers, and elders, and Scribes,

6 And Annas the cheefe priest, and Caiaphas, and John, & Alexander, and as many as were of the kinrede of the high priestes, were geathered togeather at Hierusalem.

B 7 And when they had set them before them, they asked, * By what power, or in what name haue ye donne this?

Exod. 2. c.
Mat. 21. c.
Actes. 7. d.

8 Then Peter ful of the holy ghost, said vnto them, Ye rulers of the people, & elders of Israel,

9 If we this day be examined of the good deede donne to the sicke man, by what meanes he is made whole,

10 Be it knowen vnto you al, and to al the people of Israel, that by the name of * Jesus Christe of Nazareth, whom ye crucifyed, whom G O D raysed againe from the dead, euen by him, doeth this man stande here before you whole.

Mat. 1. e.
Philip. 2. b.

11 This is the stone whiche was set nought by of you buylders, whiche is the head of the (a) corner.

(a) Christe is called the cheese corner, or corner stone, because the Iewes, and the Gentiles are ioyned togeather, & builded vpon him by faith, & made one Churche.

12 Neither is there (b) saluation in any other: for among menne vnder heauen, there is geuen none other name wherein we must be saued.

(b) Neither Saint, nor angel, nor woorks, nor ought els can saue, but Christ alone.
John. 11. f.

13 Nowe when they sawe the boldnesse of Peter and John, and vnderstoode that they were vnlearned, and ignorant menne, they marueyled, and they knewe them that they had benne with Jesu:

14 And beholding also the man whiche was healed standyng with them, they could not say agaynst it.

15 But when they had commaunded them to goe aside out of the counsel, they counsayled among them selues,

16 * Sayeing, What shal we doo to these men? for a manifest signe is done by them, & is openly knowen to al them that dwel in Hierusalem, and we can not denye it.

17 But that it be noysed no farther among the people, let vs threaten, & charge them that they speake hencefoorth to no man in this name.

18 And they called them, * and commaunded them, that in no wyse they shoulde speake nor teache in the name of Jesu.

Actes. 5. g.

19 But Peter and John answeared, and said vnto them, Whether it be right in the syght of God, to hearken vnto you more then to God, iudge ye.

20 For we can not but speake that, whiche we haue seene and hearde.

21 So when they had more sharply threatned them, they let them goe, fyndyng nothing howe to punishe them, because of the people, for al men glorifyed God, because of * that whiche was donne.

D

Actes. 3. b.

22 For the man was about fourtie yeeres olde, on whom this myracle of healing was shewed.

23 Then assoone as they were let goe, they came to their felowes, and shewed al that the high priestes and elders had sayde vnto them.

24 And when they hearde that, they lift vp their voyces to God with one accorde, and sayde, Lord, thou art God which hast made heauen & earth, the sea, & al that in them is,

25 Whiche

25 Which by the mouth of thy seruant Dauid hast sayd, *Why did the Heathen rage, Psal.2.a
and the people imagine vayne thinges?
26 The kynges of the earth stoode vp, and the rulers came togeather against the lord, and agaynst his Christe.
27 For of a trueth agaynst thy holy childe Iesus, whom thou hast annoynted, both Herode and also Pontius Pilate, with the Gentiles, and the people of Israel, geathered them selues togeather,
E 28 For to doo what so euer thy hande and thy counsel determined before to be donne.
29 And now lord, behold their threatnings, and graunt vnto thy seruantes, that with al boldnesse they may speake thy woorde,
30 So that thou stretch foorth thyne hand, that healing, and signes, and woonders, be donne by the name of thy holy childe Iesus.
Actes.16.f 31 And assoone as they had prayed, *the place mooued where they were assembled togeather, *and they were al filled with the holy Actes.2.a and.19.b
ghost, and they spake the woorde of GOD boldely.
32 And the multitude of them that beleeued, *were of one hart, & of one soule: Neyther Actes.2.g and.5.b
sayde any of them, that ought of the thynges whiche he possessed was his owne, but they had al thinges common.
33 And with great power gaue the apostles witnesse of the resurrection of the Lord Iesu, and great grace was with them al.
34 Neither was there any among them, that lacked: For as many as were possessours of landes, or houses, solde them, and brought the price of the thinges that were solde,
F 35 And layd it downe at the Apostles feete: And distribution was made vnto euery man accordyng as he had neede,
Actes.1.d 36 And *Ioses which was also called of the Apostles Barnabas (that is to say if ye interprete it, the sonne of consolation) beyng a Leuite, and of the countrey of Cypers,
37 Hauing lande, solde it, and brought the money, and layde it downe at the Apostles feete.

The.v.Chapter.

12. Miracles are donne by the Apostles.
34. The sentence of Gamaliel.

A 1 BUT a certayne man named Ananias, with Sapphira his wyfe, sold a possession,
2 And keapt away (part) of the price, his wyfe also beyng of counsel, and brought a certayne part, and layde it downe at the Apostles feete.
3 But Peter sayd, Ananias, how is it that Satan hath filled thine hart, to lye vnto the holy ghost, & keepe away (part) of the price of the lande?
4 Whyles it remayned, was it not thyne owne? and after it was solde, was it not in thyne owne power? why hast thou conceiued this thing in thyne hart? thou hast not lyed vnto menne, but vnto God.
5 Ananias hearing these woordes, fel downe, & gaue vp the ghost: And great feare came on al them that hearde these thynges.
6 And the young men rose vp, and put him apart, and caried him out, and buried him.
B 7 And it came to passe, that as it were about ỳ space of three houres after, his wyfe came in, not knowing that whiche was donne.
8 And Peter sayde vnto her, Tel me, solde ye not the lande for so much? And she sayd, Yea, for so muche.
9 Then Peter sayd vnto her, Why haue ye agreed togeather, to tempt the spirit of the Lorde? beholde, the feete of them whiche haue buryed thy husband, are at the doore, and shal cary thee out.
10 Then fel she downe strayght way at his feete, and yeelded vp the ghost: And the young menne came in, and found her dead, and caryed her out, and buryed her by her husbande,
11 And great feare came vpon al the church, and vpon as many as hearde these thinges.
12 And by the handes of the Apostles, *were many signes and woonders shewed among the people. (And they were altogeather with one accorde in *Solomons porche. The Epistle on saint Bartholomewe the Apostle. Mat.16.d
13 And of other durst no man ioyne him self to them: neuertheles the people magnified them. 3.Reg.6.a
14 The number of them that beleeued in the Lorde, both of men and women, grewe more and more.) Iohn.10.c Actes.3.b C
15 Insomuch that they brought the sicke into the streetes, & layde them on beddes and couches, that at the least way, the (a) shadowe of Peter when he came by, myght shadowe somme of them.
16 There came also a multitude of the cities rounde about, vnto Hierusalem, bryngging sicke folkes, and them whiche were vexed with vncleane spirites: & they were healed euery one.
17 *Then the cheefe priest rose vp, & al they that were with him, (whiche is the sect of the Saducees,) & were ful of indignation,
18 And layde handes on the Apostles, and put them in the common prysom.
19 *But the angel of the Lorde by nyght opened the prison doores, and brought them foorth, and sayde,
20 Goe, and stande and speake in the temple to the people al the woordes of this lyfe.

(a) God at the first publishing of his Gospel, wrought woonders by these thinges that seemed trifles to the world, which thinges as they were donne for a tyme, so now the like must not be looked for. Actes.4.a Actes.12.a and.16.f.

D 21 And when they heard that, they entred into the temple early in the mornyng, and taught: but the cheefe Priest came, and they that were with him, and called a counsel togeather, and al the Elders of the chyldren of Israel: and sent to the prison to fetche them.

22 But when the officers came, and founde them not in the pryson, they returned, and tolde,

23 Sayeing, The pryson truely founde we shut with al diligence, & the keepers standing without before the doores, but when we had opened, we founde no man within.

24 Then when the cheefe priest, & the captayne of the temple, and the high priestes heard these thinges, they doubted of them whereunto this would growe.

25 Then came one and shewed them, (sayeing,) Beholde, the menne that ye put in prison, are standyng in the temple, & teaching the people.

26 Then went the captayne of the temple with the officers, & brought them without violence: (For they feared the people, lest they should haue benne stoned.)

27 And when they had brought them, they set them before the counsel. And the cheefe priest asked them,

E 28 Sayeing, *Dyd not we straytghtly commaunde you that ye should not teache in this name? And behold, ye haue fylled Hierusalem with your doctrine, and intende to bring *(b) this mans blood vpon vs.

Actes.4.d

Mat.27.e

(b. By this speache, they meane that they woulde charge them as gyltie of Christes blood that was shed.

29 Then Peter and the other apostles answeared, and sayde, *We ought more to obey God then menne.

Actes.4.d

30 The God of our fathers rayled vp Jesus, whom ye slue, and hanged on tree.

31 Hym hath GOD lift vp with his tyght hande, to be a prince and a sauiour, for to geue repentance to Israel, and forgeuenesse of sinnes.

32 And we are recordes of these things whiche we say, & so is also the holy ghost, whom God hath geuen to them that obey him.

33 When they heard that, they clane asunder, and sought meanes to slea them.

34 Then stoode there vp one in the counsel, a Pharisee, named Gamaliel, a doctour of lawe, had in reputation among al the people, and commaunded to put the Apostles foorth a litle space,

Actes.22.a.

35 And sayde vnto them, Ye men of Israel,

F take heede to your selues, what ye entende to doo as touchyng these menne.

36 For before these dayes rose vp one Theudas, reporting him selfe to be somme great man, to whom a number of menne, about a foure hundred, ioyned them selues: whiche was slayne, and they al whiche * beleeued hym were scattered abroade, and brought to nought.

* or, agreed vnto.

37 After this man arose vp one Judas * of Galilee, in the dayes of tribute, and drue away muche people after him: he also perished, and al, euen as many as obeid him, were scattered abroade.

Luke.13.a

38 And nowe I say vnto you, refrayne your selues from these men, and let them alone: for if this counsel or this woorke be of men, it wyl comme to nought.

39 But and if it be of God, ye can not destroy it, lest haply ye be founde to stryue agaynst God.

40 And to him they agreed: and when they G had called the apostles, and beaten them, they * commaunded that they shoulde not speake in the name of Jesu, & let them goe.

Actes.4.d

41 And they departed from the face of the counsel, *reioycing that they were counted woorthy to suffer shame for his name.

Matth.5.b.

42 And dayly in the temple, and in euerye house, they ceased not to teache and preach Jesus Christ.

The. vi. Chapter.

3. Seuen deacons are ordeined in the Church.
11. Steuen is accused.

1 AND in those dayes, when the number A of the disciples grewe, there arose a grudge among the Grekes agaynst the Hebrues, because their widowes were despised in the dayly ministerie.

2 Then the twelue called the multitude of the disciples togeather, and sayde, It is not good that we shoulde leaue the woorde of God, and serue tables.

3 Wherfore brethren, loke ye out among you seuen menne * of honest report, and ful of the holy ghost and wysdome, to whom we may commit this businesse.

1. Tim.3.c

4 But we wyl geue our selues continually to prayer, and to the ministerie of the woord.

5 And the sayeing pleased the whole multitude: and they chose Steuen, a man ful of fayth and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timō, and Permenas, and Nicolas a conuert of Antioche.

Apoc.2.b

6 These they set before the apostles: & when they had prayed, they * layd their handes on them.

Num.27.B. 1. Tim.4.B 2. Tim.1.b.

7 And the woord of God encreased, and the number of the disciples multiplyed in Hierusalem greatly, and a great companie of the priestes were obedient to the fayth.

B

8 And Steuen ful of fayth and power, dyd great woonders and miracles among the people.

9 Then

9 Then there arose certayne of the (a) synagogue, whiche is called (the synagogue) of the libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputing with Steuen:

10 And they coulde not resiste the wysedome and the spirit by the which he spake.

11 Then they priuily prepared men, whiche saide, (b) We haue hearde him speake blasphemous woordes against Moses, and agaynst God.

12 And they mooued the people, and the elders, and the scribes, and came vpon him, and caught him, and brought him to the counsel:

13 And brought foorth false witnesses, which said, This man ceaseth not to speake blasphemous woordes against this holy place, and the lawe.

14 For we heard him say, that this Iesus of Nazareth shal destroy this place, and shal change the ordinances whiche Moses gaue vs.

15 And al that sate in the counsel, lookyng stedfastly on him, sawe his face as it hadde benne the face of an angel.

(a) Or, College. For in the citie of Hierusalem there were erected many houses or scooles, wher in the youth of the Iewes and strangers were instructed: as nowe adayes are vsed in our vniuersities.

(b) The wicked setteth foorth false witnesses, when they by reasoning can not preuayle against the trueth: And thus malice seeketh false Christes, when the trueth fayleth her.

The. vii. Chapter.

2. Steuen maketh answere to his accusation, 51. rebuketh the harde necked Iewes, 58. and is stoned to death.

A 1 Then saide the cheefe priest, Are these thinges so?

2 And he saide, Ye menne, brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Gene. 12.d.

Gene. 12.b. 3 And saide vnto him, *Goe thee out of thy countrey, and from thy kinrede, and come into the lande whiche I shal shewe thee.

Gene. 15.c. Exod. 12.f.

4 Then came he out of the lande of ỹ Chaldeans, & dwelt in Charran: & from thence, when his father was dead, he brought him into this lande wherein ye nowe dwel.

(a) This is not to be vnderstande, that they shoulde be euil intreated the whole foure hundred yeeres: but by excesse of speache, called hyperpole, is signified that they shoulde be euyl entreated with in the space of foure hundred yeres.

5 And he gaue him none inheritance in it, no not the breadth of a foote: * and promised that he woulde geue it to him to possesse, and to his seede after him, when as yet he had no childe.

6 God verely spake on this wyse, * that his seede should soiourne in a strange land, and that they should keepe it in bondage, & *entreate them euil foure hundred (a) yeeres.

7 And the nation to whom they shalbe in bondage, wyl I iudge, sayde God: And after that shal they comme foorth, and serue me in this place.

8 And he gaue him the couenant of circumcision: and so (Abraham) begate Isahac, and circumcised him the eight day: and Isahac (begate) Iacob, and Iacob (begate) the twelue patriarkes.

9 * And the patriarkes mooued with enuie, solde Ioseph into Egypt: and God was with him,

Gene. 37.f. Sapi. 10.c.

10 And deliuered him out of al his aduersities, and gaue him fauour and wysedome in the syght of Pharao king of Egypt: and he* made him gouernour ouer Egypt, and (ouer) al his housholde.

Gene. 11.c.

11 * But there came a dearth ouer al the land of Egypt and Chanaan, and great affliction: that our fathers founde no sustenance.

Gene. 40.g.

12 But when Iacob hearde that there was corne in Egypt, he sent our fathers fyrst.

13 * And at the seconde (time) Ioseph was knowen of his brethren, and Iosephes kinrede was made knowen vnto Pharao.

Gene. 45 a.

14 Then sent Ioseph, and caused his father Iacob to be brought, & al his kinne, three score and fyftreene soules.

C

15 * And Iacob descended into Egypt, and *dyed, both he and our fathers,

Gene. 46.a. Gene. 49.d.

16 And were caryed ouer into Sichem, and layde in the sepulchre * that Abraham bought for (b) money of the sonnes of Emor, the sonne of Sichem.

Gene. 23.d.

(b) Here appeareth an errour. For Abraham seemeth to be put in the text in the steede of Iacob For Iacob bought the sepulchre of Emor, and not Abrahã, who bought before a feld of Ephron.

17 But when the time of the promise drewe nigh, which God had sworne to Abraham, the people grewe and multiplyed in Egypt:

18 Tyl another king arose, whiche knew not of Ioseph.

19 The same dealt subtylly with our kinrede, and euyl intreated our fathers, and made them cast out their young children, that they shoulde not remayne alyue.

20 * The same time was Moses borne, and was acceptable vnto God, and nourished vp in his fathers house three monethes:

Exod. 2.a.

21 And when he was cast out, Pharaoes daughter tooke him vp, and nourished him for her owne sonne.

Hebr. 11.c.

D

22 And Moses was learned in al maner of wysedome of the Egyptians, & was mighty in deedes and in woordes.

23 And when he was ful fourtie yeeres old, it came into his hart to visite his brethren the children of Israel.

24 And when he sawe one of them suffer wrong, he defended him, and auenged his quarel that had the harme donne to hym, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstande, howe that God by his hande shoulde deliuer them: but they vnderstood not.

26 And the next day he shewed him selfe vn-

to them as they stroue, and would haue set them at one againe, sayeing, Sirs, ye are brethren, why doo ye wrong one to another?

E
Gene. 19.b. Exod.2.c. Mat.21.c. Actes.3.b.
27 But he that dyd his neighbour wrong, thrust him away, sayeing, * Who made thee a ruler, and a iudge ouer vs?

28 Wylt thou kil me, as thou diddest the Egyptian yesterday.

Exod.2.c.
29 * Then fled Moses at that sayeing, and was a stranger in the lande of Madian, where he begate two sonnes.

Exod.3.a.
30 * And when fourtie yeeres were expired, there appeared to him (c) in the wyldernesse of mount Sina, an angel of the Lords in a flame of fyre in a bramble bushe.

(c) That is to say, Moses.

31 When Moses sawe it, he woondred at the sight: and as he drue neare to beholde, the voyce of the Lorde came vnto him,

Exod.3.b. Mat.22.c. Mark.12.c. Luke.20.c.
32 (Sayeing,) * I (am) the God of thy fathers, the God of Abraham, and the God of Isahac, and the God of Iacob. Then Moses trembled, and durst not beholde.

Iosue.5.b.
33 Then saide the Lorde to him, * Put of thy shoes from thy feete: for the place where thou standest, is holy grounde.

34 I haue seene, I haue seene the affliction of my people whiche is in Egypt, and I haue hearde their gronyng, and am comme downe to deliuer them: And nowe comme, and I wyl sende thee into Egypt.

Exod.2.c.
35 * This Moses whom they forsooke, sayeing, Who made thee a ruler and a iudge? the same did God sende to be a ruler and a deliuerer, by the handes of the angel whiche appeared to him in the bramble bushe.

F
36 He brought them out, after that he had shewed woonders & signes in Egypt, and in the redde sea, and in the wilderneſſe fourtie yeeres.

Deut.18.c. Actes.3.b.
37 This is that Moses whiche saide vnto the children of Israel, * A prophete shal the Lorde your God rayse vp vnto you of your brethren, like vnto me: hym shal ye heare.

Exod.19. Galat.3.c.
38 This is he * that was in the Churche in the wyldernesse with the angel, whiche spake to him in the mount Sinai, and with our fathers: this man receiued the woorde of lyfe to geue vnto vs.

39 To whom our fathers woulde not obey, but thrust (him) from them, and in their hartes turned backe agayne into Egypt,

Exod.32.a.
40 Sayeing vnto Aaron, * Make vs gods to goe before vs. For as for this Moses that brought vs out of the lande of Egypt, we wote not what is become of him.

41 And they made a Calfe in those dayes, and offered sacrifyce vnto the idol: & reioyced ouer the woorkes of their owne handes.

42 Then God turned him selfe away, and gaue * them vp to woorship the hoſt of heauen, as it is written in the booke of the prophetes, * O ye house of Israel, haue ye offered to me (d) slayne beastes, and sacrifyces by the space of fourtie yeeres in the wyldernesse?

Rom.1.c. Amos.5.d. Ierem.7.c.
(d) God toke their offerings to be abominable, and vtterly none at al: partly for that they offered with a dissembling hart and a wicked lyfe, and partly becausse they mingled togeather the seruice deuised by man with the true seruice of god

43 Yea ye tooke vnto you the tabernacle of Moloch, and the starre of your god Remphan, fygures whiche ye made to woorship them: and I wyl cary you away beyonde Babylon.

Exod.25.b. Actes.8.
44 Our fathers had the tabernacle of witnesse in the wyldernesse, as he had appoynted, speaking vnto Moses, * that he shoulde make it accordyng to the fashion that he had seene:

Iosue.3.a. Psal.89.c. 3. Reg.6.a.
45 Whiche also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God drane out before the face of our fathers, vnto the dayes of Dauid,

Actes.17.f.
46 * Whiche founde fauour before God, and woulde fayne haue founde a tabernacle for the God of Iacob.

47 * But Solomon built him an house.

(e) Here is reproued the grosse dulnesse of the people, who vainely fantasied that gods power was conteyned within the temple, whiche is the place of my rest? not the house buylt with mens hands: but an humble and a quiet spirite, which trembleth at my holy woord.

48 * Howbeit, he that is highest of al, dwelleth not in temples made with (e) handes, as sayth the prophete,

49 Heauen is my seate, & earth is my foote-stoole: What house wyl ye builde for me, sayth the Lorde? Or whiche is the place of my rest?

50 Hath not my hand made al these thinges?

51 Ye stifnecked and of vncircumcised harts and eares, ye doo alwayes resist the holy ghost, * as your fathers dyd (so) doo ye.

52 Whiche of the prophetes haue not your fathers persecuted? And they haue slayne them which shewed before of the comming of that iust, of whom ye haue benne nowe the betrayers and murderers:

53 Whiche also haue receiued the lawe by * the disposition of angels, and haue not kept it.

54 When they hearde these thinges, their hartes claue a sunder, and they gnashed on him with their teeth.

55 But he being ful of the holy ghost, looked vp stedfastly into heauen, and sawe the glory of God, and Iesus standing on the right hande of God,

56 And saide, Beholde, I see the heauens open, and the sonne of man standing on the ryght hande of God.

The Epistle on saynt Steuens day.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him al at once,

Psal. 58.a.

58 And cast him out of the citie, and * stoned hym: and the witnesses layde downe their clothes at a young mans feete, whose

3.Reg.21.b.

nam

name was Saul.

Psal.31.a. (f) He prayed for him selfe standing: but praying for his enimies, he kneled downe, meaning therby, first that theyr great iniquitie required a greater and a more feruent prayer: secondly, he declareth his mightie charitie, praying so earnestly for his enimies.

59 And they stoned Steuen, calling on, and saying, Lord Iesu, * receiue my spirite.

60 And he kneeled downe, (f) and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fel a sleepe.

The .viii. Chapter.

4. The Apostles are scattered abrode. 38. Philip baptiseth the Eunuche.

A Actes.22.d. 1 AND Saul was consenting vnto his death: And at that time there was a great persecution agaynst the Church whiche was at Hierusalem, and they were al scattred abroad throughout the regions Mat.10.c. Actes.11.g. of Iurie & Samaria, except the apostles.

2 And deuout men caried Steuen togeather to his buryal, and made great lamentation ouer him.

Actes.9.a. 1.Cor.15.b. Galat.1.c. 3 As for Saul, he made hauocke of the Churche, entryng into euery house, and drawing out both men and women, dyd put them into prysон.

4 Therefore they that were scattered abroade, went euery where preaching the woorde of God.

5 Then came Philip into the citie of Samaria, and preached Christe vnto them.

6 And the people gaue heede vnto those thynges which Philip spake, with one accorde, hearing and seeyng the miracles whiche he dyd.

B Mat.16.d. 7 For * vncleane spirites, crying with loude voyce, came out of many that were possessed with them: and many taken with paulsies, and many that halted, were healed.

8 And there was great ioy in that citie.

9 But there was a certayne man called Simon, whiche beforetyme in the same citie vsed witchcraft, and bewitched the people of Samaria, saying that he was a man that coulde do great thynges:

10 To whom they al gaue heede, from the least to the greatest, saying, This man is the great power of God.

11 And him they set muche by, because that of long time he had bewitched them with sorceries.

12 But when they beleeued Philips preaching of the kyngdome of God, and of the name of Iesus Christ, they were baptised, both men and women.

13 Then Simon him selfe beleeued also: and when he was baptised, he continued with Philip, and wondred, beholdyng the miracles and signes whiche were done.

14 When the Apostles which were at Hierusalem, hearde say that Samaria had receyued the woorde of God, they sent vnto them Peter and Iohn.

15 Which when they were comme downe, prayed for them that they might receiue the holy ghost.

16 (For as yet he was comme downe vpon none of them: but they were baptised (a) onely in the name of Christ Iesu.)

17 Then layed they their handes on them, and they receyued the holy ghost.

18 And when Simon saw that through laying on of the Apostles hands, the holy ghost was geuen, he offered them money,

19 Sayeing, Geue me also this power, that on whomsoeuer I put the handes, he maye receyue the holy ghost.

20 But Peter sayd vnto him, Thy money perish with thee, because thou hast thought * that the gift of God may be obteined with money.

21 Thou hast neyther parte nor felowship in this businesse: for thy hart is not ryght in the sight of God.

22 Repent therfore of this thy wickednesse, and pray God, yf perhappes the thought of thine hart may be forgeuen thee.

23 For I perceiue that thou art (b) in the gal of bitternesse, and in the bonde of (c) iniquitie.

24 Then answeared Simon, & sayd, Pray ye to the Lorde for me, that none of (these thinges) whiche ye haue spoken, fal on me.

25 And they, when they had testified and preached the woorde of the Lord, returned towarde Hierusalem, & preached the Gospel in many villages of the Samaritanes.

26 And ỳ angel of the Lord spake vnto Philip, saying, Arise, & goe toward the South, vnto the way that goeth downe from Hierusalem vnto Gaza: whiche is desart.

27 And he arose, and went in: and behold a man of Ethiopia, an Eunuch, and of great authoritie with Candace, Queene of the Ethiopians, and had the rule of al her treasure, * whiche came to Hierusalem for to woorshyp.

28 And as he returned home againe, sitting in his charret, he read Esaias the prophet.

29 Then the spirit said vnto Philip, Come neare, and ioyne thee selfe to this charret.

30 And Philip ran thither to him, & heard him reade the prophete Esaias, and sayde, Vnderstandest thou what thou readest?

31 And he sayde, Howe can I, except some man ihoulde guyde me? And he desired Philip that he woulde comme vp, and sit with him.

32 The tenour of the scripture whiche he

read,

The Epistle on the tuesday in Whitsun weeke.

(a) They that were baptised onely in the name of Christe, no doubt had receiued the holy ghoste sufficiently touchyng their saluation: but for further confirmation of Christes religion, nowe newelye set foorth, the manifest and vnwont gifts of the holy ghoste appeared amog the Christians, by layeing on of the hands of the Apostles.

Mat.10.b. (b) Thou art filled with melancoly & enuie. Thou wouldst haue doyngs with the hyghest, otherwyse thou canst not be quiet

(c) Through the desire of money and colourable couetousnes. Take heede ye symoniakes, that only for lyeing enter into the ministerie.

3.Reg.8.c. Iohn.12.c.

Esai.53.c. read, was this, * He was led as a sheepe to the slaughter, and like a lambe dumbe before ỳ shearer: so openeth he not his mouth.

33 In his humilitie, his iudgement is exalted: but who shal declare his generation? For his life is taken from the earth.

34 And the Eunuche answeared Philip, and sayde, I pray thee of whom speaketh the prophete this? of him selfe, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certayne water: and the Eunuche sayde, See, here is water, * what dooth let me to be baptised.

37 Philip sayde (vnto him,) If thou beleeuest with al thine hart, thou mayest. And he answeared, and sayde, I beleeue that Iesus Christe is the sonne of God.

38 And he commaunded the charret to stand stil: and they went downe both into the water, both Philip and also the Eunuch: and he baptised him.

39 And as soone as they were comme out of the water, the spirite of the Lord caught away Philip, that the Eunuche sawe him no more: and he went on his way reioycing.

40 But Philip was found at Azotus: and he walked throughout the countrey, preaching in al ỳ cities, til he came to Cesarea.

The. ix. Chapter.

3. The conuersion of Saul. 34. Peter healeth Eneas, 40. and rayseth vp Tabitha.

9 1 AND Saul (a) yet breathing out threatenings and slaughter agaynst the disciples of the Lorde, went vnto the high priest,

2 And desired of him letters (to carrie) to Damascus to the synagogues: that yf he founde any of this way, whether they were men or women, he might bring them bound vnto Hierusalem.

3 And when he iourneyed, it came to passe, that as he was comme nigh to Damascus, sodainly there shined rounde about him a light from heauen.

4 And he fel to the earth, and heard a voyce sayeing vnto him, * Saul, Saul, why persecutest thou me?

5 And he sayde, Who art thou Lorde? And the Lorde sayde, I am Iesus whom thou persecutest: It is harde for thee to kicke agaynst the pricks.

6 And he both trembling & astonied, sayde, Lorde, * what wylt thou haue me to doo? And the Lorde sayde vnto him, Aryse, and goe into the citie, and it shalbe tolde thee what thou must doo.

7 The menne also whiche iourneyed with him, stoode amased, (b) hearyng a voyce, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he sawe no man: but they led him by the hand, and brought him into Damascus.

9 And he was three dayes without sight, and neyther dyd eate nor drynke.

10 And there was a certayne disciple at Damascus, named Ananias: and to him sayde the Lorde in a vision, Ananias. And he sayde, Beholde, I (am here) Lorde.

11 And the Lorde sayd vnto him, Arise, and go into ỳ street, which is called Straight, and seeke in the house of Iudas after one called Saul * of Tarsus: for beholde he prayeth,

12 And hath seene in a vision a man named Ananias comming in to him, and putting his handes on him, that he might receyue his sight.

13 Then Ananias answeared, Lorde, I haue heard by many of this man, * howe much euyl he hath donne to thy saintes at Hierusalem:

14 And here he hath auctoritie of the high priestes, to binde al that cal on thy name.

15 The Lord saide vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my name before the Gentiles, and Kynges, and the children of Israel.

16 For I wyl shewe him howe great thinges * he must suffer for my names sake.

17 * And Ananias went his way, and entred into the house, and put his handes on him, and sayde, Brother Saul, the Lord (euen Iesus that appeared vnto thee in the way as thou camest) hath sent me, that thou mightest receyue thy sight, and be filled with the holy ghost.

18 And immediatly there fel from his eyes as it had ben scales, and he receiued sight foorthwith, and arose, and was baptised.

19 And when he had receiued meate, he was comforted. Then was Saul certayne dayes with the disciples whiche were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the sonne of God.

21 But al that heard him, were amased, and sayde, Is not this he that destroyed them whiche called on this name in Hierusalem, and came hyther for that intent, that he might bring them bounde vnto the high priestes?

22 But Saul increased ỳ more in strength, and

The Epistle on the conuertion of saint Paul.

(a) Saul breathed & blustred with rage and crueltie agaynst christes church: whiche declareth whereunto man is led by his rashe zeale, before he hath the true knowledge of god Actes.22.b.

Luke.3.b. Actes.2.f.

(b) No maruaile though weake and corruptible flesh was amased at heauenly things, and at the talke of God, wherby it came to passe, that they hearde a voyce, as here is written, & heard no voyce as is wrytten in the 22. Chapter. For they heard a voyce, and vnderstoode it not.

Actes.21.g.

Actes.8.a. 1.Cor.15.b. Galat.1.c.

Actes.21.c. 2.Cor.11.c. Actes.22.c.

and confounded the Iewes whiche dwelt at Damascus, prouing by conferring (one scripture with another) that this is very Christe.

23 And after that many dayes were fulfilled, the Iewes tooke counsel togeather to kyl hym.

24 But theyr laying awayte was knowen of Saul: And they watched the gates day and night to kyl him.

1.Cor.12.a. 2.Reg.19.f. 25 * Then the disciples tooke him by night, and put him downe by the wal, and let him downe in a basket.

26 And when Saul was come to Hierusalem, he assayde to couple hym selfe to the disciples: but they were al afrayde of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought hym to the apostles, and declared to them howe he had seene the Lorde in the way, and that he had spoken to hym, and howe he had preached boldly at Damascus in the name of Iesus.

28 And he was with them comming in, and goeyng out at Hierusalem,

29 Speaking boldly in the name of the lord Iesus, and he spake & disputed agaynst the Grekes: but they went about to slea him.

Actes.21.c. 30 Whiche when the brethren knewe, * they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout al Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy ghost.

Mat.9.b. Mar.2.b. Luke.5.c. John.5.b. Actes.3.b. 32 And it came to passe, as Peter walked throughout al quarters, he came also to the saintes whiche dwelt at Lydda.

33 And there he founde a certayne man named Eneas, whiche had kept his bed eight yeeres, and was sicke of the paulsie.

34 And Peter sayd vnto him, Eneas, Iesus Christ maketh thee whole: arise, and make thy bed. * And he arose immediatly.

35 And al that dwelt at Lydda and Saron sawe hym, whiche turned to the Lorde.

(c) Tabitha is called Dorcas. Dorcas signifieth a Roe Bucke, a beast of sharpe sight. Such an one was Tabitha to this effect, that she beyng on earth farre from heauen, did behold heauenly thinges, & drewe neare vnto heauen with godly works

36 There was also at Ioppa a certaine woman, a disciple, named Tabitha, whiche by interpretation is called (c) Dorcas: the same was ful of good woorkes, and almes deedes, whiche she dyd.

37 And it came to passe in those dayes that she was sicke, and dyed, whom when they had washed, they layde her in an vpper chamber.

38 And forasmuche as Lydda was nigh to Ioppa, and the disciples had hearde that Peter was there, they sent vnto him two men, desyring him that he would not be greeued to come to them.

39 Then Peter arose, and came with them: when he was come, they brought hym into the vpper chamber: And al the wydowes stoode rounde about him weepyng, and shewyng the coates and garmentes whiche Dorcas made while she was with them.

40 And Peter put them al forth, and kneeled downe, & prayed, and turned hym to the body, and said, Tabitha, * aryse. And she opened her eyes, and when she sawe Peter, she sate vp.

3.Reg.16.b 4.Reg.4.f. Luke.7.c.

41 And Peter gaue her the hande, and lyft her vp: and when he had called the saintes and wydowes, he deliuered her alyue.

42 And (it) was knowen throughout al Ioppa, and many beleeued in the Lorde.

43 And it came to passe, that he taryed many dayes in Ioppa, with one Simon a tanner.

The.x. Chapter.

3. The vision that Peter sawe, 17. He was sent to Cornelius.

1 THere was a certayne man in Cesarea, called Cornelius, a captayne of the bande, called the Italian bande, A

2 A deuout man, and one that feared God with al his housholde, whiche gaue muche almes to the people, and prayed GOD alway.

3 The same sawe by a vision euidently, about the ninth houre of the day, an angel of God comming in to him, and saying vnto him, Cornelius.

(a) The prayers & almes of Cornelius pleased God before he was baptised: but without fayth God can not be pleased. Cornelius therfore (as Bede truely noteth) had fayth, wherby his prayers & almes pleased god. For (sayth he) he came not to fayth through woorkes, but to woorkes through fayth.

4 And when he looked on hym, he was afrayde, and sayde, What is it Lord? And he sayde vnto hym, Thy (a) prayers and thine almes are come vp into remembrance before God.

5 And nowe sende men to Ioppa, and cal for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea syde: He shal tel thee what thou oughtest to do.

7 And when the angel whiche spake vnto Cornelius was departed, he called two of his housholde seruantes, and a deuout souldier of them that wayted on hym,

8 And tolde them al the matter, and sent them to Ioppa.

9 On the morowe as they went on theyr iourney, and drew nigh vnto the citie, Peter went vp vnto the highest part of the house to pray, about the sixth houre.

10 And when he wared hungry, he woulde haue eaten: But whyle they made redy, he fel into a traunce,

11 And

11 And he ſeeth (b) heauen opened, and a certayne veſſel comme downe vnto him, as it had ben a great ſheete, knit at the foure corners, and let downe to the earth:

12 Wherein were al manner of foure footed beaſtes of the earth, and wyld beaſtes, and ſuche as creepe, and foules of the ayre.

13 And there came a voyce to him, Ryſe Peter, kyl, and eate.

14 But Peter ſayde, Not ſo Lorde: for I haue neuer eaten any thing that is common or vncleane.

15 And the voyce ſpake vnto him againe the ſecond time, What God hath cleanſed, that * cal not thou common.

16 This was donne thryſe: and the veſſel was receiued vp agayne into heauen.

17 Now while Peter doubted in him ſelfe what this viſion which he had ſeene ſhould meane: beholde, the men whiche were ſent from Cornelius, had made inquirance for Simons houſe, and ſtoode before the dooze,

18 And called, and aſked whether Simon, whiche was ſirnamed Peter, were lodged there.

19 While Peter thought on the viſion, the ſpirite ſayde vnto him, Beholde, three men ſeeke thee.

20 Aryſe therfore, and get thee downe, and goe with them, doubting nothing: for I haue ſent them.

21 Then Peter went downe to the menne whiche were ſent vnto him from Cornelius, and ſayde, Beholde, I am he whom ye ſeeke: what is the cauſe wherefore ye are comme?

22 And they ſayd, Cornelius the captayne, a iuſt man, and one that feareth God, and of good repoꝛte among al the people of the Iewes, was warned by an holy angel, to ſende for thee into his houſe, and to heare woordes of thee.

23 Then called he them in, * and lodged them: And on the morowe, Peter went away with them, * and certayne brethren from Joppa accompanied him.

24 And the thirde day after entred they into Ceſarea: & Cornelius wayted for them, and had called togeather his kynſmen and ſpecial freendes.

25 And it came to paſſe as Peter came in, Cornelius met him, and fel downe (c) at his feete, and woorſhypped (hym.)

26 But Peter tooke him vp, ſaying, Stand vp, I mee ſelfe alſo am a man.

27 And as he talked with him, he came in, & findeth many that were come togeather.

28 And he ſayd vnto them, Ye know howe that it is an vnlawful thing for a man that is a Iewe, to company or comme vnto one of another nation: but God hath ſhewed me, that I ſhoulde not cal any man common or vncleane.

29 Therfore came I vnto you without delay, aſſoone as I was ſent for: I aſke therfore for what intent ye haue ſent for me?

30 And Cornelius ſaide, Foure dayes agoe vntil this houre I was faſting, and at the ninth houre I prayed in my houſe, and beholde, a man ſtoode before me in bright clothing,

31 And ſayde, Cornelius, thy prayer is heard, and thine almes deedes are had in remembrance in the ſight of God.

32 Send therfore to Joppa, and cal for Simon, whoſe ſirname is Peter, he is lodged in the houſe of one Simon a Tanner, by the ſea ſide, who when he commeth, ſhal ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt wel donne that thou art comme. Now therfore are we al here preſent before God, to heare al things that are commaunded vnto thee of God.

34 Then Peter opened his mouth, & ſayd, * Of a trueth I perceiue that God hath no regarde of perſons. The Epiſtle on munday in Whitſun weeke.

35 But in euery nation, he that feareth him, and woorketh righteouſneſſe, is accepted with him. 2. Par. 9. c. Rom. 2. b.

36 Touching the woorde whiche God ſent vnto the children of Iſrael, preaching peace by Jeſus Chriſte (he is Lorde ouer al.) Epheſ. 6. b F

37 Ye knowe howe the woorde was publiſhed thzough al Iurie, * beginning in Galilee, after ỳ baptiſme which Iohn preached: Mat. 4. b.

38 Howe * God annoynted Jeſus of Nazareth with the holy ghoſt, and with power, who went about dooyng good, and healing al that were oppreſſed of the deuyl: for God was with him. Eſai. 61. a. Luke. 4. c.

39 And we are witneſſe of al thinges which he dyd in the lande of the Iewes, & at Hieruſalem, whom they ſlue, when they had hanged him on a tree.

40 Him God rayſed vp the thirde day, and ſhewed him openly,

41 Not to al the people, but vnto vs witneſſes, choſen before of God, euen to vs which dyd eate and drinke with him after he roſe * from the dead. Luk. 23. d.

42 And * he commaunded vs to preach vnto the people, and to teſtifie that it is he which was ordeined of God to be the iudge of quicke and dead. Iohn. 22. b. Mat. 28. d.

43 To him geue * al the prophets witneſſe, that through his name whoſoeuer beleeueth in him, ſhal receiue remiſſion of ſinnes. Eſai. 53. d.

44 Whyle Peter yet ſpake theſe woordes, * the holy ghoſt fel on al them whiche heard the Actes. 2. a. G

(b) This viſion dooth teache manifolde myſteries. Fyrſte, that the reſtraint of meates made vnto the Iewes, is taken away, and bindeth not the Chriſtians. For now to the cleane al meates are cleane. Secondly, the graces and giftes of god are common alſo to the Heathē, who before this tyme were excluded: which thing is ſignified by the foure cornered ſheete, whiche ſignifieth the foure coaſtes of the worlde. Now heauen is open to al that is incloſed in the ſheet, which is the holy congregation of God.

* or, do not thou pollute

Gene. 19. a. Actes. 11. b.

(c) Cornelius did reuerence Peter more then he ought to haue donne, ſuppoſing him eyther to be a God, eyther to be endued with ſuche power and vertue, for the whiche he ſhold be honoured as God.

Deut. 8. a.

the woorde.

45 And they of the circumcision whiche beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gyft of the holy ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

Actes.8.f. 47 *Can any man forbyd water, that these shoulde not be baptised, whiche haue receiued the holy ghost as wel as we?

48 And he commaunded them to be baptised in the name of the Lorde. Then prayed they him to tarry certayne dayes.

The.xi.Chapter.

22. Barnabas and Paul preache at Antiochia.
28. Agabus prophecieth dearth to comme.

A 1 AND the Apostles and brethren that were in Iurie, heard that the Heathen had also receiued ỳ word of God.

2 And when Peter was comme vp to Hierusalem, they that were of the circumcision contended agaynst him,

Deut.7.a. 3 Saying, *Thou wentest in to men vncircumcised, and diddest eate with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying,

Actes.10.b. 5 *I was in the citie of Ioppa praying, and in a traunce I sawe a vision, a certayne vessel descende, as it had ben a great sheete, let downe from heauen by the foure corners, and it came euen vntyl me.

6 Upon the whiche when I had fastened myne eyes, I consydered, and sawe *foure footed beastes of the earth, and wylde beastes, and suche as creepe, and foules of the ayre.

Leuit.11.a. Deut.14.a.

B 7 And I heard a voyce, saying vnto me, Aryse Peter, slaye, and eate.

8 But I sayde, Not so Lorde: for nothyng common or vncleane hath at any time entred into my mouth.

9 But the voyce answered me againe from heauen, Doo not thou make them (a) common whiche God hath cleansed.

(a) What meates soeuer the Iewes vsed cõtrary to the order of gods lawe, they called it common or vncleane. Actes.10.d.

10 And this was donne three tymes: and al were taken vp agayne into heauen.

11 And behold, immediatly there were three menne already come vnto the house where I was, sent from Cesarea vnto me.

12 And the spirit said vnto me, that I shoulde goe with them, nothing doubting: Moreouer, *these sixe brethren accompanyed me, and we entred into the mans house:

13 And he shewed vs howe he had seene an angel in his house, whiche stoode and sayde vnto him, Sende menne to Ioppa, and call for Simon, whose surname is Peter:

14 He shal tel thee woordes, whereby both C
thou, and al thyne house shalbe saued.

15 And as I began to speake, the holy ghost fel on them, * as he dyd on vs at the beginning. Actes.2.a.

16 Then remembred I the woorde of the Lorde, howe that he sayde, John baptised with water: but ye shalbe baptised with (b) the holy ghost. John.1.b. Actes.1.a.

17 For as much then as God gaue them the lyke gyft as he dyd vnto vs when we beleeued on the Lorde Iesus Christe: what was I that I shoulde haue withstande God?

18 When they heard these thinges, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life.

(b) To be baptised with the holy ghost, is to receyue the visible graces and gyftes of the holy ghost.

19 *They also whiche were scattered abroad through the affliction that arose about Steuen, walked throughout vnto Phenice, and Cypers, and Antioch, preachyng the word to no man, but vnto the Iewes onely. Actes.8.a.

20 And some of them were men of Cypers and Cyrene, whiche when they were come to Antioche, spake vnto the Grekes, and preached the Lorde Iesus.

21 And the hande of the Lorde was with them: and a great number beleeued, and turned vnto the Lorde. D

22 Then tidinges of these thinges came vnto the eares of the Churche whiche was in Hierusalem: and they sent forth Barnabas, that he shoulde goe vnto Antioche. The Epistle on saint Barnabe Apostle

23 Which when he came, and had seene the grace of God, was glad, & *exhorted them al that with purpose of harte they woulde cleaue vnto the Lorde. Actes.13.c.

24 For he was a good man, and ful of the holy ghost, and of fayth: And much people was added vnto the Lorde.

25 Then departed Barnabas to Tarsus, for to seeke Saul.

26 And when he had found him, he brought him vnto Antioche. And it came to passe, that a whole yeere they had their conuersation with the Church there, & taught much people: insomuch that the disciples of Antioche were the (c) firste that were called Christians.

(c) Not for that they were the first Christians: but for that the people both of the Iewes and gentiles, grew into one body, and were more bolde freely to confesse the fayth of Christe.

27 *And in those dayes came prophets from Hierusalem vnto Antioche, The Epistle on saint Iames the Apostle.

28 And there stoode vp one of them, named Agabus, & signified by the (d) spirite, that there shoulde be great dearth throughout al the worlde: whiche came to passe in the dayes of Claudius Caesar.

(d) By these woordes saint Luke doth signifie that the spirite of God was the auctour of this prophecie, that therby we might vnderstand the knowledge not to be geathered eyther of the course of the starres, or any other natural causes.

29 Then

29 Then the disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren whiche dwelt in Iurie.
30 Whiche thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The.xii. Chapter.

1. Herode persecuteth the Christians. 24. The Gospel florisheth.

A 1 AT the same time Herod the king stretched forth his hands to vexe certaine of the Churche.
The Epistle on saint Peters day.
2 And he kylled * James the brother of Iohn with the swoorde.
Matth.4.c.
3 And because he saw it pleased the Iewes, he proceeded further, and tooke Peter also. (Then were the dayes of sweete bread.)
4 And when he had caught him, he put him in prison also, and deliuered him to foure (a) quaternions of souldiers to be kept, intending after Easter to bring him forth to the people.
(a) That is, to.xvi. souldiers.
5 And Peter was kept in prison, but prayer was made without ceassyng of the Church vnto God for him.
6 And when Herode woulde haue brought him forth vnto the people, the same night Peter was sleeping betweene two souldiers bounde with two chaynes, and the keepers before the doore kept the prison.
B 7 And beholde, * the angel of the Lorde
Actes.5.d. was there present, and a light shyned in the prison: and he smote Peter on the side, and stirred him vp, sayeing, Aryse vp quickly. And his chaynes fel of from his handes.
8 And the angel sayde vnto him, Gird thee selfe, and bynde on thy sandales. And so he did. And he sayth vnto him, Cast thy garment about thee, and folowe me.
9 And (Peter) came out, and folowed him, and wist not that it was trueth which was done by the angel: but thought he had seene a vision.
10 When they were past the first and the seconde watche, they came vnto the iron gate
Actes.5.d. that leadeth vnto the citie, * whiche opened to them by the owne accord: and they went out, and passed through one streete, and forthwith the angel departed from him.
11 And when Peter was come to him selfe, he sayd, Now I know of a suretie that the Lorde hath sent his angel, and hath deliuered me out of the hand of Herode, and from al the waytyng for of the people of the Iewes.
12 And as he considered the thing, he came to the house of Marie the mother of Iohn, whose surname was Marke, where many were geathered * togeather in prayer.
Actes.1.b.
13 As Peter knocked at the entry doore, a damsel came forth to hearken, named Rhoda.
14 And when she knewe Peters voyce, she C opened not the doore for gladnesse, but ran in, and tolde howe Peter stoode before the doore.
15 And they sayd vnto her, Thou art mad. But she affirmed that it was euen so. The sayde they, It is his (b) angel.
(b) For they did know by Gods word, that angelles were appoynted to defend the faythful, and also in those dayes they were accustomed to see suche fightes.
16 But Peter continued knocking: and when they had opened the doore, and sawe him, they were astonied.
17 And when he had beckened vnto them with the hande, that they might hold their peace, he tolde them by what meanes the Lorde had brought him out of the prison: And he sayde, Goe shewe these thinges vnto Iames, and to the brethren. And he departed, and went into another place.
18 Nowe as soone as it was day, there was no litle adoe among the souldiers, what was become of Peter.
19 And when Herode had sought for him, & founde him not, he examined the keepers, and commaunded them to be caried away. And he dessended from Iurie to Cesarea, and there abode.
20 And Herode was displeased with them of Tyre and Sidon: but they came al with one accorde, & made intercession vnto Blastus the kinges Chamberlaine, and desired peace, because their countrey was nourished by the kinges countrey.
21 And vpon the day appoynted, Herode a- D rayed him in royal apparel, and set him in his seate, and made an oration vnto them.
22 And the people gaue a shoute, (saying,) It is the voyce of a god, and not of a man.
23 And immediatly the angel of the Lorde smote him, because he gaue not God the honour, and he was eaten of (c) wormes, and gaue vp the ghost.
(c) The vilenesse of the punishment declareth here that god detesteth pride and tyrannie. His grandfather also was eaten of lice.
24 And the woorde of God grewe, and (d) multiplyed.
(d) The more that tyrantes goe about to suppresse gods woord, the more doth it encrease and multiply.
25 And Barnabas and Saul returned to Hierusalem, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

The.xiii. Chapter.

7. Of Sergius Paulus, and Elimas the sorcerer. 26. The Iewes are reiected.

1 THere was also in the Church that was A at Antioche, certayne prophetes and teachers: as Barnabas, and Simon that was called Niger, and Lucius of Syrene, and Manahen, whiche had ben nourished

shed vp with Herode the Tetrarch, and Saul.

(a) The word signifieth, to execute a publique office, as the apostles was, so that here is shewed that they preached & prophesied, and dyd not offer a sacrifice, or say masse at Antioche, as some vntruely geather.

2 As they ministred to the (a) Lord, and fasted, the holy ghost sayde, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 And when they had fasted and prayed, and layde theyr handes on them, they let them goe.

4 And they, after they were sent forth of the holy ghost, departed vnto Seleucia, & from thence they sayled to Cyprus.

5 And when they were at Salamine, they preached the worde of God in the synagogues of the Iewes: and they had also John to theyr ministter.

6 And when they had gone through the Ile vnto Paphos, they founde a certayne sorcerer, a false prophet, a Iewe, whose name was Barieſu:

7 Which was with the deputie of the countrey, one Sergius Paulus a prudent man: the same when he had called vnto hym Barnabas and Saul, desyred to heare the worde of God.

Exod.7.a. and.8.b. Acts.8.b.

8 But Elymas * the sorcerer (for so is his name by interpretation) withstoode them, seekyng to turne the deputie away from the fayth.

9 Then Saul (which also is called Paul) beyng ful of the holy ghost, set his eyes on him,

10 And sayd, O ful of al subtiltie & al mischefe, thou chyld of the deuil, thou enimie of al righteousnesse, wilt thou not ceasse to peruert the right wayes of the Lorde?

11 And nowe behold, the hande of the Lord is vpon thee, & thou shalt be blinde, not seeing the sunne for a season. And immediatly there fel on hym a myste and a darkenesse, & he went about, seeking (them) that should leade him by the hande.

12 Then the deputie, when he sawe what was done, beleeued, and woondered at the doctrine of the Lorde.

John.6.d.

13 Nowe when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and John * when he departed from them, returned to Hierusalem.

Actes.15.g.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabboth day, and sate downe.

15 And after the reading of the lawe and the prophetes, the rulers of the synagogue sent vnto them, saying, Ye men and brethren, if ye haue any woorde to exhort the people, say on.

Actes.12.c.

16 Then Paul stoode vp, and * when he had beckened with the hande for silence, sayd, Men of Israel, and ye that feare God, geue audience.

17 The God of this people of Israel, chose our fathers, and exalted the people when they were as strangers in the lande of Egypt, * and with an high arme brought he them out of it. Exod.14.a

18 And about the tyme of fourtie yeeres suffered he their manners in the wildernesse.

19 And when he had destroyed seuen nations in the lande of Chanaan, * he diuided theyr lande to them by lot. Iosu.13.d.

20 And afterward * he gaue vnto them iudges about the space of foure hundred and fiftie yeeres, vnto the tyme of Samuel the prophete. Judg.1.a.

21 And afterward they * desyred a kyng, and God gaue vnto them * Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeeres. D 1.Reg.8.a. 1.Reg.20.a

22 And when he had remoued him, he set vp Dauid to be theyr king, of whom he reported, saying, * I haue found Dauid the sonne of Jesse, a man after mine owne hart, whiche shal fulfyl al my wyl. 1.Reg.16.a Psal.89.c.

23 * Of this mans seede hath God, according to his promise, brought forth to Israel, the sauiour Iesus, Psal.132.c. 1.Reg.7.b.

24 When John had first preached before his comming, the * baptisme of repentance to al the people of Israel. Mar.1.a. Luke.3.c.

25 And when John had fulfilled his course, he sayde, * Whom thinke ye that I am? I am not he. But behold, there commeth one after me, whose shoes of his feete I am not woorthy to loose. John.1.d. Mat.3.b.

26 Ye men and brethren, chyldren of the generation of Abraham, and whosoeuer among you feareth God, * to you is the word of this saluation sent. The Epistle on Tuesday in Easter weeke.

27 For they that dwel at Hierusalem, and theyr rulers, because * they knew him not, nor yet the voyces of the prophetes whiche are read euery sabboth day, they haue fulfilled them in condemning him. Mat.10.a. 1.Cor.2.b.

28 * And though they found no cause of death in hym, yet desyred they Pilate that he shoulde be slayne. Mat.27.c. Luke.23.d.

26 And when they had fulfilled al that were written of him, they toke him downe from the tree, and put him in a sepulchre.

30 But God raysed him from the dead:

31 And he was seene many dayes of them whiche came vp with him from Galilee to Hierusalem, whiche are witnesses vnto the people. Actes.1.a.

32 And we declare vnto you glad tydinges, howe that the promise whiche was made vnto the fathers,

33 God

33 God hath fulfilled the same vnto vs their children, in that he hath rayſed vp Ieſus agayne, as it is alſo written in the ſeconde Pſalme: * Thou art my ſonne, this day haue I begotten thee.

Pſal.2.7. Hebr.1.b.

34 And as concernyng that he rayſed hym vp from the dead, nowe no more to returne to corruption, he ſayd on this wyſe, *I wyl geue you the holy thinges of Dauid, which are (b) faythful.

Eſai.55.b.

(b) Meanyng that he would faithfully accompliſhe the promyſes whiche he made of his free mercie with the forefathers, that Chriſte ſhoulde be borne of the ſtocke of Dauid.

35 Wherefore he ſayth alſo in another place, *Thou ſhalt not ſuffer thine holy one to ſee corruption.

36 For Dauid after he had ſerued his tyme, by the wyl of God, *fel on ſleepe, and was laid vnto his fathers, and ſawe corruption:

3.Reg.2.b Luke.24.g.

37 But he whom God rayſed agayne, ſawe no corruption.

38 Be it knowen vnto you therefore, ye men and brethren, that *through this man is preached vnto you the forgeueneſſe ſinnes:

39 And by him, al that beleeue, are iuſtified from al thinges, from whiche ye coulde not be iuſtified by the lawe of Moſes.

40 Beware therefore, leſt that fal on you whiche is ſpoken of in the prophetes:

G 41 *Beholde ye deſpiſers, and woonder, and periſhe ye: for I do a worke in your dayes, a worke whiche ye ſhal in no wiſe beleeue, though a man declare it to you playnely.

Abac.1.a.

42 And when they were gone out of the ſynagogue of the Iewes, the Gentiles beſought that theſe woordes myght be preached to them the next ſabboth.

43 Nowe when the congregation was broken vp, many of the Iewes, and vertuous Proſelytes folowed Paul and Barnabas, whiche ſpeakyng to them, exhorted them to continue in the grace of God.

Actes.11.d.

44 And the next ſabboth day came almoſt the whole citie togeather to heare the word of God.

45 But when the Iewes ſawe the people, they were ful of indignation, and ſpake agaynſt thoſe thinges whiche were ſpoken of Paul, ſpeaking agaynſt, and raylyng.

46 Then Paul and Barnabas waxed bold, and ſayd, It was neceſſary* that the worde of God ſhoulde firſte haue ben ſpoken to you: but ſeeing ye put it from you, & thynke your ſelues vnworthy of euerlaſting lyfe, loe, we turne to the Gentiles.

Mat.10.b. Eſai.49.b. Luke.1.c.

47 For ſo hath the Lorde commaunded vs, (ſayinge) I haue made thee a lyght of the Gentiles, that thou be the ſalnation vnto the ende of the worlde.

48 And when the Gentiles hearde this, they were glad, and glorified the worde of the Lorde: and as many as were ordeyned to eternal lyfe, beleeued.

49 And the woorde of the Lorde was publiſhed throughout al the region.

50 But the Iewes mooued the deuout (c) and honeſt women, and the cheefe men of the citie, and rayſed perſecution agaynſt Paul and Barnabas, and expelled them out of their coaſtes.

51 But they ſhooke of the duſt of their (d) feete againſt them, & came vnto Iconium,

52 And the diſciples were filled with ioy, and with the holy ghoſt.

(c) Theſe were wealthie and ſubſtancial women, and yet ſuperſtitious, beyng led with a blind zeale, whom the cõmon people eſteemed very godly, and therefore Luke ſpeaketh here of theſe women, as the worlde eſteemed them. (d) This they did according to the commaundement of the Goſpel, for a wytneſſe of their trauayle, that they came into their citie, & offered to them the doctrine of the Goſpel, whiche they contemned, & therby ſignified alſo that they ſo deteſted their company, for this their contempt, that they would not haue the duſt of their citie hang vpon their ſhoes.

The.xiiii. Chapter.

1. God geueth ſucceſſe to his woorde.
19. Paul is ſtoned.

1 AND it came to paſſe in Iconium, that they went both togeather into the ſynagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes, and alſo of the Greekes beleeued. A

2 But the vnbeleeuing Iewes ſtyrred vp, and corrupted the myndes of the Gentiles agaynſt their brethren.

3 Long tyme therefore abode they there, ſpeaking boldly with the helpe of the lord, whiche gaue teſtimonie vnto the woorde of his grace, and graunted ſignes and woonders to be done by their handes.

(a) As it is a curſed vnitie the which do ſeparate vs from God, ſo it is better an hundred times that a fewe depart from al the world, & to be at vnitie with God, then being at variance with him, to be in peace with the worlde.

4 But the multitude of the citie (a) was diuided: and part held with the Iewes, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, & alſo of the Iewes, with their rulers, to do them violence, and to ſtone them,

6 They were ware of it, and fledde vnto Lyſtra and Derbe, cities of Lycaonia, and vnto the region that lyeth rounde about.

7 And there were they preaching the (b) Goſpel.

(b) The perſecution of the Goſpel, is an occaſion oft tymes of further aduaunce-ment of the Goſpel.

8 And there ſate a certayne man at Lyſtra weake in his feete, being a creeple from his mothers wombe, and neuer had walked.

Eſai.35.b.

9 The ſame hearde Paul ſpeake: whiche beholding him, and perceiuing that he had fayth to be whole,

Mat.15.d. Luke.7.d.

10 Sayde with a loude voyce, Stande vp ryght on thy feete: And he *ſtart vp, and walked.

Actes.28.b.

11 And when the people ſawe what Paul had done, they lyft vp their voyces, ſaying in the ſpeache of Lycaonia,* The goddes

are

are comme downe to vs in the lykenesse of menne.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was ỳ cheefe speaker.

13 Then Jupiters preest, whiche was before their citie, brought oxen and garlandes vnto the doore, and would haue donne sacrifice with the people.

C 14 Whiche when the Apostles, Barnabas and Paul hearde of, they rent their clothes, and ran in among the people, crying,

15 And saying, Syrs, why doo ye these thynges? * We also are mortal menne lyke vnto you, and preache vnto you the Gospel, that ye shoulde turne from these vanities, vnto the liuing God, which *made heauen, and earth, and the sea, and al thinges that are therein.

Actes.10.d Apoc.19.b and.22.c Gen.1.a. Psal.146.a Apoc.14.b

16 The which in tymes past, suffered al nations to walke in their owne wayes.

17 * Neuertheles, he leaft not him selfe without witnesse, in that he shewed his benefites from heauen, in geuyng vs rayne, and fruitful seasons, fyllyng our hartes with foode and gladnesse.

Actes.17.f Rom.1.b

18 And with these sayeinges scarse refrayned they the people, that they had not done sacrifice vnto them.

19 Then thyther came certayne Iewes from Antioche and Iconium, whiche when they had perswaded the(c) people, & had stoned Paul, drewe him out of the citie, supposing he had benne dead.

(c) They that a litle before woulde haue worshipped Paul as God, now they are content that he shoulde be stoned as a wicked man; suche inconstancie is in the ignorant multitude.

20 Howbeit, when the disciples stoode rounde about him, he rose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the Gospel to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche,

D 22 And strengthed the disciples soules agayne, * and exhorted them to continue in the fayth, and that we must *through much tribulation enter into the kyngdome of God.

Actes.13.c 2.Tim.3.c.

23 And when they had ordeyned them Elders in euery Churche, and had prayed with (d) fastyng, they commended them to the Lorde, on whom they beleeued.

(d) Here we learne, that when so euer we go about any waighty matter, we ought with abstinence prepare our mindes vnto prayer, that it may be the more earnest

24 And when they had gonne throughout Pisidia, they came to Pamphylia.

25 And when they had spoken the woorde (of God) in Perga, they descended into Attalia,

26 And thence departed by ship to Antioche, from whence they were committed vnto the grace of God, to the woorke whiche they fulfilled.

27 And when they were comme, and had E gathered the Churche togeather, they rehearsed al that God had donne with them, and howe he had opened the dooze of fayth vnto the Gentiles.

28 And there they abode long tyme with the disciples.

The.xv.Chapter.

I. The decree of the Apostles concernyng circumcision, and other ceremonies of the Iewes. 35. Paul and Barnabas preache in Antioche. 39. Paul and Barnabas fallyng at stryfe, breake company.

1 AND certayne menne whiche came A downe from Iurie, taught the brethren; (and sayde,) * Except ye be circumcised after the maner of Moses, ye can not be saued.

Galat.5.a

2 So when there was rysen dissention and disputing, not a litle vnto Paul and Barnabas, against them, they determined that Paul and * Barnabas, and certayne other of them, should goe vp to Hierusalem vnto the Apostles & Elders, about this question.

Galat.2.a

3 And after they were brought on their way by the Churche, they passed through Phenice and Samaria, declaring the conuersation of the Gentiles: and they brought great ioy vnto al the brethren.

4 And when they were comme to Hierusalem, they were receiued of the Churche, and of the Apostles, and Elders, and they declared al thinges that God had donne with them.

5 Then rose vp certayne of the sect of the Pharisees which dyd beleeue, sayeing that it was needeful to circumcise them, and to commaunde to keepe the lawe of Moses.

6 And the Apostles and Elders came togeather for to consyder of this matter.

7 And when there had benne muche disputing, Peter rose vp, and sayd vnto them, Ye menne and brethren, ye knowe howe that a good whyle agoe, God dyd choose among vs, that the Gentiles by my mouth shoulde heare the woorde of the Gospel, and beleeue. B

8 And God whiche * knoweth the hartes bare them witnesse, and gaue vnto them the holy ghost, euen as he dyd vnto vs:

Actes.1.b Psal.7.c 1.Par.28.b

9 And put no difference betweene vs and them, purifyng * their hartes by fayth.

John.13.b

10 Nowe therefore why tempt ye GOD, to put on the disciples neckes the (a) yoke,

(a) He meaneth the holy lawe, and not the ceremonies onely, and calleth it a yoke not able to be borne, because no man, not the most holyest & perfect that euer was (Christe onely excepted) was able to perfourme the same in al poyntes, both outwardly according to the letter, and inwardly according to the spirite.

whiche neyther our fathers nor we were able to beare?

11 But we beleeue that throughe the grace of the Lorde Jesu Christe, we shal be saued, euen as they.

12 Then al the multitude kept silence, and gaue audience to Barnabas and Paul, whiche tolde what signes and woonders GOD had shewed among the Gentiles by them.

13 And when they held their peace, James answeared, sayeing, Menne and brethren, hearken vnto me.

C 14 Simeon tolde howe God at the begynnyng dyd visite, to receiue of the Gentiles, a people in his name.

15 And to this agree the woordes of the prophetes, as it is written,

16 After this I wyl returne, and wil buylde agayne the (b) tabernacle of Dauid, which is fallen downe: and that whiche is fallen in decay of it, wyl I buylde agayne, and I wyl set it vp:

17 That the residue of menne myght seeke after the Lorde, and al the Gentiles vpon whom my name is called, saith the Lorde, whiche dooth al these thinges,

18 Knowen vnto GOD are al his woorkes from the begynnyng of the worlde.

19 Wherfore my sentence is, that we trouble not them whiche from among the Gentiles are turned to God:

20 But that we write vnto them, that they abstayne them selues * from filthynesse of idols, and from fornication, & from strangeled, and * from blood.

21 For Moses of olde tyme, hath in euery e citie them that preache him in the synagogues, when he is read euery Sabboth day.

D 22 Then pleased it the Apostles & Elders, with the whole Churche, to sende chosen menne of their owne company to Antioch, with Paul and Barnabas: (That is,) * Judas, whose surname was Barsabas, and Silas, whiche were cheefe menne among the brethren,

23 And wrote letters by them after this manner, The Apostles, and Elders, and brethren, sende greeting vnto the brethren whiche are of the Gentiles in Antiochia, Syria, and Cilicia.

24 For as much as we haue heard that certayne whiche departed from vs, haue troubled you with woordes, and cumbred your myndes, sayeing, Ye must be circumcised, and keepe the lawe, to whom we gaue no suche commaundement:

25 It seemed therefore to vs a good thyng, when we were comme togeather with one accorde, to sende chosen menne vnto you, with our beloued Barnabas and Paul,

26 Menne that haue ieoparded their lyues for the name of our Lorde Jesu Christe.

27 We haue sent therfore Judas & Silas, which shal also tel you the same thynges by mouth.

28 For it seemed good to the holy ghost and E to vs, to lay vpon you no greater burden then these necessarie thinges.

29 (That is to say,) That ye abstayne from thynges offered to idols, and from blood, and from strangeled, and from fornication: from whiche if ye keepe your selues, ye shal doo wel. So fare ye wel.

30 Nowe therefore, when they were departed, they came to Antioche: and when they had geathered the multitude togeather, they deliuered the Epistle.

31 Whiche when they had read, they reioyced of the consolation.

32 And Judas and Silas, being prophetes also them selues, exhorted the brethren with many woordes, and strengthed them:

33 And after they had taryed there a space, they were let goe in peace of the brethren vnto the apostles.

34 Notwithstandyng, it pleased Silas to abyde there styl.

35 Paul also and Barnabas continued in F Antioche, teaching & preachyng the woord of the Lorde, with many other also.

36 But after a certayne space, Paul sayde vnto Barnabas, Let vs goe agayne and visite our brethren in euery citie where we haue vttered the woorde of the Lorde, and knowe (and see) howe they doo.

37 And Barnabas gaue counsel to take with them John, whose surname was Marke.

38 But Paul woulde not take hym vnto their company, which departed from them from Pamphylia, and went not with them to the woorke. Actes. 12. c

39 And (c) the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas tooke Marke, and sayled vnto Cypers.

40 And Paul chose Silas, and departed, beyng committed of the brethren vnto the grace of God.

41 And he went throughe Cyria and Cilicia, stablishing the Churches.

(b) The prophete in this place, prophecied of Christes cõmyng in the flesh, which should build agayne the tabernacle of Dauid, whiche figured gods church, but then vterly defaced and brought to ruine, by the Pharisaical and Iewesse superstitions.

Exod. 20. a.

Gen. 9. a. Leuit. 7. c

John. 14. a

(c) God suffereth the most perfect to fal, & yet turne their infirmities to the setting forth of his glory, as this breache of company, caused the Gospel to be preached in moe places.

The. xvi. Chapter.

1. Paul circumciseth Timothie. 7. The spirite calleth them from one countrey to another. 24. Lydia is conuerted.

1 THen came he to Derbe, and to Lystra: A and beholde, a certayne disciple was there, named Timotheus, a womans

mans sonne whiche was a Jewesse, and beleeued: but his father was a Greke.

2 Which was wel reported of the brethren that were at Lystra and Iconium.

3 Paul woulde that he shoulde goe forth with him, and tooke and circumcised him, because of the Jewes whiche were in those quarters: for they knewe al that his father was a Greke.

4 And as they went through the cities, they deliuered them the decrees for to keepe, that were * ordeyned of the apostles and elders whiche were at Hierusalem.

Actes. 15.c.

5 And so were the Churches stablished in the fayth, and encreased in number dayly.

6 Nowe when they had gonne throughout Phrygia, and the region of Galatia, and were * forbidden of ỳ holy ghost to preache the woorde in Asia,

Rom.1.c.

B 7 They comming to Mysia, sought to goe into Bithynia: but the spirite suffred them not.

8 And they passing through Mysia, came downe * to Troada.

Actes. 18.c.

9 And a vision appeared to Paul in the nyght, There stoode a man of Macedonia, and prayed him, sayeing, Comme into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we prepared to goe into Macedonia, gathering by conference, that the lord had called vs for to preache the Gospel vnto them.

11 Then we being caryed from Troada, came with a straight course to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, whiche is the chiefe citie in the parties of Macedonia, and a free citie: and we were in that citie abidyng certayne dayes.

13 And on the day of the sabbothes we went out of the citie, besides a riuer, where prayer was wont to be made: & we sate downe, and spake vnto the women whiche resorted thyther.

(a) Whiche coulde tel of thinges past, and gesse of thinges to come, which knowledge in many thinges God permitteth to the deuil, to this ende (as Austen noteth) that he might the more mightyly deceiue those that woulde beleeue him.

14 And a certayne woman named Lydia, a seller of purple, of the citie of the Thyatirians, whiche woorshipped God, gaue vs audience: Whose hart the Lorde opened, that she attended vnto the thinges whiche were spoken of Paul.

15 And when she was baptised, & her household, she besought vs, sayeing, If ye haue iudged me to be faythful to the Lord, come into my house, & abide there. And she constrayned vs.

16 And it came to passe, as we went to prayer, a certayne damsel possessed with a spirit of (a) soothsayeing, met vs: which brought her maisters muche vantage with soothsayeing,

17 The same folowed Paul and vs, and cryed, sayeing, These men are the seruantes of the most high God, whiche shewe vnto vs the way of saluation.

18 And this dyd she many dayes: But Paul not content, turned about, and sayde to the spirite, I commaunde thee * in the name of Jesu Christe, that thou comme out of her. And he came out the same houre.

Mat. 16.d. Actes. 19.c.

19 And when her maisters saw that ỳ * hope of their gaines was gonne, they caught Paul and Silas, and drewe them into the market place, vnto the rulers,

20 And brought them to the officers, sayeing, These menne being Jewes, doo exceedingly trouble our citie:

21 And preache ordinances, whiche are not lawful for vs to receiue, neither to obserue, seeing we are Romanes.

D

22 And the people ranne against them, and the officers rent their clothes, & commaunded * to beate them with roddes.

2. Cor. 11.f.

23 And when they had layde many stripes vpon them, they cast them into prison, commaunding the iaylour of the prison to kepe them diligently.

24 Whiche when he had receiued such commaundement, thrust them into the inner prison, and made their feete fast in the stockes.

25 And at midnight, Paul and Silas prayed & lauded God: and the prisoners heard them.

26 And suddainely there was a great earthquake, so that the fundation of the prison was shaken: & * immediatly al the doores opened, and euery mans bandes were losed.

Actes. 5.b. and. 12.b.

E

27 When the keeper of the prison waked out of his sleepe, and sawe the prison doores open, he drewe out his swoord, and would haue killed him selfe, supposyng that the prisoners had benne fledde.

28 But Paul cryed with a loude voyce, sayeing, Doo thee selfe no harme, for we are al here.

29 Then he called for a light, and sprang in, and came trembling, and fel downe before Paul and Silas.

30 And brought them out, and sayde, Syrs, * what must I doo to be saued?

Luke. 3.a.

31 And they saide, * Beleeue on the Lorde Jesus Christe, and thou shalt be saued, and thy household.

Actes. 2 f. John. 6.b.

32 And they spake vnto him the woorde of the Lorde, and to al that were in his house.

33 And he tooke them the same houre of the night, and washed their woundes, and was baptised him selfe, and al they of his houshold straightway.

34 And when he had brought them into his house, he set meate before them,* and ioyed that he with al his houlholde beleeued on God. Luke. 19.g.

35 And when it was day, the officers sent the sergeantes, sayeing, Let those menne goe.

36 And the keeper of the prison tolde this sayeing to Paul, The officers haue sent woorde to loose you: Nowe therefore, geat you hence, and goe in peace.

37 Then saide Paul vnto them, They haue beaten vs openly vncondemned, being Romanes, and haue cast vs into prison, nowe doo they thrust vs out priuily? Nay verely: but let them come them selues, and fetche vs out.

38 And the sergeantes told these woords vnto the officers: and they feared when they heard that they were Romanes.

Mat. 8.d. 39 And they came and besought them, and brought them out, and desyred them to depart out of the citie.

40 And they went out of the prison, and entred into (the house) of Lydia, and when they had seene the brethren, they comforted them, and departed.

The.xvii.Chapter.

1. Paul commeth to Thessalonica, where the Iewes set the citie in an vprore.

A 1 AS they made their iourney through Amphipolis, & Apollonia, they came to Thessalonica, where was a synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto them, and three sabboth dayes disputed with them out of the scriptures,

Luke. 24.g. 3 Opening and alleaging, that* Christ must needes haue suffered & risen agayne from the dead: & that this is Christ Iesus which I preache vnto you.

Actes. 28.f. 4 And *somme of them beleeued, and ioyned with Paul & Silas, and of the deuout Grekes a great multitude, & of the cheefe women not a fewe.

5 But the Iewes which beleeued not, mooued with enuie, tooke vnto them certayne vagaboundes, and euyl menne, and gathered a company, & set al the citie on a roze: and made assault vnto the house of Iason, and sought to bring them out to the people.

6 And when they found them not, they drue Iason & certayne brethren vnto the heads of the citie, cryeing, These that haue troubled the worlde, are comme hither also,

B 7 Whom Iason hath receiued (priuily:) and John. 19.c. these al doo contrary to the decrees of Caesar, (a) saying that there is another king, (one) Iesus.

8 And they troubled the people and the officers of the citie, when they hearde these thinges.

9 And when they had taken sufficient suretie of Iason, and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea: whiche when they were comme thyther, they entred into the synagogue of ỹ Iewes.

11 These were the noblest of byrth among them of Thessalonica, whiche receiued the woorde with al readynesse of minde, and searched* the scriptures dayly, whether those thinges were so. John. 5.g.

12 Therefore many of them beleeued: also of honest women whiche were Grekes, and of men not a fewe.

13 But when the Iewes of Thessalonica had knowledge that the woorde of GOD was preached of Paul at Berea, they came thyther, and mooued the people.

14 And then immediatly the brethren sent away Paul, to goe as it were to the sea: but *Silas and Timotheus abode there stil. C Actes. 18.b.

15 And they that guyded Paul, brought him vnto Athens, and receiued a commaundement vnto Silas and Timotheus, for to come to him with speede, and went their way.

16 Whyle Paul waited for them at Athens, his spirit was moued in him, when he saw the citie geuen to woorshipping of idols.

17 Therefore disputed he in the synagogue with the Iewes, and with the deuout persons, and in the market dayly with them that came vnto him by chaunce.

18 Then certaine philosophers of the (b) Epicures, and of the (c) Stoickes disputed with him: and some saide, What wyl this babler say? Other some, He seemeth to be a setter forth of new gods: because he preached vnto them Iesus, & the resurrection.

19 And they tooke him, and brought him into the streete of Mars, sayeing, May we knowe what this newe doctrine whereof thou speakest is?

20 For thou bringest certaine strange thinges to our eares, we would knowe therefore what these thinges meane.

21 (For al the Athenians and strangers whiche were there, had leysure to nothing els, but eyther to tel or to heare some newe thing.)

22 Then Paul stoode in the middes of the streete of Mars, and saide, Ye menne of Athens, I perceiue that in al thinges ye are to superstitious.

23 For

(a) Like quarel piking they vsed against Christ, and these be the weapons whereby the worlde continually fighteth agaynst the members of Christe: treason and sedition.

(b) The Epicures were a sect of learned menne, whiche (being without the knowledge of god) helde opinion, there was no lyfe or ioy after this lyfe, but that al mans felicitie dyd consist in the pleasures of this worlde.

(c) The Stoickes were an other kinde of learned men, whiche likewise wanting the knowledge of god, affirmed that mans whole felicitie and happinesse did consist in the qualities and vertues of the mind,

23 For as I passed by, and beheld the manner howe ye worshyp your gods, I founde an auiter wherein was written, Unto an vnknowen god. Whom ye then ignorantly worshyp, him shewe I vnto you.

Gen.1.a. Actes.14.c Psal.46.a Apoc.14.b Actes.7.f Esai.66.a 4.Reg.8.c

24 *God that made the worlde, and al that are in it, seeyng that he is Lorde of heauen and earth, * dwelleth not in temples made with handes:

1.Par.5.c Gen.1.b.

25 Neither is worshipped with mens hands, as though he needed of any thyng, seyng he him self *geueth lyfe and breath to al euery where:

26 And hath made of one blood, al nations of menne, for to dwel on al the face of the earth, & hath determined the times before appoynted, and also the bondes of their habitation:

27 That they should seeke the Lorde, if perhaps they myght haue fealt & founde hym: though he be not farre frō euery one of vs.

C 28 For in him we lyue, & moone, and haue our being, as certayne of your owne Poets haue sayd, For we are also his offspring.

(d) The Apostle, tearmeth vs the generation of God, not that we be of the substance & nature of God, but because God hath created vs, and by his sonne Iesus Christe hath redeemed vs, and made vs his chyldren by adoption.

29 For as muche then as we are the (d) offspring of God, we ought not to thinke that the godhead is lyke vnto golde, sluer, or stone, grauen by art and mans deuice.

30 And the tyme of this ignorance GOD winked at, but now byddeth al menne euery where to repent:

31 Because he hath appoynted a day in the whiche he wyl iudge the worlde in ryghteousnesse, by that man whō he hath appoynted, and hath offered fayth to al menne, in that he hath rayfed him from the dead.

32 And when they heard of the resurrectiō from the dead, some mocked: & other sayd, we wyl heare thee agayne of this matter.

33 So Paul departed from among them.

34 Howbeit, certayne men claue vnto him, and beleeued: among the which was Dionys Areopagita, and a woman named Damaris, and other with them.

The. xviii. Chapter.

3. Paul preacheth at Corinth. 24. Of Apollos, 26. Aquila, and Priscilla.

A 1 After these thinges, Paul departed from Athens, and came to Corinth,

Rom.16.a 2.Tim.4.d

2 And found a certayne Iewe named Aquila, borne in Pontus, lately come from Italie with his wyfe Priscilla (because that Claudius had commaūded al Iewes to depart frō Rome) & he came vnto them.

3 And because he was of the same craft, he abode with them, & wrought, (for by their occupation they were tent makers.)

4 And he disputed in the synagogue euery Sabboth, and exhorted the Iewes and the Grekes.

5 And when * Silas and Timotheus were comme from Macedonia, Paul was constrained by ỳ spirit to testifie to the Iewes, that Iesus was Christe. Actes.17.d.

6 And when they sayde contrary, and blasphemed, *he shooke his rayment, and sayde vnto them, Your blood be (a) vpon your owne heades: from hencefoorth wyl I goe blameleſſe vnto the Gentiles. B Mat.10.b Mark.6.b Actes.13.g

(a) By this Hebrue speache he signifieth, that he that dyeth and perisheth, shal perishe through his owne fault.

7 And he departed thence, and entred into a certayne mans house, named Iustus, a worshypper of God, whose house ioyned harde to the synagogue.

8 And one Crispus the cheefe ruler of the synagogue * beleeued on the Lorde with al his housholde: and many of the Corinthians hearing, beleeued, and were baptised. John.4 f Actes.17.b.

9 Then spake ỳ Lorde to Paul in the night *by a vision: Be not afrayde, but speake, and holde not thy peace.

10 For I am with thee, and no man shal inuade thee to hurt thee: For I haue muche people in this citie.

11 And he continued there a yeere and sire monethes, teaching the worde of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made insurrection with one accorde against Paul, and brought him to the iudgement seate,

13 Sayeng, This felowe counselleth men to worshyp God contrary to the lawe.

14 And when Paul now was about to open C his mouth, Gallio sayde vnto the Iewes, Yf it were a matter of wrong, or an euyl deede, O ye Iewes, reason woulde that I shoulde beare with you:

(b) Cenchrea is a hauen at Corinth, where Paul takyng ship, dyd sheare his head, according to his vowe: For accordyng to the lawe of Moses, they that vowed them selues to God, were commaūded to suffer their heare to growe as long as they woulde continue Nazarites, and afterwarde to

15 But if it be a question of woordes and names, or of your lawe, looke ye to it your selues: for I wyl be no iudge of suche matters.

16 And he draue them from the iudgement seate.

17 Then al the Greekes tooke Sosthenes the cheefe ruler of the synagogue, & smote him before the iudgement seate: and Gallio cared for none of these thinges.

18 And Paul after this tarryed (there) yet a good whyle, and then tooke his leaue of the brethren, and sayled thence into Syria, (Aquila and Priscilla accompanying hym.) And he shaue his head in (b) Cenchrea: for he had a vowe.

19 And he came to Ephesus, and left them there: but he him selfe entred into the syna-

sheare it, and to burne it. This dyd Paul, not forgettyng what he had before decreed with the Apostles, touchyng the abolishyng of the lawe: but lest the Iewes whiche beleeued should be offended, he fayned hym selfe a Iewe, to wynne the Iewes.

gogue, and reasoned with the Iewes.

20 When they desyred hym to tary longer tyme with them, he consented not:

D 21 But bade them farewel, sayeing, I must needes at this feast that commeth, be in Hierusalem, but I wyl returne agayne vnto you if God wyl: And he sayled from Ephesus.

22 And when he was comme vnto Cesarea, and assended vp, and saluted the Churche, he went to Antioche.

23 And when he had taryed there a whyle, he departed, and went ouer al the countrey of Galatia and Phrygia by order, strengthyng al the disciples.

I.Cor.1.b 24 And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, & mightie in the scriptures.

25 The same was informed in the way of the Lorde, and beyng feruent in the spirite, he spake and taught diligently the thinges of the Lorde, knowyng onely the baptisme of Iohn.

26 And the same began to speake boldly in the synagogue: Whom when Aquila and Priscilla had heard, they tooke hym vnto them, and (c) expounded vnto him the way of God perfectly.

(c) Apollo beyng a wittie and learned man, was not ashamed to be taught & instructed in the doctrine of Christ, of a poore craftes man and his wyfe.

27 And when he was disposed to goe into Achaia, the brethren wrote, exhorting the disciples to receiue him: Whiche when he was comme, helped them muche whiche had beleeued through grace.

28 For he ouercame the Iewes myghtily, and that openly, shewyng by the scriptures that Iesus was that Christe.

The.xix.Chapter.

3. Of baptisme. 6. Of the holy ghost geuen by Paules handes. 9. The Iewes blaspheme the doctrine of Paul.

(a) By the holy ghost, here ne meaneth the visible graces of the holy spirite.

(b) By this place, Iohns baptisme signifieth Iohns doctrine: which therefore is so called, for that he sealed his doctrine with the seale of baptisme in them that beleeued.

1 And it came to passe, that whyle Apollos was at Corinth, Paul passed thyough the vpper coastes, and came to Ephesus, and found certayne disciples,

2 And sayde vnto them, Haue ye receiued (a) the holy ghost sence ye beleeued? And they sayde vnto him, We haue not heard whether there be any holy ghost or no.

3 And he sayde vnto them, Vnto what then were ye baptised? And they sayd, Vnto (b) Iohns baptisme.

4 Then sayde Paul, Iohn verely baptised with the baptisme of repentance, sayeing vnto the people, that they shoulde beleeue on hym whiche shoulde comme after him, that is, on Christe Iesus.

5 When they heard this, they were baptised in (c) the name of the Lorde Iesus.

(c) They that were baptised, were not baptised with water beyng before baptised of Iohn with water: but they were baptised with visible gyftes of the holy ghost, which saint Luke declaryng howe it was, writeth that it was by the layeing on of saint Paules handes.

6 And when Paul had layde his handes vpon them, the holy ghost came on them, & they spake with tongues, and prophesied.

7 And al the menne were about twelue.

8 And he went into the synagogue, & spake boldly for the space of three monethes, disputing and perswading those thinges that (appartayne) to the kyngdome of God.

9 But when diuers waxed harde harted, & beleeued not, but spake euyl of the way (of the Lorde) and that before the multitude, he departed from them, & separated the disciples: and he disputed dayly in the schoole of one called Tyrannus.

10 And this continued by the space of two yeeres, so that al they which dwelt in Asia, heard the woorde of the Lord Iesus, both Iewes and Greekes.

11 And God * wrought special miracles by the handes of Paul:

Mark.16.d
Actes.5.c

12 So that from his body were brought vnto the sicke, napkins, and partlettes, and the diseases departed from them, and the *euyl spirites went out of them.

Mat.16.d

13 Then certayne of the vagabonde Iewes exorcistes, toke vpon them to cal ouer them whiche had euyl spirites, the name of the Lorde Iesus, sayeing, We adiure you by *Iesus whom Paul preacheth.

Matth.7.c C

14 And there was seuen sonnes of one Sceua a Iewe, and cheefe of the priestes, whiche dyd so.

15 And the euyl spirite answeared, and said, Iesus I knowe, and Paul I knowe, but who are ye?

16 And the man in whom the euyl spirite was, ranne on them, and ouercame them, and preuayled agaynst them, so that they fled out of that house naked and wounded.

17 And this was knowen to al the Iewes and Greekes also whiche dwelt at Ephesus, and feare came on them al, & the name of the Lorde Iesus was magnified,

18 And many that beleeued, came, and * confessed, and shewed their woorkes.

Mark.1.c

19 Many also of them whiche vsed curious craftes, brought their bookes, and burned them before al menne: and they counted the price of them, and founde it fyftie thousand peeces of siluer.

20 So myghtily grewe the woorde of god, and preuayled.

D

21 After these thinges were ended, Paul purposed in the spirite, when he had passed ouer Macedonia and Achaia, to go to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus,

Erastus, but he him selfe remayned in Asia for a season.

23 And the same time there arose no litle a doo about that way.

24 For a certayne man named Demetrius, a syluer smith, whiche made siluer shrines for Diana, ministred no smal gayne vnto the craftes men:

25 Whom he called togeather, with ỳ workmen of like occupation, and saide, Syrs, ye knowe that by this craft * we haue aduantage.

Actes.16.d.

26 Moreouer, ye see & heare that not alone at Ephesus, but almost throughout al Asia this Paul hath perswaded and turned away muche people, sayeing that they be no goddes whiche are made with handes.

Psal.115.a.

27 So that not only this our craft commeth into peril to be set at nought: but also that the temple of the great goddesse Diana shoulde be despised, and her magnificence shoulde be destroyed, whom al Asia and the worlde worshipped.

E

28 And when they hearde these sayeinges, they were ful of wrath, and cryed out, sayeing, Great is Diana of the Ephesians.

29 And al the citie was on a roze, and they rushed into the common hal, with one assent, and caught Gaius and Aristarcus, men of Macedonia, Paules companions.

30 When Paul woulde haue entred in vnto the people, the disciples suffered him not.

31 But certayne of the cheefe of Asia, which were his freendes, sent vnto him, desyring him that he woulde not preasse into the common hal.

32 Some therefore cryed one thing, & some another: and the assemblie was al out of quiet, and the more part knewe not wherefore they were come togeather.

33 And (certayne) of the people drewe Alexander out of the multitude, the Iewes thrusting him forwardes. And Alexander * beckened with the hand, and would haue geuen the people an answeare.

Actes.21.g.

34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of al menne, cryeing, Great is Diana of the Ephesians.

F

35 And when the towne clarke had pacifyed the people, he saide, Ye menne of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is * the temple keeper of the great goddesse Diana, and of the (image) whiche came downe from Iupiter?

* Some reade, a worshipper

36 Seeing then that these thinges can not be spoken agaynst, ye ought to be quiet, and to doo nothing rashely.

37 For ye haue brought hyther these menne, whiche are neither robbers of Churches, nor yet blasphemers of your goddesse.

38 Wherefore, yf Demetrius & the craftes men whiche are with him, haue a matter against any man, the lawe is open, & there are deputies, let them accuse one another.

39 But yf ye enquire any thing concernyng other matters, it shalbe determined in a lawful assembly.

40 For we are in ieopardie to be accused of this dayes vprore, forasmuche as there is no cause wherby we may geue a reckening of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

The.xx. Chapter.

I. Paul goeth into Macedonia and Grecia, 7. he celebrateth the Lordes supper, and preacheth.

1 AND after the vprore was ceassed, Paul called the disciples, and tooke his leaue of them, and departed, for to goe into Macedonia.

A

2 And when he had gone ouer those parts, and had geuen them a long exhortation, he came into Grece,

3 And there abode three monethes: and when the Iewes layde wayte for him, as he was about to sayle into Syria, he purposed to returne through Macedonia.

4 And there accompanyed him into Asia Sopater of Berea: and of the Thessalonians Aristarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tychicus and * Trophimus.

Actes. 21.f. 2.Tim.4.b

5 These going before, taried vs at Troas:

6 And we sayled away from Philippos after the daies of sweete bread, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

7 And vpon one of the sabboth dayes, when the disciples came togeather for to breake bread, Paul reasoned with them, ready to depart on the morowe, and continued the talke vnto midnight.

B

8 And there were many lightes in an vpper chamber where they were geathered togeather.

9 And there sate in a windowe a certayne young man named Eutichus, being fallen into a deepe sleepe, and as Paul was long reasonyng, he was ỳ more ouercome with sleepe, and fel downe from the thirde loft, and was taken vp dead.

10 But when Paul went downe, he fel on him, and * imbraced him, and sayd, Make nothing a doo: for his lyfe is in him.

3.Reg.17.d 4.Reg.4.f. Luke.7.c.

11 When he therefore was come vp agayne, Actes.9.g.

and had broken bread and eaten, and talked a long whyle, euen til the morning, so he departed.

12 And they brought the young man aliue, and were not a litle comforted.

13 And we went afore to shippe, and sayled vnto Asson, there to receiue Paul: for so had he appointed, minding him selfe to goe a foote.

C 14 And when he was come to vs to Asson, we tooke him in, and came to Mitylene.

15 And we sayled thence, and came the next day ouer agaynst Chios, and the next day we arriued at Samos, and tarryed at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to sayle ouer by Ephesus, because he woulde not spende the time in Asia: for he hasted, yf it were possible for him, to be at Hierusalem the day of Pentecost.

17 And from Miletum he sent to Ephesus, and called the elders of the Churche.

18 Whiche when they were comme to him, he saide vnto them, Ye knowe from the fyrst day that I came into Asia, after what maner I haue ben with you at al seasons,

19 Seruing the Lorde with al humblenesse of minde, and with many teares and temptations, whiche came vnto me by the layetinges awayte of the Jewes:

20 And howe I kept backe nothing that was profytable vnto you, but haue shewed you, and haue taught you openly, and thorowe out euery house:

D 21 Witnessing both to the Jewes and also to the Grekes, the *repentance that is towarde God, and the fayth whiche is toward our Lorde Jesus Christe.

Luke. 24.c.

(a) That is to say, I goe by the impulsion and commaundement of the holy ghost, who draweth me as with a bonde.

22 And nowe beholde, I goe bounde (a) in the spirite vnto Hierusalem, not knowyng the thinges that shal comme vnto me:

23 But that the holy ghost witnesseth in euery citie, sayeing that bondes and troubles abyde me.

24 But none of these thinges moue me, * neither compt I my lyfe deare vnto mee selfe, so that I might fulfyl my course with ioy, and the ministerie whiche I haue receiued of the Lorde Jesu, to testifye the Gospel of the grace of God.

2. Tim. 2.b

25 And nowe beholde, I am sure that henceforth ye al among whom I haue gonne preaching the kingdome of God, shal see my face no more.

26 Wherfore, I take you to record this day, that I am pure from the blood of al men.

E 27 For I haue kept nothing backe, but haue shewed you al the counsel of God.

28 Take heede therfore vnto your selues, and to al the flocke, ouer the whiche the holy ghost hath made you ouerseers, to rule the Churche of God, whiche he hath purchased (b) with his owne blood

(b) That whiche apparteyneth to Christes manhood (whiche is shedding of blood) is here spoken of his godhead, because of the communion of the properties and vnion of two natures in one person.

29 For I knowe this, that after my departing, shal greeuous woolfes enter in among you, not sparing the flocke.

30 Also of your owne selues shal men aryse, speaking peruerse thinges, to (c) drawe away disciples after them.

(c) Through their ambition, whiche is mother of al sectes and heresies.

31 Therefore watche, and remember that by the space of three yeeres I ceassed not to warne euery one night & day with teares.

32 And nowe brethren I commende you to God, and to the woord of his grace, which is able to builde further, and to geue you an inheritance among al them whiche are sanctifyed.

1. Cor. 11.c. Gene. 3.c. 1. Cor. 9.b. 2. Thes. 3.b. Actes. 21.b.

33 I haue desyred no mans siluer, or golde, or vesture.

34 Yea, ye your selues knowe, that * these hands haue ministred vnto my necessities, and to them that were with me.

35 I haue shewed you al thinges, howe that so labouring ye ought to helpe the weake, and to remember the woordes of the Lorde Jesu (howe that he sayde) It is more blessed to geue, then to receiue.

36 And when he had thus spoken, he kneeled downe, * and prayed with them al.

37 And they al wept sore, and fel on Paules necke, and kissed him,

38 Sorowyng most of al for the woordes whiche he spake, that they shoulde see his face no more: And they accompanyed him vnto the shippe.

The.xxi. Chapter.

I. Pauls iourney by shippe. 8. Of Philip the Euangelist, 10. and Agabus the prophete.

1 A AND when it came to passe that we had lanched foorth, & were departed from them, we came with a straight course vnto Choos, and the day folowyng vnto the Rhodes, & from thence vnto Patara.

2 And when we had found a shippe sayling vnto Phenice, we went aboord, & set forth.

3 Now when Cyprus beganne to appeare (vnto vs) we leaft it on the leaft hande, and sayled into Syria, and came vnto Tyre: for there the shippe vnladed the burden.

4 And when we had founde disciples, we taryed there seuen dayes: who saide to Paul through the spirite, * that he shoulde not goe vp to Hierusalem.

Actes. 20.c.

5 And when the dayes were ended, we departed, and went our way, and they al brought vs on our way, with wiues and children, til we were come out of the citie:

and

Actes.20.g and we kneeled downe on the shore, and * prayed.

6 And when we had taken our leaue one of another, we tooke shyp, and they returned home agayne.

B 7 When we had ful ended the course from Tyre, we went downe to Ptolomaida, & saluted the brethren, and abode with them one day.

8 And the next day, we that were of Paules company, departed, and came vnto Cesarea, and we entred into the house of Philip the Euangelist (whiche was one of the seuen) and abode with him.

Actes.6.b. and.8.a.

9 And the same man had foure daughters, virgins, whiche dyd * prophecie.

Ioel.2.g.

10 And as we tarried there a good many of dayes, there came a certayne prophet from Iurie, named Agabus.

11 And when he was comme vnto vs, he tooke Paules gyrdle, and bounde his owne handes and feete, and sayd, Thus sayth the holy ghost, * So shal the Iewes at Hierusalem bynde the man that oweth this girdle, and shal deliuer him into the handes of the Gentiles.

Actes.9.c. 1.Cor.11.c.

12 And when we heard these thinges, both we & other whiche were of the same place, besought him, that he woulde not goe vp to Hierusalem.

13 Then Paul answeared, What doo ye weeping and vexing mine harte? for I am ready, not to be bound only, but also to dye at Hierusalem for the name of the Lord Iesus.

C 14 And when we could not turne his mind, we ceassed, saying, * The wyl of the Lorde be fulfilled.

Mat.6.b.

15 And after those dayes we tooke vp our burdens, and went vp to Hierusalem.

16 * There went with vs also (certayne) of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we shoulde lodge.

Actes.9.c.

17 And when we were comme to Hierusalem, the brethren receiued vs gladly.

18 And on the morowe Paul went in with vs vnto (a) Iames, and al the elders came togeather.

19 And when he had saluted them, he tolde by order al thinges that God had wrought among the Gentiles by his ministerie.

20 And when they heard (it) they glorified the Lorde, and sayde vnto him, Thou seest brother, howe many thousand Iewes there are whiche beleeue, and they are al earnest folowers of the lawe.

21 And they are enformed of thee, that thou teachest al ỹ Iewes which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neyther to walke (after) the customes.

(a) This Iames was the Lordes brother the son of Marie, whiche was the sister of the blessed virgin: which Iames afterwarde was byshop of Hierusalem.

D 22 What is it therfore? the multitude must nedes comme togeather: for they shal heare that thou art comme.

23 Doo therefore this that we say to thee: We haue foure menne whiche haue a vowe on them,

Num.6.a.

24 Them take, and purifie thee selfe with them, and doo cost on them, that they may shaue their heades: and al shal knowe that those thynges whiche they haue heard concerning thee, are nothing, but that thou thee selfe also walkest and keepest the law.

25 As touching the Gentiles whiche beleeue, * we haue wrytten and concluded, that they obserue no suche thing, saue onely that they kepe them selues from thinges offered to idolles, and from blood, and from strangled, and from fornication.

Actes.14.d.

26 Then Paul tooke the men, and the next day purifiyng him selfe with them, entred into the temple, declaring the accomplishment of the dayes of the purification, vntyl that an offering shoulde be offered for euery one of them.

27 And when the seuen dayes were almoste ended, the Iewes whiche were of Asia, when they sawe him in the temple, mooued al the people, and layde handes on him,

28 Crying, Menne of Israel, helpe: this is E the man that teacheth al men euery where agaynst the people, and the lawe, and this place: he hath also brought Grekes into the temple, and hath polluted this holy place.

29 (For they had seene before with him in the citie * Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

Actes.20.b 2.Tim.4.b

30 And al the citie was mooued, & the people swarmed togeather: and they tooke Paul, and drew him out of the temple: and foorthwith the doores were shut.

31 And as they went about to kil him, tydinges came vnto the high captaine of the souldiers, that al Hierusalem was in an vproare.

32 Whiche (immediatly) tooke (b) souldiers, and vnder captaines, and ranne downe vnto them: and when they sawe the cheefe captayne and the souldiers, they left smytyng of Paul.

(b) God often times appoynteth his magistrates to deliuer his faythful ministers fro al dangers of their enimies.

33 Then the cheefe captayne came neare, & tooke him, and commaunded him to be bound with two chaynes, and demaunded who he was, and what he had donne.

34 And some cried one thing, some another, F among the people: and when he coulde not knowe the certaintie for the rage, he commaunded him to be carried into the castle.

35 And

35 And when he came vpon the stayres, it was so that he was borne of the souldiers for the violence of the people.

36 For the multitude of the people folowed after, cryeing, Away with him.

37 And when Paul beganne to be carried into the castle, he sayde vnto the high captayne, May I speake vnto thee? Who said, Canst thou speake Greke?

38 Art not thou that Egyptian whiche before these dayes madest an vprore, and ledest out into the wyldernes foure thousand men that were murderers?

Actes 9.b. and.22.a. 39 *But Paul sayd, I am a man which am a Iewe of Tarsus, a citie in Cilicia, a citizen of no vyle citie: and I beseeche thee suffer me to speake vnto the people.

40 And when he had geuen him licence, Actes.21.f. Paul stoode on the stayres, and *beckened with the hande vnto the people: and when there was made a great silence, he spake vnto them in the Hebrue tongue, sayeng,

The. xxii. Chapter.

3. Paul rendereth an accompt of his life and doctrine, 25. he escapeth the whippe by reason he was a citizen of Rome.

A 1 MEnne, brethren, and fathers, heare ye myne answeare whiche I make vnto you.

2 (And when they heard that he spake in the Hebrue tongue to them, they kept the more silence: and he sayth,)

Actes.9.b. and.21.g. Actes.5.f. 3 I am verily a man whiche am a Iewe, borne in *Tarsus (a citie) in Cilicia, and yet brought vp in this citie at the feete of Gamaliel, and taught according to the perfect manner of the lawe of the fathers, and was zelous towarde God, as ye al are this same day.

Actes.8.a.9 and.26.a. 1.Cor.15.b. Galat.2.b. 4 And *I persecuted this way vnto the death, binding and deliuering into prisons both men and women,

5 As also the cheefe prieste dooth beare me witnesse, and al the estate of the elders: of whom also I receyued letters vnto the brethren, and went to Damascus, to bryng them which were there, bound vnto Hierusalem, for to be punished.

Actes.9.a. (a) Iesus was nowe in heauen, & could not be persecuted of Paul But the persecutiō whiche Paul exercised against the faythful being his members, Christe counted it as donne to him selfe. 6 And it came to passe, that as I made my iourney, & was comme nigh vnto Damascus a'bout noone, sodainly there shone from heauen a great lyght rounde about me:

7 And I fel vnto the earth, & heard a voyce sayeng vnto me, *Saul, Saul, why persecutest thou me?

8 And I answeared, Who art thou Lorde? And he sayde vnto me, I am Iesus of Nazareth (a) whom thou persecutest.

9 And they that were with me, sawe verily the light, and were afraide: but they heard not the voyce of him that spake to me.

10 And I saide, What shal I doo Lorde? And the Lorde sayde vnto me, Aryse, and goe into Damascus: and there it shalbe told thee of al thinges which are appoynted for thee to doo.

11 And when I saw nothing for the brightnesse of the light, being ledde by the hande of them that were with me, I came into Damascus.

12 And* one Ananias, a deuout man as pertayning to the lawe, hauing a good reporte of al the Iewes whiche there dwelt, Actes.9.a.

13 Came vnto me, and stoode, and sayd vnto me, Brother Saul, receiue thy sight. And the same houre I loked vp vpon him.

14 And he said, The God of our fathers hath ordeyned thee before, that thou shouldest knowe his wyl, and see that iust one, and shouldest heare the voyce of his mouth. C

15 For thou shalt be his witnesse vnto al menne, (of those thinges) whiche thou hast seene and hearde:

16 And now, why tarriest thou? Arise, and be baptised, and washe away thy sinnes, in calling on the name of the Lorde. Rom.10.a

17 And it came to passe, that when I was comme agayne to Hierusalem, and prayed in the temple, I was in a traunce,

18 And sawe him sayeng vnto me, Make haste, and get thee quickly out of Hierusalem: for they wyl not receiue thy witnesse concerning me.

19 And I sayde, Lorde, they knowe that I prisoned, & beat in euery synagogue them that beleeued on thee.

20 *And when the blood of thy witnesse Steuen was shed, I also was standing by, and consenting vnto his death, and keapt the rayment of them that slue him. Actes.3.a.

21 And he said vnto me, Depart: for* I wyl sende thee farre hence vnto the Gentiles. Actes.13.D. Galat.1.D. D

22 And they gaue him audience vnto this woorde, and then lyfte vp theyr voyces, and sayd, Away with such (a fel we) from the earth: for it is no reason that he should liue.

23 And as they cryed, and cast of their clothes, and threwe dust into the ayre,

24 The cheefe captaine commaunded him to be brought into the castle, and bade that he shoulde be scourged, and examined: that he might knowe wherefore they cryed so on him.

25 And as they bounde hym with thonges, Paul sayde vnto the Centurion that stoode by, Is it lawful for you to scourge a man that is a (b) Romane, and vncondemned?

(b) He was not borne at Rome, but at Tarsus: the citizens wherof, enioy the priuiledge of the citie of Rome, and were counted as Romanes.

26 When the Centurion heard that, he went and told the cheefe captayne, saying, Take heede what thou doest: for this man is a Romane.

27 Then the cheefe captayne came, and said vnto him, Tel me, art thou a Romane? He sayde, Yea.

28 And the cheefe captaine answeared, With a great summe obteyned I this freedome. And Paul sayde, I was free borne.

29 Then strayghtway departed from him they whiche shoulde haue examined hym: and the cheefe captayne also was afrayde after he knewe that he was a Romane, and because he had bounde him.

30 On the morowe, because he woulde haue knowen the certayntie wherefore he was accused of the Iewes, he loosed him from his bandes, and commaunded the hygh priestes and al the counsel to come togeather, and *brought Paul foorth, and set him before them. Actes.23.b.

The .xxiii. Chapter.

I. Paul commeth before the counsel. 2. Ananias causeth him to be stricken.

A

1 AND Paul earnestly beholdyng the counsel, sayde, Men and brethren, *I haue lined in al good conscience before God vntyl this day. Actes.34.d

(a) Paul doth not curse the high priest, but denounce sharpely the punishment of god, whiche shoulde light vpon him in the way of prophesiyng. Deut.17.d. Iohn.18.d.

2 And the high priest Ananias commaunded them that stoode by to smyte him on the mouth.

3 Then sayde Paul vnto him, GOD shal smite thee thou (a) paynted wal: for *sittest thou and iudgest me after the law, and commaundest me to be smitten contrary to the lawe?

4 And they that stoode by, sayde, *Reuilest thou Gods high priest?

5 Then sayde Paul, I wyst not brethren, (b) that he was the high priest: For it is written, Thou shalt not curse the ruler of thy people. (b) It is thought that Paul in mockerie thus excused him selfe, as though thus he shoulde say, I see nothing in this man worthy the office of the high priest. Phil.3.a. Actes.23.c.

6 But when Paul perceiued that the one part were Saducees, and the other Pharisees, he cried out in the counsel, Men and brethren, I am a Pharisee, the sonne of a Pharisee: *of the hope and resurrection of the dead I am iudged. Mat.22.c. Mar.12.b. Luke.20.c.

7 And when he had so sayde, there arose a debate betweene the Pharisees & the Saducees: and the multitude was diuided.

8 *For the Saducees say that there is no resurrection, neyther angel, nor spirite: but the Pharisees confesse both.

9 And there arose a great crye: And when the Scribes which were of the Pharisees part arose, they stroue, saying, We fynd no euyl in this man: but yf a spirite or an angel hath spoken to him, let vs not stryue agaynst God.

10 And when there arose a great debate, the cheefe captayne fearyng lest Paul shoulde haue benne pluckt asunder of them, commaunded the souldiers to goe downe, and to take him from among them, & to bryng hym into the castle.

11 And the nyght folowyng, the Lorde stoode by him, and sayd, Be of good cheare Paul: for as thou hast testified of me in Hierusalem, *so must thou beare witnesse also at Rome. Actes.16.c. Actes.27.b

12 And when it was day, certayne of the Iewes geathered them selues togeather, and made a (c) vowe, saying that they woulde neither eate, nor drinke, tyl they had killed Paul. (c) The word properly, signifieth cursing, as when a man either sweareth, voweth, or wisheth him selfe to dye, or to be geuen to the deuil, exeept he bring his purpose to passe.

13 And they were more then fourtie (men) whiche had made this conspiracie.

14 And they came to the cheefe priestes and elders, and sayde, We haue bounde our selues with a vowe, that we wil eate nothyng vntyl we haue slayne Paul.

15 Nowe therfore gene ye knowledge to the chiefe captayne, and to the counsel, that he bryng him foorth vnto you to morowe, as though ye woulde knowe somethyng more perfectly of him: and we, or euer he come neare, are redy to kyl hym.

16 And when Paules sisters sonne hearde of theyr laying awayte, he went and entred into the castle, and tolde Paul.

17 And Paul called one of the vnder captaynes vnto him, and sayde, Bryng this young man vnto the high captayne: for he hath a certayne thyng to shewe him.

18 And he tooke him, and brought hym to the high captayne, and sayde, Paul the prisoner called me vnto him, and prayed me to bryng this young man vnto thee, whiche hath a certayne matter to shewe thee.

19 Then the hygh captayne tooke hym by the hande, and went with him out of the way, and asked him, What is it that thou hast to tel me?

20 And he sayd, The Iewes are determined to desire thee that thou wouldest bryng foorth Paul to morowe into the counsel, as though they woulde enquire somewhat of hym more perfectly.

21 But folowe not thou theyr myndes: for D there lye in wayte for him of them mo then fourtie men, whiche haue bounde them selues with a vowe, that they wyl neyther eate nor drinke, tyl they haue kylled hym: and nowe are they redy, and loke for a promise from thee.

22 The cheefe captayne then let the young man

man depart, and charged him, See thou tel it out to no man, that thou hast shewed these thynges to me.

23 And he called vnto him two vnder captaines, saying, Make ready two hundred souldiers to goe to Cesarea, and horsmen threescore and tenne, and spearemen two hundred, at the thirde houre of the night:

24 And deliuer them beastes, that they may set Paul on, and bring him safe vnto Felix the high deputie.

25 And he wrote a letter after this manner,

26 Claudius Lysias vnto the most mightie ruler Felix, sendeth greetinges.

Actes.20.k. 27 *This man was taken of the Iewes, and shoulde haue ben killed of them: Then came I with an armie, and rescued hym, and perceiued that he was a Romane:

E 28 And when I woulde haue knowen the
Actes. 22.g cause wherefore they accused him, *I brought him forth into theyr counsel.

29 Whom I perceiued to be accused of que-
Actes. 25.e. stions of their lawe: *but hauing nothyng layde to his charge worthie of death, or of bondes.

30 And when it was shewed me howe that the Iewes layde waite for the man, I sent (him) straightway to thee, and gaue commaundement to his accusers, that the thinges whiche they haue agaynst him, they shoulde tel before thee. Farewel.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatridis.

32 On the morowe, they leaft the horsmen to goe with him, and returned vnto the castle.

33 Which when they came to Cesarea, and deliuered the Epistle to the deputie, presented Paul also before him.

34 And when the deputie had read (the letter) he asked of what prouince he was. And when he vnderstoode that he was of Cilicia:

Deut. 17.a. 35 *I wyl heare thee, sayde he, when thine accusers are come also. And he commaunded him to be kept in Herodes iudgement halle.

The.xxiiii. Chapter.

10. Paul being accused, answereth for his lyfe and doctrine.

Q 1 AND after fiue dayes, Ananias *the
Actes.25.d. high priest descended, with the elders, and with a certayne oratour, named Tertullus, whiche appeared before the deputie agaynst Paul.

2 And when Paul was called forth, Tertullus began to accuse him, saying, Seeyng that we haue (a) obteyned great quietnesse by the meanes of thee, and that many good thinges are done vnto this nation through thy prouidence,

(a) Felix by his diligence had taken Eleazarus the captayne of the murderers, and put the Egyptians to flight, which raised vp tumultes in Iurie. For these the oratour praised him: other wayes he was both cruel & couetous. Actes. 21.f.

3 That alowe we euer, and in al places, most noble Felix, with al thankes.

4 Notwithstanding, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a fewe wordes.

5 For we haue founde this man a pestilent felowe, and a mouer of debate vnto al the Iewes in the whole world, and a maynteiner of the sect of the Nazarites.

6 Whiche also hath gone about to pollute the temple: *whom we tooke, and woulde haue iudged accordyng to our lawe.

7 But the high captayne Lysias came vpon vs, and with great violence tooke hym away out of our handes,

8 Commaunding his accusers to come vnto thee: of whom thou mayest, yf thou wylt enquire, knowe the certaintie of al these thinges, whereof we accuse him.

9 And the Iewes lykewise affirmed, saying, that these thynges were so.

10 Then Paul, after that the deputie hym selfe had beckened vnto him that he should speake, answeared, With a more quiet minde do I answeare for mee selfe, forasmuch as I vnderstande, that thou hast ben of many yeeres a iudge vnto this nation:

11 Because that thou mayest knowe, that there are yet but twelue dayes, since I went vp to Hierusalem for to worshyp.

12 And they neyther founde me in the temple disputing with any man, eyther raysyng vp the people, neyther in the synagogues, nor in the citie:

13 Neither can they proone the things whereof they accuse me.

14 But this I confesse vnto thee, that after the way whiche they cal (b) heresie, so worship I the God of my fathers, beleeuyng al thinges whiche are written in the law and the prophetes,

C (b) No marueile though in our tyme Gods true religion be called heresie, for so it was counted of the wycked, euen in the begynning of Christes kingdome. Actes. 13.a. Rom. 15.f. Actes. 11.d

15 And haue hope towardes God, that *the resurrection of the dead, which they them selues looke for also, shalbe both of the iust and vniust.

16 And herein *studie I, to haue alway a cleare conscience towarde God, and toward men.

17 *Nowe after many yeeres, I came *and brought almes to my nation, and offerynges:

18 In the whiche they founde me purified in the temple, neither with multitude, nor yet with vnquietnesse.

19 Howbeit, there were certayne Iewes out of Asia,

20 Whiche

D 20 Whiche ought to be here (c) present before thee, and accuse me, if they had ought agaynst me.

(c) These accusers spake but vppon false reports, whiche the bellowes of Satan had blowen abroade, and durst not for shame appeare themselues. Actes.23.a.

21 Or els let these same here say, yf they haue found any euyl dooing in me, while I stande here in the counsayle.

22 Except it be for this one voyce, that I cryed standing among them, * That of the resurrection from the dead, am I iudged of you this day.

23 And when Felix heard these thinges, he deferred them: for he knew very wel of that way, and saide, When Lysias the captaine is comme downe, I wyl knowe the vttermost of your matter.

Jerem.39.c Actes.27.a. 24 And * he commaunded an vnder captaine to keepe Paul, & to let him haue rest, and that he shoulde forbidde none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certayne dayes, when Felix came with his wyfe Drusilla, which was a Jewesse, he called foorth Paul, and hearde him of the fayth whiche is toward Christ.

26 And as he reasoned of righteousnesse, temperance, and iudgement to come, Felix (d) trembled, and answeared, Go thy way for this time, when I haue a conuenient season, I wyl sende for thee.

(d) Suche is the might & force of gods heauenlye woorde, that it causeth the verye wicked to tremble and quake. Actes.25.d.

27 He hoped also that money shoulde haue ben geuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 But after two yeeres, Portius Festus came in to Felix roome: and Felix *, wylyng to shewe the Iewes a pleasure, left Paul bound.

The .xxv. Chapter.

3. The Iewes accuse Paul before Festus,
8. he answereth for himselfe,

A 1 THen when Festus was come into the prouince, after thyee dayes he assended from Cesarea vnto Hierusalem.

2 Then enfourmed him the high priest, and the cheefe of the Iewes agaynst Paul, and they besought him,

3 And desired fauour agaynst him, that he woulde sende for him to Hierusalem, layeing wayte in the way to kyl him.

4 But Festus answeared, that Paul should be keapt at Cesarea, and that he him selfe woulde shortly departe thyther.

5 Let them therfore, sayd he, which among you are able, come downe with vs, and accuse him, if ther be any fault in this man.

6 And when he had tarried among them more then ten dayes, he went downe vnto Cesarea, and the nexte day sate downe in the iudgement seate, & commaunded Paul to be brought.

7 Who being come, the Iewes which were comme from Hierusalem, stoode about (him) and layde many and greeuous complayntes agaynst Paul, whiche they could not (a) prooue,

B

(a) Whyles Paul lyued vnder the lawe lyke other Iewes, his conuersation was perfect and notable, and after his conuersion vnto Christe, he became a more notable example of innocencie: but it is a cõmon case, that the seruants of god are euyl spoken of for theyr wel dooyng.

8 While he answeared (for him selfe) that neyther agaynst the law of the Iewes, neyther agaynst the temple, nor yet agaynst Caesar, haue I offended any thing at al.

9 But Festus wyllyng to doo the Iewes a pleasure, answeared Paul, and sayd, Wylt thou goe vp to Hierusalem, and there be iudged of these thinges before me?

10 Then sayde Paul, I stand at Caesars iudgement seate, where I ought to be iudged, to the Iewes haue I done no wrong, as thou very wel knowest.

11 For if I doo any wrong, or haue committed anye thing woorthy of death, I refuse not to dye: but if there be none (of these thinges) whereof they accuse me, no man may deliuer me vnto them. I appeale vnto (b) Caesar.

(b) The iniquitie of the Iudge, who contrary to equitie, wyllyng to pleasure the Iewes, deuised howe to betray Paul, draue Paul to appeale, which is the vttermoste remedie for suche as by wrong iudgement are oppressed: and this appellation by gods prouidence, was a meane that Paul should testifie of Christ at Rome also Actes.23.f

12 Then spake Festus, with the counsayle, and answeared, Hast thou appealed vnto Caesar? vnto Caesar shalt thou goe.

13 And after certaine daies, king Agrippa, and Bernice, came vnto Cesarea, to salute Festus.

14 And when they had ben there a good season, Festus rehearsed Paules cause vnto the king, sayeing, There is a certayne man leaft in bondes of Felix,

15 About whom, when I came to Hierusalem, the high priestes and elders of the Iewes enfourmed me, and desyred to haue iudgement agaynst hym.

16 To whom I answeared, It is not ỹ maner of the Romans, for fauour to deliuer any man that he should perish, before that he which is accused, haue the accusers face to face, and haue licence to answeare for him self, concerning the crime laid against him.

17 Therfore when they were come hither, without any delay, on the morow I sate on the iudgement seate, and commaunded the man to be brought foorth.

18 Against whom, when the accusers stood vp, * they brought none accusation of suche thinges as I supposed.

19 But had certayne questions against him of their owne superstition, and of one Jesus whiche was dead, whom Paul affirmed to be aliue.

20 And because I doubted of suche maner of questions, I asked him whether he woulde goe to Hierusalem, and there be iudged of these matters.

21 But

D 21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded him to be kept til I might sende him to Caesar.

22 Then Agrippa sayde vnto Festus, I woulde also heare the man mee selfe. To morowe sayde he, thou shalt heare him.

23 And on the morowe when Agrippa was come, and Bernice, with great pompe, and were entred into the counsayle house, with the cheefe captaynes and cheefe men of the citie, at Festus cõmaundement was Paul brought foorth.

24 And Festus sayde, King Agrippa, and al men whiche are here present with vs, ye see this man, about whom al the multitude of the Iewes haue intreated me, both at Hierusalem, and also here, crying that he ought not to lyue any longer.

25 Yet founde I nothing woorthy of death that he had committed: Neuertheless, seeing that he hath appealed to Augustus, I haue determined to sende him:

26 Of whom I haue no certayne thing to write vnto my Lorde: Wherefore I haue brought him foorth before you, and specially before thee, O king Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable for to send a prisoner, and not to shewe the causes whiche are layde against him.

The. xxvi. Chapter.

1. King Agrippa heareth Paul. 25. Paules modest answere against the iniury of Festus.

1 THen Agrippa sayde vnto Paul, Thou art permitted to speake for thee selfe. Then Paul stretched foorth the hand, and answeared (for himselfe.)

2 I thinke mee selfe happy, king Agrippa, because I shal answere this day before thee of al the thinges whereof I am accused of the Iewes.

3 Namely, because thou art expert in al customes & questions whiche are among (a) the Iewes: wherefore I beseeche thee to heare me patiently.

4 My life that I haue led of a child, which was at the firste among myne owne nation at Hierusalem, knowe al the Iewes,

5 Whiche knewe me from the begynning, (yf they would testifie) that after the most straytest secte of our (b) religion, I lyued a Pharisee.

6 And nowe I stand, and am iudged for the hope of the promise made of God vnto our fathers:

7 Unto whiche promise our twelue tribes instantly seruing God day and night, hope to comme: For whiche hopes sake, kyng Agrippa, I am accused of the Iewes. D

8 Why shoulde it be thought a thing incredible vnto you, that God rayseth the dead?

9 I also verily thought in mee selfe, that I ought to doo many contrary things, cleane against the name of Iesus of Nazareth:

10 *Which thing I also did in Hierusalem, and many of the saintes did I shut vp in prisons, hauing receiued auctoritie of the high priestes, and when they were put to death, I gaue the sentence. Actes.8.a. 1.Cor.15.b. Galat.1.c.

11 And I punished them ofte in euery synagogue, and compelled them to blaspheme, and was yet more mad vpon them, & persecuted them euen vnto strange cities.

12 About which thinges as I went to Damascus, with auctoritie and commission of the high priestes,

13 Euen at midday, O kyng, I saw in the way a light from heauen, aboue the brightnesse of the sunne, shyne rounde about me, and them whiche iourneyed with me.

14 And when we were al fallen to the earth, I heard a voyce speaking vnto me in the Hebrue tongue, and saying, *Saul, Saul, why persecutest thou me? It is harde for thee to kicke against the pricke. Actes.9.a. and.22.c.

15 And I said, Who art thou Lord? And he sayd, I am Iesus whom thou persecutest.

16 But ryse and stand vpon thy feete, for I haue appeared vnto thee for this purpose, to make thee a minister & a witnesse, both of those thinges whiche thou hast seene, and of those things in the which I wil appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may be turned from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgeuenesse of sinnes, and inheritance among them which are sanctified by fayth that is in me.

19 Wherefore, O king Agrippa, I was not disobedient vnto the heauenly vision.

20 But shewed firste vnto them of Damascus, and at Hierusalem, and throughout al the coastes of Iurie, and then to the Gentiles, that they shoulde repent and turne to God, and doo suche woorkes as becomme them that repent.

21 For this cause the Iewes caught me in the temple, and went about to kyl me. D

22 Seeyng therefore that I haue obteyned helpe of God, I continue vnto this day, witnessing both to smal and great, sayeing nong

(a) He knew muche, but he fayled in the right applying of his knowlege, as they do whiche be wyse in their own conceites only, and haue the zeale of god, but not accordyng to knowledge.

(b) He taketh the sect of the Phariſees to be perfectest, because their doctrine was better then the other sectes. The Saducees denyed the resurrection of the dead. The Effeis glorying in straightnesse of life, litle regard true doctrine.

none other things then those which the prophetes and Moses did say should come:
23 That Christ shoulde suffer, and that he should be the first that should rise from the dead, and shoulde shewe light vnto the people, and to the Gentiles.
24 And as he thus spake for him selfe, Festus sayd with a loude voyce, Paul thou art beside thee (c) selfe, much learning doth make thee mad.
25 But he sayde, I am not mad, most noble Festus, but speake foorth the woordes of trueth, and soberneſſe.
26 For the kyng knoweth of these thinges, before whom also I speake freely, neither beleeue I, that any of these thinges are hydden from him, for this thing was not done in a corner.
27 Kyng Agrippa, beleeuest thou the prophetes? I wote wel that thou beleeuest.
28 Then Agrippa saide vnto Paul, Somewhat thou perswadest (d) me to be a Christian.
29 And Paul sayd, I woulde to God, that not only thou, but also al that heare me to day, were both somewhat, & also in a great deale suche as I am, except these bondes.
30 And when he had thus spoken, the kyng rose vp, and the deputie, and Bernice, and they that sate with them.
31 And when they were gone apart, they talked betweene them selues, saying, This man doth nothing woorthy of death, or of bondes.
32 Then sayd Agrippa vnto Festus, This man might haue ben let loose, yf he had not appealed vnto Caesar.

(c) Festus being much troubled with Pauls declaration, and hauing nothing to say agaynst it, yet would not yeelde vnto it, but clamorously condemned it as wicked and superstitious: for worldlynges are loth to be cumbred with godly matters, and count al such fooliſhe that trouble them selues therwith.
(d) He sawe a lide lyght, but it was soone out, lyke vnto those that hearyng a Sermon, are for the same wel minded, but after returne to their olde trade.

The. xxvii. Chapter.

1. Paul shippeth toward Rome. 3. Iulius the captayne entreateth him curteously.

27 1 AND when it was concluded that we shoulde sayle into Italie, they deliuered both Paul and certayne other prisoners vnto one named Julius, an vnder captayne of Augustus bande.
2 And we entred into a shyp of Adramyttium, & loosed from land, appoynted to sayle by the coastes of Asia, one *Aristarchus out of Macedonia, of the countrey of Thessalonica, tarying styl with vs.
3 And the next day we came to Sidon: And Julius* curteously entreated Paul, & gaue him libertie to goe vnto his frendes, and to refreshe him selfe.
4 And when we had launched from thence, we sayled harde by Cypers, because the windes were contrary.
5 And when we had sayled ouer the sea of Cilicia and Pamphylia, we came to Myra (a citie) whiche is in Lycia,
6 And there the vnder captayne founde a shyp of Alexandria, sayling into Italie, and he put vs therein.
7 And when we had sayled slowly many dayes, and scarse were come ouer agaynst Gnidum, because the wind withstoode vs, we sailed harde by * Candie, ouer against Salmone,
8 And with much woorke sailed beyond it: and came vnto a place whiche is called the Fayre hauens, nigh whereunto was the citie of Lasea.
9 When muche time was spent, and when sayling was nowe ieopardous, because also that the fast was now alredy past, Paul put them in remembrance,
10 And sayd vnto them, Syrs, I perceiue that this voyage wyl be with hurte and muche domage, not of the ladyng and shyp only, but also of our liues.
11 Neuertheleſſe, the vnder captayne beleeued the gouernour and the maister of the shyp, more then those thinges whiche were spoken of Paul.
12 And because the hauen was not commodious to winter in, many tooke counsel to depart thence, yf by any meanes they might atteyne to Phenice, & there to winter, whiche is an hauen of Candie, and lyeth towarde the Southwest & Northwest winde.
13 And when the South winde blewe softly, they supposing that they had obteyned their purpose, loosed vnto Asson, and sayled past Candie.
14 But not long after, there arose against their purpose a flawe of winde out of the Northeast, whiche is called Euroclydon.
15 And when the shyp was caught, and coulde not resist the winde, we let her goe, and were driuen with the weather.
16 But we were caried into an Ile, whiche is named Clauda, and had muche woorke to come by a boate,
17 Which they tooke vp, and vsed helpe, and made fast the ship, fearing lest they shoulde fal into the Syrtes: and so they let downe * a vessel, and were caryed.
18 The next day when we were tossed with an exceedingtempest, they lighted the ship:
19 And the third day we cast out with our owne handes the tackling of the shippe.
20 And when neither the sunne nor starres in many dayes appeared, and no smal tempest lay vpon vs, al hope that we shoulde be saued was then taken away.
21 But after long abstinence, Paul stoode forth in the mids of them, and sayd, Sirs, ye

Colos. 4. a.
Iere. 39. c. Acres. 24. c

* or, Creta, whiche was an high hyl of Candie.
* Some reade, the sayles.

ye shoulde haue hearkened vnto me, and not haue loosed from Candie, and to haue gayned vnto vs this harme and losse.

22 And nowe I exhorte you to be of good cheare: for there shalbe no losse of any mans lyfe among you, but of the shippe.

23 For there stoode by me this night the angel of God, whose I am, & whom I serue,

Actes.25. 24 Saying, Feare not Paul, thou must be brought before Caesar, and loe, God hath geuen thee (a) al them that saile with thee.

(a) The graces and blessinges which God geueth to his children, profite many tymes the enimies, whiche are vnworthie to receiue the fruite thereof. 25 Wherefore syrs be of good cheare: for I beleeue God that it shalbe euen as it was tolde me.

26 Howbeit, we must be cast into a certaine Ilande.

27 But when the fourtienth night was come, as we were sayling in Adria about mydnight, the shipmen deemed that they drewe neare to some countrey:

28 And sounded, and founde it twentie fadomes: and when they had gonne a lytle further, they sounded agayne, and founde it fyfteene fadomes.

29 Then fearing lest we should haue fallen on some rocke, they cast foure ankers out of the sterne, and wished for the day.

30 And as the shipmen were about to flee out of the shyp, when they had let downe the boat into the sea, vnder a colour as though they would haue caste ankers out of the foreshyp,

31 Paul sayde to the vnder captayne, and to the souldiers, Except these abyde in the ship, ye (b) can not be saued.

(b) Paul woulde vse such meanes as God had ordeyned, lest he shuld seme to haue tempted him 32 Then the souldiers cut of the rope of the boate, and let it fal away.

33 And when the day began to appeare, Paul besought them al to take meate, saying, This is the fourteenth day that ye haue taried and continued fastyng, receiuing nothing at al.

34 Wherefore, I pray you to take meate, for this no doubt is for your health, for there shal not (c) an heare fal from the head of any of you.

(c) By this Hebrewe speache is meant that they should be in al pointes safe & sounde. 1. Tim. 4. a 35 And when he had thus spoken, he tooke bread, and gaue thankes to GOD in presence of them al: and when he had broken it, he began to eate.

36 Then were they al of good cheare, and they also tooke meate.

F 37 And we were altogether in the shyp, two hundred, threescore, & sixteene soules.

38 And when they had eaten ynough, they lighted the ship, and cast out the wheate into the sea.

39 And when it was day, they knewe not the lande: but they spied a certaine hauen with a banke, into the which they were minded, if it were possible, to thrust in the shyp.

40 And when they had taken vp the ankers, they committed * (themselues) vnto the sea, and loosed the rudder bandes, and hoysed vp the maine sayle to the wind, and drewe to lande.

* or, the shyppe.

41 And when they fel into a place whiche had the sea on both sydes, they thrust in the ship, and the foreparte stucke fast & moued not, but the hinder part brake with the violence of the waues.

42 And the souldiers counsel was to kylle the prisoners, lest any of them when he had swomme out, shoulde runne away.

43 But the vnder captaine willing to saue Paul, keapt them from their purpose, and commaunded that they whiche coulde swimme, shoulde cast them selues first into the sea, and scape to lande:

44 And the other, some on boordes, and some on broken peeces of the shyppe: and so it came to passe, that they escaped al safe to lande.

The .xxviii. Chapter.

5. The viper hurteth not Paules hande.
23. Paul preacheth Christe at Rome.

1 AND when they were escaped, then they knewe that the Ile was called Melita.

(a) Suche is the peruerse iudgement of men, that they condemne them whom they see in any affliction. 2 And the barbarous people shewed vs no litle kindnesse, for they kyndled a fyre, and receiued vs every one, because of the present rayne, and because of the colde.

(b) By this myracle god performed his promyse made to his disciples, that neither serpentes, nor poyson, should hurt them, and also by the same, was confirmed the Gospel of his sonne Iesus Christ, which Paul preached vnto the world 3 And when Paul had geathered a bundle of stickes, and layde them on the fyre, there came a Viper out of the heate, and caught him by the hande.

4 And when the strangers sawe the beast hang on his hande, they sayd among them selues, No doubt this man is (a) a murderer, whom though he haue escaped the sea, yet vengeance suffereth not to lyue.

5 And he shooke of the Viper into the fyre, and (b) felt no harme.

(c) Beholde the extremitie of infidels, for after any rage and errour, they fal forthwith into the contrary. 6 Howbeit, they wayted when he shoulde haue swolne, or fallen downe dead suddenly: but after they had looked a great while, and saw no harme come to him, they changed their mindes, and sayd that he was a (c) God.

7 In the same quarters were possessions of the cheefe man of the Ile, whose name was Publius, whiche receiued vs, and lodged vs three dayes courteously.

8 And it came to passe that ye father of Publius lay sicke of a feuer, & of a bloody flyxe, to whom Paul entred in, and prayed, and layde his handes on him, and healed him.

9 So

9 So when this was donne, other also whiche had diseases in the Ile, came, and were healed:

10 Whiche also dyd vs great honour, and whē we departed, they laded vs with such thinges as were necessarie.

11 And after three monethes we departed in a shyp of Alexandria, whiche had wyntred in the Ile, whose badge was (d) Castor and Pollux.

(d) These the Painims fayned to be Iupiters chyldren, Gods of the sea,

12 And when we came to Syracusa, we tarryed there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, and after one day the south wynde blewe, and we came the next day to Puteolus:

€ 14 Where we founde brethren, and were desired to tary with them seuen dayes: and so we came towarde Rome.

15 And frō thence, when the brethren heard of vs, they came to meete vs at Appii forum, & at the three tauernes: When Paul sawe them, he thanked GOD, and waxed bolde.

16 And when we came to Rome, the vnder captayne deliuered the prisoners to the cheefe captayne of the host: but Paul was suffered to dwel by him selfe, with a souldier that keapt him.

17 And it came to passe, that after three dayes, Paul called the cheefe of the Iewes togither. And when they were comme together, he sayde vnto them, Menne and brethrē, though *I haue committed nothing agaynst the people or lawes of the fathers, *yet was I deliuered prisoner from Hierusalem into the handes of the Romanes.

Actes.23.c

Actes.23.c.

18 Whiche when they had examined me, woulde haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrayned to appeale vnto Caesar, not that I had ought to accuse my nation of.

Actes.23.b.

20 For this cause then haue I called for you, euen to see (you) and to speake with you: because that for the (e) hope of Israel I am bounde with this chayne.

(e) That is, for Iesus Christes sake whom they had lōg looked for, to be the redeemer of the worlde,

21 And they sayde vnto him, We neyther D receiued letters out of Iurie concernyng thee, neyther any of the brethren that came shewed or spake any harme of thee.

22 But we wyl heare of thee what thou thinkest: for as concernyng this sect, we know that *euery where it is spokē against. Luke.2.c

23 And whē they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kyngdome of God, perswading them concerning Iesus, both out of the lawe of Moses, and out of the prophetes, euen from morning to nyght.

24 And * somme were perswaded in the thinges whiche were spoken, and somme beleeued not. Actes.17.a

25 And when they agreed not among them selues, they departed, after that Paul had spoken one woorde, (that is to say,) Wel spake the holy ghost by Esaias ỹ Prophet, vnto our fathers,

26 Saying, *Go vnto this people, and say, With your eares shal ye heare, and shal not vnderstand, and with your eyes shal ye see, and not perceiue. Esai.6.c. Mat.13.b Mark.4.b Luke.8.b. Iohn.12.k

27 For the hart of this people is waxed grosse, and their eares are dul of hearyng, and their eyes haue they closed: lest they shoulde see with their eyes, and heare with their eares, and vnderstande with their hartes, and shoulde be conuerted, and I shoulde heale them.

28 Be it knowen therefore vnto you, that € this saluation of GOD is sent to the Gentiles, and they shal heare it.

29 And when he had sayde these woordes, the Iewes departed, and had great reasoning among them selues.

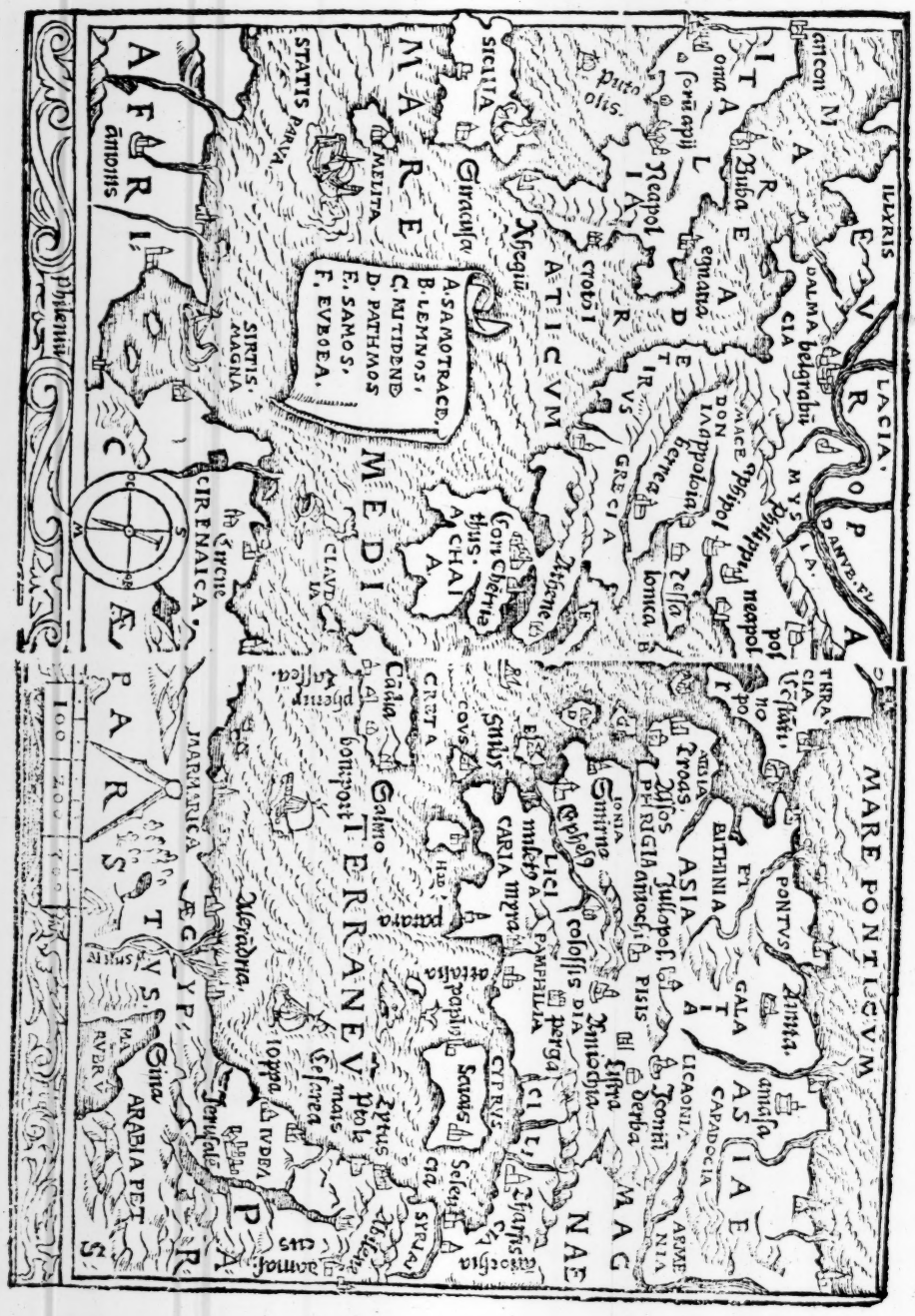
30 And Paul dwelt two yeeres ful in his owne hyred house, & receiued al that came in vnto him,

31 Preachyng the kyngdome of God, and teachyng those thinges which concerne the Lorde Iesus Christ, with al confidence, no man forbiddyng hym.

¶ Here endeth the Actes of the Apostles.

The Cart Cosmo-

graphie of the peregrination or iourney
of Saint Paul, with the distance
of the miles.


ILLYRIS
DALMA belgrabi
MACE
DON
GRECIA
ACHAIA
CRETA
CYPRVS
MARE PONTICVM
PONTVS
ASIA
CAPADOCIA
LICAONIA
PISIDIA
PHRYGIA
CARIA
LICIA
PAMPHILIA
CILICIA
SYRIA
IVDEA
ARABIA PET
MARE RVBR
AFRICA
SICILIA
MELITA
CRETENSIS
CYRENAICA
SYRTIS MAGNA
MARMARICA
AEGYPTVS
PARAETONIVM
Philenium
Troas
Ephesus
Smirna
Colossis
Perga
Antiochia
Iconii
Derba
Lystra
Tharsis
Alexandria
Scutari
Seleucia
Ptolemais
Cesarea
Ioppe
Ierusalem
Gaza
Gadara
Cadia
Salmo
Bonifort
Phenix
Claudia
Syracusa
Neapol
Puteolis
Roma
Appiforum
Tabernæ
Regium
Rhegium
Messana
Iustinopol
Adrianopol
Philippi
Neapol
Thessalonica
Amphipolis
Apollonia
Corinthus
Athenæ
Thebæ
Dyrrachium
Aulona
Brundusium
Tarentum
Hydruntum
Ancona
Ravenna
Aquileia
Venetiæ
Histria
Pola
Iadera
Salona
Narona
Ragusium
Epidaurus
Corcyra
Leucas
Nicopolis
Actium
Patras
Cenchreæ
Gythium
Methone
Modon
Coron
Cythera
Creta
Gortina
Phenix
Lasea
Calos portus
Fair Havens
Myra
Patara
Xanthus
Rhodus
Cnidus
Cos
Mitylene
Lesbos
Chios
Samos
Ephesus
Miletus
Troas
Neapolis
Philippi
Amphipolis
Apollonia
Thessalonica
Berea
Athenæ
Corinthus
Cenchreæ
Nicopolis
Dyrrachium
Brundusium
Puteoli
Appii forum
Tres tabernæ
Roma
Rhegium
Syracusa
Melita
Claudia
Cauda
Adria
Syrtis
Cyrene
Alexandria
Gaza
Ierusalem
Ioppe
Cesarea
Ptolemais
Tyrus
Sidon
Berytus
Damascus
Antiochia
Seleucia
Tharsis
Iconii
Derba
Lystra
Antiochia
Perga
Attalia

The order of tymes.

HERE haſt thou (gentle reader, for thy better inſtruction) the deſcription of the iourney and peregrination of ſaynt Paul, whiche is in this ſeconde booke of ſaynt Luke called the Actes of the Apoſtles, moſt intreated of. And for becauſe thou readeſt oftentymes of Emperours, Kynges, and Deputies, thou haſt ſet foorth to thee, the names, the yeeres, and howe long euery Emperour or Kyng raigned, or Deputie gouerned, and vnder whom any of theſe Actes were donne, euen vntyl the death of ſaynt Paul.

❧ The order of tymes.

The yeeres of the Emperours of Rome.	The yeeres of the Preſidentes of the Iewes.	The yeeres of the Herodians.	The yeeres of Chriſtes incarnation.	The yeeres of S. Paul the Apoſtle.	
Tiberius.	Pilate.	Herode.	Chriſte.	Paul.	Herodes Antipas.
xviii.	vi.	xviii.	xxxiii.		

In this yeere Chriſte ſuffered, aroſe from the dead, aſſended into heauen, from thence he ſendeth vnto his apoſtles the holy ghoſt. The apoſtles doo aſſemble and geather a congregation vnto the Lorde Chriſte, and doo continue in prayer, and ſuffer perſecution. Matth. 8. Mark. 6. Luke. 9.

xix.	vii.	xix.	xxxiiii.	i.	

Samaria dooth receiue the doctrine of Chriſte. Saint Steuen was ſtoned. Saint Paul is conuerted vnto Chriſte as he iourneyed towarde Damaſcus, and from thence he departed into Arabia, to preache the Goſpel. Steuen was ſtoned this yeere.

xx.	viii.	xx.	xxxv.	ii.	Euſebius. Carion.

Philip dooth preache the Goſpel vnto the cities by the ſea ſyde, and dooth conuert a man of Ethiopia, an Eunuch, and of great auctho[r]itie with Candace Queene of the Ethiopians.

xxi.	ix.	xxi.	xxxvi.	iii.	

The Goſpel is preached to the Syrians, and Phenitians, of thoſe that were diſpearſed and fled from Hieruſalem.

xxii.	x.	xxii.	xxxvii.	iiii.	

Saynt Paul commeth to Hieruſalem to ſee Peter, from thence he goeth into Syria, Cilicia. &c. Saynt Peter commeth vnto Lidda. After that he was called of Cornelius to come vnto Ceſarea, where he dyd baptiſe, and from thence he went to Hieruſalem, geuyng anſweare to eche one that entred in queſtion with hym. Pilate was Preſident. ful ten yere. Iosephus.

xxiii.	Marcel.	xxiii.	xxxviii.	v.	

Antioche in Syria is conuerted vnto Chriſte, the Apoſtles ſende thyther Barnabas, Barnabas bryngeth Paul out of Tarſa to Antioch, whyther alſo Agabus came, ſpeakyng of dearth that was to comme. Paul and Barnabas dyd ſuccour them of Hieruſalem.

Gaius.	Agrippa.	xxiiii.	xxxix.	vi.	

Paul and Barnabas by the commaundement of the holy ghoſt, were ſent from Antioche, to preache the Goſpel vnto the heathens.

ii.	ii.	Herode Agrippa.	xl.	vii.	In this yere al thynges parteynyng to this former Herod, was geuen to this Herode Agrippa. Of whō reade. Actes. 12. Iosephus. Euſebius.

Paul and Barnabas ſayled from Paphus to Perga, a citie of Pamphylia. From Perga vnto Antioche, a citie of Piſidia: From whence by a commotion ſtyrred by the Iewes, they were expelled out of their coaſtes.

iii.	iii.		xli.	viii.	

Paul and Barnabas thus dryuen from Antioche, comme to Iconium, where they abode a long tyme.

iiii.	iiii.		xlii.	ix.
Claudius.	v.		xliii.	x.
ii.	vi.		xliiii.	xi.
iii.	vii.		xlv.	xii.

In theſe yeeres were Cipers, Pamphylia, Piſidia, and Licaonia conuerted.

This yeere was James the elder beheaded of Herode Agrippa, and Peter was cast in prysone, and was deliuered by the angel of the Lorde. This kyng also dyed in his seuenth yeere.

iiii.	Fadus.	dearth.	xlvi.	xiii.

Prophecied by Agabus, was the dearth this yere, as Eusebius, Orosius, and Beda affirmeth. Iosephus sayth, that the dearth was in this yeere.

Paul and Barnabas (after their preaching) returned vnto Antioche, where they continued many dayes with the congregation.

v.	ii.	Felix about this	xlvii.	xiiii.
vi.	iii.	time came in	xlviii.	xv.
		to Syria.		

About the beginnyng of this yeere, Paul and Barnabas tooke their iourney throughe Phenitia and Samaria, vnto Hierusalem, to the synode or counsel. After that, they returned vnto Antioche, where they remayned a yeere, whyther commeth Peter, whom Paul rebuketh. Galat. 2. Then Paul goeth vnto Cilicia and Licaonia.

vii.	Tiberius Alex.		xlix.	xvi.
viii.	ii.		l.	xvii.

He commeth to Cozinth. Agrippa of whom reade Actes. 26. He commeth to Ephesus.

In these yeeres were conuerted the countreyes of Phrygia, Galatia, Misia. From Troade he went by water into Macedonia, and conuerted the cities, namely Philippos, Appolonia, Amphipolis, Thessalonia, Athens.

ix.	iii.		li.	xviii.
x.	Cumanus.	Agrippa the yonger.	lii.	xix.

Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioche, from Antioche he visiteth the congregations of him in time past constituted in Galacia and Phrygia.

xi.	Felix.	ii.	liii.		xx.
xii.	ii.	iii.	liiii.		xxi.
xiii.	iii.	iiii.	lv.		xxii.
xiiii.	iiii.	v.	lvi.		xxiii.

Paul ferieth ouer into Grecia: From thence about Easter in his. xii. yeere he goeth by sea into Syria, not a straight course, because of the Iewes, but fyrst vnto Philippa a citie of Macedonia, and commeth about Pentecost vnto Hierusalem, there he is imprisoned of the Iewes, set at libertie immediatly of Claudius Lisia Tribunus, and is sent vnto Cesarea to Felix, is kept in custody of Felix two yeeres.

Nero.	v.	vi.	lvii.	xxiiii.

Festus commeth about May into Judea, before whom he pleadeth his matter: After that, before Festus and Agrippa the kyng. He is sent vnto Rome in Italie, the seconde yeere of Nero.

Two yeeres he remayneth in free prison.

ii.	Festus portius.	vii.	lviii.	xxv.
iii.	ii.	viii.	lix.	xxvi.
iiii.	iii.	ix.	lx.	xxvii.
v.	iiii.	x.	lxi.	xxviii.
vi.	Albinus.	xi.	lxii.	xxix.
vii.	ii.	xii.	lxiii.	xxx.
viii.	iii.	xiii.	lxiiii.	xxxi.
ix.	iiii.	xiiii.	lxv.	xxxii.
x.	Florus.	xv.	lxvi.	xxxiii.
xi.	ii.	xvi.	lxvii.	xxxiiii.
xii.	iii.	xvii.	lxviii.	xxxv.
xiii.	iiii.	xviii.	lxix.	xxxvi.
xiiii.	Vaspasianus dux.	xix.	lxx.	xxxvii.

The beginnyng of the fyrst vniuersal persecutiō of Christians, the tenth yeere of Nero.

After that Saint Paul had preached the Gospel of Christe, both in the East and Weast, about seuen and thirtie yeeres, ye was in the last yeere of Nero the Emperour, beheaded at Rome with the swoorde.

¶ The Epistle of the Apostle Saint Paul, to the Romanes.

The fyrst Chapter.

1. Paul sheweth to whom and to what purpose he is called. 16. What the Gospel is. 18. The vengeance of God vpon the wicked. 20. The vse of the creatures. 24. The ingratitude and pounishment of the wicked.

PAUL the seruant of Jesus Christ, (a) called (to be) an apostle, seuered into the Gospel of God,

2 Which he had promised afore by his prophetes in the holy scriptures,

3 Of his sonne, whiche was made of the *seede of Dauid after the fleashe:

4 And hath benne declared to be the sonne of (b) God, with power after ỹ spirite that sanctifieth, by the resurrection from the dead, of Jesus Christe our Lorde:

5 By whom we haue receiued grace & apostleship, that obedience might be geuen vnto the fayth in his name among al heathen,

6 Among whom, ye are also the called of Jesus Christe:

7 To al that be in Rome, beloued of God, saintes by callyng: *Grace to you, & peace, from God our father, and the Lorde Jesus Christe.

8 First veryly I thanke my God through Jesus Christe for you al, that your fayth is published throughout al the worlde.

9 For God is my witnesse, whom I serue *with my spirite in the Gospel of his sonne, that without ceassyng I make mention of you:

10 Praying alwayes *in my prayers, that by somme meane at the last, one tyme or other, I might take a prosperous iourney by the wyl of God, to comme vnto you.

11 For I long to see you, that I myght bestowe among you some spiritual gyft, that ye might be stablished.

12 That is, that I myght haue consolation togeather with you, ech with others fayth, yours and myne.

13 I would that ye shoulde know brethren, howe that I haue oftentymes purposed to comme vnto you (*and haue ben let hytherto) that I myght haue somme fruite also among you, as among other of the Gentiles.

14 I am debter both to the Greekes, and to the (c) barbarous, both to the wyse, and to the vnwyse.

15 So that as muche as in me is, I am redy to preache the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christe, because it is the power of God vnto saluation to al that beleeue, to the Iewe first, and also to the Greeke.

17 For by it is the ryghteousnesse of GOD opened from fayth to fayth. As it is writte, The iust shal lyue by fayth.

18 For the wrath of GOD (d) is reuey led from heauen, agaynst al vngodlynesse, and vnryghteousnesse of men, whiche (e) withholde the trueth in vnrighteousnesse.

19 For that that may be knowen of God, is manifest among them, because God hath shewed it vnto them.

20 For his inuisible thinges, beyng vnderstanded by his woorkes, through the creation of the worlde, are seene, that is, both his eternal power & godhead: so that they are without excuse.

21 Because that when they knewe GOD, (notwithstandyng) they glorified him not as GOD, neyther were thankful, but wared ful of vanities in their imaginations, * and their foolishe hart was blynded.

22 When they counted them selues wyse, they became fooles:

23 *And turned the glory of the incorruptible God vnto an image, made not onely after the similitude of a corruptible man, but also, of birdes, & foure footed * beastes, and of creepyng beastes.

24 Wherfore God gaue them vp to vnclenneasse, through ỹ lustes of their owne harts, that their owne bodyes shoulde be defiled among them selues.

25 Whiche changed his (f) trueth for a lye, and worshypped and serued the creature, more then the creator, whiche is to be praysed for euer, Amen.

26 Wherefore GOD gaue them vp vnto shameful lustes: for euen their women dyd change the natural vse, into that whiche is aygnst nature.

27 And

(a) By this he declareth, that he came not into the office of the apostleshyp by his owne arrogancie, but by the callyng of God, wherby he differeth frō the false apostles. Matth. 1.a

(b) Three manner of wayes Paul sheweth here Christ to be declared the sonne of god. First, by power or worcking of miracles. Secōdly, by the holy ghost appearing in visible signes. Thirdly, by his resurrection from the dead. 1.Cor. 1.a Galat. 1.a

John. 4.c. 1.Cor. 3.c Philip. 1.a Coloss. 1.a

Actes. 26.b.

(c) Al those that were not Iewes, by a commō woorde were called Heathen. And here they are diuided into Greekes & Barbarous. By Grekes, he vnderstandeth those that were learned, ciuile, and of good bringing vp. By barbarous, he meaneth rude & sauage people, with whom no man coulde wel haue to doo.

(d) Whiche appearance the worlde knoweth nothyng of. For in the sight of God al menne are godlesse, sinners, and the chylren of wrath: and when they knowe any thing of god, yet they be nought, because they neyther thanke hym, nor serue hym, & therfore plagues are powred vpon them from heauē.

(e) They hold the trueth in vnrighteousnesse, the whiche vnderstand the trueth, and doo not expresse the same in their deedes and lyfe. Psal. 106.c Jere. 2.c Ezech. 14.b

(f) By his trueth, here he vnderstandeth the glory of god, and his true religion: and a lye he calleth idols, because the idolaters went about to take away from wood and stone that which they were, thinking them to be neyther wood nor stone, but attributed to them that that they were not, that is, diuine power and nature.

27 And lykewyse also, the men left the natural vse of the woman, and brent in their lustes one with another, and menne with menne wrought fylthinesse, and receiued in them selues the rewarde of their errour (as it was accordyng.)

℣ 28 And as they regarded not to know god:
Actes.7.f * (euen so) God deliuered them vp vnto a lewde minde, that they shoulde doo those thinges whiche were not comely:

29 Beyng ful of al vnrygheousnesse, fornication, craftinesse, couetousnesse, malitiousnesse, ful of enuie, murder, debate, deceypt, euyl conditioned, whisperers,

30 Backbiters, haters of God, despiteful, proude, boasters, bringers vp of euyl thinges, disobedient to father and mother:

31 Without vnderstandyng, couenant breakers, without natural affectiō, truice breakers, vnmercyful.

32 The which knowyng the rygheousnesse of GOD, (howe that they whiche commit suche thynges, are woorthy of death,) not
Dyce.7.a. onely doo the same, *but also haue pleasure in them that doo them.

The.ii.Chapter.

1. Gods iudgement vpon the hppocrites.
13. Al meane are sinners.

A 1 THerfore art thou inexcusable, O man, whosoeuer *thou be that (a) iudgest: For in that same wherein thou iudgest another, thou condemnest thee selfe. For thou that iudgest, doest euen the selfe same thinges.

2 But we are sure that the iudgement of GOD is accordyng to the trueth, agaynst them whiche commit suche thinges.

3 Thinkest thou this, O thou man that iudgest them whiche doo suche thinges, and doest the same (thee selfe) that thou shalt escape the iudgement of God?

4 Eyther despisest thou the rychesse of his goodnesse, and pacience, & long sufferance, not knowyng that the goodnesse of God leadeth thee to repentance?

5 But thou after thy stubbernesse and hart that can not repent, heapest vnto thee selfe wrath, agaynst the day of wrath and declaration of the rygheous iudgement of God:

6 *Whiche wyl rewarde euery man accordyng to his (b) dedes:

7 To them whiche by continuyng in wel doyng seeke for glory, and honour, and immortalitie, eternal lyfe.

8 But vnto them that are contentious, and

Matth.7.a (a) S. Paul speaketh here agaynst those menne onely, who beyng them selues filled with al wickednesse, & impietie, yet beof al other most busie & curious in notyng and reprehēdyng other mens faultes: not of any godly zeale, but to iustifie them selues, & to bryng other menne into hatred and contempt.

Esai.30.d
Actes.17.g.
Mat.16.d

(b) Not that our woorkes be of suche merite that they deserue rewarde: but the scriptures vse this kynde of speakyng, that thereby it may prouoke and stirre vp men vnto good lyuyng, whereby our fayth may the more appeare. Which good woorkes God of his free grace doth reward.

doo not obey the trueth, but obey vnrygheousnesse (shal come) indignation & wrath.

9 Tribulation, & anguish, vpon euery soule of man that dooth euyl, of the Iewe first, and also of the Greeke:

10 But glory, and honour, and peace, to euery man that dooth good, to the Iewe first, and also to the Greeke.

11 For *there is no respect of persons with God.
2.Par.19.c
Actes.10.e.
Ephes.6.b
Coloss.3.b

12 For whosoeuer hath sinned without law, shal also perish without lawe: and as many as haue sinned in the law, shalbe iudged by the lawe,

13 (For in the sight of God, * the hearers of the lawe are not rygheous: but the doers of the lawe shalbe iustified.
James.1.b

℣

14 For when the Gentiles which haue not the lawe, doo of nature the thynges conteyned in the lawe: they hauing not the lawe, are a lawe vnto them selues.

15 Whiche shewe the woorkes of the lawe written in their hartes, their conscience bearing them witnesse, & their thoughtes accusing one another, or excusing,)
John.8.c

16 At the day * when God shal iudge the secretes of menne by Iesus Christ, accordyng to (c) my Gospel.

(c) It is his Gospel, both for the feruent loue & zeale that he beareth to it, and also for the great paynes that he hath take in setting foorth the same.

17 Behold, thou art called a Iewe, & (d) restest in the lawe, & makest thy boast of God,

18 And knowest (his) wyl, and alowest the thynges that be excellent, informed by the lawe:

19 And beleuest that thou thee selfe art a guyde of the blynde, a lyght of them (which are) in darknesse,

20 An informer of them whiche lacke discretion, a teacher of the vnlearned: whiche hast the fourme of knowledge, and of the trueth in the lawe.

21 Thou therefore which teachest another, teachest not thee selfe? *Thou preachest a man shoulde not steale, yet stealest thou?
Matth.7.a

22 Thou that sayest a man should not commit adultrie, breakest thou wedlocke? Thou abhorrest idols, and yet committest sacrilege?
Esai.52.a
Ezech.36.g

23 Thou that makest thy boast of the lawe, through breakyng the lawe dishonourest thou GOD?

24 For the name of God is euyl spoken of among the Gentiles, throughyou, *as it is written,

25 For circumcision verily auayleth, if thou keepe the lawe: but yf thou be a breaker of the lawe, thy circumcision is made vncircumcision.

26 Therfore, yf the (e) vncircumcision kepe the ordinances of the lawe, shal not his vncircumcision be counted for circumcision?

(d) He awaketh the Iewes which were a sleepe through a certayne securitie and confidence in the lawe.

(e) By this woorde he meaneth al the people, of what countrey or natiō soeuer they be, whiche haue not receiued the signe of circumcision, according to the lawe of Moses.

27 And

27 And shal not vncircumcision which is by nature, if it keepe the lawe, iudge thee, whiche being vnder the letter and circumcision, dooest transgresse the lawe?

28 For he is not a Iewe, whiche is (a Iewe) * outwarde. Neither is that circumcision whiche is outwarde in the fleashe.

* or, openly

John. 8.c. 29 But * he is a Iewe, whiche is one * inwardly, and* the circumcision of the hart, whiche consysteth in the spirite, and not in the letter (is circumcision) whose prayse is not of menne, but of God.

* or, secretlye. Rom. 9.b. Colos. 2.b.

The. iii. Chapter.

1. The Iewes haue a prerogatiue. 12. Al are iustifyed by grace through fayth, and not thorowe woorkes.

A 1 What preferment then hath the Iewe? or what profyte is there of circumcision?

Rom. 9.a. 2 Muche euery way. Fyrst, for * because that vnto them were committed the woords of God.

3 What then though somme of them dyd not beleeue? Shal their vnbeleefe make the (a) fayth of God without effect?

(a) Which is the performance of gods promise. For fayth is take after two sortes, both for our beleefe, when we assure our selues that God wil performe his promise, and also for the stedfastnesse of gods promise to this people. For although some of the Iewes dyd not beleeue, yet Gods trueth neuer fayled.

4 God forbyd: Yea let god be true, and euery man a lyer, as it is written, That thou myghtest be iustifyed in thy sayeinges, and ouercome when thou art iudged.

5 But yf our vnrighteousnesse setteth forth the ryghteousnesse of GOD, what shal we say? Is God vnrighteous whiche taketh vengeance? (I speake after the manner of menne,)

6 God forbid: for how then shal God iudge the woorld?

7 For if the trueth of God hath more abounded thrugh my lye vnto his glory, why am I as yet iudged as a synner?

8 And not rather (as we be slaunderously reported, & as some affirme that we say) let vs doo euyl, that good may come thereof? whose damnation is iust.

9 What then, are we better (then they?) No, in no wyse: for we haue before accused both Iewes & Gentiles, that they are al vnder sinne:

10 As it is written, * There is none ryghteous, no not one:

Psal. 14.a. and. 52.a.

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are al gonne out of the way, they are al become vnprofytable: there is none that dooth good, no not one.

Psal. 5.b. 13 * Their throte is an open sepulchre, with their tongues they haue deceiued, the poyson of Aspes is vnder their lippes.

Psal. 5.b. 14 * Whose mouth is ful of cursyng and bitternesse:

15 * Their feete are swift to shed blood. Prou. 1.b.

16 * Hartes greefe and miserie are in theyr wayes. Esai. 59.b.

17 And the way of peace haue they not knowen.

18 * There is no feare of God before theyr eyes. Psal. 36.a.

19 Nowe we knowe that what thinges so euer the lawe sayth, it sayth it to them whiche are vnder the lawe: that euery mouth may be stopped, and that al the woorlde may be indangered to God.

20 Because that * by the deedes of the (b) lawe, there shal no fleashe be iustifyed in his syght: For by the lawe commeth the knowledge of synne.

Gala. 2.c.

(b) He includeth here the whole lawe, both the ceremonial and moral, whose works can not iustifye, because they be imperfect in al menne.

21 But nowe the righteousnesse of GOD without the lawe is made manifest, beyng witnessed by the lawe and the prophetes.

22 The righteousnesse of God (commeth) by the faith of Jesus Christ, vnto al and vpon al them that beleue. There is no differēce:

23 For al haue sinned, and haue neede of the glory of God,

24 (But are) * iustifyed freely by his grace, thrugh the redemption that is in Christe Jesu:

Esai. 53.d.

25 Whom God hath set forth * to be a (c) propitiation, through fayth in his blood, to declare his righteousnesse, by the forgeuyng of the synnes that are past,

John. 2.c.

(c) Which is a pacifying of gods displeasure.

26 Whiche God dyd suffer, to shewe at this time his righteousnesse: that he myght be iust, and the iustifyer of him whiche beleeueth on Jesus.

27 Where is then thy boasting? It is excluded. By what lawe? Of woorkes? Nay: but by the lawe of fayth.

28 Therefore, we holde that a man is iustifyed by fayth, without the deedes of ỳ law.

29 Is he the God of the Iewes only? Is he not also of the Gentiles? Yes, euen of the Gentiles also.

30 For it is one God whiche shal iustifye the circumcision by (d) fayth, and vncircumcision thrugh fayth.

Galat. 2.c.

(d) Meaning that the Iewe and the Gentile are both iustifyed by one meanes, whiche is by fayth.

31 Doo we then destroy the lawe thrugh fayth? God forbyd: but we rather maynteyne the lawe.

The. iiii. Chapter.

7. Iustifycation is the free gyft of God, as it appeareth by Dauid and Abraham, 13. and also by the office of lawe & fayth.

1 What shal we say then that * Abraham our fathers as parteynyng to ỳ fleashe dyd finde?

A Esai. 51.a.

2 For yf Abraham were iustifyed by woorks, then hath he wherein to boast, but not before God.

Gene. 15.b. Galat.3.a. Iames.2.d.

3 For what sayth the scripture? * Abraham beleeued God, & it was counted vnto him for righteousnesse.

4 To him that worketh, is the rewarde not reckened of grace, but of duetie.

(a) That is, which meaneth not to obteyne saluation thorowe woorthynesse of his workes. Psal. 32.a.

5 To him that worketh (a) not, but beleeueth on him that iustifieth the (b) vngodly, his fayth is counted for ryghteousnesse.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth ryghteousnesse without woorkes:

7 (Sayeing) * Blessed are they whose vnrighteousnesse are forgeuen, & whose sinnes are couered.

The Epistle on Newe yeeres day.

8 Blessed is that man to whom the Lorde wyl not impute sinne.

(b) God is saide to iustifie the vngodly, because he pardoneth his sinnes, and of a wicked man, maketh him good.

9 (Came) this blessednesse then vppon the circumcision only, or vpon the vncircumcision also? For we say that fayth was reckened to Abraham for ryghteousnesse.

Gene. 15.b. Gene. 17.b.

10 How was it then reckened? when he was in the circumcision, or (when he was) in the vncircumcision? * Not in the circumcision, but in vncircumcision.

(c) So was Abrahams circumcision called, because thereby was sealed the righteousnesse that through fayth was impured to him before his circumcision.

11 And he receiued the * signe of circumcision, as the (c) seale of the ryghteousnesse of fayth, whiche he had yet being vncircumcised: that he shoulde be the father of al them that beleeue, though they be not circumcised, that righteousnesse might be imputed vnto them also.

12 And that he myght be father of circumcision, not vnto them which are of circumcision only, but vnto them whiche walke also in the steppes of the fayth that was in our father Abraham, before the time of circumcision.

13 For the promise that he shoulde be the heyre of the worlde, (was) not to Abraham, or to his seede through the lawe, but thorowe the ryghteousnesse of fayth.

Galat.3.c.

14 * For yf they whiche are of the lawe be heyres, then is fayth but vaine, and the promise made of none effect:

15 Because the lawe causeth wrath: For where no law is, there is no transgression.

16 Therefore by fayth (is the inheritance geuen) that it myght (be) by grace, that the promise myght be sure to al the seede, not to that only whiche is of the lawe, but to that also whiche is of the fayth of Abraham, * whiche is the father of vs al.

Esai.51.a. Gene. 17.a.

17 (As it is written, * I haue made thee a father of many nations) before God whom he beleeued, whiche restoreth the dead vnto lyfe, and calleth those thinges whiche be not, as (d) though they were.

(d) In the creation of the worlde this appeared. For whē he commaundedany thing to be, and hoped as to mans

18 Who contrary to hope, (e) beleeued in hope, that he shoulde be the father of many nations: accordyng to that whiche was spoken, So shal thy seede be.

(e) foorthwith it was. That is, which beleeued for those things which god did promise, when reason they were without hope.

19 And he fainted not in the fayth, nor considered his owne body nowe dead, when he was almost an hundred yeeres olde, neither yet the (f) deadnesse of Saraes wombe.

(f) For that she was pak childe bearyng.

20 He stackered not at the promise of God through vnbeleefe: but was strong in faith, geuing glory to God,

21 And being ful certified, that what he had promised, he was able also to performe.

22 And therefore was it reckened to hym for ryghteousnesse.

23 * Neuertheless, it is not written for him only, that it was reckened to him:

Rom. 15.a.

24 But also for vs, to whom it shalbe reckened, so that we beleeue on him that raysed vp Iesus our Lorde from the dead.

25 Whiche was deliuered for our synnes, and was raysed agayne for our iustification.

The.v.Chapter.

1. The fruite of fayth. 12. From whence commeth death, and from whence lyfe.

1 Therefore beyng iustifyed by fayth, we are * at (a) peace with God, through our Lorde Iesus Christe:

A John. 16.a.

(a) By peace which is the fruite of faith, is ment the incredible and most constant ioy of mind, our conscience being quiet, and established in gods grace.

2 By whom also we haue had an entrance by fayth, vnto this grace wherin we stand, * and reioyce in hope of the glory of God.

3 Not that only: but also we reioyce in tribulations, knowing that tribulation woorketh patience:

4 Patience proofe, proofe hope:

Heb.3.a.

5 And hope maketh not (b) ashamed, because the loue of God is shed abrode in our hartes by the holy ghost, whiche is geuen vnto vs.

(b) Both for that the hope of the godly is not disapoynted of that whiche they hope for, and also for that they are not ashamed of any affliction in this worlde, as the worldly minded be: but constantly abyde without

6 For when we were yet weake, accordyng to the time, Christe dyed for the vngodly.

7 Now scarse wyl any man dye for the righteous: Yet peraduenture for the good summe man durst dye.

8 But God setteth out his loue toward vs, seeyng that whyle we were yet sinners, Christe dyed for vs.

9 Muche more then nowe, we that are iustified by his blood, shalbe saued from wrath through hym.

10 For yf when we were enimies, we were reconciled to GOD by the death of his sonne: muche more, seeyng we are reconciled, we shalbe saued by his lyfe.

11 Not only so, but we also ioy in GOD, through

shame, whatsoeuer trouble God doth send to them.

thrꝛough our Lord Jesus Chriſte, by whom we haue nowe receiued the attonement.

12 Wherefore, as by one man ſinne entred into the worlde, and * death by ſinne: euen ſo, death entred into al menne, inſomuche as al haue ſinned. Gne.2.c. Roma.6.d.

13 For vnto the law was ſinne in the world: but ſinne is not imputed when there is no lawe.

¶ 14 Neuertheleſſe, death raigned from Adam to Moſes, ouer them alſo that had not ſinned with lyke tranſgreſſion as did Adam, whiche is the figure of him that was to comme.

15 But not as the ſinne, ſo is the free gyfte. For if thrꝛough the ſinne of one manye be dead: much moꝛe the grace of God, and the gyft by grace, * which (is) by one man Jeſus Chriſte, hath abounded vnto many. Iohn.1.b.

16 And not as by one that ſinned (euen ſo) the gift: for the ſinne entred by one (offence) into condemnation: but the gyft (c) of many ſinnes into iuſtification.

(c) For by Chriſt we are not only deliuered from the ſinnes of Adam, but al ſo from al ſuch ſinnes aa we haue added therunto.

17 For if by the ſinne of one death raigned by the meanes of one, muche moꝛe (they) whiche receyue abundance of grace and of the gyft of ryghteouſneſſe, ſhal raigne in lyfe by the meanes of one, Jeſus Chriſt.

18 Lykewyſe then, as by the ſinne of one (ſinne came) on al menne to condemnation: euen ſo, by the ryghteouſneſſe of one (good came) vpon al menne to the ryghteouſneſſe of lyfe.

19 For as by one mans diſobedience many became ſinners: ſo by the obedience of one, ſhal many be made ryghteous. Galat.3.a.

20 But * the lawe in the meane time entred in, that ſinne ſhoulde encreaſe. But where ſinne was plenteous, grace was moꝛe plenteous.

21 That as ſinne hath raigned vnto death: euen ſo might grace raigne thrꝛough righteouſneſſe vnto eternal life, by Jeſus Chriſt our Lorde.

The.vi. Chapter.

5. Newneſſe of lyfe foloweth iuſtification, to the whiche he exhorteth.

1 What ſhal we ſay then? Shal we continue in ſinne, that grace may abound? God forbyd.

(a) He dyeth to ſinne, in whom the ſtrength of ſinne is broken by the power of Chriſte.

2 Howe ſhal we that are dead (a) to ſinne, lyue any longer therein?

(*) The Epiſtle on the vi. ſunday after trinitie.

3 (*) Knowe ye not, that al we which haue ben baptiſed into Jeſus Chriſte, haue ben baptiſed (b) into his death?

(b) That is, that ſinne through Chriſtes death may be aboliſhed and dye in vs: and that as we are made cleane outwardly with water in our baptiſme, ſo inwardly our ſinnes may be waſhed away, & cleanſed by the blood of Chriſte.

4 We are buryed then with him by baptiſme into his death, that lykewyſe as Chriſt was rayſed vp from the dead by the glory of the father: euen ſo, we alſo ſhould walke in newneſſe of lyfe.

5 For yf we be grafte togeather by the likeneſſe of his death: euen ſo ſhal we be (partakers) of the reſurrection:

6 Knowing this, that our olde man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that hencefoꝛth we ſhoulde not ſerue ſinne.

7 For he that is dead, is iuſtified frō ſinne. B

8 And if we be dead with Chriſte, we beleeue that we ſhal alſo lyue with him: 2. Tim.2.b

9 Knowyng that Chriſt beyng rayſed from the dead, * dyeth no moꝛe, death hath no moꝛe power ouer him. Apoc.1.b.

10 For as touching that he dyed, he dyed concernyng ſinne once: And as touching that he lyueth, he lyueth vnto God.

11 Lykewyſe recken your ſelues to be dead to ſinne: but aliue vnto god, thrꝛough Jeſus Chriſte our Lorde.

12 Let not ſinne raigne therefore in your moꝛtal body, that ye ſhould thereunto obey by the luſtes of it.

13 Neyther geue ye your members * as inſtrumentes of vnryghteouſneſſe vnto ſinne: but geue your ſelues vnto God, as they that are aliue from the dead, & your members * as inſtrumentes of ryghteouſnes vnto God. * or weapons.

14 For ſinne ſhal not haue power ouer you, becauſe ye are not vnder the (c) lawe, but vnder grace. * or, weapons.

15 What then? Shal we ſinne, becauſe we are not vnder the lawe, but vnder grace? God forbyd.

(c) That is, vnder the curſe of the law, whoſe office is to accuſe and condemne: but vnder grace, wherby we haue forgeueneſſe of our ſinnes, and are ſanctified by the holy ghoſte into the newnes of lyfe. Iohn.8.d. Roma.8.a.

11 Knowe ye not howe that to whomſoeuer ye commit your ſelues as ſeruants to obey, his ſeruantes ye are to whom ye obey: whether it be of ſinne vnto death, or of obedience vnto ryghteouſneſſe?

17 But God be thanked, that ye were the ſeruantes of ſinne: but ye haue obeyed with hart the fourme of doctrine, into the which ye were brought vnto.

18 *Being then made free from ſinne, ye are become the ſeruantes of ryghteouſneſſe.

19 I ſpeake after the (d) manner of menne, becauſe of the infirmitie of your fleſhe. For as ye haue geuen your members ſeruantes to vncleanneſſe and iniquitie, vnto iniquitie: euen ſo nowe geue your members ſeruantes to ryghteouſneſſe vnto holyneſſe.

(d) Men vſe to ſpeake gētilly to their frendes, and not to exact ſo muche as they myght, but ſo farre forth as reaſō requireth.

20 For when ye were the ſeruants of ſinne, ye were free from ryghteouſneſſe.

21 What fruit had ye then in thoſe things, whereof ye are nowe aſhamed? For the end of thoſe thinges, is death.

22 But

22 But now ye being made free from sinne, and made the seruantes of God, haue your fruite vnto holynesse, and the ende euerlastyng lyfe.

Gene.2.c. Rom.5.c. 23 For the *rewarde of sinne is death: but the gyfte of God is eternal lyfe, through Jesus Christe our Lorde.

The.vii. Chapter.

23. The fyght betweene the lawe of the flesshe, and the lawe of the spirite.

A

(a) Before the cóming of Christ, al menne were married and bound to the lawe, whiche did thē none other seruice but disclosed their sinne & wickednesse, forceyng thē to seke helpe for their sinnes where. Nowe then the lawe being abolished for her imperfectiō, & they elensed through Gods grace, are spoused vnto Christe their newe husbande, him to serue in newnesse of lyfe.

* 82, called.

(b) Because the body of Christe is made an offeryng and a sacrifice for our sinnes, whereby god is pleased, & his wrath appeased: and for Christes sake the holy ghost is geuē to al beleeuers, whereby the power of sinne is in vs dayly weakened: we are counted dead to the lawe, for that the lawe hath no dominion ouer vs.

1 KNowe ye not brethren (for I speake to them that knowe the (a) lawe) (how) that the lawe hath power ouer a man, as long as he lyueth?

2 For the woman which hath an husband, is bound by the lawe to her husband, as long as he liueth: but if the husband be dead, she is loosed from the lawe of her husbande.

3 So then if while her husbande liueth, she couple her selfe with another man, she shalbe * counted a wedlocke breaker: but if her husbande be dead, she is free from the lawe, so that she is no wedlocke breaker, though she couple her selfe with another man.

4 Euen so, ye also my brethren, are dead concerning the lawe by the (b) bodye of Christe, that ye shoulde be coupled to another, who is raised from the dead, that we shoulde bring foorth fruite vnto God.

5 For when we were in the flesshe, the lustes of sinne (which were) by the law wrought in our members to bring foorth fruite vnto death.

6 But now are we deliuered from the law, & dead vnto it wherevnto we were in bondage, that we shoulde serue in newnesse of spirite, and not in the oldnesse of the letter.

7 What shal we say then? Is the law sinne? God forbyd. Neuertheless, I knewe not sinne, but by the law: For I had not known lust, except the lawe had sayde, Thou shalt not lust.

8 But sinne taking occasion by the commaundment, wrought in me al manner of concupiscence. For without the lawe sinne (was) dead.

9 I once lyued without lawe: but when the commaundement came, sinne reuiued,

10 And I was dead: & the very same commaundement whiche was (ordeyned) vnto lyfe, was founde (to be) vnto me an occasion of death.

11 For sinne taking occasion by the commaundement, hath deceiued me, and by the same slue (me.)

12 Wherfore the law is holy, and the commaundement holy, and iust, and good.

13 Was that then whiche was good, made death vnto me? God forbid. But sinne, that sinne might appeare, by that whiche was good to worke death in me: that sinne by the commaundement myght be out of measure sinful.

14 For we know that the lawe is spiritual: but I am carnal, * solde vnder (c) sinne.

Esai.52.8.

(c) Lyke as bondmē are violentlye thrust, hurled, and tormoyled, as it pleaseth their cruel maister: So are we thorowe heapes of sinnes drawen to many euyl dooynges, which we do neither like nor alowe.

15 For that whiche I doo, I alowe not: for what I woulde, that doe I not: but what I hate, that doo I.

16 If I doo now that which I would not, I consent vnto the lawe that it is good.

17 Nowe then, it is not I that doo it: but sinne that dwelleth in me.

18 For I know, that in me (that is to say in my flesshe) dwelleth no good thing. For to wil, is present with me: but I fynd no meanes to performe that whiche is good.

19 For the good that I would, do I not: but the euyl whiche I woulde not, that doe I.

20 And if I doo that I woulde not, then is it not I any longer that dooth it, but sinne that dwelleth in me.

21 I fynde then by the lawe, that when I woulde doo good, euyl is present with me.

22 For I delite in the lawe of God, after the inwarde man.

23 But I see another lawe in my members, rebellyng agaynst the lawe of my mynde, and subduyng me vnto the lawe of sinne, which is in my members.

24 O wretched man that I am: Who shal delyuer me from the (d) body of this death?

(d) It is called the body of sinne, for that it is an whole lump of sinne, tossyng and tormentyng the whole man, & pluckyng him frō god, wherby plagues and miseries are heaped on, and man lyueth as he were in the midst of death.

25 I thanke God through Jesus Christ our Lorde. So then, with the mind I mee selfe serue the lawe of God: but with the flesshe, the lawe of sinne.

The.viii. Chapter.

1. The assurance of the faythful. 6. The fruites of the holy ghost.

1 THere is then no damnation to them whiche are in Christe Jesu, whiche walke not after the flesshe, but after the spirite.

(a) The lawe of the spirit, and the lawe of sin, is here taken improperly for the power and strength, of the lawe and sinne: and it is called the spirit of lyfe, because it quickneth & geueth lyfe.

2 For the law of ỹ (a) spirit of life, through Jesus Christe, hath made me free from the lawe of sinne and death.

3 For what the lawe coulde not doo, in as much as it was weake through the flesshe, God hauyng sent his owne sonne, in the similitude of sinful flesshe, euen by sinne, (b) condemned sinne in the flesshe:

(b) God thorow the sacrifice of sinne, whiche Christe his onely sonne offered vpon the crosse in his flesshe, hath condemned and abolished synne, whiche raigned in our mortal flesshe.

4 That

4 That the ryghteousnesse of the lawe, might be fulfilled in vs, which walke not after the fleashe, but after the spirite.

5 For they that are carnal, are (c) carnally mynded: but they that are spiritual, are spiritually mynded.

6 To be carnally minded, is death: But to be spiritually minded, is lyfe and peace:

7 Because that the fleshly minde is enmitie agaynst God: for it is not obedient to the lawe of God, neyther can be.

8 So then, they that are in the fleashe, can not please God.

9 But ye are not in the fleashe, but in the spirite, if so be that the spirite of God dwel in you. If any man haue not the spirite of Christe, the same is none of his.

10 And if Christe be in you, the body is dead because of (d) sinne: but the spirite is lyfe for righteousnesse sake.

11 But yf the spirite of hym that raised vp Jesus from the dead, dwel in you: euen he that rayled vp Jesus from the dead, shal also quicken your mortal bodyes, because that his spirite dwelleth in you.

12 Therefore brethren, we are detters, not to the fleashe, to liue after the fleashe.

13 For if ye liue after the fleshe, ye shal dye: but if ye through the spirite, do mortifie the deedes of the body, ye shal liue.

14 For as many as are ledde by the spirite of God, they are the sonnes of God.

15 For ye haue not receiued the spirite of bondage agayne to feare: but * ye haue receiued the spirite of adoption, whereby we crye, Abba, father.

16 * The spirite it selfe beareth witnesse to our spirite, that we are the sonnes of God.

17 If we be sonnes, then are we also heyres, the heyres of God, and iointheyres with Christe: So that we suffer togeather, that we may be also glorified togeather.

18 For I am certaynely (e) perswaded that the afflictions of this time, are not woorthy of the glory whiche shalbe shewed vpon vs.

19 For the earnest expectation of the creature abydeth, looking when the sonnes of God shal appeare:

20 Because the (f) creature is subiecte to vanitie, not wylling, but for hym whiche hath subdued the same in hope.

21 For the creature it selfe shalbe made free from the bondage of corruption, into the glorious libertie of the sonnes of God.

22 For we knowe that euery creature groneth with vs also, and trauayleth in payne with vs, euen vnto this time.

23 Not only (they,) but we also which haue the firste fruites of the spirite, and we our selues mourne in our selues, waytyng for the adoption, (euen) the deliuerance of our body.

24 For we are saued by hope: But hope that is seene, is no hope. For howe can a man hope for that whiche he seeth?

25 But and if we hope for that we see not, then do we with patience abide for it.

26 Likewise, the spirite also helpeth our infirmities. For we knowe not what to desyre as we ought: but the spirite it selfe maketh great (g) intercession for vs, with groninges, whiche can not be expressed.

27 And he that searcheth the hartes, knoweth what is the meaning of the spirite: for he maketh intercession for the saintes according to the pleasure of God.

28 For we knowe that al thinges woorke for the best, vnto them that loue God, to them whiche also are called of purpose.

29 For those which he knewe before, he also dyd predestinate, that they shoulde be lyke fashioned vnto the shape of his sonne, that he might be the firste begotten among many brethren.

30 Moreouer, whom he did predestinate, them also he called: and whom he called, them also he iustified: and whom he iustified, them he also glorified.

31 What shal we then say to these thinges? *If God be on our side, who can be against vs? Num.14.b. Luke.20.b. Iohn.3.b. Esai.53.b.

32 Whiche spared not his owne sonne, *but gaue him for vs al: howe shal he not with hym also geue vs al thynges?

33 Who shal lay any thyng to the charge of Gods chosen? It is God that iustifieth:

34 Who is he that condemneth? It is Christ whiche dyed, yea rather whiche is rayled agayne, whiche is also on the ryght hande of God, and maketh intercession for vs.

35 Who shal separate vs from the loue of Christ? (Shal) tribulation, or anguishe, or persecution, eyther hunger, either nakednesse, eyther peryl, eyther swoorde?

36 (As it is written, * For thy sake are we killed al day long, and are counted as sheepe for the slaughter.) Psal.44.b.

37 Neuertheless, in al these thinges we ouercome, through him that loued vs.

38 For I am sure, that neither death, neither lyfe, neither angels, nor rule, neither power, neither thinges present, neyther things to come,

39 Neither heigth, nor deapth, neither any other creature, shalbe able to separate vs from the loue of God, whiche is in Christ Jesu our Lorde.

The

(c) φρονῆσαι & φρόνημα Greke wordes, do not so much signifie wysedome and prudence, as affectiõ, carefulnesse, and minding of any thing.

(d) Albeit we haue a body whiche is dead to al goodnes, by reason of sinne, which so strongly rayneth in it, yet when we are grafted in Christ, his spirite of life geueth vs lyfe, and iustifieth vs.

The Epistle on the .viii. Sunday after Trinitie.

(e) λογίζομαι signifieth to weigh, or to consyder. But because ỹ matter was certayne, &c. S. Paul nothing doubted therof, it is thus made: I am perswaded.

(f) The creatures shal not be restored before gods chyldrẽ be brought to their perfection. In ỹ mene season they dese, grone, & waite.

(g) The right fourme and affection of prayer, cometh by the holy ghost, who maketh intercession for vs, not that he praieth & mourneth: but that he so styrreth our hartes, that we lift them vp to heauen earnestly & fervently, which is the true prayer.

The.ix. Chapter.

1. Paul declareth his feruent loue towarde his nation.

A 1 I Say the trueth in Christ, I lye not, (my conscience also bearing me wytnesse by the holy ghost,)

2 That I haue great heauinesse, and continual sorowe in my hart.

3 For I haue wished mee selfe to be cursed from (a) Christe, for my brethren, my kinsmen as partayneth to the fleashe,

4 Whiche are the Israelites: to whom partayneth the adoption, and the glory, and the couenantes, and the lawe that was geuen, and the seruice of God, and the promises:

5 Of whom are the fathers, & of whom as concerning the fleashe Christ (came) which is God, in al thinges to be praysed for euer, Amen.

6 And it can not be, that the woord of God hath taken none effect. * For they are not al Israelites, whiche are of Israel:

7 Neyther are they al children that are the seede of Abraham: but * in Isahac shal thy seede be called.

8 That is to say, * They which are the children of the fleshe, these are not the children of God: but they whiche be the children of promise, are counted the seede.

9 For this is the woorde of promise: * About this tyme wil I come, and Sara shal haue a sonne.

10 Not only this, but also Rebecca was with chylde by one (euen) by our father Isahac.

11 For yer the (children) were borne, when they had neither done good, neyther bad, (that the purpose of GOD by (b) election might stand: not by the reason of woorkes, but by the caller,)

12 It was said vnto her, The elder shal serue the younger.

13 As it is written, Jacob haue I loued, but Esau haue I hated.

14 What shal we say then? Is there any vnrighteousnesse with God? God forbid.

15 For he sayth to Moses, * I wil shewe mercy to whom soeuer I shewe mercy: and wil haue compassion, on whom soeuer I haue compassion.

16 So then (election) is not of the willer, nor of the runner: but of God that taketh mercy.

17 For the scripture saith vnto Pharao, * Euen for this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my name might be declared throughout al the worlde.

18 So hath he mercy on whom he wyl, and whom he wyl he hardeneth.

19 Thou wilt say then vnto me, Why then blameth he (vs) yet? For who hath resisted his wyl?

20 But O man, what art thou whiche disputest with God? Shal the woorke say to the woorkeman, Why hast thou made me on this fashion? Esai.45.b. Eccle.33.b. Iere.18.a.

21 Hath not the potter power ouer the clay, euen of the same lumpe to make one vessel vnto honour, and another vnto dishonour? D

22 What if God, willing to shew his wrath, and to make his power knowen, suffered with long patience the vessels of wrath ordeyned to destruction:

23 To declare the richesse of his glory on the vessels of mercy, whiche he had prepared vnto glory?

24 Whom also he called (I meane) vs, not of the Iewes only, but also of the gentiles.

25 As he sayth also in Osee, * I wil cal them my people, which were not my people: and her beloued, whiche was not beloued. Osee.2.b. 1.Pet.2.b.

26 And it shal come to passe, that in the place where it was sayd vnto them, Ye are not my people: there shal they be called the children of the liuing God.

27 And Esaias cryeth concernyng Israel, * (though) the number of the children of Israel be as the sande of the sea, yet (but) a remnant shalbe saued. Esai.10.c.

28 For he finisheth the (c) woorde, and maketh it short in righteousnesse: for a short woorde wyl the Lorde make on earth. E

29 And as Esaias sayde before, Except the Lorde of Sabboth had leaft vs (d) seede, we had ben made as Sodoma, and had ben lykened to Gomorrha.

30 What shal we say then, That the gentiles whiche folowed not righteousnesse, haue obteyned righteousnesse: euen the righteousnesse (which commeth) of fayth?

31 But Israel whiche folowed the lawe of ryghteousnesse, hath not atteyned to the lawe of righteousnesse.

32 Wherefore? Because (they sought it) not by fayth, but as it were by the woorkes of the lawe: For they haue stumbled at the stumbling stone,

33 As it is written, Beholde, I put in (e) Sion a stumbling stone, and a rocke of offence, and who so euer beleeueth on hym, shal not be confounded.

The

(a) He sawe the losse and destruction of his whole natiō, falling so farre from gods true religiō, he considered how soare GOD shoulde be dishonored, when his woonderful benefites & blessings bestowed vpon his people, shoulde take none effect, but vtterly be defaced, whiche so mightily moued him, that he wyshed rather to be cut of from Christ, then those thinges should come to passe. Rom. 2.d. Gen.21.b. John.8.d. Rom.2.d. Gen.18.b.

(b) The wyl & purpole of God, is the cause of the election and reprobation. For his mercy & calling, through Christe, are the meanes of saluation: & the withdrawing of his mercy, is the cause of damnation. Exod. 33.d. Exod.9.b.

(c) The word here is taken for a thyng or matter. The Lorde diminished his people by sundrye plagues, persecutions, & banishmentes, and brought thē to a verye fewe. Lykewise meaneth saint Paul, that a few of them shalbe saued, whiche fewe notwithstandyng shal abounde in righteousnesse to the glory of god.

(d) The seede is Christe Iesus, sowen abroade by his apostles and disciples, (e) Christe doth iustifie vs by fayth without woorkes, whiche thyng the Iewes and Iusticiaries can not beleeue. Therfore they stumble at Christe, and are offended with him.

BRethren, my hartes desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue a (a) zeale of God: but not according vnto knowledge.

3 For they being ignorant of Gods righteousnesse, and goeing about to stablish their (b) owne righteousnesse, haue not bene obedient vnto the righteousnesse of God.

4 For Christe is the ende of the law, (c) for righteousnesse to al that beleeue.

5 For Moses writeth of the righteousnesse whiche (is) of the lawe, howe that the man which doth those things, shal liue by them.

6 But the righteousnesse which is of fayth, speaketh on this wyse: Say not thou in thine hart, who shal assend into (d) heauen? That is, to fetche Christe downe from aboue.

7 Either who shal dessende into the deepe? That is, to fetche vp Christe againe from the dead.

8 But what sayth he, The woorde is nygh thee, euen in thy mouth, and in thy harte. This same is the woord of faith, which we preache.

9 (*) For if thou shalt knowledge with thy mouth the Lord Iesus, and shalt beleeue in thyne harte that God rayled him from the dead, thou shalt be saued.

10 For with the harte man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation.

11 For the scripture sayth, Whosoeuer beleeueth on hym, shal not be confounded.

12 There is no difference betweene the Iew and the Greke: for the same Lorde ouer al, is riche vnto al that cal vpon him.

13 For whosoeuer shal cal on the name of the Lorde, shalbe saued.

14 How then shal they cal on him, on whom they haue not beleeued? Howe shal they beleue on him, of whom they haue not heard? Howe shal they heare, without a preacher?

15 And how shal they preach, except they be sent? As it is written, Howe beautiful are the feete of them whiche bring good tidinges of peace, and bring good tidinges of good thinges?

16 But they haue not al obeyed the Gospel, for Esaias sayth, *Lord, who hath beleeued our sayeinges?

17 So then fayth commeth by hearing, and hearing commeth by the woorde of God.

18 But (I aske) haue they not heard? No doubt, their sound went out into al landes, and their woordes into the endes of the worlde.

19 *But I demaunde whether Israel did knowe, or not? First Moses sayth, I wyl prouoke you to enuie by them that are no people: and by a foolishe nation I wyl anger you. Deut.13.c.

20 And Esaias is bold, and sayth, *I haue ben founde of them that sought me not: I haue ben made manifest vnto them that asked not after me. Esai.52.b.

21 But against Israel he saith, *Al day long haue I stretched foorth my handes vnto a people that beleeueth not, but speaketh against me. Esa.65.a.

The.xi. Chapter.

29. God repenteth him not of his gyftes.
33. The depth of Gods iudgementes.

1 I Say then, hath God cast away his people? God forbyd. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which he knewe before. Wote ye not what the scripture sayth of Elias? how he maketh intercession to God against Israel,

3 Saying, *Lord, they haue killed thy prophetes, and dygged downe thyne (a) aulters: and I am leaft alone, and they seeke my lyfe.

4 But what sayth the answeare of God vnto him? *I haue reserued vnto mee selfe seuen thousande men, which haue not bowed the knee to (the image of) Baal.

5 Euen so at this time there is a remnant according to the election of grace.

6 If it be of grace, then is it not nowe of woorkes: for then grace is no more grace. But if it be of woorkes, then is it nowe no grace, for then woorke is no more woorke.

7 What then? Israel hath not obteined that whiche he seeketh for, but the election hath obteined it, the remnant hath ben "blinded,

8 (According as it is written, *God hath geuen them the spirite of (b) remorse: eyes that they shoulde not see, & eares that they shoulde not heare) euen vnto this day.

9 *And Dauid saith, Let their table be made a snare, and a trap, and a stumbling stocke, and a recompence vnto them.

10 Let their eyes be "blinded, that they see not, and bowe thou downe their backe alway.

11 I say then, Haue they therfore stumbled, that they shoulde fal? God forbid, but thorowe their fal, saluation (is comme) vnto the (c) gentiles, for to prouoke them withal.

12 Now if the fal of them be the richesse of the worlde, and the minishing of them, the richesse of the Gentiles: howe muche more theyr

(a) That is, a certayne affection, but not after knowldege. For no zeale nor no good intent can be acceptable vntogod, but only that whiche is grounded vpon fayth, & the knowledge of god.

(b) It is called our owne ryghteousnesse, when we refuse the ryghteousnesse whiche cōmeth by Christ, & imagine anoother righteousnes, whiche cōmeth by our owne workes and deuises.

(*) The Epistle on saint Andrewes day.

(c) That is, Christe hath fulfilled the whole lawe, and therefore whosoeuer beleeueth in him, is counted iuste before God, as wel as he had fulfylled the whole lawe himselfe.

(d) For fayth teacheth vs that Christe is assended vp into heauen, to take vs with him, and hath dessended into the depth of death, to destroy death and to delyuer vs.

Esai.53.a. Iohn.12.a.

(a) Those aulters he meaneth whervpon Abraham, Isahac, and Iacob, dyd offer sacrifices in time past, vppon the whiche it was lawful for the Iewes to do sacrifice, vntyl the buylding of the temple.

" or, hardened. Esai.6.c. Mat.13.b.

(b) That is, pricking and vnquietnesse of cōscience.

" or, darkened.

(c) That is for that the Iewes contemning the Gospel of Christ, fel away frō god, the preaching of the Gospel came vnto the gentiles, whiche is their saluation.

theyr fulnesse?

13 For I speake to you Gentiles, in as much as * I am the Apostle of the Gentiles, I magnifie myne office,

Rom.1.a. 1.Tim.2.a. 2.Tim.1.c.

14 If by any meane I maye prouoke them whiche are my flesshe, and myght saue some of them.

C

15 For if the castinge away of them be the reconcilinge of the worlde: what shal the receiuing (of them) be, but life from the dead?

16 For if the first fruites be holy, the whole lumpe also (is holy.) And if the roote be holy, the branches also.

17 And if somme of the branches be broken (d) of, and thou beyng a wyld Olyue tree, wast grafte in among them, and made partaker of the roote and fatnesse of the Olyue tree.

(d) These broke branches, were the vnbeleeuing Iewes, whiche for their vnbeleefe, were cut of from the promise of God, in whose steade was the wild Olyue, that is the gentiles, grafted through fayth.

18 Boast not thee selfe against the branches. For if thou boast thee selfe, thou bearest not the roote, but the roote thee.

19 Thou wylt say then, The branches are broken of, that I might be graft in.

20 Wel: because of vnbeleefe they were broken of, & thou stoodest stedfast in fayth. Be not hygh mynded, but feare.

21 For seeing that God spared not the naturall branches, (take heede) lest it come to passe, that he spare not thee.

D

22 Beholde therefore, the kyndnesse and rigorousnesse of god: on them which fel, rigorousnesse: but towardes thee, kyndnesse, yf thou continue in kyndnesse: or els thou also shalt be hewen of.

2.Cor.3.d. 23 And they, * yf they byde not styl in vnbeleefe, shalbe grafted in: For God is of power to graffe them in agayne.

24 For if thou were cut out of a naturall wilde Olyue tree, & were grafted contrary to nature, in a true Olyue tree: howe much more shal these whiche be the naturall branches, be grafted in theyr owne Olyue tree?

25 For I would not, brethren, that ye should be ignorant of this mysterie, (lest ye should be wyse in your owne conceites) that partly * blyndnesse is happened in Israel, vntyl the fulnesse of the Gentiles be come in.

* or, hardnesse.

Esai.59.d. Psal.14.c.

26 And so al Israel shalbe saued, as it is written: * There shal come out of Sion he that doth deliuer, and shal turne away vngodlynesse from Iacob.

27 And this is my couenant vnto them whē I shal take away their sinnes.

E

28 As concerning the Gospel, they are enimies for your sakes: but as touchyng the election, they are loued for ỹ fathers (sakes.)

29 For the free gyftes and calling of God are without repentance.

30 For as ye in time past haue not beleeued God, yet haue ye now obteyned mercy throwe theyr vnbeleefe.

31 Euen so nowe haue they not * beleeued the mercy shewed vnto you, that they also may obteyne mercie.

* or, obeyed

32 For God hath shut vp al (nations) in vnbeleefe, that he myght haue mercy on al.

Sapi.9.b, Esai.60.c. 1.Cor.2.d.

33 O the deepenesse of the richesse both of the wisedome and knowledge of God: how vnsearchable are his iudgementes, and his wayes past finding out?

34 For * who hath knowen the mind of the Lorde? Or who hath ben his counsaylour?

35 Eyther who hath geuen vnto him first, (e) and he shalbe recompenced agayne.

(e) By this the Apostle declareth that God by his free wyl and election, doeth geue saluation vntomen, without any deserts of their owne.

36 For of him, and thyrough him, & for him, are al thinges: To whom be glory for euer. Amen.

The .xii. Chapter.

6. Howe euery man shoulde walke in his seueral calling.

The Epistle on the first sunday after the Epiphanie.

1 I Beseeche you therefore brethren by the mercifulnesse of God, that ye * geue vp your bodyes a quicke (a) sacrifice, holy, acceptable vnto God, (whiche is) your reasonable seruice.

* or, present

2 And be not ye fashioned lyke vnto this (b) worlde: but be ye changed in your shape, by the renuing of your mynde, that ye maye proue what is the good, and acceptable, and perfect wyl of God.

(a) The Iewes in Moses law were cōmaunded to offer vp the dead carkases of beastes: but christians should exhibit their owne liuely bodyes for a sacrifice to God, in mortifying their carnal lustes, and framing them selues by fayth to godlinesse & charitie.

3 For I say, thyrough the grace geuen vnto me, to euery man that is among you, that no man esteeme of him selfe more then he ought to esteeme: but so esteeme (him selfe) that he behaue him self discreetly, according as God hath dealt to euery man the measure of fayth.

4 For as we haue many members in one body, and al members haue not one office:

5 So we being many, are one body in Christ, and euery one, members one of another.

6 (*) Seeing ỹ we haue diuers (c) gifts, according to the grace that is geuen vnto vs: either prophecie, after ỹ measure of faith:

(*) The Epistle on the .ii. sunday after the Epiphany

7 Eyther office, in administration: or he that teacheth, in teaching:

8 Or he that exhorteth, in exhorting: he that geueth, in singlenesse: he that ruleth, in diligence: he that is mercyful, in cheerfulnesse:

9 Loue, without dissimulation, hating euil, cleauing to good.

10 Affectioned one to another with brotherly loue, in geuing honour, goeing one before another.

(b) The world hath diuers significations in the scripture, and here is taken specially for the nature and disposition of men in the worlde, which liued after their lustes & pleasures, and serueth not god in holinesse of life, & godly conuersation. (c) Two thinges are required, if we wyl esteeme or iudge soberly of gods gifts in vs: The one, that we do not arrogate to our selues, that which we haue not. The next, that we boast not of the gentiles, but reuerently and soberly vse them to Gods honour and glory.

another.

11 Not lither in businesse, feruent in spirite, seruyng the Lorde.

12 Reioycing in hope, patient in trouble, instant in prayer.

13 Distributing to the necessitie of saintes, geuen to hospitalitie.

C

Heb.13.c. Mat.5.e. 14 *Blesse them which persecute you, blesse, and curse not.

15 Reioyce with them that do reioyce, and weepe with them that weepe.

16 Beyng of lyke affection one towardes another, being not high minded: but makyng your selues equal to them of the lower sort. Be not wise in your owne opinions.

The Epistle on the third Sunday after the epiphanie.

17 Recompensing to no man euil for euil. Prouidyng aforehande thynges honest, (not only before God, but also) in the syght of al men.

18 If it be possible, as much as lyeth in you, liue peaceably with al men.

Deut.32.d (d)For eyther thou shalt winne him with thy benefite, or els his conscience shal beare hym wytnesse, that Gods burning wrath hangeth ouer hym.

19 Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written, *Uengeance is mine, I wil repay, sayth the Lorde.

20 Therfore, yf thine enimie hunger, feede him: yf he thirst, geue him drinke: for in so doing, thou shalt heape (d) coales of fire on his head.

21 Be not ouercome of euil, but ouercome euyl with good.

The.xiii.Chapter.

1. Of obedience to the rulers, who beare not the sworde in vayne. 8. Charitie must measure al our doynges.

A

The Epistle on the. iiii. Sunday after the epiphanie. Sapi.6.a. Iohn.3.d.

1 LEt euery soule be subiecte vnto the higher powers: For *there is no power but of God. The powers that be, are ordeyned of God.

2 Who so euer therfore resisteth the power, resisteth the ordinance God: & they that resist, shal receiue to them selues damnation.

3 For rulers are not feareful to good woorkes, but to the euil. Wilt thou not feare the power? Doo wel, and thou shalt haue prayse of the same.

4 For he is the minister of GOD for thy wealth. But yf thou do euyl, feare: for he beareth not the sworde in vayne: For he is the minister of God, reuenger of wrath on hym that doth euil.

5 Wherefore, ye must needes be subiect, not only for feare of *ponnishment: but also because of (a) conscience.

6 And for this cause pay ye tribute, for they are Gods ministers, seruyng for the same purpose.

7 Geue to euery man therefore his duetie, *tribute to whom tribute (is due,) custome to whom custome, feare to whom feare, honour to whom honour (belongeth.)

Mat.17.c.

8 Owe nothing to no man, but to loue one another: (For he that loueth another, hath fulfilled the lawe.

The Epistle on the first Sunday in Aduent.

9 For this: *Thou shalt not commit aduletie, thou shalt not kylle, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not lust: & yf there be any other commaundement, it is in fewe woordes comprehended in this saying: Namely, Thou shalt loue thy neighbour as thee selfe.

Exod.20.c. Deut.5.a. Mat.5.d. Luke.18.d Leuit.19.d. Mat.21.d. Mar.12.c. Galat.5.b. James.2.b.

10 Charitie woorketh no yl to his neyghbour, therefore the fulfilling of the lawe is charitie.)

11 And cheefely consydering the season, how that it is time that we should nowe awake out of sleepe: For nowe is our saluation (b) nearer then when we beleeued.

(b) The further we goe, the nearer are we to the ende. Nowe therfore our perfect and ful saluation, is nearer vnto vs, then when we firste began to beleeue. Luke.21.f. Eccle.31.c. and.38.d.

12 The night is passed, the day is come nigh. Let vs therfore cast away the deedes of darkenesse, and let vs put on the armour of light.

13 Let vs wake honestly, as in the day, *not in rioting and dronkennesse, neyther in chamberyng and wantonnesse, neyther in stryfe and enuiyng.

14 But put ye on the Lorde Iesus Christe, and make not prouision for the fleashe, to (fulfyl) the lustes (thereof.)

The.xiiii.Chapter.

15. One ought to beare with anothers conscience in charitie.

1 HYm that is weake in the faith receiue, not to doubtfulnesse of (a) disputations.

(a) That is, not to this end, contentiously to dispute with him in matters of religion, whervnto, thorowe the weakenesse of fayth, he can not as yet atteyne, lest he shuld depart with a greater scruple of conscience, or be offended with vns charitable reasonyng.

2 One beleeueth that he may eate euery thing, another whiche is weake, eateth hearbes.

3 Let not him that eateth, despise him that eateth not: and let not hym whiche eateth not, iudge him that eateth. For God hath receiued him.

4 * What art thou that iudgest another mans seruant? To his owne maister he standeth or falleth: Yea, he shalbe holden vp, for God is able to make hym stande.

5 This man putteth difference betweene day & day. Another man counteth al dayes alyke. Let euery man be fully perswaded in his owne (b) mynde.

6 He that esteemeth the day, esteemeth it vnto the Lorde: and he that esteemeth not the day, Iacob. 4.b.

(b) We must be assured in our conscience by Gods woorde in al thing that we do, that yf we be strong, we may knowe what is our libertie: and yf we be weake, we may learne to profite dayly.

* or wrath. (a) For we are bounde in conscience by the word of God, to obey the higher powers, and in disobeying, we shoulde hurt the consciences of others, thorow our euil example.

day, to the Lorde he doth not esteeme it. He that eateth, eateth to the lord, for he geueth God thankes: and he that eateth not, eateth not to the Lorde, and geueth God thankes.

B 7 For none of vs liueth to him selfe, and no man dyeth to him selfe.

8 For if we liue, we liue vnto the Lorde: and if we dye, we dye vnto the Lord: Whether we liue therefore, or dye, we are the Lordes.

Actes.2.f. 9 *For to this ende Christe both dyed, and rose, and reuiued, that he might be Lorde

Philip.2.b. *both of quicke and dead.

10 But why doest thou then iudge thy brother? Eyther, why doest thou set at nought thy brother? we shal al stande before the iudgement seate of Christe.

11 For it is written, I liue, sayth the Lord,

Esai.65.c. * and al knees shal bowe to me, and al

Philip.2.b tongues shal geue prayse to God.

12 So shal euery one of vs geue accompt of him selfe to God.

13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fal, in his brothers way.

C 14 For I knowe, and am perswaded by the

Mat.15.b. Lorde Iesus, * that there is nothing com-

Actes.10.b. mon of it selfe: but vnto him that iudgeth

1.Tim.4.b it to be common, to him it is common.

Mar.2.g. 15 But if thy brother be greeued with thy meate, nowe walkest thou not charitably: destroy not him with thy meate, for whom Christe dyed.

16 Let not your good be euyl spoken of.

17 For the kingdome of God is not meate and drinke: but righteousnesse, and peace, and ioy in the holy ghost.

Titus.1.d. (r) Fayth is here taken for a ful perswasion of the christian libertie in thinges indefferent.

18 For he that in these thinges serueth Christ, pleaseth God, and is commended of men.

19 Let vs therefore folowe those thynges whiche make for peace, and thinges wherwith one may edifie another.

20 Destroy not the worke of GOD for meates sake: * al thinges are pure, but it is euil for that man whiche eateth with offence.

21 It is good neither to eate fleashe, neyther to drinke wine, neither (any thing) whereby thy brother stumbleth, either is offended, or is made weake.

22 Hast thou (c) fayth? Haue it with thee selfe before God. Happy is he that condemneth not him selfe in that (thing whiche) he alloweth.

23 For he that maketh conscience, is damned yf he eate, because (he eateth) not of fayth: For what so euer is not of fayth, is (d) sinne.

(c) Or, sacrifisyng.

(d) This sentence, both Augustine & Origene do take to be generally meant of al mens works what so euer they be, whiche proceede not of a right conscience, and an vndoubted faith grounded vpon the word of god.

The.xv. Chapter.

14. Paul sheweth his zeale towarde them, 30. and requireth the like of them.

1 WE whiche are strong, *ought to beare the fraylenesse of the weake, and not to standе in our owne conceiptes. Galat.6.a.

(a) To edifie, signifieth to do al manner of dueties to our neighbours, eyther to bryng him to Christ, or if he be won that he may goe forwarde in vertue.

2 Let euery man please his neighbour in that that is good to (a) edifying.

3 For Christe pleased not him selfe, but as it is written, The rebukes of them which rebuked thee, fel on me.

4 (*) For what so euer thinges haue ben written afore tyme, were written for our learning: that we through patience & comfort of the scriptures, might haue hope.

(*) The Epistle on the.ii. Sunday in Aduent.

5 The GOD of patience and consolation, graunt you to be like minded one towards another, after the ensample of Christ Iesu:

6 *That ye al agreeing together, may with Leuit.19.d. one mouth prayse God, and the father of our Lorde Iesus Christe.

7 Wherfore, receiue ye one another, as B Christe receiued vs to the glory of God.

8 And I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises (made) vnto the fathers:

9 *And that the Gentiles might glorifie Deut.20.f. God for his mercy, as it is written, * For 2.Reg.22.d this cause I wyl prayse thee among the Psal.18.g. Gentiles, and sing vnto thy name.

10 And agayne he sayth, *Reioyce ye Gen- Deut.32.f. tiles with his people.

11 And agayne, *Prayse the Lord al ye Gen- Psal.117.a. tiles, and laud him al ye people together.

12 And againe Esaias saith, There shalbe the *roote of Iesse, and he that shal rise to Esaias.11.a raigne ouer the Gentiles, in hym shal the Gentiles trust.

13 The God of hope fyl you with al ioy and peace in beleeuing, that ye may be riche in hope, through the power of the holy ghost.

14 I my selfe am perswaded of you, my bre- C thren, that ye also are ful of goodnesse, and filled with al knowledge, able also to exhort one another.

15 Neuertheless, brethren, I haue somwhat more boldly written vnto you, as puttyng you in remembrance through the grace that is geuen to me of God,

16 That I shoulde be the minister of Iesus Christe to the Gentiles, * and shoulde ministre the Gospel of God, that the offering of the (b) Gentiles might be acceptable, and sanctified by the holy ghost.

(b) He calleth here the offeryng of the gentiles, the people of the gentiles, whom he wonne to god by preaching of the Gospel.

17 I haue therefore wherof I may reioyce through Christe Iesus, in those thynges whiche pertayne to God.

18 For I wil not be bolde to speake of any of those

those thinges whiche Christe hath not wrought by me, to make the Gentiles obedient with woorde and deede,

19 In mighty signes and woonders, by the power of the spirite of GOD, so that from Hierusalem, and the coastes rounde about vnto Illyricum, I haue fully preached the Gospel of Christe.

D 20 So haue I enforced mee selfe to preache the Gospel, not where Christe was named, lest I shoulde haue buylt vpon anothers mans (e) fundation.

(e) An other mans fundatiō he calleth here the Churches that were taught and instructed of other Apostles.

21 But as it is written, To whom he was not spoken of, they shal see: and they that heard not, shal vnderstande.

22 For this cause I haue benne oft let, that I coulde not comme vnto you.

23 But now hauing no more to doo in these countreys, & also hauing a great desire many yeeres to comme vnto you:

24 Whensoeuer I take my iourney into Spayne, I wyl comme to you: for I trust to see you in my journey, and to be brought on my way thytherwarde by you, after that I be somewhat filled with you.

Actes. 11. d (d) That is, to carry to the poore saints that lyued at Hierusalem, the almes that he gathered for them among the Gentiles where he preached.

25 But now goe I vnto Hierusalem, to minister vnto the (d) saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certayne common gathering for the poore saintes whiche are at Hierusalem.

27 It hath pleased them verely, and their debters are they. For yf the Gentiles be made partakers of their spiritual thinges, their dutie is to minister vnto them in carnal thynges.

E 28 When I haue performed this, & haue (e) sealed to them this fruite, I wyl come by you into Spayne.

(e) That is, when I shal faythfully deliuer it to them, as it were sealed most surely. By fruite he meaneth almes, whiche is the fruite of the fayth of those that had receiued the Gospel.

29 And I am sure that when I comme vnto you, I shal comme with abundance of the blessyng of the Gospel of Christe.

30 I beseeche you brethren for the Lorde Jesus Christes sake, and for the loue of the spirite, that ye helpe me in my busines with your prayers to God for me:

31 That I may be deliuered from them whiche beleeue not in Iurie, and that this my seruice whiche I haue at Hierusalem, may be accepted of the saintes:

32 That I may comme vnto you with ioy by the wyl of God, and may with you be refreashed.

1. Cor. 14. f. 33 * The GOD of peace be with you al, Amen.

The. xvi. Chapter.

1. A number of salutations. 17. Paul wylleth them to beware of false brethren. 20. He prayeth and geueth thankes for them.

1 I Commende vnto you Phebe our sister, A whiche is a minister of the (a) Churche of Cenchrea:

(a) In the primatiue Churche ancient wyddowes, and other vertuous women, were chosen and appoynted to minister vnto the needy, and therfore called ministers: and not because they had any publique authoritie to teach in the congregation.

2 That ye receiue her in the Lorde, as it becommeth saintes, and that ye assiste her in what so euer businesse she hath nede of you: For she hath succoured many, and mee self also.

3 Greete Priscilla, and Aquila, my helpers in Christe Jesu:

4 (Whiche haue for my lyfe layde downe their owne neckes: Unto whom, not only I geue thankes, but also al the Churches of the Gentiles:)

5 Likewyse (greete) the Churche that is in their house. Salute my welbeloued Epenetus, whiche is the first fruite of Achaia in Christe.

6 Greete Marie, whiche bestowed muche labour on vs.

7 Salute Andronicus & Junia my cosins, and prisoners with me also, which are well taken among the apostles, & were in Christ before me.

B 8 Greete Amplias, my beloued in the lord.

9 Salute Urban, our helper in Christ, and Stachys my beloued.

10 Salute Apelles, approoued in Christe. Salute them whiche are of Aristobulus houshold.

11 Salute Herodion my kynseman. Greete them that be of the houshold of Narcissus, whiche are in the Lorde.

12 Salute Tryphena, & Tryphosa, whiche labour in the Lord. Salute ỹ beloued Persis, whiche laboured muche in the Lorde.

2. Cor. 12. c. (b) This was a signe of amitie among the Iewes, whiche saint Paul wylleth to be holy, that is, that it come from a mind ful of godly charitie.

13 Salute Ruphus chosen in the Lorde, and his mother and myne.

14 Greete Asyncritus, Phlegon, Herman, Patrobas, Hercurius, and the brethren whiche are with them.

15 Salute Philologus, and Julia, Nereus and his sister, and Olympas, and al the saintes whiche are with them.

16 * Salute one another with an holy (b) kisse. The Churches of Christ salute you.

17 Now I beseeche you brethren, (c) marke them which cause diuision, and geue occasions of euyl, cõtrary to the doctrine which ye haue learned, and auoyde them.

(c) There are two markes to know the falie apostles by. The one is when they leaue Christ, & serue their belly. The other, when they regarde not the holy scripture, but preache lyes, and their owne fantasies.

18 For they that are such, serue not the lord Jesus Christ, but their owne belly, & with sweete and flattering woordes deceiue the hartes of the innocentes.

19 For your obedience is gone abrode vnto al men. I am glad therfore on your behalf: but yet I woulde haue you wyse vnto that which is good, and simple concerning euil.

20 The God of peace shal treade Satan vnder your feete shortly. The grace of our

Lorde Jesus Christe be with you, Amen.

D 21 Timotheus my workefelowe, and Lucius, and Jason, and Sosipater my kinsmen, salute you.

22 I Tertius whiche wrote this Epistle, salute you in the Lorde.

23 Gaius mine host, & of the whole Church, saluteth you. Erastus the chamberlayne of the citie saluteth you, and Quartus his brother.

24 The grace of our Lorde Jesus Christe be with you al, Amen.

25 To hym that is of power to stablyshe you, according to my gospel, and preaching of Jesus Christe, by reuealyng of the mysterie whiche was kept secrete sence the worlde beganne,

26 But nowe is opened, & by the scriptures of the prophetes, at the commaundement of the euerlastyng God, to the obedience of fayth, among al nations published,

27 To (the same) God, wyse onely, be glory, through Jesus Christe, for euer, Amen.

¶ This Epistle was written to the Romanes from Corinthus, (and sent) by Phebe the minister of the Churche at Cenchrea.

¶ The.i.Epistle of Saint Paul the Apostle to the Corinthians.

The fyrst Chapter.

1. He prayseth the great graces of God shewed towarde them, 10. exhortyng them to concorde and humilitie.

A 1 PAUL called (to be) an Apostle of Jesus Christe, through the wyl of god, and brother Sosthenes:

2 Unto the Church of God whiche is at Corinthus, to them that are sanctified in Christe Jesus, (a) saintes by callyng, with al that cal on the name of our Lorde Jesus Christe in euery place, both of theirs and ours:

(a) Made holy by the free mercy & callyng of God. Rom 1.a. Galat.1.a

3 *Grace be vnto you, and peace from God our father, and from the Lorde Jesus Christe.

The Epistle on the.xviii. Sunday after Trinitie.

4 I thanke my GOD alwayes on your behalfe, for the grace of God whiche is geuen you in Jesus Christe:

5 That in al things ye are enriched in him, in al vtterance, and in al knowledge:

6 As the testimonie of Jesus Christe was confirmed in you.

B 7 So that ye are destitute of no gyft, waytyng for the appearyng of our Lorde Jesus Christe.

* or, confirme.

8 Whiche shal also * strength you vnto the ende, that ye may be (b) blameleße in the day of our Lorde Jesus Christe.

(b) For there is no condemnation to thē that are grafted in Christ Iesus. Num.23.c 1.Cor.10.c.

9 *God is faythful, by whom ye haue benne called vnto the felowship of his sonne Jesus Christe our Lorde.

10 Nowe I beseeche you brethren by the name of our Lorde Jesus Christ, that ye al speake one thing, & that there be no discentions among you: but that ye be perfectly ioyned togeather in the same minde, and in the same meaning.

11 For it hath benne declared vnto me, my brethren, of you, by them whiche are of the house of Cloe, that there are contentions among you.

12 This I say, that euery one of you sayth, I am of Paul, and I am of *Apollo, and I am of Cephas, and I am of Christe. Actes.18.d. 1.Cor.3.a. and.16.c.

13 Is Christe diuided? was Paul crucified for you? eyther were ye baptised in ỳ name of Paul?

14 I thanke God that I baptised none of you, but Crispus and Gaius: C

15 Lest any shoulde say that I had baptised in myne owne name.

16 I baptised also the houshold of Stephana: Besides, I knowe not whether I baptised any other.

17 For Christ sent me not to baptise, but to preache the Gospel: not with wysedome of (c) woordes, lest the crosse of Christ shoulde be made of none effect.

(c) When men shoulde attribute that vnto eloquence, whiche only belongeth to the power of God. Rom.1.b

18 For the preachyng of the crosse, is to thē that perish, foolishnesse: but vnto vs which are saued, *it is the power of God.

19 For it is written, *I wyl destroy the wysedome of the wyse, and wyl cast away the vnderstandyng of the prudent. Esai.29.d

20 Where is ỳ wise? where is the Scribe? where is the disputer of this worlde? hath not God made the wysedome of this worlde foolishe? Esai.33.c

21 For after that in the wysedome of God, the worlde through their wysedome knewe D not

not God, it pleased God through foolishnesse of preaching, to saue the that beleeue.
Matth. 8.d. Luke. 11.d. Iohn. 6.d.
22 For * the Iewes require a signe, and the Grekes seeke after wysedome.
23 But we preache Christe crucifyed, vnto the Iewes a stumbling blocke, and vnto the Grekes, foolishnesse:
24 But vnto them whiche are called, both Iewes and Grekes, Christe, the power of God, and the wysedome of God.
25 For the foolishnesse of God is wyser then menne: and the weakenesse of god is stronger then menne.
26 Bye thyen, ye see your calling, howe that not many wyse men after the fleashe, not many mighty, not many noble (are called:)
27 But God hath chosen the foolishe things of the worlde, to confounde the wyse: and God hath chosen the weake thinges of the worlde, to confound the thinges which are mighty:
28 And vnnoble thinges of the worlde, and thinges which are despised, hath God chosen, (yea) and thinges whiche are not, to bryng to nought thinges that are:
29 That no fleashe shoulde glory in his presence.
30 And of him are ye in Christ Iesus, which of God is made vnto vs wysedome, & righteousnesse, and sanctifycation, and redemption:
31 That accordyng as it is written, He that gloryeth, let him glory in the Lorde.

The. ii. Chapter.

1. He putteth for example his manner of preachyng, whiche was accordyng to the tenor of the Gospel.

A 1 AND I, bye thren, when I came to you, came not in * glorioulnesse of words, or of wysedome, shewing vnto you the (a) testimonie of God.
* or, excellencie.
(a) That is, the Gospel, whereby God dooth manifest him selfe to the worlde, or whereof god is the aucthour and witnesse.
2 For I esteemed not to know any thing among you, saue Iesus Christ, and him crucifyed.
3 And I was among you in weakenesse, and in feare, and in muche trembling.
4 And my woordes and my preaching was not with entising woordes of mans wysedome, but in shewyng of the spirite, and of power:
5 That your fayth shoulde not stand in the wysedome of menne, but in the power of God.
6 And we speake wysedome among them that are perfect: not the wysedome of this world, neither of the princes of this world, whiche come to nought:
B 7 But we speake the wysedome of God in a mysterie (euen) the hyd (wysedome) which God ordeyned before the worlde, vnto our glory.
8 Which * none of the princes of this world knew: For had they knowen it, they would not haue crucifyed the Lorde of glory. Actes. 13.g.
9 But as it is written, * The eye hath not seene, and the eare hath not hearde, neither haue entred into the hart of man, the thinges whiche GOD hath prepared for them that loue him. Esai. 63.a.
10 But God hath reuealed them vnto vs by his spirite: For * the spirite searcheth al thinges, yea the deepe thinges of God. Rom. 8.
11 For what man knoweth the thinges of a man, saue the (b) spirite of man whiche is in him? Euen so the thinges of God, knoweth no man, but the spirite of God.
(b) Mans mind, which vnderstandeth and iudgeth.
12 And we haue not receiued the spirite of the worlde, but the spirite whiche is of God, that we myght knowe the thynges that are geuen to vs of God.
13 Whiche thinges also we speake, not in the woordes whiche mans wysedome teacheth, but whiche the holy ghost teacheth: comparing spirituall thinges with spirituall thinges.
14 But the natural man perceiueth not the thinges of the spirite of God, for they are foolishnesse vnto him: Neither can he know (them) because they are spiritually discerned. C
15 But he that is spirituall, discerneth al thinges, yet he him selfe is iudged of no man.
16 * For who hath knowen the mind of the Lorde, that he might instruct him? But we haue (c) the minde of Christe. Rom. 8.a. Esai. 40.c.
(c) That is, Christes spirite.

The. iii. Chapter.

3. Paul rebuketh the sectes and aucthours thereof. 13. Christe is the fundation of the Churche.

1 AND I coulde not speake vnto you, bye thren, as vnto spirituall, but as vnto carnal (euen) as vnto (a) babes in Christe.
(a) Being ingraffed in Christe by fayth, we begin to moue by his spirit: and as we profyte in fayth, we growe vp to a ripe age. And here let him take heede that teacheth, lest for milke he geue poison. For milke & strong meate in effect are one, but only differ in manner and fourme.
2 I haue nourished you with milke, & not with meate: for ye then were not strong, neither are ye as yet.
3 For ye are yet carnal: Seeyng then there is among you enuiyng, and strife, & sectes, are ye not carnal, and walke as menne?
4 For whyle one sayth, I am of Paul, & another, I (am) of Apollo, are ye not carnal?
5 For what is Paul? what is Apollo? But ministers by whom ye beleeued, euen as the Lorde gaue to euery man.
6 I haue planted, Apollo watered: but god gaue the encrease.

B 7 So then, neither is he that planteth any thing, neither he that watereth: but God that geueth the encrease.

8 He that planteth, and he that watereth, are one: and euery man shal receiue his rewarde according to his labour.

Ephe.2.d. 9 For we to geather are Gods labourers, ye are Gods husbandry, ye are * Gods buylding.

10 Accordyng to the grace of God whiche is geuen vnto me, as a wyse maister buylder haue I layde the fundation, and another buyldeth thereon. But let euery man (b) take heede howe he buildeth vpon.

(b) He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.

11 For other fundation can no man lay then that is layde, * whiche is Jesus Christe.

Mat.16.c. 12 If any man buylde on this fundation, golde, siluer, precious stones, timber, hay, (or) stubble:

13 Euery mans woorke shal be made manifest. The day shal declare it, because it shalbe reuealed by the fyre, and the fyre shal trie euery mans woorke what it is.

C 14 If any mans woorke that he hath built vpon abyde, he shal receiue a rewarde.

15 If any mans woorke burne, he shal suffer losse, but he shalbe sake him selfe: yet as (it were) through fyre.

1.Cor. 6.d. 16 * Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you?

* or, destroy 17 If any man * defyle the temple of God, him shal GOD destroy: for the temple of God is holy, whiche (temple) ye are.

18 Let no man deceiue hym selfe: If any man among you seeme (to him selfe) to be wyse in this worlde, let him become a foole, that he may be wyse.

Job. 5.b. 19 For the wysedome of this worlde, is foolishnesse with God: for it is written, * He comprehendeth the wyse in (c) their owne craftinesse.

(c) Whē they them selues are entangled in the same snares whiche they layde for others.

20 And agayne, The Lorde knoweth the thoughtes of the wyse, that they be vayne.

21 Therefore let no man glory in (d) menne: for al thinges are yours.

(d) But in God, who woorketh by his ministers to his owne glory, and the comfort of his Churche.

22 Whether Paul, or Apollo, or Cephas, eyther the worlde, eyther lyfe, or death, whether thinges present, or thinges to comme, al are yours:

23 But ye are Christes, and Christe (is) Gods.

The.iiii.Chapter.

1. After that he had described the office of a true apostle, 3. seeing they dyd not acknowledge him suche one, 4. he appeaseth to Gods iudgement.

The Epistle on the thirde sunday in Aduent. I LEt a man so esteeme of vs as the ministers of Christe, and disposers of the secretes of God.

2 Furthermore, it is required in the dispossers, that a man be founde faythful.

3 With me it is but a very smal thing that I shoulde be iudged of you, eyther of mans iudgement: yea I iudge not (a) myne owne selfe.

(a) Whether I haue great gifts or litle, few or many

4 For I knowe nothing by mee selfe, yet am I not thereby iustifyed: but he that iudgeth me is the Lorde.

5 Therefore iudge nothing before the time, vntyl the Lorde comme, who wyl lighten the hidden thinges of darknesse, and open the counsels of the hartes: and then shal euery man haue prayse of God.

6 And these thinges brethren, I haue figuratiuely applyed vnto mee selfe and to Apollos, for your sakes: that ye might learne by vs, not to be wyse aboue that whiche is written, that ye swel not one against another for any mans cause.

7 For who (b) separateth thee? And what hast thou that thou hast not receiued? If thou haue receiued it, why doost thou glory as though thou haddest not receiued it?

(b) To wit, from other menne, and preferreth thee.

B 8 Nowe ye are ful, nowe ye are riche, ye haue raigned as kynges without vs, and I woulde to God ye dyd raigne, that we also myght raigne with you.

9 For me thinketh that God hath set forth vs whiche are the last apostles, as it were men appoynted to death. For we are made a gasyng stocke vnto the worlde, and to angels, and to menne.

Psal. 64.d. Rom.8.f. 10 We (are) (c) fooles for Christes sake, but ye (are) wyse in Christe. We (are) weake, but ye (are) strong: Ye (are) honourable, but we (are) despised.

(c) By this bitter taunting, in abiecting him selfe, and exalting the Corinthiās, he maketh them ashamed of their vaine glory.

11 Euen vnto this * tyme we both hunger and thirste, and are naked, and are buffeted, and haue no certayne dwellyng place,

* or, houre.

12 And labour, * woorkyng with our owne handes: being reuiled, we blesse: beyng persecuted, we suffer it:

Acts. 20.g 1.Thes.2.c. 2 Thes. 3.b C

13 Beyng defamed, we pray: we are made as the fylthynesse of the worlde, (and are) the offscouring of al thinges vnto this day.

14 I write not these thinges to shame you, but as my beloued sonnes I warne you.

15 For though ye haue tenne thousande instructours in Christe, yet (haue ye) not many fathers: For in Christ Jesus I haue begotten you through the Gospel.

16 Wherefore I desyre you, be ye folowers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faythful in the Lorde, who shal put you in remembrance of my wayes whiche be in Christe, as I teache euery where in al Churches.

18 Some

D 18 Somme are swollen, as though I would comme no more at you:

Actes.18.c Heb.6.a. 19 But I wyl comme to you shortly, *yf the Lorde wyl, & wyl knowe, not the woordes of them which are swollen, but the power.

(d) Of the holy ghost. 20 For the kyngdome of GOD is not in woorde, but in(d) power.

21 What wyl ye? Shal I comme vnto you with a rodde, or in loue, and in the spirite of meekenesse?

The.v. Chapter.

1. He reprooueth sharpely their negligence in punishyng hym that had committed incest, 3. wylling them to excommunicate him, 7. to imbrace puritie, 9. and flee wyckednesse.

A 1 THere goeth a common sayeing, that there is fornication among you, and suche fornication as is not named among the(a) Gentiles: that one should haue his fathers wyfe.

(a) Who wold thinke that you would suffer that mischiefe vnpounished, whiche the most barbarous nations abhorre to speake of.

2 And ye are puffed vp, and haue not rather sorowed, that he that hath done this deede, myght be taken away from among you.

3 For I verely as absent in body, but present in spirite, haue determined already, as though I were present, that he that hath so donne this deede,

4 In the name of our Lorde Iesus Christe, you being geathered togeather, and my spirite with you, with the power of the Lorde Iesus Christe,

Mat.18.d. 5 *To deliuer suche (a one) vnto Satan for the destruction of the fleash, that the spirite may be saued in the day of the Lord Iesus.

(h) Seeyng you suffer such monstruous vices vnpounished

6 Your glorying is not(b) good. Knowe ye not that a litle leauen leaueneth the whole lumpe?

B 7 Purge out therefore the olde leauen, that ye may be a newe lumpe, as ye are vnleauened. For (euen) Christe our Passeouer is

* or, is slayne. * offered vp for vs.

8 Therefore let vs keepe holy day, not with old leauen, neither with the leauen of malitiousnesse and wickednes: but with the vnleauened (bread) of pureneſſe and trueth.

9 I wrote vnto you in an Epistle, that ye shoulde not company with fornicatours.

10 (I dyd not meane) not at al with ỹ fornicatours of this worlde, or with the couetous, or extortioners, or with idolaters: for then must ye needes haue gone out of the world.

2.Thes.3.b 11 But nowe (this) I wrote vnto you, *not to company togeather, yf any that is called a brother be a fornicatour, or couetous, or a worshipper of idols, or a rayler, or a drunkarde, or an extortioner: with him that is suche, not to eate.

12 For what haue I to do to iudge them that are without? doo not ye iudge them that are within?

13 Them that are without, God shal iudge. And ye shal *put away from among you that wicked person. Deut.13.b

The.vi. Chapter.

7. Christians ought rather to suffer. 12. He reprooueth the abusing of Christian libertie, 15. and sheweth that we ought to serue God purely, both in body and in soule.

1 DARE any of you, hauyng busines * with another, be iudged vnder the (a) vniust, & not rather vnder the saintes?

A * or, against

(a) He calleth them vniust, whosoeuer are not sanctified in Christe.

2 Doo ye not knowe that the saintes shal iudge the worlde? If ỹ world shalbe iudged by you, are ye vnworthy to iudge the smallest matters?

3 Knowe ye not how that we shal iudge the angels? Howe muche more, thinges that parteyne to this lyfe?

Matth.7.d.

4 If then ye haue iudgemēt of thinges parteynyng to this lyfe, set vp them to iudge whiche are least esteemed in the Churche.

5 I speake it to your shame. Is it so that there is not a wyse man among you? no not one that shalbe able to iudge betweene his brethren?

6 But brother goeth to lawe with brother, and that vnder the vnbeleeuers?

7 Now therefore there is vtterly a * fault among you, because ye goe to lawe one with another: Why rather suffer ye not wrong? why rather suffer ye not harme?

B * or, want.

8 Nay, ye your selues doo wrong, and doo harme, and that to your brethren.

9 Knowe ye not that the vnryghteous shal not inherite the kingdome of God? Be not deceiued: neyther fornicatours, nor idolatours, nor adulterers, nor effeminate, nor abusers of them selues with mankynde,

Galat.5.d Ephes.5.a

10 Nor theeues, nor couetous, nor drunkardes, nor reuylers, nor * pyllers, shal inherite the kyngdome of God.

* or, extortioners. Eccle.37.d. 1.Cor.10.c.

11 And somme suche lyke you were: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirite of our God.

12 Al thinges are lawful vnto me, but * al thinges are not profitable: al thinges are lawful vnto me, but I wyl not be brought vnder the (b) power of any.

(b) For we are subiect to those things whiche we can not wāre.

13 Meates for the belly, and the belly for meates: but God shal destroy both it and them. Nowe the body (is) not for (c) fornication, but for the Lorde: and the Lord for the body.

(c) Thei abused meates, both in that they offended other thereby, and also prouoked their owne lustes to vncleanneſſe.

14 And God both hath rayſed vp the Lord, and also shal rayse vs vp by his power.

15 *Knowe ye not that your bodyes are the

1.Cor.3.c

members of Chriſte? Shal I then take the members of Chriſte, and make them the members of an harlot? God forbid.

16 What, knowe ye not that he whiche is coupled with an harlot, is one body * ? * For two (sayth he) shalbe one flesshe.

17 But he that is coupled vnto the Lorde, is one spirite.

18 Flee fornicatiō: Euery sinne that a man doth, is without the body: but he that committeth fornication, sinneth agaynst his owne body.

19 What, knowe ye not that your body is the temple of the holy ghost (whiche is) in you, whom ye haue of God, and ye are not (d) your owne?

20 For ye are bought with a price: therfore glorifie God in your body, and in your spirite, whiche are goddes.

* With the harlot. Gen. 2. d. Matth. 19. Mark. 10. a Ephes. 5. g

(d) To lyue after your owne wyl, but after the wyl of hym that hath bought you.

The. vii. Chapter.

The Apostle answeareth to certayne questions whiche the Corinthians desired to knowe.

A 1 NOw as concernyng the thyngs whereof ye wrote vnto me: It is (a) good for a man not to touche a woman.

2 Neuertheless, to auoyde fornication, let euery man haue his owne wife, and let euery woman haue her owne husbande.

3 Let the husbande geue vnto the wyfe due benevolence: Lykewyse also the wyfe vnto the husbande.

4 The wife hath not the power of her owne body, but the husbande: And lykewyse also the husbande hath not the power of his owne body, but the wyfe.

5 *Defraude you not the one the other, except (it be) with both your consentes for a tyme, that ye may geue your selues to fastyng and prayer: and afterwarde comme togeather agayne, that Satan tempt you not for your incontinencie.

6 This I say * of fauour, and (b) not of commaundement.

7 For I would that al menne were euen as I my selfe: but euery man hath his proper gift of God, one after this manner, another after that.

8 I say therefore to the vnmarryed & wyddowes, it is good for them yf they abyde euen as I:

9 But * if they can not absteyne, let them marrie: for it is better to marrie then to burne.

10 Vnto the married commaunde, not I, but the Lord, *let not the wyfe depart from the husbande:

11 But and if she depart, let her remayne vnmarried, or be reconciled to her husband (agayne:) And let not the husbande put away his wyfe.

12 But to the remnant speake I, not the Lorde, If any brother haue a wyfe that beleeueth not, and she consent to dwel with hym, let hym not put her away.

13 And the woman whiche hath to her husbande an infidel, and he consent to dwel with her, let her not put him away.

14 For the vnbeleeuing husbande is sanctified by the wyfe, and the vnbeleeuyng wife is sanctified by the husband: els were your chyldren vncleane, but nowe are they (c) holy.

15 But yf the vnbeleeuing depart, let hym depart: A brother or a sister is not made subiect in suche (thynges:) but GOD hath called vs in peace.

16 For how knowest thou, O woman, whether thou shalt saue thy husbande? or howe knowest thou, O man, whether thou shalt saue thy wyfe?

17 But as GOD hath distributed to euery man, * as the Lorde hath called euery one, so let him walke, and so ordeyne I in al Churches.

18 Is any man called beyng circumcised? let him not adde (vncircumcision:) Is any called in vncircumcisiō? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothyng, but the keepyng of the commaundementes of God.

20 Let euery man abyde in the same calling wherein he was called.

21 *Art thou called a seruant? care not for it: neuertheless, yf thou mayest be made free, vse it rather.

22 For he that is called in the Lord (being) a seruant, is the Lordes free man: likewyse also he that is called (being) free, is Chriſtes seruant.

23 Ye are bought with a price, be not ye the seruantes of menne.

24 Brethren, let euery man wherein he is called, therin abyde with (d) God.

25 Nowe concernyng virgins, I haue no commaundement of the Lorde: yet geue I counsel, as one that hath obteyned mercy of the Lorde to be faythful.

26 I suppose therfore that it is good for the present necessitie, that (I say) it is good for a man so to be.

27 Art thou bounde vnto a wyfe? seeke not to be loosed. Art thou loosed from a wyfe? seeke not a wyfe.

28 But and yf thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned: neuertheless, such shal haue trouble in the

C

(c) They that are borne of eyther of the parentes faythful, are also counted members of Christes Churche, because of the promise.

Ephes. 4. a

D

1. Tim. 6. a.

(d) Or, sincerely, as in the presence of God.

E

* or, spare you.

the fleashe: But I * beare with you.

29 But this say I brethren, because * the time is short: it remayneth that they also whiche haue wyues, be as though they had none:

Psal. 90 a. 2. Pet. 3. b.

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: & they that bie, as though they possessed not:

31 And they that vse this worlde, as not abusyng it: * For the fashion of this worlde goeth away.

Esai. 60. b.

32 * I woulde haue you without care. He that is vnmaryed, careth for the thynges that belong to the Lorde, howe he maye please the Lorde:

1. John. 2. c. Matth. 6. d. Luke. 6. c.

33 But he that hath maryed, careth for the thinges that are of the worlde, how he may please his wyfe.

34 There is difference betweene a virgin and a wyfe: The vnmaryed woman careth for the thinges that are of the Lorde, that she may be holy both in body & in spirite: But she that is maryed, careth for the thinges that parteyne to the worlde, howe she may please her husbande.

35 This speake I for your profyte: not that I may cast a snare vpon you, but for comelynesse sake and syttyng fast vnto the Lord without separation.

36 But yf any man thinke that it is vncomely for his virgin yf she passe the time of maryage, (e) and neede so require, let him doo what he wyl, he synneth not: let them be maryed.

(e) That is, that she should marry to auoyde fornication.

37 Neuertheless, he that standeth stedfast in his hart, hauyng no neede, but hath power ouer his owne wyl, and hath so decreed in his hart that he wyl keepe his virgin, doth wel.

38 So then he that geueth in marriage, dooth wel: but he that geueth not in maryage, dooth better.

Rom. 7. a.

39 The wyfe is bound to the * law as long as her husband liueth: but yf her husband be dead, she is at libertie to be maryed to whom she wyl, only in the Lorde.

* or, by the lawe of marryage.

40 But she is happier yf she so abyde, after my iudgement: And I thinke verely that I haue the spirite of God.

The. viii. Chapter.

1. He rebuketh them that vse their libertie to the sclaunder of other, in goyng to the idolatrous sacrifyces.

Q 1 AS touchyng thinges * offered vnto idols, we knowe that we al haue knowledge. Knowledge maketh a man swel: but charitie edifyeth.

Acts. 5. c.

2 If any man thinke that he knoweth any thyng, he knoweth nothyng yet as he ought to knowe.

3 But yf any man loue God, the same is * knowen of him.

* or, taught

4 As concernyng therefore the eatyng of those thinges that are offered in sacrifyce vnto idols, we knowe that * an idol is nothyng in the worlde, and that there is none other God but one.

I. Cor. 10. c.

5 And though there be that are called gods, whether in heauen or in earth, (as there be goddes many, and (a) lordes many:)

(a) Whiche being idols, yet are esteemed of men, as Lordes and Seigneours.

6 Yet vnto vs is there but one God, (which is) the father, of whom are al thynges, and we in him, and one Lorde Iesus Christe, by whom are al thinges, and we by hym.

7 But there is not in euery man that knowledge: * For some hauyng conscience of the idol vnto this houre, eate as a thing offered vnto idols, and their conscience beyng weake, is defyled.

B I. Cor. 8. g.

8 But meate dooth not commende to God: For neither yf we eate, haue we the more: neyther yf we eate not, haue we the lesse.

9 But take heede lest by any meanes this libertie of yours becomme a stumblyng to them that are weake.

10 For if any man see thee which hast knowledge, syt at meate in the idols temple: shal not the conscience of him whiche is weake, be (b) boldened to eate those things which are offered to idols,

(b) By thyne example, wirhout any grounde of doctrine.

11 And through thy knowledge shal the (c) weake brother perishe, for whom Christe dyed?

(c) Whiche careth agaynst his conscience.

12 But when ye sinne so against the brethren, and wounde their weake conscience, ye sinne agaynst Christe.

13 Wherefore, * if meate offende my brother, I wyl eate no fleash whyle the world standeth, lest I shoulde offende my brother.

Rom. 14. b.

The. ix. Chapter.

1. He exhorteth them by his example to vse their libertie to others edifycation.

1 AM I not an apostle? am I not free? * haue I not seene Iesus Christe our Lorde? Are not ye my worke in the Lorde?

A Actes. 11. a.

2 If I be not an apostle vnto other, yet doubtlesse am I vnto you: For ye (a) seale of myne apostleship are ye in the Lorde.

(a) I neede no further declaration, but the workes that I haue wrought among ou.

3 Myne answeare to them that aske me, is this,

4 Haue we not power to eate and to drynke?

5 Haue we not power to leade about a (b) syster a woman, aswel as other apostles, and as the brethren of ỳ lorde and Cephas?

6 Is the libertie of not labouring * taken from me and Barnabas only?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these thinges after the manner of men? or sayth not the lawe the same also?

9 For it is written in the lawe of Moses, Thou shalt not muosel the mouth of the ore that treadeth out the corne. Doth God take care for oxen?

10 Either sayth he it not altogether for our sakes? For our sakes no doubt (this) is written: that he whiche careth, shoulde care in hope: and that he which thresheth in hope, shoulde be partaker of his hope.

11 If we haue sowen vnto you spiritual thinges, is it a great thing yf we shal reape your carnal thinges?

12 If others be partakers of (their) power ouer you, (wherefore are) not we rather? Neuertheless, we haue not vsed this power: but suffer al thinges, lest we should hinder the Gospel of Christe.

13 Doo ye not knowe that they whiche minister about holy thinges, eate of the thynges of the temple? and they whiche wayte at the aulter, are partakers with ỳ aulter?

14 Euen so hath the Lorde ordeyned, * that they whiche preache the Gospel, shoulde liue of the Gospel.

15 But I haue vsed none of these thinges. Neuertheless, I wrote not these thinges, that it shoulde be so donne vnto me: For it were better for me to dye, then that any man shoulde make my * reioycing vaine.

16 For yf I preache the Gospel, I haue nothing to * reioyce of: for necessitie is layd vpon me. But wo is vnto me yf I preache not the Gospel.

17 For if I doo this thing with a good wyl, I haue a rewarde: but yf against my wyl, the (c) dispensation is committed vnto me.

18 What is my rewarde then? Verily that when I preache the Gospel, I may make the Gospel of Christe free, that I misuse not mine authoritie in the Gospel.

19 For though I be free from al menne, yet haue I made mee selfe seruant vnto al men, that I might winne the more.

20 * Vnto the Iewes, I become as a Iewe, that I might winne the Iewes: to them that are vnder the lawe, as vnder the lawe, that I might winne them that are vnder the lawe:

21 To them that are without lawe, as without lawe, (when I was not without lawe as parteynyng to the law of God, but was in the lawe of Christ) that I might winne them that are without lawe.

22 To the weake became I as weake, that I might winne the weake: I am made * al thinges to al menne, that I myght by al meanes saue some. 1. Cor. 10. d

23 And this I doo for the Gospels sake, that I might be partaker thereof.

24 Knowe ye not, that they whiche runne in a race, runne al, but one receiueth the rewarde? So runne, that ye may obteyne. The Epistle on Septuagesima sunday.

25 Euery man that prooueth maisteries, abstayneth from al thinges: and they (doo it) to obteyne a corruptible crowne, but we (to obteyne) an * incorruptible (crowne.) 2. Tim. 4. b

26 I therefore so runne, not as at an vncertayne thing: so fyght I, not as one that beateth the ayre: 1. Pet. 5. b.

27 But I tame my (d) body, and bring it into subiectiō: lest by any meanes that when I haue preached to other, I mee selfe shoulde be a cast away.

(d) Lest he shoulde be reproued of men when they shoulde see him doo contrary, or contemne that thyng whiche he taught other to doo.

The .x. Chapter.

1. He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14. Exhorting them to flee al idolatrie, 23. and offence of their neyghbour.

1 BRethren, I woulde not that ye shoulde be ignorant, howe that al our fathers were vnder the cloude, and al passed through the sea:

2 And were al baptised * vnto Moses in the cloude, and in the sea:

3 And dyd al eate of the same (a) spiritual meate:

4 And dyd al drinke of the same spiritual drinke: (For they dranke of that spiritual rocke that folowed them: and that rocke was (b) Christe.)

5 But in many of them had god no delight: for they were ouerthrowen in the wyldernesse.

6 These thinges verily are our ensamples, that we shoulde not be lusters after euyl thinges, as they also lusted.

7 Neither be ye idolatours, as (were) some of them, as it is written, * The people sate downe to eate & drinke, & rose vp to playe.

8 Neither let vs commit fornication, as some of them committed * fornication, & fel in one day three and twentie thousand.

9 Neither let vs tempt Christe, as some of them tempted, and were destroyed of serpentes.

10 Neither murmure ye, as some of them also

A The Epistle on the .ix. sunday after Trinitie.

* That is, into Moses lawe, as some reade. Or as saint Augustine readeth, by Moses.

(a) That is, Manna, whiche was the outward signe or sacrament of the spiritual grace. Mat. 16. c.

(b) That is, signifyed Christe, as al sacramentes doo. Exod. 32. d.

* Or, dyd commit fornication.

(b) Or a syster a wyfe. Saint Paul vseth none other woord to expresse wyfe then γυνὴ. valla, what needeth it to adde a woman, where was premised a syster? wherefore I thynke (saith he) it ought to be translated a wyfe, specially because it is expressed in the singuler number γυναῖκα. The olde translation printed, transposeth the woords, sayeing, Mulierem sororem. where the most old written copies constantly haue sororem mulierem, as al the Greke copies ἀδελφὴν γυναῖκα

* with the handes.

* Or, boasting.

* Or boast of.

(c) The greke worde signifieth a guidance, bestowyng, or distribution of thinges, as it were to the profyte of an housholde. Acres. 16. a. Gala. 2. a.

also murmured, and were destroyed of the destroyer.

11 Al these thynges happened vnto them for ensamples: but they are written (c) for our admonition, vpon whom the endes of the worlde are comme.

(c) How god wyl plague vs, yf we be subiect to the like vices.

12 Wherefore, let him that thinketh he standeth, take heede lest he fal.

Num. 14.c. 1.Cor.1.b. 1.Thes.5.b. 2.Pet.2.b.

13 There hath no temptation taken you, but suche as foloweth the nature of man: but God is faythful, whiche shal not suffer you to be tempted above that you are able: but shal with the temptation make a way to escape, that ye may be able to beare it.

C 14 Wherefore my dearly beloued, flee from idolatrie.

15 I speake as vnto them whiche haue discretion: iudge ye what I say.

16 The cup of blessyng which we blesse, is it not the partaking of the blood of Christ? The bread whiche we breake, is it not the partakyng of the body of Christe?

17 For we that are many, are one bread and one body, in as muche as we al are partakers of one bread.

18 Behold Israel (whiche is) after the flesh: are not they whiche eate of the sacrifices, partakers of the aulter?

1.Cor.8.a. 19 What say I then? that the idol is anye thyng? or that it whiche is offered in sacrifice to idols is any thyng?

20 But (this I say) that the thynges which the Gentiles offer in sacrifice, they offer to deuylles, and not to God: And I woulde not that ye should haue (d) felowship with the deuylles.

(d) Whiche is, to assemble in that companye where idols are called vpon.

21 Ye can not drinke the cup of the Lorde, & the cup of deuylles: Ye can not be partakers of the Lordes table, and of the table of deuylles.

D 22 Either doo we prouoke the Lorde to anger? What, are we stronger then he?

Eccle.37.d. 23 Al thinges are lawful for me, * but al thinges are not expedient: Al thinges are lawful for me, but al thinges edifie not.

1.Cor.13.b. 24 *Let no man seeke his owne: but euerye man anothers (wealth.)

" or, in the market of victualles. Psal.24.a. 25 Whatsoeuer is sold in the " market, that eate, asking no question for conscience sake.

26 For * the earth is the Lordes, and the plenty thereof.

27 If any of them whiche beleeue not, byd you (to a feast) and ye be disposed to goe, whatsoeuer is set before you, eate, askyng no question for conscience sake.

C 28 But if any man say vnto you, This is offered in sacrifice vnto idols, eate not for his sake that shewed it, and for conscience sake. The earth is the Lordes, and the plentye thereof.

29 Conscience I say, not of thyne owne selfe, * but of the other: For why is my (e) libertie iudged of another mans cõscience?

1.Cor.8.b. (e) We must take heede that through our abuse, our libertie be not condemned.

30 For, if I by (Gods) benefite may be partaker (of the gyftes of God,) why am I euyl spokẽ of, for that wherefore I geue thanks?

31 * Whether therefore ye eate or drynke, or whatsoeuer ye doo, doo al to the glory of God.

1.Tim.4.a

32 See that ye geue none offence, neither to the Iewes, nor yet to the Gretians, neither to the Churche of God.

Colos.3.c.

33 Euen as * I please al men in al thinges, not seking mine owne profite, but the (profite) of many, that they may be saued.

1.Cor.9.d.

The.xi.Chapter.

1. He rebuketh the abuses whiche were crept into their Churche, 4. as touchyng prayer, or propheceying, 18. and ministring the Lordes supper, 23. bringing them againe to the first institution thereof.

1 BE ye the folowers of me, euen as I (am) of Christe. A

2 I commende you brethren, that ye remember al my " thinges, and kepe the ordinances, as I deliuered them to you.

" or, preachynges.

3 But I wyl that ye know, that Christe is the head of euery man: and the man is the * womans head, & God is Christes head.

Gene.2.b.

4 Euery man prayeng or propheceying, hauing any thing on his head, shameth his head.

Ephe.5.c.

5 But euery woman that prayeth or propheceyeth bare headed, dishonesteth her head: for that is euen al one as if she were shauen.

6 If the woman be not couered, let her also be shorne: if it be a shame for a woman to be shorne or shauen, let her be couered.

Deut.22.a.

B

7 A man ought not to couer his head: forasmuche as he is the image and glory of God: but the woman is the glory of the man.

8 For * the man is not of the woman: but the woman of the man.

Gene.1.b.

9 Neyther was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to haue (a) power on her head, for the angels sakes.

(a) Somme thyng to couer her head in signe of subiection.

11 Neuertheles, neyther is the man without the woman, neyther the woman without the man, in the Lorde.

12 For as the woman is of the man, euen so is the man also by the woman, but al thinges of God.

13 Iudge in your selues, whether it be comely that a woman pray vnto God bare headed?

14 Doth not nature it self teach you, that it is a shame for a man, yf he haue long heare?

15 But

15 But yf a woman haue long heare, it is a prayse for her: for her heare is geuen her for a couerynge.

16 If any man lust to striue, we haue no such custome, neyther the Churches of God.

The Epistle on Thursday nexte before Easter.

17 This I warne you of, and commende not that ye come togeather for the better, but for the woorse.

18 For firste of al, when ye come togeather in the Churche, I heare that there be dissentions among you, & I partly beleeue it.

Mat.18.a. 19 For * there must be also heresies among you, that they whiche are " approoued among you, myght be knowen.

* or, tryed.

20 When ye come togeather therefore into one place, " you can not eate the Lordes supper:

" or, this is not to eate.

21 For euery one preuenteth other, in eating his owne supper: and one is hungry, and another is dronken.

22 What, haue ye not houses to eate and to drinke in? Or despise ye the Churche of God, and shame them that haue not? What shal I say vnto you, shal I prayse you? in this I prayse you not.

23 That whiche I deliuered vnto you, I receiued of the Lorde, that the Lord Iesus the same night in the which he was betrayed, tooke bread:

24 And when he had geuen thankes, he brake (n) and sayde, * Take ye, eate ye, this is my body whiche is broken for you: this doo ye in the remembrance of me.

Mat. 26.e. Mar. 14.b. Luk. 22.b.

25 After the same maner also (he tooke) the cup when he had supped, saying, This cup is the newe Testament in my blood: this do ye as oft as ye drinke it, in remembrance of me.

1. Pet. 2.b. Actes. 1.b.

26 For as often as ye eate this bread, and drynke this cup, ye doo shewe the Lordes death * til he come.

(b) By peruerting the true & pure vse of the same.

27 Wherefore, whosoeuer shal eate this bread, and drinke this cup of the Lorde (b) vnworthyly, shalbe guilty of the body and blood of the Lorde.

2. Cor. 12. b Eccle. 28. c.

28 But let a man examine him selfe, and so let him eate of this bread, & drynke of this cup:

(c) But as though these holy mysteries of the Lordes body and blood were cómon meates, so without reuerence he commeth vnto them.

29 For he that eateth and drinketh vnworthily, eateth and drinketh damnation vnto him (c) selfe, making no difference of the Lordes body.

* or, pounished.

30 For this cause many are weake and sicke among you, and many sleepe.

" or, pounished.

31 For yf we woulde iudge our selues, we shoulde not be " iudged.

" or, instructed.

32 But when we are " iudged, we are * chastened of the Lorde, that we shoulde not be damned with the * worlde.

1. Ioh. 2.c.

33 Wherefore my brethren, when ye comme togeather to eate, tarry ones for another.

34 If any man hunger, let him eate at home, that ye comme not togeather vnto condemnation. The rest wyl I set in order when I come.

The .xii. Chapter.

1. The diuersitie of the gyftes of the holy ghoste, ought to be vsed to the edifiyng of Christes Churche, 12. as the members of mans body serue to the vse one of another.

1 CConcerning spiritual (gyftes) brethrē, I woulde not haue you ignorant.

The Epistle on the .iiij. sunday after trinitie.

2 Ye know that ye were Gentiles, caryed away vnto dumbe idolles, euen as ye were (a) ledde.

(a) By Satans suggestion.

3 Wherefore I declare vnto you, that * no man speaking by the spirit of God, " defieth Iesus: also no man can say " that Iesus is the Lorde, but by the holy ghost.

Marke. 9.f. " or, calleth Iesus accursed.

4 There are diuersities of gyftes, but it is the selfe same spirite.

5 And there are differences of administrations, but it is the selfe same Lorde.

* Some reade, the Lord Iesus.

6 And there are diuers maners of operations: but it is the selfe same God whiche woorketh al in al.

Roma. 12. a

7 * The manifestation of the spirit, is geuen to euery man to profite withal:

B Ephes. 4. b.

8 For to one is geuen by the spirite the woorde of wysedome, to another the woord of knowledge by the same spirite:

9 To another (is geuen) fayth by the same spirite: to another the gyftes of healing by the same spirite:

10 To another power to (doo) miracles, to another (b) prophecie, to another discerning of spirites, to another diuers kindes of tongues, to another the interpretation of tongues.

(b) Meaning the declaration of gods mysterie.

1. Ioh. 4. b

11 But these al woorketh euen that one and the self same spirite, diuiding to euery man seuerally euen as he wyl.

12 * For as the body is one, and hath many members, and al the members of that one body being many, are one body: euen so is Christe also.

Roma. 12. a. Ephes. 4. b.

13 For by ons spirite are we al baptised into one body, whether (we be) Iewes or Gentiles, whether (we be) bonde or free: and haue al * dronke of one spirite.

Esai. 55. a. C

14 For ỹ body is not one member, but many.

15 If the foote doo say, Because I am not the hande, I am not of the body: is it therfore not of the body?

16 And if the eare do say, Because I am not the eye, I am not of the body: is it therfore not of the body?

17 If al the body (were) an eye, where were then the hearing? If al (were) hearing, where

where were the smelling?
18 But nowe hath GOD set the members, euery one of them seueral in the body, as it hath pleased him.
19 If they were al one member, where were the body?
20 Nowe are there many members, yet but one body.
D 21 And the eye can not say vnto the hande, I haue no neede of thee: nor agayne, the head to the feete, I haue no neede of you.
22 Yea rather a great deale those members of the body which seeme to be more (c) feeble, are necessary:
(c) Whose vse semeth to be more vile.
23 And vpon those (members) of the body whiche we thinke to be lesse honourable, we owe (d) more honour: and our vncomely (partes) haue more comelynesse.
(d) We are more careful to couer the.
24 For our comely (members) neede it not: But GOD hath tempered the body together: hauing geuen the more honour to that (part) whiche lacked:
25 That there shoulde be no strife in the body: but that the members shoulde haue the same care one for another.
26 And if one member suffer, al the members suffer with it. If one member be honoured, al the members reioyce with it.
27 Ye are the body of Christ, and members (e) in part.
(e) That is, euery one is a member of the bodie of Christe for his part. Mat. 10. a. Luke. 11. a. Ephes. 4. c.
28 And GOD hath ordeyned some in the Churche, firste * apostles, secondarily prophetes, thirdly teachers, then them that do myracles: after that, the giftes of healing, helpers, gouerners, * diuersities of tonges.
* or, kindes
29 Are al, apostles? are al, prophetes? are al, teachers? are al, doers of myracles?
30 Haue al the giftes of healing? do al speake with tongues? do al interprete?
31 Couet after the best giftes: And yet shewe I vnto you a more excellent way.

The. xiii. Chapter.

1. Because loue is the fountayne and rule of edifiyng the Churche, he setteth foorth the nature, office, and prayse thereof.

A 1 THough I speake with the tongues of men, and of (a) angels, and haue not charitie, I am (as) sounding brasse, or (as) a tynckling Cymbale.
The Epistle on quinquagesima Sunday.
(a) If ỹ angels had tongues, & I had the vse therof, and dyd not bestow thē to profite my neighbour, it were nothyng but vayne babbling. Luke. 17. a.
2 And though I haue prophecie, and vnderstande al secretes, and al knowledge: Yea, yf I haue al fayth, * so that I can remoone mountaynes, and haue not charitie, I am nothyng.
3 And though I bestowe al my goodes to feede the poore, and though I geue my body that I shoulde be burned, and haue not charitie, it profiteth me nothing.
4 Charitie suffereth long, and is curteous: Charitie enuieth not, charitie doth not frowardly, * swelleth not,
* or, is not puft vp. 1. Cor. 10. c. Philip. 2. a.
5 Dealeth not dishonestly, * seeketh not her owne, is not bitter, thinketh not euyl,
6 Reioyceth not in iniquitie, but reioyceth in the trueth:
7 Suffereth al things, beleeueth al things, B hopeth al thinges, endureth al thynges.
8 Though that prophesiynges fayle, either tongues ceasse, or knowledge vanish away, (yet) charitie falleth neuer away.
9 For our knowledge is * vnperfect, and our prophesiyng is vnperfect:
* or, in part
10 But when that which is perfect is come, then that whiche is vnperfect shalbe done away.
11 When I was a childe, I spake as a child, I vnderstoode as a childe, I imagined as a childe: but assoone as I was a man, I put away childishnesse.
12 Nowe we see in a (b) glasse, euen in a darke speaking: but then (shal we see) face to face. Nowe I knowe vnperfectly: but then shal I knowe, euen as I am knowen.
(b) The mysteries of God.
13 Now abydeth fayth, hope, and charitie, these three, but ỹ cheefe of these is charitie.

The. xiiii. Chapter.

1. He exhorteth to charitie, commendeth the gift of tongues, and other spiritual gyftes. 5. But cheefely prophesiyng.

1 FOlowe after charitie, and couet spiri- A tual (gyftes:) but moste cheefely that ye may prophesie.
2 For he that speaketh with (an vnknowen) tongue, speaketh not vnto men, but vnto GOD: For no man (a) heareth (hym:) Howbeit, in the spirite he speaketh mysteries.
(a) Vnderstandeth him
3 But he that prophesieth, speaketh vnto men to edifiyng, and exhortation, and comfort.
4 He that speaketh with (an vnknowen) tongue, edifieth him selfe: * but he that prophesieth, edifieth the Churche.
Rom. 12. b. Num. 11. g.
5 I would that ye al spake with (b) tonges, but rather that ye prophesied: For greater is he that prophesieth, then he that speaketh with tongues, except he expounde it, that the Churche may receiue edifiyng.
(b) Tongue in this place & such lyke, signifieth not the instrument that we speake with, but proprietie of some language that the hearer vnderstandeth not without an interpreter.
6 Nowe brethren, if I come vnto you speaking with tongues, what shal I profit you, except I shal speake to you, eyther by reuelation, or by knowledge, or by prophesiyng, or by doctrine?
7 And euen thinges without lyfe geuyng sound, whether (it be) a pipe, or an harpe, except they geue a distinction in the soundes,

howe

howe shal it be knowen what is pyped or harped?

8 For yf the Trumpe geue an vncertayne sound, who shalbe prepared to the warre?

9 So likewise you, except ye vtter woordes by the tongue easie to be vnderstoode, howe shal it be knowen what is spoken? For ye shal speake into the (b) ayre.

(b) Your wordes shal be lost, & ye shal glorifie God the holy, nor profite man.

10 There are happily so many kyndes of voyces in the worlde, and none (of them) are without signification.

11 Therfore if I knowe not the meaning of the voyce, I shalbe vnto him that speaketh an aliant, and he that speaketh shalbe an aliant vnto me.

12 Euen so ye, forasmuch as ye conet spiritual (gyftes) seeke that ye may excel, vnto the edifiyng of the Churche.

13 Wherefore, let him that speaketh with tongue, pray that he may interprete.

℣ 14 For yf I pray with (an vnknowen) tongue, my spirite prayeth, but my vnderstandyng is vnfruiteful.

15 What is it then? I wyl pray with the spirite, and wil pray with the vnderstanding also: I wil (c) sing with the spirite, and wil sing with the vnderstanding also.

(c) Or, geue thankes by singing.

16 For when thou shalt blesse with the spirite, howe shal he that * occupieth the roome of the vnlearned say Amen at thy geuing of thankes, seeing he vnderstandeth not what thou sayest?

* or, filleth.

17 Thou verily geuest thankes wel, but the other is not edified.

18 I thanke my God, I speake with tongues more then ye al.

19 Yet had I rather in the Church to speake fiue woordes with my vnderstanding, that by my voyce I may teache other also, then tenne thousande woordes in (an vnknowen) tongue.

20 Brethren, be not children in vnderstandyng: howbeit, as concerning noughtinesse be ye children, but in vnderstanding be perfect.

D 21 In the lawe it is written, *With (men of) sundry tongues and sundry lippes, wyl I speake vnto this people: and yet for al that wyl they not heare me, sayth the Lorde.

Esai. 28. c.

22 Wherefore tongues are for a signe, not to them that beleeue, but to them that beleeue not: But prophesiyng (serueth) not for them that beleeue not, but for them whiche beleeue.

23 If therefore al the Churche be come together into one place, and al speake with tongues, and there come in they that are vnlearned, or they whiche beleeue not, wil they not say that ye are madde?

24 But if al prophecie, and there come in one that beleeueth not, or one vnlearned: he is rebuked of al men, he is iudged of al men.

25 And so are the secretes of his hart made manifest, and so hauing fallen downe on his face, he wil worship God, saying that God is in you of a trueth.

26 Howe is it then brethren? When ye come together, euery one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let al thinges be done vnto edifiyng.

27 If any man speake with tongue, let it be by two, or at the most by three, and that by course, and let one interprete.

28 But if there be no interpreter, let hym keepe scilence in the Churche, and let hym speake to him selfe, and to God. ℣

29 Let the prophetes speake two or three, and * let the other iudge. 1. Iohn. 4. a

30 If any reuelation be made to another that sitteth by, let the first holde his peace.

31 For ye may al prophecie one by one, that al may learne, and al may be comforted.

32 And the (d) spirites of the prophetes are subiect to the prophetes.

(d) That is, the doctrine that they do bring, as being put in mind by the spirite of God.

33 For God is not (the auchour) of confusion, but of * peace, as in al Churches of the saintes. Rom. 15. g.

34 * Let your women keepe scilence in the Churches: for it is not permitted vnto them to speake, but (they are commaunded) to be vnder obedience, as also saith ỳ lawe. 1. Tim. 2. a. Gene. 3. c.

35 If they wil learne any thing, let them aske their husbandes at home: For it is a shame for women to speake in the Churche. 1. Cor. 11. a

36 Sprong the woorde of God from you? eyther came it vnto you only?

37 If any man thinke him selfe to be a prophete, either spirituał, let hym knowe that the thinges that I wryte vnto you, are the commaundementes of the Lorde.

38 But yf any man be ignorant, let hym be ignorant.

39 Wherfore brethren, couet to prophecie, and forbyd not to speake with tongues.

40 Let al thinges be done honestly, and in order.

The. xv. Chapter.

1. He prooueth the resurrection of the dead, 3. and first that Christe is risen.

A 1 MOreouer, brethren, I declare vnto you, that the Gospel which I preached vnto you, whiche also ye haue receiued, and wherein ye haue * continued,

The Epistle on the. xi. Sunday after Trinitie.

* or, stoode.

2 By the which also ye are saued, if ye kepe the doctrine whiche I preached vnto you, except ye haue beleeued in vayne.

3 For

3 For I delyuered vnto you fyrſt of al, that whiche alſo I (a) receyued, howe that * Chriſt dyed for our ſinnes, according to the ſcriptures:

(a) He sheweth that nothing ought to be taught, whiche we haue not learned by Gods word. Mat 28.b. John.20.a. Luke.24.b.

4 *And that he was buryed, and that he aroſe the thirde day according to the ſcriptures:

5 And that he was ſeene of * Cephas, then of the twelue:

6 After that he was ſeene of moe then fiue hundred brethren at once: of whiche, the more part remaine vnto this day, and ſome are fallen a ſleepe.

B 7 After that he was ſeene of Iames, then of al the Apoſtles.

8 And laſt of al he was ſeene of me, as of one borne out of due tyme.

9 For I am the leaſt of the Apoſtles, which am not worthy to be called an Apoſtle, becauſe * I perſecuted the Churche of God.

Actes.7.a. Galat.1.c.

10 But by the grace of God, I am that I am: & his grace whiche is in me, was not vayne: but I laboured more abundantlye then they al, yet not I, but the grace of God whiche is with me.

11 Therefore, whether it were I or they, ſo we preache, and ſo haue ye beleeued.

12 If Chriſte be preached how that he roſe from the dead: howe ſay ſome among you, that there is no reſurrection of the dead?

13 If there be no ryſing of the dead, then is Chriſte not ryſen.

C 14 If Chriſte be not ryſen, then is our preaching vaine, & your fayth is alſo (b) vaine.

(b) For yf Chriſte be ſwalowed vp of death, there remaineth no hope of lyfe any more.

15 Yea, and we are found falſe witneſſes of God, becauſe we haue teſtified of God, howe that he rayſed vp Chriſte: whom he raiſed not vp, if ſo be that the dead riſe not.

16 For if the dead riſe not, then is not Chriſt riſen.

17 If ſo be that Chriſte is not riſen, then is your fayth vayne, ye are yet in your ſinnes.

Coloſ.1.c.

18 But alſo they whiche are fallen a ſleepe in Chriſte, are periſhed.

19 If in this lyfe onely we haue hope in Chriſt, then are we of al menne moſt miſerable.

20 But now is Chriſt riſen from the dead, he is become * the (c) firſte fruites of them that ſleapt.

(c) As by the offering of the firſte fruite, the whole fruite is ſanctified: ſo by Chriſt which is the fyrſt that is rayſed, al haue aſſurance of the reſurrection.

21 For ſince by man (came) death, euen ſo by man (came) the reſurrection of the dead.

22 For as * by Adam al dye, euen ſo * by Chriſte ſhal al (d) be made aliue.

* or, in Adam.

23 But euery man in his owne order. The firſte fruites (is) Chriſte, afterwarde, they that are Chriſtes at his commyng.

* or, in Chriſte.

24 Then (commeth) the ende, when he ſhal haue delyuered vp the kyngdome to God the father, when he ſhal haue put downe al

(d) To wit, the faithful.

rule, and al authoritie, and power.

25 For he muſt raigne * tyl he ſhal haue put al his enimies vnder his feete.

Pſal.110.a. Mat.22.b. Heb 1.c.

26 The laſt enimie that ſhalbe deſtroyed, (is) death.

27 * For he hath put downe al thinges vnder his feete: But when he ſayth, Al thinges are put vnder him, it is manifeſt that he is excepted which did put al thinges vnder him.

Pſalm.8.b. Hebr.2.b.

28 When al thinges ſhalbe ſubdued vnto him, then ſhal the ſonne alſo hym ſelfe be ſubiect vnto him that put al thinges vnder him, that God may be al in al.

C

29 Elſe what ſhal they do which are baptiſed for the dead, if the dead riſe not at al? Why are they then baptiſed for the dead?

30 And why ſtande we in iopardie euery houre?

31 (I proteſt) by our reioycing which I haue in Chriſte Ieſus our Lord, I dye dayly.

32 If I haue fought with beaſtes at Epheſus after the (e) maner of men, what auantageth it me, if the dead riſe not? * Let vs eate and drynke, for to morowe we dye.

(e) That is, hauing regard to this preſent life, and not to gods glory, and to lyfe euerlaſtyng.

F

33 Be ye not deceiued: Euyl woordes corrupt good maners.

34 Awake to righteouſneſſe, and ſinne not: for ſome haue not the knowledge of God, I ſpeake this to your ſhame.

35 But ſome man wyl ſay, Howe are the dead rayſed vp? With what body doo they come?

36 Thou * foole, that which thou ſoweſt, is not quickened, except it dye.

I.Ioh.12.b. * or, mad man.

37 And that whiche thou ſoweſt, thou ſoweſt not that body that ſhalbe, but bare corne, it may chaunce of wheat, or of ſome other (corne.)

38 But God geueth it a body, as it hath pleaſed him, and to euery ſeede his owne body.

39 Al fleſh, is not * the ſame fleſh, but there is one (maner of) fleſh of men, another fleſh of beaſtes, another of fiſhes, and another of birdes.

* or, one maner of fleſhe.

40 There are alſo celeſtial bodyes, & bodyes terreſtrial: But the glory of the celeſtial is one, & (the glory) of the terreſtrial another.

41 There is one glory of the (f) Sunne, and another glory of the Moone, and another glory of the ſtarres: For (one) ſtarre differeth from (another) ſtarre in glory.

(f) Euen as the Sunne & the Moone being of one ſubſtance, differ in dignitie: ſo in the reſurrection, our bodyes ſhal haue more excellēt qualities then they haue nowe.

42 So is the reſurrection of ỹ dead, it is ſowen in corruption, it riſeth in incorruptiō.

43 It is ſowen in (g) diſhonour, it riſeth in honour. It is ſowen in weakeneſſe, it riſeth in power.

(g) For what is more vyle, to looke vnto, then the dead carkaſe

44 It is ſowen a natural body, it ryſeth a ſpiritual body: There is a natural body, and there is a ſpiritual body.

45 And

Gene.2.b.

45 And so it is also wrytten: The first man * Adam was made a liuing soule, and the last Adam was made a quickening spirite.

46 Howbeit, that is not first which is spirituall, but that (whiche is) naturall, and then that (whiche is) spirituall.

47 The first man (is) of the earth, earthy: the second man (is) the Lord from heauen:

48 As is the earthy, suche (are) they that are earthy: And as is the heauenly, suche (are) they also that are heauenly.

49 And as we haue borne the image of the earthy, we shal also beare the image of the heauenly.

50 This say I brethren, that flesche & blood can not inherite the kingdome of God: neyther doth corruption inherite incorruptiō.

1.Thes.4.d Philip.3.d. Esai.25.c. Osee.13.b. * or, graue.

51 Behold, I shew you a mystery. * We shal not al sleepe, but we shal al be changed.

52 In a moment, in the twincklyng of an eye, at the last trumpe, (for the trumpe shal blowe) and the dead shal ryse incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption, and this mortal (man) put on immortalitie.

54 When this corruptible shal haue put on incorruption, and this mortal shal haue put on immortalitie, thē shalbe brought to passe the sayeing that is wrytten, * Death is swalowed vp in victorie.

55 * O death, where is thy styng? O * hel where is thy victorie?

56 The styng of death (is) sinne, and the (h) strength of sinne is the lawe.

57 * But thankes be vnto God, whiche geueth vs the victorie through our Lorde Iesus Christe.

58 Therefore my beloued brethren, be ye stedfaste, vnmoueable, alwayes abunding in the woorke of the Lorde, for as much as ye knowe that your labour is not in (i) vayne in the Lorde.

(h) Syn firste brought in death, & it geueth power ouer vs, & the strength of sinne is the lawe, because it doth reueale the iudgemēt of God agaynst vs: or els the cheefe cause of our destruction is in our selues.

1. Iohn.5.a.

(i) The hope of resurrection, causeth the faythful to surmount all difficulties

The. xvi. Chapter.

1. He putteth them in remembrance of the geathering for the poore brethren at Hierusalem.

A Actes.11.d. Rom.15.f. 2.Cor.8.a. * or, euery first day of the weeke.

1 COncerning the * collection for the saintes, as I haue ordeined in the Churches of Galatia, euen so doo ye,

2 * Upon some sabboth day, let euery one of you put aside by him selfe, layeing vp as God hath prospered him, that then there be no geatheringes when I come.

3 When I am come, whomsoeuer ye shal allowe by (your) letters, them wyl I send to bryng your liberalitie vnto Hierusalem.

4 And if it be meete that I goe also, they shal goe with me.

5 I wyl comme vnto you, after I shal haue gone ouer Macedonia, (For I doo nowe passe through * Macedonia.)

Actes.11.d. 1.Cor.1.c.

6 And it may be that I wyl abyde, yea, or winter with you, that ye may bryng me on my way, whyther soeuer I goe.

7 For I wyl not see you nowe in my passage, but I trust to abyde a whyle with you, if the Lorde suffer me.

8 I wyl tarry at Ephesus vntil Whitsuntide:

9 For a great doore and effectual is opened vnto me, * and there are many aduersaries.

1. Cor.15.e. Actes.19.d.

10 If Timotheus comme, see that he may be without feare with you: for he woorketh the woorke of the Lorde, as I doo.

11 Let no man therefore despise him: but conuey him foorth in peace, that he maye comme vnto me: for I looke for him with the brethren.

12 As touching (our) brother * Apollo, I greatly desired him to come vnto you with the brethren, but his wyl was not at al to come at this tyme: But he wyl come when he shal haue conuenient tyme.

Actes.18.c. 1.Cor.1.b.

13 (a) Watche ye, stand ye fast in the faith, quite you like men, be strong.

14 Let al your things be done with charitie.

15 * I beseeche you brethren, (ye knowe the house of Stephana, that it is the (b) firste fruites of Achaia, and that they haue addicted them selues to the ministerie of the saintes,)

16 That ye be also obedient vnto such, and to al that helpe with vs, and labour.

17 I am glad of the commyng of Stephana, and Fortunatus, and Achaicus: for that which was lacking (vnto me) on your (c) part, they haue supplyed.

18 For they haue comforted my spirite and yours: therefore knowe ye them that are suche.

19 The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the Churche that is in theyr house.

20 Al the brethren greete you, Greete ye one another with an holy kysse.

Rom.16.c.

21 The salutation of (me) Paul, with mine owne hand.

22 If any man loue not the Lorde Iesus Christ, ỹ same be Anathema * maranatha.

23 The grace of our Lorde Iesus Christe (be) with you.

24 My loue be with you al in Christ Iesus, Amen.

(a) Lest Satan steale vpon you at vnwares.

(b) That is, the first whiche imbraced the Gospel

(c) The greefe that I tooke for your absence, was greatly assuaged by theyr presence.

* A woorde wer with the accursed or vyle person in the extremest degree is signified.

¶ The first Epistle to the Corinthians, was wrytten from Philippos by Stephana, and Fortunatus, and Achaicus, and Timotheus.

The seconde Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

4. He declareth the great profite that commeth to the faythful by theyr afflictions.

A 1 PAul an Apostle of Jesu Christ, by the wil of God, and brother Timotheus, vnto the Church of God, whiche is at Corinthus, with al the Saintes whiche are in al Achaia:

2 Grace (be) with you, and peace from God the father, and from the Lorde Jesus Christe.

Rom.1.a. 1.Cor.1.a. Gala.1.a. Ephes.1.a. 1.Pet.1.a. 3 *Blessed be God the father of our Lorde Jesus Christ, (whiche is) the father of mercies, and the God of al comfort:

4 Whiche comforteth vs in al our tribulation, that we may be able to comfort them whiche are in al manner trouble, with the comfort wherewith we our selues are comforted of God.

Colos.1.c. 5 For as the* (a) afflictions of Christ are plenteous in vs: euen so is our consolation plenteous by Christe.

(a) Whiche I suffer for Christe, or which Christ suffereth in me.

6 Whether we be troubled, (it is) for your consolation and saluation, whiche (saluation) is wrought by the suffering of the same afflictions whiche we also suffer: or whether we be comforted (it is) for your consolation, and saluation, and our hope of you is stedfast:

B 7 Knowing that as ye are partakers of the afflictions, so (ye shalbe partakers) also of the consolation.

8 For we would not, brethren, haue you ignorant of our trouble which came vnto vs

Actes.19.f. in* Asia: that we were greeued out of measure, passing strength, in so muche that we were in great doubt, euen of lyfe.

9 But we receiued the sentence of death in our selues, that we should not put our trust

1.Reg.2.d. Deut.8.d. in our selues, *but in God, whiche rayseth the dead:

10 Who deliuered vs from so great a death, and doth deliuer: in whom we truste that hereafter also he wil deliuer (vs:)

11 You also helping together by prayer for vs, that for the benefites (bestowed) vpon vs by the meanes of many persons, thanks

2.Cor.4.c. may be geuen of many* on our behalfe.

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, not with fleshly wisdome, (b) but by the grace of God, we haue had our conuersation in the worlde, and moste of al to youwardes.

(b) Vsing that wisedome whiche God gaue me frō heauen.

13 For we wryte none other thynges vnto you then that ye reade, or also that ye acknowledge: and I trust ye shal acknowledge vnto the ende.

14 Euen as ye haue acknowledged vs partly, that we *are your reioycing, euen as ye are (c) ours, in the (d) day of the lord Jesus. C

1.Thes.2.c.

(c) Because we haue wonne you to Christ.

15 *And in this confidence was I minded first to haue come vnto you, that ye might haue had * one pleasure more:

1.Cor.16.a.

(d) Whiche shal abolish al worldly glory.

16 And to passe by you into Macedonia, and to come agayne out of Macedonia vnto you, and to be led forth of you into Iurie.

* or, the seconde benefite.

17 When I therfore was thus minded, did I vse lightnesse? or minde I (e) carnally those thinges whiche I mynde, that with me shoulde be yea yea, and nay nay?

(e) Nowe to affirme one thing, and then to denie it, which is a signe of inconstancie

18 Yea (f) God is faythful, for our preaching to you, was not yea and nay.

(f) He taketh God to witnesse, that he preacheth the trueth.

19 For Gods sonne Jesus Christ, which was preached among you by vs, euen by me, and Syluanus, and Timotheus, was not yea and nay, but in him it was yea,

20 (For al the promises of God in hym are yea, and are in hym Amen,) vnto the glory of God through vs.

21 And he whiche stablisheth vs with you in Christe, and hath annoynted vs (is) God:

22 Whiche hath also sealed vs, and* hath geuen the earnest of the spirite in our hartes.

Rom.8.a. Ephes.4.c.

23 I cal God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 *Not that we be Lordes ouer your faith, but are helpers of your ioy: for by fayth ye stande.

1.Pet.5.a.

The.ii. Chapter.

14. Paul reioyceth in God for the efficacie of his doctrine.

1 BVt I determined this in mee selfe, A that I woulde not come agayne to you in heauinesse.

2 For yf I make you sory, who is he that maketh me glad, but the same whiche is made (a) sory by me?

(a) Whiche was geuen to Satan, but nowe doth repent.

3 And I wrote this same vnto you, lest when I came, I shoulde take heauinesse of

of them of whom I ought to reioyce, hauing confidence in you al, that my ioy, is (the ioy) of you al.

4 For in great affliction and anguishe of hart, I wrote vnto you with many teares: not that ye shoulde be made sory, but that ye might perceiue the loue whiche I haue most abundantly vnto you.

5 But yf any man hath caused sorowe, the same hath not made me sory, but partly, lest I shoulde ouergreeue you al.

1.Co.5.b. 6 * It is sufficient vnto the same man that he was rebuked of many.

B 7 So that nowe contrariwise ye ought rather to forgeue him, and comfort him, lest that same (person) shoulde be swalowed vp with ouermuche heauinesse.

8 Wherefore, I pray you that you woulde confirme your loue towardes him.

9 For to this ende also did I write, that I might knowe the proofe of you, whether ye be obedient in al thinges.

10 To whom ye forgeue any thing, I (forgeue) also: For if I forgaue any thing, to whom I forgaue it, for your sakes (forgaue I it) in the (b) sight of Christe,

(b) That is, truely and from mine hart, euen as in the presence of Christe,

11 Lest we shoulde be circumuented of Satan: for we are not ignorant of his deuises.

12 Furthermore, when I came to Troada, to (preache) Christes Gospel, and a doore was opened vnto me of the Lorde,

13 I had no reast in my spirite, because I founde not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.

C 14 Nowe thankes be vnto God, whiche alwayes causeth vs to triumph (c) in Christ, and openeth the sauour of his knowledge by vs in euery place.

(c) In woorking mightily by vs, he maketh vs partakers of his victorie & triumph.

15 For we are vnto God the sweete sauour of Christe in them that are saued, and in them whiche perishe.

Luke.2.c. 16 * To the one (are we) the sauour of death, vnto death: and vnto the other, the sauour of lyfe, vnto lyfe: And who is meete vnto these thinges?

17 For we are not as many are, whiche chop and change with the woorde of God: but as of pureneſſe, but as of God in the syght of God, speake we * in Christe.

* or, of Christe.

The .iii. Chapter.

6. Paul exalteth his apostleship agaynst the braggers of the false apostles.

A 1 DO we begin to commende our selues agayne? Or neede we, as some (other) Epistles of commendation vnto you? or (letters) of commendation from you?

2 Ye are our Epistle written in our hartes, * vnderstoode and read of al men:

* or, known.

3 Forasmuch as ye are manifestly declared that ye are the Epistle of Christ ministred by vs, written not with ynke, but with the spirite of the liuing God, * not in stonie tables, * but in fleashie tables of the hart.

Exod. 24.d Deut. 5.d. Ierc. 31.a.

4 Suche trust haue we through Christe to Godwarde.

5 Not that we are sufficient of our selues to thinke any thing, as of our selues: * but our sufficiencie (is) of God:

The Epistle on the .xii. Sunday after Trinitie. Phil. 2.b. 1.Co.4.b.

6 Whiche hath made vs able * ministers of the newe testament, not of the letter, but of the spirite: For the letter killeth, but the (a) spirite geueth lyfe.

(a) Meaning the spiritual doctrine whiche is in our hartes, (b) After that god had spoeken with him, & geuen him the lawe.

7 But if the ministration of death in letters figured in stones, was with glory, so that the children of Israel coulde not stedfastly beholde the face of Moses, for (b) the glorie of the countenance, whiche (glory) is done away:

Exod. 24.d

8 Howe shal not the ministration of the spirite be muche more in glory?

9 For if the ministration of condemnation be glory: muche more doth the ministration of ryghteousnesse exceede in glory.

10 For euen that whiche was glorified, was not glorified in this behalfe, because of the exceeding glory.

(c) Moses shewed the lawe as it was couered with shadowes, so that the Iewes eyes were not lightned, but blinded, and so could not come to Christ who was the end thereof. Agayne, the Gospel setteth foorth the glory of god clearely, not couering our eyes, but driuing the darkenesse away from them.

11 For yf that which is put away was glorious: muche more that whiche remayneth, is glorious.

12 Seeing then that we haue suche hope, we vse great boldenesse of speache:

13 And not as Moses, which * put a (c) vale ouer his face, that the children of Israel shoulde not stedfastly looke into the ende of that whiche is abolished.

* or, hardened.

14 But their mindes were * blynded: for vntil this day remayneth the same vale vntaken away in the readyng of the olde testament, whiche (vale) is put away in Christe.

John.4.c.

15 But euen vnto this day when Moses is read, the vale is layde vpon their hart.

16 Neuertheleſſe, when it shal turne to the Lorde, the vale shalbe taken away.

17 * The Lorde is the spirite: and where the spirite of the Lord (is) there (c) libertie.

(d) In Christ who is God manifest in the flesshe, we see God the father as in a most cleare glasse.

18 But we al beholding (as) in a (d) myrrour the glory of the Lorde, with his face open, are changed vnto the same image from glory to glory, euen as of the spirite of the Lorde.

The .iiii. Chapter.

1. He declareth his diligence and roundenesse in his office, 17. shewyng what profite commeth thereby.

1 Therefore

A The Epistle on saint Matthewe the Apostle.

1 THerefore, seeyng that we haue suche a ministerie, as we haue receiued mercy, we faynt not:

2 But haue cast from vs the clokes of vnhonestie, walkyng not in craftinesse, neyther handling the woorde of GOD deceitfully, but in openyng of the trueth, cõmendyng our selues to euery mans conscience, in the sight of God.

3 If our Gospel be hidde, it is hid in them that are lost:

4 In whom the (a) *GOD of this worlde *hath blynded the myndes of them whiche beleeue not, lest the lyght of the Gospel of the glory of Christ should shyne vnto them, (whiche is the image of God.)

5 For we preache not our selues, but Christ Iesus the Lorde, and our selues your seruantes for Iesus sake.

6 For it is GOD that *commaunded the lyght to shyne out of darknesse, who hath *shyned in our hartes, for (to geue) the light of the knowledge of the glory of God, in the face of Iesus Christe.

B 7 But we haue this treasure in *earthen vessels, that the excellencie of the power may be Gods, and not of vs.

8 We are troubled on euery side, yet are we not *without shyft: We are in pouertie, but not in extreme powertie.

9 We are persecuted, but are not forsaken therein: we are cast downe, but we perysh not:

10 We alwayes *beare about in the bodye the dyeing of the Lorde Iesus, that the lyfe of Iesus myght also be made manifest in our body.

11 *For we whiche lyue, are alwayes deliuered vnto death for Iesus sake, that the lyfe also of Iesus might be made manyfest in our mortal fleashe.

12 So then, death woorketh in vs, but lyfe in you.

13 Seyng then that we haue the same spirit of fayth, (accordyng as it is written, *I beleeued, and therefore haue I spoken) We also beleeue, and therefore speake:

C 14 Knowing that he, whiche raysed vp the Lorde Iesus, shal rayse vp vs also by the meanes of Iesus, and shal set vs with you.

15 For al thinges * (do I) for your (sakes,) * that the plenteous grace by thankesgeuyng of many, may redounde to the prayse of God.

16 Wherefore we are not weeryed: but though our outwarde man perysshe, yet the inwarde man is renued day by day.

17 *For the momentanie (b) lyghtnesse of our tribulation, prepareth an exceedyng, and an eternal wayght of glory vnto vs:

18 Whyle we looke not on the thinges whiche are seene, but on the thynges which are not seene: For the thinges which are seene, are temporal: but the thinges whiche are not seene, are eternal.

The. v. Chapter.

1. Paul proceedeth to declare the vtilitie that commeth by the crosse.

1 FOR we knowe that if our earthly (a) house of this tabernacle were destroied, we haue a buyldyng of God, (euen) an habitation not made with hands, but eternal in heauen.

2 For *therefore sigh we, desyryng (vpon our clothyng) to be further clothed with our house whiche is from heauen:

3 If so be that we beyng clothed, shal not be founde naked.

4 For we that are in this *tabernacle, sigh being burdened, because we would not put of our clothyng, but vpon the same put on more, that mortalitie myght be swalowed vp of lyfe.

5 He that hath ordeyned vs for the self same thyng, (c) God, *whiche hath also geuen vnto vs the earnest of the spirite.

6 Therefore we are alway of good cheare, and knowe that as long as we are at home in the body, we are absent from the Lorde.

7 (For we walke by faith, not after outwarde appearance.)

8 Neuertheleese, we are of good comfort, and had rather to be absent from the body, and to be present with the Lorde.

9 Wherefore, whether we be at home, or from home, we endeuour our selues to be accepted vnto him.

10 *For we must al appeare before the iudgement seate of Christe, that euery man may receiue the woorkes of his body, according to that he hath donne, whether it be good or bad.

11 Knowing therfore the feare of the Lord, we perswade men, for we are (b) knowen wel ynough vnto God: I trust also that we are knowen in your consciences.

12 For we commend not our selues agayne vnto you, but geue you an occasion to glory on our behalfe, that ye may haue somewhat agaynst them whiche glory in the face, and not in the hart.

13 For (c) yf we be to feruent, to God are we (to feruent:) Or if we keepe measure, for your cause (keepe we measure.)

14 For the loue of Christe constrayneth vs, because we thus iudge, that if one dyed for al, then were al dead.

15 And *he dyed for al, that they which liue,

M i shoulde

(a) After this body shalbe dissolued, it shalbe made incorruptible and immortal. Rom. 8. d

(b) By imbracing the same fayth whiche we preache to others.

(c) The Greke soundeth thus. Whether we be out of wit, to God we be out of witte: Whether we be wyse, to you we be wyse

1. Thess. 5. c

The Epistle on saint Matthewe the Apostle.

John. 12. c (a) To wit, Satan. Luke. 8. f. John. 12. k

Gen. 1. a.

2. Pet. 1. d

2. Cor. 5. a

* or, driuen into a narow corner.

Galat. 6. d

Rom. 8. c

Psal. 116. b.

* or, are donne. 1. Cor. 1. a

Psal. 30. b Rom. 8. d (b) Which is so called, in respect of the euerlastyng lyfe.

Pet. 1. c Apoc. 3. d

Rom. 8. c 2. Cor. 1. d

Mat. 25. f. Rom. 14. c

shoulde not hencefoorth lyue vnto them selues, but vnto him whiche dyed for them, and rose agayne.

16 Wherfore hencefoorth knowe we no man after the (d) flesshe: Insomuche though we haue knowen Christe after the flesshe, nowe yet hencefoorth knowe we hym no more.

17 Therfore if any man (be) in Christe, he is a newe creature: Olde thinges are passed away, behold, al thinges are become *new.

18 And al thinges are of God, whiche hath * reconciled vs vnto hym selfe by Iesus Christ, and hath geuen to vs the ministerie of reconciliation.

19 For *God was in Christ, reconciling the worlde to him selfe, not imputyng their sinnes vnto them, and hath committed to vs the preachyng of the attonement.

20 Now then are we messengers for Christ, euen as though God did beseeche you thorowe vs: (e) pray we you in Christes steade, that ye be reconciled vnto God.

21 For *he hath made him to be sinne for vs, whiche knewe no sinne, that we shoulde be made the ryghteousnesse of God in hym.

(d) Accordyng to the estimation of the flesh: but as he is guyded by the spirite of god

Esai.43.c
Ephe.2.f
Rom.3.d
Coloss.1.c

Coloss.2.c

Esai.53.b
Rom.8.a

The.vi.Chapter.

An exhortation to Christian lyfe.

A 1 WE also as helpers (to him) exhort you, that ye receiue not the grace of God in vayne,

The Epistle on the first Sunday in Lent.

2 (For he saith, *I haue heard thee in a tyme accepted, and in the day of saluation haue I succoured thee: Beholde, nowe is that (a) accepted tyme, beholde, now is that day of saluation,)

(a) To wit, Gods free mercy, wherin he hath poured forth his infinite loue.

3 Geuyng no offence in any thing, that the ministerie be not blamed:

4 But in al thinges behauing our selues *as the ministers of God, in much patience, in afflictions, in necessities, in anguishes,

5 In stripes, in prisonmentes, in stryfes, in labours, in watchinges, in fastynges,

6 By pureness, by knowledge, by long suffering, by kyndnesse, by the holy ghost, by loue vnfayned:

B 7 By the worde of trueth, by the power of God, by the armour of ryghteousnes, of the ryght hande and on the left,

8 By honour and dishonour, by euyl report and good report, as deceiuers, & (yet) true,

9 As vnknowen, and (yet) knowen: as dyeing, and beholde we lyue: as chastened, and not killed:

10 As sorowyng, and yet alway merie: as poore, & yet making many riche: as hauyng nothyng, and yet possessing al thinges.

(b) Signifiyng his most vehement affection.

11 O ye Corinthians, our (b) mouth is open vnto you, our hart is enlarged.

12 Ye are not prested into a narrowe roome in vs, but are prested into a narrowe roome in your owne bowels.

13 Now for the same recompence, (I speake as vnto (my) chyldren) be ye also (c) enlarged.

(c) Shewe like affection towardes me

14 And* * beare not ye the yoke togeather with the vnbeleeuers. For what felowshyp hath righteousnesse with vnrighteousnesse? or what communion hath lyght with darknesse?

C Deut.7.a
* or, be not ye vnequally yoked.
Mat.8.d.

15 *Or what concorde hath Christ with belial? eyther what part hath he that beleeueth with an infidel?

16 Or what agreement the temple of God with idols? For *ye are the temple of the lyuyng God, as sayde God, * I wyl dwel in them, and walke (in them) and wylbe their God, and they shalbe my people.

1.Cor.3.b
Exod.19.g
Leuit.19.b

17 Wherfore *come out from among them, and be ye separated (from them) (sayth the Lord) and touche none vncleane thing, and I wyl receiue you,

Esai.52.c

18 And wyl be a father vnto you, and ye shalbe my sonnes and daughters, sayth the Lorde almyghtie.

The.vii.Chapter.

1. He exhorteth them by the promyse of God to keepe them selues pure.

A 1 HAuyng therfore these promises (dearely beloued) let vs clense our selues frō al filthinesse of the flesh and (a) spirite, perfiting holynesse in the feare of God.

(a) That is, of body and soule.

2 * Receiue (b) vs: we haue wronged no man, we haue corrupted no man, we haue defrauded no man.

* or, vnderstande.
(b) To preach the Gospel vnto you.

3 I speake not this to condemne (you:) for I haue shewed you before, that ye are in our hartes to dye and lyue with you.

4 I vse great boldnesse of speach towardes you, I glory greatly in you: I am filled with comfort, and am exceedyng ioyous in al our tribulation.

5 For when we were comme into Macedonia, our *flesshe had no rest, but we were troubled on euery side: without were fightynges, within were feares.

Acte.16.c

6 Neuertheles, *God that comforteth the humble, comforted vs by the comming of Titus.

2.Cor.1.a

7 And not by his commyng only, but also by the consolation whiche he receiued of you, when he told vs your vehement desire, your weepyng, your feruent mynd toward me: so that I reioyced the more.

B

8 For though I made you sory with a letter, I repent not, though I did repent: For

I

I perceiue that the same epistle made you sory, though it were but for a season.

9 I nowe reioyce: not that ye were made sory, but that ye were made sory to repentance: For ye were made sory to godward, that in nothing ye might be hurt by vs.

10 For godly sorowe, causeth repentance vnto saluation, not to be repented of: but the sorowe of the * worlde causeth death.

Eccle.30.c.

11 For beholde this selfe same thing that ye were made sory to Godwarde, howe much carefulnesse it hath wrought in you: yea (what) (c) clearing of your selues, yea (what) indignation, yea (what) feare, yea (what) vehement desyre, yea (what) zeale, yea (what) reuenging: for in al thinges ye haue shewed your selues that ye were cleare in that matter.

(c) In asking God forgeuenesse.

12 Wherefore, though I wrote vnto you, (I dyd it) not for his cause that had done the hurt, neither for his cause that was hurt: * but that your good minde to vswarde, myght appeare among you in the syght of God.

* or, but that our care toward you in the syght of God, might appeare vnto you. So hath Coster Complutensis, Ambrosius, and Theophilactus, and so readeth the olde translation, and the translation of Stephanus.

13 Therefore we are comforted in your comfort: yea and exceedingly the more ioyed we for the ioy of Titus, because his spirite was refreshed by you al.

14 But yf I haue boasted any thing vnto him of you, I haue not ben shamed (therein) for as we spake al thinges vnto you in trueth, euen so our boasting which I made vnto Titus is founde a trueth.

15 And his * inwarde affection is more abundant towarde you, whyle he remembreth the obedience of you al, howe with feare and trembling ye receiued him.

* or, his bowels are.

16 I reioyce that I haue confydence in you in al thinges.

The.viii.Chapter.

1. By the exampie of the Macedonians, 9. and Christe, he exhorteth them to continue in releeuing the poore saintes, commending their good begynnyng.

A 1 MOreouer, we doo you to wit brethrē, of the grace of God, whiche was geuen in the Churches of Macedonia.

2 Howe that in muche trial of affliction their ioy abounded, and their deepe powertie abounded into the riches of their liberalitie.

3 For to their powers (I beare them recorde) yea and beyonde their powers, they (were) wylling of them selues:

4 Prayeing vs with great instance, that we would receiue this (a) grace and societie of the ministerie whiche is towarde the saintes.

(a) Grace here signifyeth beneuolence or almes.

5 (And this they dyd) not as we looked for: but gaue their owne selues fyrst to the lord, and (after) vnto vs by the wyl of God,

6 That we should desyre Titus to accomplishe the same grace among you also, euen as he had begunne.

7 Nowe therefore as ye are plenteous in al thinges, in fayth, and in woord, & in knowledge, and in al feruentnesse, and in loue whiche ye haue to vs: euen so, see that ye be plenteous in this grace also.

B

* or, reade, but through the feruentnesse of other, prouoking also the perfectnesse of your loue.

8 This say I not by commaundement, but because of the feruentnesse of * other, and proouing the vnfaignednesse of your loue.

9 For ye knowe the grace of our Lorde Iesus Christe, that though he was * rich, yet for your sakes he became poore, that ye through his powertie might be made rich.

Rom. 10.a.

10 And I geue counsel herein: For this is expedient for you, which haue begunne not to doo only, but also to wyl a yeere agoe.

11 Nowe therefore perfourme to doo (it) also: that as there (appeared in you) a redynesse to wyl, euen so there may appeare a redynesse to perfourme, * of that whiche ye haue.

1. Pet. 4.c. Prou. 3 b. Mark. 12.d Luke. 21.a.

12 For * yf there be fyrst a wyllyng minde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

13 Truely, not that other be set at ease, and you burdened:

14 But of lyke condition nowe at this time your abundance (supplyeth) their want, that their abundance also may supply your want, that there may be equalitie:

C

15 As it is written, * He that (had gathered) muche, had nothyng ouer, and he that (had gathered) litle, had no lacke.

Exod. 16.d.

16 Thankes be vnto God, whiche put the same earnest care for you in the hart of Titus.

17 Because he accepted the exhortation: and being the more careful, came of his owne accorde vnto you.

18 We haue sent with him that brother (b) whose prayse is in the Gospel throughout al the Churches:

(b) In preaching the Gospel. Some vnderstande Luke, other Barnabas.

19 (And not that onlye, but he was also chosen of the Churches to be a felowe with vs in our iourney, concerning this * grace that is ministred by vs vnto the glory of the same Lorde, and (declaration) of your redy minde,)

* or, benefycence. Rom. 12. c.

20 Eschewyng this, that any man shoulde rebuke vs in this plenteous distribution that is * ministred by vs:

(c) His wel dooyng is approued before God and man.

21 Makyng prouision for (c) honest thinges, not only in the syght of the Lorde, but also in the syght of menne.

22 We haue sent with them a brother of

ours, whom we haue oftentimes prooued diligent in many thinges, but nowe muche more diligent, for the great confydence * (whiche I haue) in you:

* or, which he hath.

23 Whether (any doo enquire) of Titus, he is my felowe and helper concernyng you: or of other whiche are our brethren, they are the messengers of the Churches, (and) the glory of Christe.

24 Wherefore, shew ye vnto them the proofe of your loue, and of our * boastyng on your behalfe in the sight of the Churches.

1. Thes. 1. d.

The .ix. Chapter.

3. The cause of Titus and his companyons comming to them.

A Actes. 11. d. 1. Cor. 16. a 2. Cor. 8. a. Rom. 15. f.

1 FOR of the * ministring to the saintes, it is superfluous for me to write vnto you:

2 For I knowe the redinesse of your mind, wherof I boast on your behalfe vnto them of Macedonia, that Achaia was prepared a yeere agoe: and * your zeale hath prouoked many.

* or, zeale in you.

3 Yet haue I sent the brethren, lest our boasting of you shoulde be in vaine in this behalfe, that as (I haue saide) ye may be prepared.

4 Lest haply yf they of Macedonia comme with me, and fynde you vnprepared, we (I wyl not say you) shoulde be ashamed in this boldnesse of boastyng.

5 Therefore I thought it necessarie to exhort the brethren, that they woulde comme before vnto you, and prepare your forepromised beneficence, that it might be redy as a beneficence and (a) not as an extortion.

(a) That is, as a thing extorted, or violently wrong from you.

6 This yet (I say) he whiche soweth sparingly, shal reape sparingly: and * he that soweth bountifully, shal reape bountifully.

Prou. 11. d. Galat. 6. b. Exod. 25. a. Eccle. 35. a.

7 Euery man according as he purposeth in his hart, so let him geue, not grudgingly, or of necessitie: * for God loueth a cheereful geuer.

8 God is able to make you plentiful in al grace, that ye in al things hauyng alwayes sufficience vnto the vttermost, may be plentiful in euery good woorke:

9 As it is written, * He hath (b) dispearsed abroade, he hath geuen to the poore, his righteousnesse remayneth for euer.

Psal. 112. b. (b) Dauid speaketh of that man whiche feareth god, and loueth his neighbour.

10 (Moreouer (I beseeche him) that ministreth seede vnto the sower, to minister bread also for foode, and to multiplie your seede, and to encrease the fruites of your righteousnesse:

11 That in al thinges ye may be made riche vnto al bountifulnesse, whiche causeth thorowe vs thankes geuing vnto God.

12 For the administration of this seruice, not only supplyeth the want of the saintes: but also is abundant by the thankes geuing of many vnto God,

13 (Whyles by the experiment of this ministration, they glorifye God for the obedience of your consenting to the Gospel of Christe, and for your liberal distribution to them, and to al menne:)

14 And by their prayers for you, whiche * long after you for the abundant grace of God in you.

* or, are greatly affectioned towarde you.

15 Thankes be vnto God, for his vnspeakeable gyft.

The .x. Chapter.

1. He toucheth the false apostles, and defendeth his authoritie, exhorting them to obedience.

1 I Paul mee selfe beseeche you by ỹ meekenesse and gentlenesse of Christe, whiche in presence am lowly among you: but am bolde towardes you being absent. A

2 I beseeche you that I may not (needs) to be bold when I am present, with that same boldnesse, wherewith I * am supposed to haue benne bolde agaynst some, whiche repute vs as though we walked accordyng to the fleashe.

* or, wherewith I meane to be bolde.

3 For walkyng in the fleashe, yet we doo not warre accordyng to the fleashe.

4 (* For the weapons of our warfare are not carnal, but myghty thorough God, to the ouerthrowyng of strong holdes,) Ephes. 6. c.

5 Wherewith we ouerthrowe counsels, and euery high thing that is exalted agaynst the knowledge of God, and bring into captiuitie al imagination to the obedience of Christe:

6 And hauing in a redyneſſe wherewith to take vengeance on al disobedience, when your obedience is fulfylled.

7 Looke ye on thinges after the vtter appearance? If any man trust in him selfe that he is Christes, let him consyder this agayne of him selfe, that as he (is) of Christe, euen so (are) we of Christe. B

8 For though I shoulde boast somewhat moze of our authozitie, whiche the Lozde hath geuen to vs for edifycation, & not for your destruction, I should not be ashamed. 2. Cor. 13. c

9 Lest I shoulde seeme as it were to make you afrayde by letters.

10 For the letters (a) (sayth he) are soare and strong: but (his) bodyly presence is weake, and his speache nothing woorth.

(a) Meaning a certaine man among them, which thus spake of Paul.

11 Let hym that is suche a one, thinke on this wyse, that as we are in woorde by letters when we are absent, suche also are we in deede when we are present.

12 For

12 For we dare not number or compare our selues with certayne whiche prayse them selues: neuertheles, whyle they measure them selues with them selues, and compare them selues with them selues, they vnderstande not.

13 But we wyl not boast above measure: but accordyng to the (b) measure of the rule whiche GOD hath distributed vnto vs, a measure to reache euen vnto you.

(b) That is, the gifres & vocation whiche God had geuen hym to win others by.

14 For we stretche not out our selues beyond measure, as though we reached not vnto you: For euen to you also haue we comme with the Gospel of Christe: C

15 Not boastyng our selues out of measure in other mens labours: but hopyng when your fayth is encreased, to be magnified among you accordyng to our measure abundantly,

16 That I may preache the Gospel in those (regions) whiche (are) beyonde you: and not glory of those thinges whiche by another mans measure are prepared alredy.

17 But let hym that glorieth, glory in the Lorde.

18 For he that commendeth him self, is not alowed, but whom the Lord commendeth.

The. xi. Chapter.

2. He declareth his affection towarde them. 5. The excellencie of his ministerie, 9. and his diligence in the same.

A 1 WOulde to God ye coulde suffer a litle (my) foolishnesse, & in deede suffer me.

2 For I am gelous ouer you with godly gelousie: For I haue coupled you to one man, to present (you) a chast virgin vnto Christe.

Gen. 3. a.

3 But I feare lest by any meanes, that as the serpent beguyled Eue through his subtyltie, euen so your myndes shoulde be corrupted from the singlenesse that is towarde Christe.

(a) That is, more perfect doctrine cõcernyng Christ Iesus.

4 For if he that commeth, preacheth another (a) Iesus, whō we haue not preached: or yf ye receiue another spirite whom ye haue not receiued: eyther another Gospel whiche ye haue not receiued, you woulde wel haue suffered (hym.)

5 Verely, I suppose that I was not behind the chiefe Apostles.

6 But though (i be) rude in speakyng, yet not in knowledge: but in al thinges among you we haue benne wel knowen to the vttermost.

B 7 Haue I committed an offence because I submitted me selfe, that ye myght be exalted, because I preached to you the Gospel of God freely?

8 I robbed other Churches, taking wages of them, to doo you seruice.

9 And when I was present with you, and had neede, * I was chargeable to no man by my idlenesse: for that whiche was lacking vnto me, the brethren whiche came from Macedonia supplyed: & in al thinges I haue kept mee selfe not chargeable to you, and (so) wyl I keepe mee selfe. Actes. 20. g. 2. Cor. 12. d

10 (b) The trueth of Christe is in me, that this boasting shal not be shut vp against me in the regions of Achaia. (b) Let not the trueth of Christe be thought to be in me, if I suffer my ioy to be shut vp, whiche I haue conceiued of Grecia,

11 Wherefore? because I loue not you? God knoweth.

12 But what I doo, that wyl I doo, that I may cut away occasion from them whiche desire occasion: that they myght be fonnde lyke vnto vs, in that wherein they glory.

13 For suche false apostles, are deceiptful woorkers, transfourmed into the Apostles of Christe.

14 And no marueyle: for Satan him self is transfourmed into an angel of lyght. C

15 Therefore it is no great thing if that his ministers also be transfourmed as the ministers of righteousnesse: whose ende shalbe accordyng to their woorkes.

16 I say agayne, Let no man thynke that I am foolish: or els euen now take ye me as a foole, that I also may boast mee self a litle. (c) In this earth, he had respect to the Lorde: but this fashion of boastyng seemed accordyng to man, whereynto they compelled hym.

17 That I speake, I speake it not after the (c) Lorde: but as it were foolishly in this boldnesse of boastyng.

18 Seeyng that many glory after the flesh, I wyl glory also.

19 For ye suffer fooles gladly, seeing ye your selues are wyse.

20 For ye suffer, if a man bryng you into bondage, yf a man deuour, if a man take, yf a man exalt hym selfe, if a man smite you on the face. The Epistle on Sexagesima Sunday,

21 I speake concerning reproche, as though we had benne weake: Howbeit, wherein so euer any man is bolde, (I speake foolishly) I am bolde also. D

22 *They are Hebrues, euen so (am) I: they are Israelites, euen so (am) I: they are the seede of Abraham, euen so (am) I: Phil. 3. a.

23 They are the ministers of Christe, (I speake as a foole) I am more, in labours more abundātly, in stripes above measure, in prison more plēteously, in deathes (d) oft. (d) In the present danger of death.

24 * Of the Iewes fyue tymes receiued I fourtie (stripes) saue one. Deut. 25. a

25 *Thrise was I beaten with roddes, once stoned, thrise I suffered shipwracke, a night and a day haue I benne in the deapth: Actes. 16. c. Actes. 13. c. Actes. 27. g.

26 In iourneying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Heathen, * in Actes. 10. d.

perils in the citie, in perils in the wylderneſſe, in perils in the ſea, in perils among falſe brethren.

27 In labour and trauayle, in watchynges often, in hunger and thirſt, in faſtinges often, in colde and nakedneſſe,

E 28 Beſydes the thynges whiche outwardly (comme) vnto me: the trouble which priuily conſpireth agaynſt me dayly, (is) the care of al the Churches.

1.Cor.9.D. 29 *Who is weake, and I am not weake? who is offended, and I burne not?

30 If I muſt needes glory, I wyl glory of the thynges that cõcerne myne infirmities.

31 The God and father of our Lorde Jeſus Chriſte, whiche is bleſſed for euermore, knoweth that I lye not.

32 In (the citie of) Damaſcus, the gouernour of the people appoynted by kyng Aretas, layde watche in the citie of the Damaſcens, deſyrous to haue caught me:

Act.9.D. 33 And *at a wyndowe was I let downe in a baſket thrugh the wal, and ſcaped his handes.

The.xii.Chapter.

1. He reioyceth in preferment, 5 but chiefly in his humbleneſſe.

A 1 IT is not expedient doubtleſſe for me to glorie, I wyl comme to viſions & reuelations of the Lorde.

(a) That is, Chriſtian or I ſpeake in Chriſte.

2 For I knew a man in (a) Chriſt aboue fourteene yeeres agoe, (whether in the body I can not tel, or whether out of the body, I can not tel, God knoweth) taken vp into the thirde (b) heauen:

(b) That is to ſay, into the higheſt heauen.

3 And I knew the ſame man (whether in the body, or out of the body, I can not tel, GOD knoweth,)

(c) Mans infirmitie was not able to declare thẽ, neyther were they ſhewed vnto hym for that ende.

4 How that he was taken vp into (c) paradiſe, & heard vnſpeakeable wordes, whiche is not lawful for man to vtter.

* or, thing.

5 Of ſuch * (a man) wil I glory, yet of mee ſelfe wil I not glorie, but in myne infirmities.

6 For though I would deſire to glory (of thẽ) I ſhal not be a foole, for I wyl ſay the trueth: but I nowe refrayne, leſt any man ſhoulde thynke of me, aboue (that) which he ſeeth me (to be,) or (that) he heareth of me.

B 7 And *leſt I ſhoulde be exalted out of
Iohn.2.b meaſure thrugh the abundance of the reuelations, there was geuẽ vnto me a pricke to the fleſhe, the meſſengers of Satan to buffet me, becauſe I ſhoulde not be exalted out of meaſure.

8 For this thing beſought I the lord thrise, that it myght depart from me.

9 And he ſayde vnto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakeneſſe. Moſt gladly therefore I wyl rather glory in my infirmities, that the power of Chriſte myght dwel in me.

10 Therefore haue I delectation in infirmities, in rebukes, in neceſſities, in perſecutions, in anguiſhes for Chriſtes ſake: For when I am weake, then am I ſtrong.

11 I am become a foole in glorying, ye haue compelled me: for I ought to haue ben cõmended of you. * For nothyng was I inferiour vnto the cheefe apoſtles, though I be nothing. 1.Cor.9.a.

12 Truely the ſignes of an Apoſtle were wrought among you, in al patience, in ſignes, and woonders, and mighty deedes.

13 For what is it wherein ye were inferiour vnto other Churches, except (it be) that I was not chargeable vnto you by my idleneſſe? forgeue me this wrong.

14 Behold, nowe the thyrde tyme I am redy to comme vnto you, and yet wyl I not be chargeable vnto you by my idleneſſe: For *I ſeeke not yours, but you. For the chyldren ought not to lay vp for the parentes, but the parentes for the chyldren. C Act.20.g. 2.Cor.11.c. Eccle.46.c. 1.Reg.12.a

15 I wyl very gladly ſpende, & wyl be ſpent for your ſoules, though the more abundãtly I loue you, the leſſe I be loued agayne.

16 But be it, (that) I was not chargeable vnto you: (d) Neuertheleſſe, beyng craftie, I caught you with guile. (d) Thus ſaid his aduerſaries, that though he toke it not by hym ſelfe, yet he dyd it by the meanes of others

17 Dyd I pyl you by any of them whom I ſent vnto you?

18 I deſyred Titus, and with hym I ſent a brother: Dyd Titus defraude you of any thing? Haue we not walked in the ſame ſpirite? not in the ſame ſteppes?

19 Agayne, thynke you that we excuſe our ſelues vnto you? We ſpeake in Chriſte in the ſyght of God: but (we doo) al thynges dearely beloued for your edifieyng.

20 For I feare leſt when I comme, I ſhal not finde you ſuche as I woulde, and that I ſhalbe found vnto you, ſuche as ye would not: leſt there be *debates, enuyinges, wrathes, ſtrykes, backbittinges, whiſperynges, ſwellynges, and ſeditions: Galat.5.D.

21 And that when I comme agayne, my god bryng me lowe among you, and I ſhal bewayle many of them which haue ſinned alredy, & haue not repented of the *vncleanneſſe, and fornication, & wantonneſſe which they haue committed. D 1.Cor.5.a.

The.xiii.Chapter.

1. He threatneth the obſtinate, 5. and declareth what his power is, by their owne teſtimonie.

A 1 NOwe comme I the thirde tyme vnto you. *In the mouth of two or three witneſſes ſhal euery woord be eſtabliſhed. Deut.19.D Mat.18.c Iohn.8.c Hebr.10.f

I

2 I tolde you before, and tel you before, as though I had benne present (with you) the seconde time, so write I nowe beyng absent, to them whiche in time past haue synned, and to al other: that yf I comme agayne, I wyl not spare.

3 Seeing that ye seeke experience of Christ * whiche speaketh in me, whiche to you-warde is not weake, but is mighty in you. Mat. 10.d.

4 For though he was crucifyed of weakenesse, yet liueth he of the power of GOD: And we also are weake in him: but we shal liue with him by the might of God toward you.

5 * Examine your selues whether ye are in the fayth: Proue your owne selues. Know ye not your owne selues howe that Jesus Christe is in you? except ye be reprobates. 1.Cor. 11.f. Eccle. 18.c.

6 But I trust that ye shal knowe that we are not reprobates.

7 Truely I pray to God that ye doo none euyl, not that we shoulde seeme approued, but that ye shoulde doo that whiche is honest, though we be as (a) reprobates.

8 For we can do nothing against the trueth, but for the trueth.

9 For we are glad when we are weake, and ye are strong. Truely this also we wishe, euen your perfection.

10 Therefore write I these thinges beyng absent, lest beyng present, I shoulde vse sharpnesse, accordyng to the power * whiche the Lorde hath geuen me to edifycation, and not to destruction. 2.Cor. 10.c

11 Finally brethren, farewel, be perfect, be of good comfort, be of one mind, liue in peace, and the God of loue and peace shalbe with you.

12 * Greete one another in an holy kysse. 2.Cor.16.f.

13 Al the saintes salute you.

14 The grace of * our Lorde Jesus Christ, and the loue of God, and the * communion of the holy ghost, be with you al, Amen.

* or, the Lorde.

* or, felowshyp.

¶ The seconde Epistle to the Corinthians, was written from Philippos, (a citie) of Macedonia, by Titus and Lucas.

(a) In that he humbled him selfe, & tooke vpon him the fourme of a seruant.

The Epistle of the Apostle Saint Paul to the Galathians.

The first Chapter.

6. Paul rebuketh their inconstancie, whiche suffered them selues to be seduced by the false apostles.

1 PAUL an apostle, not not of menne, neither by man, but by Jesus Christe, and by God the father, whiche rayſed him vp from the dead:

2 And al the brethren whiche are with me, vnto the Churches of Galatia:

3 Grace (be) with you, and peace from god the father, & from our Lorde Jesus Christ:

4 Whiche gaue hym selfe for our synnes, to deliuer vs from this (a) present euyl world, accordyng to the wyl of God, and our father: Rom.1.a. 1.Cor.1.a. 2.Cor.1.a.

5 To whom (be) glory for euer and euer, Amen. (a) Which is the corrupt lyfe of man without Christe.

6 I marueile that ye are so soone turned from him that had called you in the grace of Christe, vnto another Gospel:

7 Whiche is not another (Gospel) but that there be some whiche trouble you, and * intende to peruert the Gospel of Christe. Actes.15.g.

8 Neuertheless though we, or an angel from heauen preache any other Gospel vnto you, then that whiche we haue preached vnto you, let hym be accursed.

9 As we sayde before, so say I now againe, If any man preache any other Gospel vnto you then (that) ye haue receiued, let him be accursed.

10 Doo I nowe perswade menne, or God? Other doo I seeke to please menne? * For yf I yet pleased menne, I shoulde not be the seruant of Christe. Iohn. 13.d.

11 I certifye you, brethren, that the Gospel whiche was preached of me, is not after man.

12 For I neyther receiued it of man, neither was I taught (it,) but by the reuelation of Jesus Christe. Actes.8.a.

13 For ye haue heard of my conuersation in time past, in the Iewes religion (how) that beyonde measure * I persecuted the Church of God, and spoyled it: * or, myne age. 1.Cor. 15.b Phil.3.a.

14 And profyted in the Iewes religion aboue many of my * companyons in myne owne nation, * being a very feruent mayntayner of the (b) traditions of my fathers. (b) That is, of the lawe of God, whiche was geuen to the auncient fathers.

15 But when it pleased God, whiche separated me from my mothers wombe, and * called (me) by his grace, Actes.9.a.

16 To reueale his sonne by me, that I should by the Gospel preache him among the heathen: immediatly I communed not with (c)* fleashe and blood:

(c) That is, with any man, as though I had neede of his counsel to approoue my doctrine. Mat. 16. c.

17 Neither went I vp to Hierusalem, to them whiche (were) apostles before me: but went my wayes into Arabia, & came agayne vnto Damascus.

18 Then after three yeeres, I went vp to Hierusalem to see Peter, and abode with him fyfteene dayes.

19 But other of the apostles sawe I none, saue James the Lordes brother.

D

20 The thinges therefore whiche I write vnto you, beholde, before God I lye not.

Actes. 22. d

21 *Afterwarde I came into the coastes of Cyria and Cilicia, and was vnknowen in face vnto the Churches of Iurie whiche were in Christe:

22 But they had hearde only, that he which persecuted vs in times past, now preacheth the (d) fayth, whiche before he destroyed.

(d) That is, the Gospel which is the doctrine of fayth.

23 And they glorifyed God in me.

The. ii. Chapter.

1. Confyrmyng his apostleship to be of God, 3. he theweth why Titus was not circumcised.

A

1 THen fourteene yeeres after, I went vp agayne to Hierusalem *with Barnabas, and tooke Titus with me.

Actes. 15. a.

2 I went vp by reuelation, and I declared vnto them the Gospel whiche I preache among the Gentiles: but priuately with them whiche were esteemed the cheefe: lest by any meanes I shoulde runne, or hadde runne in vayne.

3 But neither Titus which was with me, being a Greke, was compelled to be circumcised:

4 And that because of incommers, beyng false brethren, whiche came in priuily to spie out our libertie whiche we haue in Christe Iesu, that they might bring vs into bondage.

5 To whom no not for an " houre, we gaue place by subiection, that the trueth of the Gospel myght continue with you.

" or, moment.

6 Of them whiche seemed to be somewhat (what they (a) were in times passed it maketh no matter to me, God accepteth no mans person:) for they whiche seemed cheefe, (b) added nothyng (to me.)

(a) Albeit, they had ben conuersant with Christe aforetyme. (b) That is, they taught me not: but approued my doctrine perfect in al poyntes.

7 But contrarywyse, when they sawe that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was committed vnto Peter:

8 (For he that was mighty in Peter to the apostleship of the circumcision, the same was mighty in me towarde the Gentiles:)

9 When they perceiued the grace that was geuen vnto me, (then) James, Cephas, and John, whiche seemed to be pillers, gaue to me and Barnabas the right hands of felowship: that we (shoulde be apostles) vnto the heathen, and they vnto the circumcision.

10 Only *that we shoulde remember the poore: Wherin also I was diligent to doo the same.

* they admonished. Actes. 11. b. 2. Cor. 9. a.

11 But when Peter was come to Antioche, I withstoode him (b) to the face, because he was to be blamed.

(b) Meaning before al menne.

12 For before that certaine came frō James, he did eate with the Gentiles: but when they were comme, he withdrewe, and separated him selfe, fearing them (which were) of the circumcision.

13 And the other Iewes dissembled likewyse with him: insomuche that Barnabas also was brought into their simulatiō.

14 But when I sawe that they went not the ryght way to the trueth of the Gospel, I sayde vnto Peter before them al, If thou being a Iewe, liuest after the manner of the Gentiles, and not as doo the Iewes: Why compellest thou the Gentiles to liue as doo the Iewes?

C

15 We (whiche are) *Iewes by nature, and not (c) synners of the Gentiles,

Phil. 3. a. (c) For so the Iewes called the Gentiles in reproche.

16 Knowe that a man* is not iustifyed by the deedes of the lawe, but by the fayth of Iesus Christe: and we haue beleeued on Iesus Christe, that we might be iustifyed by the fayth of Christe, and not by the deedes of the lawe, because by the deedes of the lawe no fleashe shalbe iustifyed.

Rom. 3. c.

17 If then, whyle we seeke to be made righteous by Christe, we our selues also are founde synners: is therefore Christe the minister of synne? God forbyd.

18 For yf I buylde agayne the thinges which I destroyed, then make I mee selfe a trespasser.

19 For I, through the lawe, am dead to the lawe, that I myght liue vnto God: I am crucifyed with Christe.

20 Neuertheless, I lyue: yet nowe not I, but Christe lyueth in me: and the lyfe whiche I nowe lyue in the fleashe, I lyue by the fayth of the sonne of God, *whiche loued me, and gaue him selfe for me.

Ephes. 5. c.

21 I reiect not the grace of God: For *yf righteousnesse (comme) of the lawe, then Christe is dead in vayne.

Rom. 4. c.

The. iii. Chapter.

1. He rebuketh them sharply, 2. and prooueth by diuers reasons, that iustifycation is by fayth.

1 O foo-

A 1 O Foolish Galathians, who hath bewitched you, that ye shoulde not obey the trueth: to whom Iesus Christe was before (a) described before the eyes, and among you crucified?

(a) To whom Christe was so lyuelye preached, as if his liuely image were set before your eyes, or els had ben crucified among you.

2 This onely woulde I learne of you, whether ye receiued the spirite by the deedes of the lawe, or by the hearyng of the fayth?

3 Are ye suche fooles, that after ye haue begun in the spirite, ye woulde nowe ende in the flesh?

4 Haue ye suffered so great things in vaine? If it be yet in vayne.

5 He therfore that ministreth to you the spirite, and worketh miracles among you, doth he it through the deedes of the lawe, or by hearing of the fayth?

Gene.15.d. Roma.4.a. Iames.2.d. B 6 *Euen as Abraham beleeued God, and it was ascribed to him for ryghteousnesse.

7 Knowe ye therefore, that they whiche are of fayth, the same are the children of Abraham.

8 For the scripture seeing afore hande that God woulde iustifie the Heathen through faith, shewed before hand glad tidinges vnto Abraham, (saying,) * In thee shal al nations be blessed.

Gen.12.a. and.22.b.

9 So then, they which be of faith, are blessed with the faythful Abraham.

(b) Whiche thinke to be iustified by them. Deut.27.d. Abac.2.a. Rom.20.c. Heb.10.g. Leuit 28.a. Ezec.20.b. Rom.10.a. Deut.21.d.

10 For as many as are of the (b) deedes of the law, are vnder the curse: For it is written, * Cursed is euery one that continueth not in al thinges whiche are wrytten in the booke of the lawe, to doo them,

11 But that no man is iustified by the lawe in the sight of God, it is euident: * For the iust shal lyue by faith.

12 And the law is not of faith: * but the man that dooth them, shal lyue in them.

13 Christ hath redeemed vs from the curse of the lawe, beyng made a curse for vs: For it is wrytten, * Cursed is euery one that hangeth on tree:

14 That the blessyng of Abraham myght come on ỹ Gentiles through Iesus Christ, that we might receiue the promise of the spirite through fayth.

15 Brethren (c) I speake after the maner of men: Though it be but a mans testament, yet if it be allowed, no man reiecteth it, or addeth thereto.

(c) I wyl vse a cõmon example, that you may be ashamed to attribute les vnto God, thẽ to suche couenantes, whiche one man maketh to another.

16 To Abraham and his seed were the promises made. He sayth not, To the seedes, as of many: but, To thy seede, as of one, whiche is Christe.

The Epistle on the.xiii. sunday after trinitie.

17 This I say, that the law whiche began afterwarde beyonde * foure hundred & thirtie yeeres, dooth not disanul the testament that was confirmed afore of GOD vnto Christwarde, to make the promise of none effecte.

Gene.15.d. Exod.12.f. Iudith.5.b. Actes.7.a.

18 For if the inheritance be of the law, then nowe of promise. But God gaue (the inheritance) vnto Abraham by promise. Rom.4.c.

19 Wherefore then (serueth) the lawe? * It was added because of transgressions, tyl the seede shoulde comme to whom the promise was made: and it was ordeyned * by angels in the hande of a mediatour. Rom.5.c. * the lawe. Actes.7.g.

20 A mediatour is not (a mediatour) of one, but God is (d) one. (d) Cõstant, and alwayes lyke hym selfe.

21 Is the lawe then agaynst the promise of God? God forbid. For if there had ben a lawe geuen whiche coulde haue geuen life, then no doubt ryghteousnesse shoulde haue ben by the lawe. D Roma.7.c. 1.Tim.1.b.

22 But the scripture hath concluded al vnder sinne, that the promise by the fayth of Iesus Christe shoulde be geuen vnto them that beleeue.

23 But before faith came, we were kept vnder the lawe, & were shut vp vnto the faith whiche shoulde afterwarde be reuealed.

24 Wherefore the lawe was our scoolemaister vnto Christe, that we should be iustified by fayth.

25 But after that fayth is comme, we are no longer vnder a scoolemaister.

26 For ye are al the childrẽ of God by faith in Christe Iesus.

27 For * al ye that are baptised, haue put on Christe. * Somme reade, al ye that are baptised into Christe, haue put on Christe.

28 There is no Iew, neyther Greke, there is neyther bonde nor free, there is neyther male, nor female: for ye are al one in Christ Iesus.

29 If (ye be) Christes, then are ye Abrahams seed, and heyres according to the promise.

The.iiii.Chapter.

2. He sheweth wherefore the ceremonies were ordeyned, whiche being shadowes, must ende when Christ the trueth commeth.

A 1 AND I say, That the heire as long as he is a childe, differeth nothing from a seruant, though he be lorde of al: The Epistle on the.ii. sunday after trinitie.

2 But is vnder tutours and gouernours, vntil the time appoynted of the father.

3 Euen so we, when we were children, were in bondage vnder the (a) rudimentes of the worlde: (a) That is, the law, whiche before he called a scolemaister. Luke.20.b.

4 But when the fulnesse of the tyme was comme, God sent his sonne made of a woman, and made vnder the lawe, John.3.b.

5 To redeeme them that were vnder the lawe, that we might receiue the adoption of children. Rom.8.c.

6 Because

Roma.8.c.
(b) For our adoption vnto Christe, is sealed by him.
(c) He instructeth both Iewes and Gentiles to cal God their father in euery language, so that none are excepted.
(d) When ye receyued the Gospel, ye were idolaters, therfore it is shame for you to refuse libertie, & becom seruants, yea and seeyng the Iewes desire to be out of their felowshyp.
(e) That is, the troubles & vexations which god sent to trye me whyle I was among you.
(f) For they are but ambitious.
(g) They would turne you frō me, that you might folow them.
(h) And imprinted so in your hartes, that ye loue none other.
(*) The Epistle on the .iii. sunday in Lent.
Gen.16.a.
Gene.21.a.
Hebr.11.a.
(i) By an allegorie, that is, another thing is mēt.
* or, reade, for Sinai is a mount in Arabia.

6 Because ye are sonnes, * God hath sent foorth the (b) spirite of his sonne into your hartes, cryeing, (c) Abba, father.
7 Wherefore thou art no more a seruant, but a sonne: if thou be a sonne, thou art also an heire of God, through Christe.
8 Notwithstandyng, when ye (d) knew not God, ye dyd seruice vnto them whiche by nature are no goddes.
9 But now after that ye haue knowen God, yea rather are knowen of God, howe turne ye agayne vnto the weake and beggerly rudimentes, whereunto agayne ye desire a freshe to be in bondage.
10 Ye obserue dayes, and monethes, and tymes, and yeeres.
11 I am in feare of you, lest I haue bestowed on you labour in vayne.
12 Brethren, I beseche you be as I (am) for I (am) as ye are: Ye haue not iniuryed me at al.
13 Ye know howe through infirmitie of the flesshe, I preached the Gospel vnto you at the first:
14 (e) And my temptation whiche was in my flesshe ye despised not, neyther abhorred: but receiued me as an angel of God, euen as Christe Iesus.
15 What is then your felicitie? for I beare you recorde, that yf it had ben possible, ye would haue plucked out your owne eyes, and haue geuen them to me.
16 Am I therefore become your enimie, because I tel you the trueth?
17 They are gelous ouer you (f) amisse: Yea, they intende to exclude (g) you, that ye shoulde be feruent to themwarde.
18 It is good alwaies to be zelous in a good thing, and not onely when I am present with you.
19 My little childzen, of whom I trauayle in byrth agayne, vntyl Christ be (h) fashioned in you.
20 But I desire to be present with you now, and to change my voyce: for I stande in doubt of you.
21 (*) Tel me, ye that desire to be vnder the lawe, doo ye not heare the lawe?
22 For it is written, that Abraham had two sonnes: * the one by a bondmaide, the other by a free woman.
23 But he whiche was of the bondwoman, was borne after the flesshe: but he whiche was of the free woman (was borne) by promise.
24 Whiche thinges are spoken by (i) an allegorie: For these are two testamentes: the one from the mount Sina, whiche gendereth vnto bondage, whiche is Agar:
25 For * Agar is the mount Sina in Arabia, and bordereth vpon the citie whiche (is) nowe (called) Hierusalem, and is in bondage with her childzen.
26 But * Hierusalem whiche is aboue, is free, whiche is the mother of vs al. Apoc.21.a.
27 For it is written, * Reioyce thou barren that bearest no childzen, breake foorth and crye, that thou trauaylest not: For the desolate hath many moe childzen then she whiche hath an hus bande. Esai.54.a.
28 But brethren, we are after Isahac the childzen of promise. C
29 But as then he that was borne after the flesshe, persecuted him that was borne after the spirite: euen so is it nowe.
30 Neuertheless, what saith the scripture? * Put away the bondwoman & her sonne: for the sonne of the bondwoman shal in no wyse be heyre with the sonne of the free woman. Gen.21.b.
31 So then brethren, we are not childzen of the bondwoman, but of the free.

The.v. Chapter.

2. He laboureth to drawe them away from circumcision, 17. and sheweth them the batayle betwixt the spirite and the flesh, and the fruites of them both.

1 STande faste therefore in the libertie A
wherewith Christe hath made vs free, and be not intangled * agayne with the yoke * of bondage. * or, contrarywise.
2 Beholde, I Paul say vnto you, that * yf ye be (a) circumcised, Christe shal profite you nothyng. Esai.9.a. Actes.25.a.
3 For I testifie agayne to euery man which is circumcised, that he is a debter to do the whole lawe. (a) For we are of the Churche of Christ, whiche is our mother, and not of the synagogue, which is seruant vnder the lawe.
4 Christ is become but vaine to you, as many of you as are iustified by the law, are fallen from grace. Galat.6.a. 1.Cor.13.a
5 For we through the spirite, wayte for the hope of righteousnesse by fayth.
6 * For in Iesus Christ, neyther is circumcision any thing woorth, neither yet vncircumcision: but fayth, whiche woorketh by loue.
7 Ye dyd runne wel, who was a let vnto you, that ye shoulde not obey the trueth? B
8 This perswasion commeth not of him that called you.
9 * A little leauen leaueneth the whole lumpe of dowe. 1.Cor.5.a.
10 I haue trust towarde you in the Lorde, that ye wyl be none otherwyse myn.ded: but he that troubleth you, shal beare iudgement, whatsoeuer he be.
11 And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slaunder of the crosse ceased.

12 I

12 I would to God they were cut of which trouble you.

13 For brethren, ye haue ben called vnto libertie: only *let not libertie be an occasion to the flesshe, but by loue serue one another.

14 For al the lawe is fulfilled in one worde (which is this) *Thou shalt loue thy neighbour as thee selfe.

15 If ye bite and deuoure one another, take heede lest ye be consumed one of another.

16 Then I say, walke in the spirite, and ye shal not fulfil the lust of the flesshe.

17 For the flesshe lusteth contrary to the spirite, *and the spirite contrary to the flesshe: these are contrary one to the other, so that ye can not do what ye woulde.

18 But and yf ye be led of the spirite, then are ye not vnder the lawe.

19 The deedes of the flesshe are manifest, which are these, aduiterie, fornication, vncleanneisse, wantonnesse,

20 Worshipping of images, witchcraft, hatred, variance, emulations, wrath, strife, seditions, sectes,

D 21 Enuyinges, murders, drunkennesse, gluttonies, & such like: of the whiche I tel you before, as I haue tolde you in time past, that (euen) *they whiche do suche thinges, shal not inherite the kingdome of God.

22 But the fruite of the spirite is, loue, ioy, peace, long suffring, gentlenesse, goodnesse, fayth,

23 Meekenesse, temperancie: agaynst such there is no lawe.

24 They truely that (are) Christes, (b) haue crucified the flesshe with the affections and lustes.

25 If we liue in the spirite, let vs also walke in the spirite.

26 Let vs not be desirous of vayne glory, prouoking one another, enuying one another.

Rom.13.a. 1.Cor.8.a. Mat.22.b. Mar.12.c. Leuit.19.d. Iacob.2.b. Iacob.2.b. The Epistle on the.xxiii. Sunday after Trinitie. Mat.26.b. 1.Cor.6.b. Ephes.5.a. 1.Tim.1.b. (b) Christe hath not only remitted theyr sinnes, but sanctified them into newnesse of lyfe.

The.vi.Chapter.

1. He exhorteth them to vse gentlenesse towarde the weake, 2. and to shewe theyr brotherly loue and modestie, 6. also to prouide for theyr ministers.

A 1 BRethren, yf a man be preuented in any fault, ye whiche are spirituall, restore suche a one in the spirit of meekenesse, consyderyng thee selfe, lest thou also be tempted.

2 *Beare ye one anothers burden, and so fulfil the lawe of Christe. Rom.15.a.

3 For if any man seeme to him selfe that he is somewhat, when he is nothing, the same deceiueth him selfe in his owne fantasie.

4 But let euery man proue his owne worke: and then shal he haue (a) reioycing only in his owne selfe, and not in another.

5 For *euery man shal beare his owne burden.

6 *Let him that is taught in the woorde, minister vnto him that teacheth hym, in al good thynges.

7 Be not deceiued, God is not mocked: for *whatsoeuer a man soweth, that shal he also reape.

8 For he that soweth in his flesshe, shal of the flesshe reape corruption: but he that soweth into the spirit, shal of the spirit reape lyfe euerlastyng.

9 *Let vs not be weery in wel dooing: for in due season we shal reape, if we faint not.

10 While we haue therefore time, let vs do good vnto al men, specially vnto them whiche are of the houshoulde of fayth.

11 Se see how large a letter I haue wrytten vnto you with mine owne hande.

12 As many as desire with outwarde appearance to please *carnally, the same constrayne you to be circumcised: only lest they should suffer persecution for the crosse of Christe.

13 For they them selues whiche are circumcised keepe not the lawe: but desire to haue you circumcised, that they myght glory in your flesshe.

14 God forbid that I shoulde glory, but in the crosse of our Lord Jesus Christ: wherby the (b) worlde is crucified vnto me, and I vnto the worlde.

15 For *in Christe Iesu neyther circumcision auayleth any thyng, nor vncircumcision, but a newe creature.

16 And as many as walke according to this rule, peace be on them, and mercy, and vpon the (c) Israel (that is) of God.

17 From henceforth let no man put me to businesse: *for I beare in my body the markes of the Lorde Jesus.

18 Brethren, the grace of our Lorde Jesus Christe be with your spirite. Amen.

Rom.14.c. Rom.15.f. 1.Cor.9.b. E John.4.b. 2.Thes.3.b. The Epistle on the.xv. sunday after Trinitie. (a) For his reioycing is a testimonie of a good conscience. * or, in the flesshe. C (b) By the worlde, he meaneth al outwarde pompes, ceremonies, & things whiche please mens fantasies. Galat.5.a. (c) That is, vpon the Iewes, as Rom.ii. 1.Cor.4.c.

¶ The Epistle vnto the Galathians, was written from Rome.

¶ The

The Epistle of Saint Paul the Apostle vnto the Ephesians.

The first Chapter.

After his salutation, 4. he sheweth that the cheefe cause of theyr saluation standeth in the free election of God through Christe, 16. he declareth his good wyl towarde them, geuyng thankes, and praying God for theyr fayth. 21. The maiestie of Christe.

A 1 PAul an Apostle of Iesus Christ by the wyl of God, to the Saintes which are at Ephesus, and to ý faithful in Christ Iesus,

Rom.1.a. 1.Cor.1.a. 2 * Grace (be) with you, and peace from God our father, and (from) the Lorde Iesus Christe.

1.Pet.1.a. Galat.1.a. 3 * Blessed be God the father of our Lorde Iesus Christe, whiche hath blessed vs in al spiritual blessyng in heauenly thynges by Christe:

4 Accordyng as he had chosen vs in hym, before the fundation of the world, that we shoulde be holy, and without blame before hym through loue.

5 Who hath predestinated vs into the adoption of (a) chyldren by Iesus Christ vnto hym selfe, accordyng to the good pleasure of his wyl:

(a) Whereas we were not the natural children, he receiued vs by grace, & made vs his children. Colos.1.b.

6 To the prayse of the glory of his grace, wherein he hath made vs accepted in the beloued.

B 7 * In whom we haue redemption through his blood, the forgeuenesse of sinnes, according to the riches of his grace,

Gala.4.a. Rom.8.a. 2.Cor.1.d. 8 Wherein he hath abounded towarde vs in al wisedome and prudence.

9 And hath opened vnto vs the mysterie of his wyl, accordyng to his good pleasure whiche he had purposed in hym selfe,

10 * That in the dispensation of the fulnesse of the times, he might gather togeather in one al thynges in Christe, both whiche are in heauens, and which are in earth, in him.

11 In whom also we are chosen, being predestinate accordyng to the purpose of hym who worketh al thinges after the counsel of his owne wyl:

12 That we shoulde be vnto the prayse of his glory, whiche before beleeued in Christe.

13 In whom also ye (hoped) after that ye heard the worde of trueth, the Gospel of your saluation: wherein also after that ye beleeued, were * sealed with the holy spirit of promise,

14 Which is the earnest of our inheritance, vnto the (b) redemption of the purchased possession, vnto the prayse of his glory.

(b) Though we be redeemed frō the bondage of sinne by the death of Christ. Ro.6 yet we hope for this seconde redemption, which shalbe whē we shal possesse our inheritance in the heauens, whereof we haue the holy ghost for a gage, as ca.4.

15 Wherefore, I also after that I heard of the fayth which ye haue in the Lord Iesus, and loue vnto al the saintes: C

16 Ceasse not to geue thankes for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ, the father of glory, may geue vnto you the spirite of wisedome and reuelation, in the knowledge of hym:

18 The eyes of your mindes beyng lyghtened: that ye may knowe what the *hope is of his callyng, and what the ryches of the glory of his inheritance (a) in the saintes: Rom.15.b.

19 And what is the exceeding greatnesse of his power to vswarde whiche beleeue, according to the workyng of his mighty power,

20 Whiche he wrought in Christe, when he rayled hym from the dead, *and set him on his right hande in heauenly (places,) Psal.110.a

21 Farre aboue * al rule, and power, and might, and dominion, and euery name that is named, not only in this worlde, but also in the worlde to come. D Dan.7.a.

22 And * hath put al thinges vnder his feete, and gaue him (to be) the head ouer al thinges to the Churche, Psal.8.b. Heb.2.b. 1.Cor.15.b.

23 Whiche is his body, the fulnesse of hym that fylleth all in al. Ephes.5.c. Colos.1.c.

The .ii. Chapter.

5. To magnifie the grace of Christ, which is the only cause of saluation.

1 AND (he quickened) you that were A dead in trespasses and sinnes:

2 In the which in time past * ye walked, according to the course of this world, after the gouernour that ruleth in the ayre, the spirite that nowe worketh in the children of disobedience. Rom.5.a. Colos.1.c.

3 * Among whom we al had our conuersation also in tyme past in the lustes of our fleashe, fulfilling the wyl of the fleashe and of the minde, and (a) were by nature the children of wrath, euen as other: Colos.3.a.

(a) Not by creation, but by Adams transgression, and so by byrth.

4 But God which is rich in mercy, for his great loue wherewith he loued vs,

5 Euen

Esai. 25. D.

5 Euen when we were dead by sinnes, hath quickened vs togeather with Christe, * by (whose) grace ye are saued,

6 And hath rayſed (vs) vp togeather, and made (vs) sit togeather in heauenly thyngs in Christe Jesus:

B 7 That in ages to come he might shew the exceding richesse of his grace, in (his) kindnesse to vswarde through Christe Jesus.

8 For by grace are ye made safe through faith, & that not of your selues: it is the gift of God,

9 Not of woorkes, lest any man should boast him selfe.

Titus. 1. D.

10 For we are his woorkemanshiy, created in Christ Jesus vnto * good woorks, which God hath before ordeyned that we shoulde walke in them.

Phil. 3. a. Colo. 2. b.

11 Wherefore remember that ye being in time passed Gentiles in the flesh, called vncircumcision of that whiche is called * circumcision in the fleshe, made by handes:

12 That at that tyme ye were without Christe, being aliantes from the common wealth of Israel, and strangers from the Testamentes of promise, hauing no hope, and without God in this woorlde.

13 But nowe in Christe Jesus, ye whiche sometyme were farre of, are made nygh by the blood of Christ.

C 14 For he is our peace, whiche hath made both one: and hath broken downe the (b) middle wal that was a stop betweene vs,

(b) That is, the cause of the diuision that was betweene the Iewes and the gentiles.

15 Taking away in his flesh the hatred, (euen) the law of commaundements (conteined) in ordinances, for to make of twaine one new man in him self, so making peace:

16 And that he might reconcile both vnto God in one body through (his) crosse, and slue hatred thereby:

17 And came and preached the glad tidynges of peace to you (which were) a farre of, and to them that were nygh.

18 For through him we haue both an entrance in one spirite vnto the father.

The Epistle on saint Thomas day.

19 Now therfore, ye are no more strangers and forreiners: but felow citizens with the saintes, and of the houshold of God,

1. Cor. 3. b. Esai. 28. D. Rom. 9. f. Psal. 118. c.

20 And are built vpon the * fundation of the Apostles and Prophetes, Jesus Christ him selfe being the head corner stone,

21 In whom al the buylding coupled togeather, groweth vnto an holy temple in the Lord.

D 22 In whom also ye are buylded togeather for an habitation of God through ỹ spirite.

The. iii. Chapter.

1. He sheweth the cause of his imprisonment, 13. desireth them not to faint because of his trouble.

1 FOR this cause I Paul (am) a prisoner of Jesus Christe for you heathen:

A The Epistle on the Epiphanie.

2 If ye haue heard of the dispensation of the grace of God, * which is geuen me to youwarde:

Actes. 13. a. Galat. 1. b.

3 For by reuelation shewed (God) the (a) mysterie vnto me (as I wrote afore in few woordes,

(a) Mysterie is that secret hydden purpose of saluation through Christe.

4 Whereby when ye reade, ye may vnderstande my knowledge in the mysterie of Christe.)

5 Whiche (mysterie) in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophetes by the spirite:

Colos. 1. D.

6 (That) the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christe by the Gospel:

(b) The churche beyng geathered of so many kindes of people, is an exampleor glas for the angels to beholde the wysedome of God in, who hath turned their particuler discordes, into an vniuersal concord, and of the synagogue of bondage, hath made the Churche of freedome.

7 Wherefore I was made a minister, according to the gift of the grace of God, whiche is geuen vnto me after the woorking of his power.

8 Vnto me * which am lesse then the least of al saintes is this grace geuen, that I should preache among the Gentiles the vnsearchable richesse of Christe,

9 And bring to light to al menne what the felowshyp of the mystery is, whiche from the beginnyng of the woorlde hath ben hyd in God, whiche made al thinges through Jesus Christe:

10 To the intent that nowe vnto the rulers and powers in heauenly (thinges) might be knowen by the (b) Churche, the very manifolde wysedome of God,

11 According to the eternal purpose whiche he wrought in Christe Jesus our Lorde.

12 By whom we haue boldnesse & entrance in the confidence by faith of him.

1. Cor. 15. a.

13 Wherefore I desire that ye faynt not for my tribulations * for you, whiche is your glory.

The Epistle on the. xvi. sunday after trinitie.

14 For this cause I bowe my knees vnto the father of our Lorde Jesus Christe,

C 15 Of whom al the familie in heauen and earth is named:

16 That he woulde graunt you, according to the richesse of his glory, to be strengthed with myght by his spirit in the inner man,

17 That Christe maye dwel in your hartes by faith: that ye being rooted and grounded in loue,

18 Myght be able to comprehende with al saintes, what is the breadth, and length, and depth, and heigth:

19 And to knowe the loue of Christ, which excelleth (al) knowledge, that ye might be filled with al fulnesse of God.

20 Vnto him that is able to do exceeding abundantly aboue al that we aske or thinke, according

according vnto the power that worketh in vs,

21 Be glory in the Church by Christ Jesus, throughout al ages, worlde without ende, Amen.

The. iiii. Chapter.

1. He exhorteth them vnto meekenesse, long sufferyng, and vnto loue and peace.

A 1 I Therefore a prisoner * in the Lorde, exhorte you, that ye walke worthy of the vocation wherewith ye are called,

The Epistle on the. xvi. sunday after trinitie.

2 With al lowlinesse and meekenesse, with long sufferyng, forbearing one another in loue,

* or, for the Lordes cause. 1. Cor. 7. d.

3 Endeuouryng to keepe the vnitie of the spirite in the bonde of peace.

(a) So that ye can not dissent one frō another, seeing the spirit which ioyneth you in one body, can not dissent frō him selfe.

4 One body, and one (a) spirite, euen as ye are called into one hope of your calling.

5 One Lorde, one fayth, one baptisme.

6 One God and father of al, which is aboue al, and through al, and in you al.

(*) The Epistle on saint Markes day. Rom. 12. b. 2. Cor. 12. a Psal. 68. d. John. 3. b. 1. Cor. 12. b. Mat. 10. a. Lukt. 9. a.

7 (*) But * vnto euery one of vs is geuen grace, according vnto the measure of the gyft of Christe.

8 Wherefore he sayth, When he went vp on high, he ledde captiuitie captiue, and gaue gifres vnto men.

9 (But that he assended, what is it but that he also dessended first into the lower partes of the earth?

10 *He that dessended, is euen the same also that assended vp farre aboue al heauens, to fulfil al thinges.)

11 And he gaue some Apostles, & some Prophets, and some Euangelistes, and some Shepheardes, and Teachers,

12 To the gatherying togeather of the saintes, into the worke of ministration, into the edifying of the body of Christe:

13 Tyl we al meete togeather into the vnitie of fayth and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christe:

Coloss. 2. b.

14 That we henceforth be no more children, * wauering and carryed about with euerye wynde of doctrine, and in the wylynesse of men, in craftinesse, to the laying (b) waite of deceite.

(b) Whereby the laye in wayte to deceyue. Ephes. 1. d. Coloss. 1. c.

15 But folowing trueth in loue, let vs grow vp into him in al thinges which is the head (euen) Christe:

(c) That is, wherewith one ministreth to another.

16 In whom al the body being conueniently coupled & knit togeather by euery ioynt, yeldyng nourishment according to the effectual power in the measure of (c) euerye part, maketh encrease of the body, vnto the edifying of it selfe in loue.

17 This I say therefore, and testifie in the Lorde, that ye henceforth walke not * as other Gentiles walke, in vanitie of theyr mynde:

The Epistle on the. xx. sunday after trinitie.

18 Darkned in cogitation, being alienated from the life of God, by the ignorance that is in them, by the * blyndenesse of theyr hartes.

Rom. 1. c. 1. Pet. 4. a. * or, hardnesse.

19 Which being past (d) feeling, haue geuē them selues ouer vnto wantonnesse, to worke al vncleanesse with greedinesse.

(d) The Greke word doth signifie sucne as be obdurate in hart, & hath not the feeling of repentance.

20 But ye haue not so learned Christe.

21 If so be that ye haue hearde him, and haue ben taught in him, as the trueth is in Jesus,

22 To lay downe, according to the former conuersation, the (e) old man, which is corrupt according to the lustes of errour:

(e) That is, al the naturall corruptiō that is in vs. Rom. 6. a. Coloss. 3. a.

23 To be renued in ỹ spirite of your mind,

24 And to put on that newe man, which after God is shapen in ryghteousnesse and holynesse of trueth.

25 *Wherefore, putting away lying, speake euery man trueth vnto his neighbour: for asmuche as we are members one of another. Leuit. 19. b.

26 *Be ye (f) angry, and sinne not: let not the sunne goe downe vpon your wrath. Psal 4. a.

(f) If so be that ye be angry, so moderate your affection that it burst not out into an euyl worke, but be soone appeased.

27 Neyther geue place to the deuyl.

28 *Let him that stole, steale no more: but let him rather labour, worckyng with his handes the thing whiche is good, that he may geue vnto him that needeth.

29 Let no filthy communication proceede out of your mouth, but that which is good to edifie withal, as ofte as neede is, that it may minister grace vnto the hearers.

2. Thes. 3. b

30 And (g) greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption.

(g) So to behaue your selues, that the holye ghoste may wyllyngly dwel in you, & geue him no occasiō to depart for sorow by your abusing of gods graces.

31 Let al bitternesse, and fiercenesse, and wrath, and crying, and euyl speaking, be put away from you, with al naughtinesse.

32 Be ye curteous one to another, merciful, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The. v. Chapter.

22. He entreateth of corporal marriage, and of the spiritual betwixt Christ & his church.

BE ye * therefore folowers of God, as deare chyldren:

A The Epistle on the. iii. in Lent.

2 And walke ye in loue, euen as * Christ hath loued vs, and hath geuen him selfe for vs an offering & a sacrifice of a swette smelling sauour to God.

1. Pet. 2. d. John. 13. b. Galat. 2. d. Exod. 23. b.

3 But fornication, and al vncleanesse, or couetousnesse, let it not be once named among you, as it becommeth saintes:

4 Neither

4 Neyther fylthinesse, neyther foolishe talking, neither iesting, whiche are not comely: but rather geuing of thankes.

5 For this ye knowe, that no * whoremonger, neyther vncleane person, nor couetous person, which is a worshipper of images, hath any inheritance in the kingdome of Christe, and of God.

Galat. 5. d. 1. Cor. 6. b.

Mat. 24. a. Colos. 2. b. Mar. 13. a. Luke. 21. b.

6 * Let no man deceiue you with vayne wordes: For because of suche thynges commeth the wrath of God vpon the children of disobedience.

7 Be not ye therfore companions of them.

8 For ye were sometimes darkenesse, but nowe are ye light in the Lorde: * Walke as children of lyght.

Iohn. 12. e. 1. Thes. 5. a.

9 (For the fruite of the spirit (is) in al goodnesse, and ryghteousnesse, and trueth,

10 Approouing what is acceptable vnto the Lorde.)

11 And haue no felowshyp with the vnfruitful woorkes of darkenesse, but rather euen rebuke them.

12 For it is shame euen to name those thinges whiche are done of them in secrete.

13 But al thinges when they are * rebuked, are made manifest of the light: For al that whiche doth make manifest, is light.

14 Wherfore he sayth, (a) Awake thou that sleepest, and stande vp from the dead: and Christe shal geue thee light.

15 Take heede therefore that ye walke circumspectly: not as vnwyse, but as wyse,

16 Redeeming the time, because the dayes are euyl.

17 Wherefore be ye not vnwise, but vnderstanding what the wyl of the Lorde is.

18 And be not dronke with wine, wherein is excesse: but be filled with the spirite,

Psal. 33. a. Colos. 3. c.

19 Speaking vnto your selues in * psalmes, and hymnes, and spiritual songes, singing and making melodie to the Lorde in your hartes:

20 Geuing thankes alwayes for al thynges vnto God and the father, in the name of our Lorde Iesus Christe:

D

21 Submitting your selues one to another in the feare of God.

22 Wiues, submit your selues vnto your owne husbandes, as vnto the Lorde:

23 For the husbande is the head of the wyfe, euen as Christ is * the head of the Church, and he is the sauiour of the body.

Gen. 2. d. 1. Cor. 11. a. Ephes. 5. d.

24 But as the Churche is subiecte vnto Christe, likewise the wiues to their owne husbandes in al thinges,

25 Ye husbandes loue your wiues, euen as Christe also loued the Churche, and gaue him selfe for it,

26 To sanctifie it, when he had cleansed (it) in the (b) fountaine of water in the woorde:

(b) Baptisme is a token that God hath consecrated the Churche to hym selfe, and made it holy by his woord: that is, his promise of free iustification in Christe.

27 That he might present it vnto hym selfe a glorious Churche, not hauing spot or wrynckle, or any suche thyng: but that it shoulde be holy, and without blame.

28 So ought men to loue their wyues as their owne bodies: he that loueth his wife, loueth him selfe.

29 For no man euer yet hated his owne flesshe: but nourisheth and cherisheth it, euen as the Lorde the Churche.

30 For we are members of his body, of his flesshe, and of his bones.

31 * For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wyfe, and two shalbe made one flesshe.

Gene. 2. d. Mat. 19. a. Mar. 10. a. 1 Cor. 6. d. Ephes 5. g.

32 This is a great secrete: but I speake of Christe and of the Churche.

33 Therefore euery one of you (do ye so:) Let euery one of you loue his wyfe euen as him selfe, and (let) the wyfe reuerence her husbande.

The. vi. Chapter.

1. How children should behaue them selues toward their fathers and mothers, 4. likewise parentes toward their children, 5. seruantes towarde their maisters, 9. maisters towarde their seruantes.

1 CHyldren, * obey your parentes in the Lorde: for this is right.

A Colos. 3. b.

2 * Honour thy father and mother, (whiche is the firste commaundement in promise,)

Exod. 20. b

3 That thou mayest prosper, and liue long on earth.

4 Fathers prouoke not your children to wrath: but * bring them vp in instruction and information of the Lorde.

Deut. 3. b.

5 Seruantes obey them that are (your) bodily maisters with feare and trembling, in singlenesse of your hart, as vnto Christ.

6 Not with seruice vnto the eye, as men pleasers: but as the seruants of Christ, doyng the wyl of God from the hart,

7 With good wil seruing the Lorde, and not men:

B

8 Knowing that whatsoeuer good thyng any man doth, that shal he receiue agayne of the Lorde, whether (he be) bonde or free.

9 And ye maisters do the same thinges vnto them, putting away threatninges: knowyng that your maister also is in heauen, * neither is respect of person with hym.

2. Par. 19. e Acts. 10. c. Rom. 2. b.

10 Finally my brethren, be strong in the Lorde, and in the power of his myght.

The Epistle on the. xxi. Sunday after Trinitie.

11 Put on al the armour of God, that ye may stande agaynst the assaultes of the deuyl.

12 For

(a) The faythful haue not only to striue agaynst men, & them selues: but against Satan the spirituall enimie, who is moste dangerous: for he is ouer our heades, so that we can not reache hym, but he must be resisted by Gods peace. Luke.12.c. 1.Pet.1.c.

12 For we wrestle not agaynst (a) blood and flesshe, but agaynst rules, agaynst powers, agaynst worldly gouernours of the darkenesse of this worlde, against spiritual wickednesse in heauenly (places.)

13 Wherfore take vnto you the whole armour of God, that ye may be able to resist in the euil day, and hauing finished al thinges, to stande fast.

14 Stande therefore, * hauing your loynes gyrt about with the trueth, and hauing on the brest plate of ryghteousnesse:

15 And your feete shod in the (b) preparation of the Gospel of peace.

(b) That ye may be redy to suffer al thinges for the Gospel.

16 Aboue al, takyng the shielde of fayth, wherewith ye may quenche al the fyerie dartes of the wicked.

17 And take the helmet of saluation, and the swoorde of the spirite, whiche is the woorde of God:

Luke.18.a. 1.Thes.5.d

18 * Prayng alwayes in al prayer and supplication in the spirite, and watching for the same purpose with al instance and supplication for al saintes:

19 And for me, * that vtterance may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospel. Colos.4.a.

20 Wherof I am a messenger in bondes, that therein I may speake freely, as I ought to speake.

21 But that ye may also know my affayres, and what I do, Tychicus a deare brother and faithful minister in the lord, shal shew you al thinges: D

22 Whom I haue sent vnto you for the same purpose, that ye might knowe of our affayres, & that he might comfort your hartes.

23 Peace (be vnto you) brethren, & loue with fayth from God the father, and from the Lorde Iesus Christe.

24 Grace (be) with al them which loue our Lorde Iesus Christ in sincerite. Amen.

¶ Sent from Rome vnto the Ephesians by Tychicus.

The Epistle of Saint Paul the Apostle to the Philippians.

The first Chapter.

1. Saint Paul discouereth his hart towardes them, 3. by his thankesgeuyng, 4. prayers, 8. and wishes for their fayth and saluation.

A 1 PAul and Timotheus the seruantes of Iesus Christe, to al the saintes in Christ Iesus, whiche are at Philippos, with the Bishops & Deacons:

2 Grace (be) vnto you, and peace from God our father, and (from) the Lorde Iesus Christe.

The Epistle on the.xii. sunday after Trinite. Rom.1.b. Colos.1.a.

3 I thanke my God with al remembrance of you.

4 (Alwayes in al my prayer for al you, makyng prayer with gladnesse:)

(a) That ye receiued the Gospel.

5 For your felowship in the gospel, from the first (a) day vntil nowe:

(b) Of this peculier benefite to suffer for Christes sake.

6 Being perswaded of this same thing, that he whiche hath begun a good woorke in you, wil performe it vntil the day of Iesus Christe:

7 As it becommeth me to iudge this of you al, because I haue you in my hart, and in my bondes, in the defence and confirmation of the Gospel, you al being partakers of my (b) grace.

(c) That is, from the very hart roote of Iesus Christ.

8 For God is my recorde howe greatly I long after you al in the (c) bowels of Iesus Christe.

9 And this I pray, that your loue may abounde yet more and more in knowledge, and in al vnderstandyng:

10 That ye may discerne thinges that differ: that ye may be pure and without offence tyl the day of Christe,

11 Beyng fylled with the fruites of righteousnesse, whiche (are) by Iesus Christ, vnto the glory and prayse of God.

12 But I woulde ye shoulde vnderstande, brethren, that the thinges whiche (came) vnto me, hath come rather vnto the furtherance of the Gospel.

13 (So) that my (d) bondes in Christe are manifest throughout al the iudgement hal, and in al other places. (d) Whiche I suffeyne for Christes cause. C

14 And many of the brethren in the Lorde, beyng incouraged through my bondes, dare more plentifully speake the woorde without feare.

15 Some preache Christ of enuie and stryfe, and some of good wil:

16 The one preache Christ of strife, not sincerely, supposing to adde more affliction to my bondes:

17 But the others of loue, knowyng that I am

am set to the defence of the Gospel.
18 What then? so that Christ be preached any maner of way, whether it be by pretẽce, or by trueth, I ioy therin, and wyl ioy.
19 For I knowe that this shal turne to my
2.Cor.1.b *saluation through your prayer, and ministryng of the spirite of Jesus Christe,
20 According to my earnest expectation and my hope, ỳ in nothing I shalbe ashamed: but that with al boldnes, as alwayes, (so) nowe also Christe shalbe magnified in my body, whether it be by lyfe, or by death.
D 21 For Christ (is) to me life, and death is to me aduantage.
22 But whether to lyue in the flesh, this (be) the fruite of my labour, and what I shal choose, I wote not.
2.Cor.5.a 23 *For I am in a straite betwixt two, hauyng a desire to depart, and to be with Christe, whiche is muche farre better.
* or, body. 24 Neuertheles, to abyde in the * flesh (is) more needeful for you.
25 And this am I sure of, that I shal abide, and continue with you al, for your furtherance and ioy of fayth:
26 That your reioycyng may be the more abundant in Jesus Christe for me, by my comming to you againe.
Ephes.4.a 27 Onely let your conuersation* be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirit, in one soule, holding together in defence of the fayth of the Gospel.
E 28 And in nothyng fearyng your aduersaries, which is to them a token of perdition: but to you of saluation, and (e) that of god.
(e) God sheweth by this meanes of bearing the crosse, who are his, and who are not.
29 For vnto you it is geuen for " Christ, not onely this to beleeue on him: but also this, to suffer for his sake,
30 Hauyng the same fight which ye saw in me, and nowe heare in me.
* or, Christes cause.

The, ii. Chapter.

3. He exhorteth them aboue al thinges to humilitie, whereby pure doctrine is chiefly mainteyned.

A 1 IF (there be) therefore any (a) consolation in Christ, if any comfort of loue, if any fellowship of the spirite, if any compassion and mercy:
(a) If you so loue me that you desyre my comfort.
2 Fulfil ye my ioy, that ye be like mynded, hauing the same loue, beyng of one accord, of one minde.
3 Let nothing (be donne) through strife or vayne glory, but in meekenesse euery man esteeme one the other better then him selfe.
1.Cor.10.f. 4 *Looke not euery man on his owne thinges, but euery man also on the thynges of others.
5 Let the same minde be in you, which was in Christe Jesus:
The Epistle on the sunday next before Easter.
6 Who beyng in ỳ fourme of God, thought it not (b) robberie to be equal with God:
B (b) For he that was God, should therein haue donne no iniurie to the godhead.
7 But made him selfe of no reputation, taking on him the fourme of a seruant, and made in the lykenesse of menne, and founde in figure as a man:
8 He humbled hym selfe, made obedient vnto death, euen the death of the crosse.
9 Wherefore God also hath hyghly exalted him, & geuen him a name whiche is aboue euery name:
10 That in * the name of Jesus * euery (c) knee shoulde bowe, (of thinges) in heauen, and (thinges) in earth, and (thinges) vnder the earth:
Matth.1.c Rom.13.c (c) Worship, and be subiect to hym.
11 And that euery tongue shoulde confesse that the Lorde is Jesus Christe, to the glory of God the father.
12 Wherefore, my dearely beloued, as ye haue alwayes obeyed, not as in my presence onely, but nowe much more in my absence, woorke (d) out your owne saluation with feare and trembling.
Actes.2.f Rom.14.b (d) Our health hangeth not on our workes, and yet are they saide to woorke out their health, who doo run in the race of iustice. For although we be saued freely in Christe by fayth, yet must we walke by the way of iustice vnto our health.
13 For it is God whiche woorketh in you, both to wyl and to doo, of good wyl.
14 Doo al thynges without murmuring and disputing:
15 That ye may be blameles and pure, the sonnes of GOD, without rebuke in the middes of a crooked and peruerse nation, among whom shine ye as lyghtes in the woorlde,
16 Holdyng fast the woorde of lyfe, to my * reioycing in the day of Christ, that I haue not runne in vayne, neyther laboured in vayne.
17 Yea, and though I be offered vp vpon the sacrifice & seruice of your fayth, I reioyce, and reioyce with you al.
18 For the same cause also doo ye reioyce, and reioyce with me.
2.Cor.1.c 1.Thess.2.c
19 But I trust in the Lord Jesus, to *sende Timotheus shortly vnto you, * that I also may be of good comfort, when I knowe your state.
Actes.16.a 1.Thess.3.b
20 For I haue no man lyke minded, who wyl naturally care for your state.
21 For al seeke their owne, not the thinges whiche are Jesus Christes.
D
22 Ye knowe the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.
23 Hym therefore I hope to sende, as soone as I knowe my state.
24 But I trust in the Lorde, that I also mee selfe shal comme shortly.
25 But I supposed it necessary, to send to you Epaphroditus my brother and companion

in labour, and felowe souldier, but your apostle, and minister of my neede.

26 For he longed after you al, and was ful of heauinesse, because that ye had hearde that he had benne sicke.

27 And no doubt he was sicke nigh vnto death, but God had mercy on him: and not on hym onely, but on me also: lest I should haue sorowe vpon sorowe.

C 28 I sent hym therefore the more diligently, that when ye see him agayne, ye may reioyce, and that I may be the lesse sorowful.

29 Receiue him therefore in the Lorde with al gladnesse, and *make muche of suche:

Rom.15.d
1.Thess.5.c

30 Because for the worke of Christ he was nygh vnto death, not regardyng his lyfe, to fulfyl your lacke of seruice towarde me.

The.iii.Chapter.

2. He warneth them to beware of false teachers, 3. agaynst whom he setteth Christe.

A 1 MOreouer my brethren, reioyce in the Lorde. It greeueth me not to wryte the same thynges often to you, for to you it is a sure thyng.

(a) Which barke against the true doctrine, to fille their bellies.

2 Beware of (a) dogges, beware of euyl workers, beware of (b) concision.

(b) S. Paul here alludeth vnto circumcisiō by semblance of a lyke woord, because that they who craked therof, did rather cause a scisme, diuision, or cutting of and tearyng in sunder, then an accorde in the Churche.

3 For we are the circumcision, which worship God in the spirite, & reioyce in Christe Iesus, and haue no confidence in the flesh:

4 Though I myght also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised ỳ eight day, of the kinred of Israel, of ỳ tribe of Beniamin, an Hebrue of the Hebrues, after the lawe a Pharisee.

6 Concerning feruentnesse, persecuting the Churche: touching the righteousnesse whiche is in the lawe, I was blameles.

2.Cor.11.a.
Actes.23.b.

7 *But the thinges that were vauntage vnto me, those I counted losse for Christes sake.

B

Mat.14.c

8 Yea, I thinke al thinges but losse for the excellencie of the knowledge of Christ Iesus my Lorde: for whose sake I haue lost al thynges, and doo iudge them but * dunge, that I may winne Christe,

* or, pelfe, or chaffe.

9 And be founde in him, not hauyng mine owne ryghteousnesse which is of the lawe: but that whiche is through the fayth of Christ, the ryghteousnesse which commeth of God through fayth:

10 That I may know hym, and the power of his resurrection, and the felowship of his passions, being made conformable vnto his death,

* Assaying.

11 * If by any meanes I myght atteyne vnto the resurrection of the dead.

12 (c) Not as though I had already atteyned, either were already perfect: but I followe, if that I may comprehende, wherein also I am comprehended of Christe Iesus.

(c) Or, haue nowe taken ful possession thereof, not that he doubted to atteine vnto it, but because he woulde declare the excellencie thereof.

13 Brethren, I count not mee self as yet that I haue atteyned: but this one thing (I say,) I forgeat those thinges which are behind, and endeuour mee selfe vnto those thinges whiche are before,

C

14 And I presse toward the marke, for the price of the hygh calling of God in Christe Iesus.

15 Let vs therfore as many as be perfect, be thus minded: And if ye be otherwyse minded, God shal reueale ỳ same also vnto you.

16 Neuertheless, vnto that which we haue atteyned vnto, let vs proceede by one rule, that we may be of one accorde.

17 *Brethren, be followers togeather of me, and looke on them whiche walke so as ye haue vs for an ensample.

The Epistle on the. xxiii. Sunday after Trinitie.

18 For many walke, of whom I haue tolde you often, and nowe tel you weepyng, (that they are) the enimies of the crosse of Christ:

1.Cor.4.c.

19 *Whose ende (is) damnation, whose god (is their) belly, and glorye to their shame, whiche mynde earthly thinges.

Rom.16.c.

20 But our conuersation is in heauen, from whence also we looke for the Sauiour, the Lorde Iesus Christe:

D

21 Who shal * change our vyle body, that it may be fashioned lyke vnto his glorious body, according to the working whereby he is able to subdue al thinges vnto hym selfe.

1.Cor.15.g

The.iiii.Chapter.

1. He exhorteth them to be of honest conuersation, 15. and thanketh them because of the prouision that they made for hym beyng in prison.

A 1 THerefore my brethren, dearely beloued and longed for, my ioy and crowne, so continue in the Lorde, my dearely beloued.

(a) This booke Ezechiel calleth the writing of the house of Israel, and the secrete of the Lord.

2 I pray Euodias, and beseech Syntyches, that they be of one accorde in the Lorde.

3 Yea, & I beseeche thee also faythful yokefelowe, helpe those (women) whiche laboured with me in the gospel, & with Clement also, and with other my labour felowes, *whose names are in the (a) booke of lyfe.

Luke.10.c

4 *Reioyce in the Lorde alway: and agayne I wyl say reioyce.

The Epistle on the. iiii. Sunday in Aduent.

5 Let your patient mynde be knowen vnto al menne. The Lorde is at hande.

Apoc.17.b

6 Be careful for nothyng: but in al thinges let your petition be manifest vnto God, in prayer and supplication with geuing of thankes.

7 And

7 And the peace of God whiche passeth al vnderstandyng, shal (b) keepe your hartes and your mindes throughe Christe Iesus.

(b) From Satan, who seeketh to take from vs this peace of conscience.

8 Furthermore brethren, what so euer thinges are true, what so euer thinges (are) honest, what so euer thinges (are) iust, what so euer thinges (are) pure, what so euer things parteyne to loue, what so euer thinges (are) of honest report: yf there be any vertue, and if there be * any prayse, thinke on these thinges:

* or, any thyng prayse woorthy.

9 Whiche ye haue both learned, and receiued, and heard, & seene in me, these things doo: and the god of peace shalbe with you.

10 But I reioyce in the Lorde greatly, that nowe at the last you are renued agayne to care for me in that wherein ye were also careful, but ye lacked opportunitie.

11 I speake not because of (c) necessitie: for I haue learned, in what so euer estate I am, * therewith to be content.

(c) That I was not able to endure my pouertie, 1. Tim. 6. b

12 I knowe howe to be lowe, and I knowe howe to exceede: euery where and in al thinges I am instructed both to be ful, & to be hungry, both to haue plentie, and to suffer neede.

13 I can doo al thynges throughe Christe, whiche strengtheneth me.

14 Notwithstandyng, ye haue wel donne, ¶ that ye dyd communicate to my affliction.

15 Ye Philippians knowe also, that in the (d) beginnyng of the Gospel, when I departed from Macedonia, no Church communicated to me, as concerning geuing and receiuing, but ye only.

(d) When I first preached the Gospel vnto you.

16 For euen in Thessalonica ye sent once, and agayne vnto my necessitie.

17 Not that I desyre a gyft: but I desyre fruite aboundyng to your accompt.

18 But I haue receiued al, and haue plentie: I was euen fylled after that I had receiued of Epaphroditus the thinges (whiche were sent) from you, an odour of a sweete smel, a * sacrifyce acceptable, pleasant to God.

Rom. 12. c. Hebr. 13. c.

19 My God shal supplie al your neede throwe his riches in glory, in Christe Iesus.

20 Unto God and our father (be) glory for euermore. Amen.

21 Salute al the saintes in Christe Iesus: The brethren whiche are with me, greete you.

22 Al the saintes salute you, most of al they that are of Caesars household.

23 The grace of our Lorde Iesus Christe (be) with you al, Amen.

¶ This Epistle was written to the Philippians frō Rome, by Epaphroditus.

The Epistle of Saint Paul the Apostle to the Colossians.

The first Chapter.

3. He geueth thankes vnto God for their fayth. 7. Confyrmyng the doctrine of Epaphras, 9. prayeth for the increase of their fayth.

1 PAUL an apostle of Iesus Christe by the wyl of God, and Timotheus the brother,

2 To the saintes and faythful brethren in Christe, whiche are at Colossa, * grace be vnto you, and peace from God our father, and the Lorde Iesus Christe.

Galat. 1. a. Ephe. 1. a.

The Epistle on the .xxiii. sunday after Trinitie.

3 * We geue thankes to God and the father of our Lorde Iesus Christe, alwayes for you, prayyng:

Phil. 1. a.

4 Sence we heard of your fayth (a) in Christe Iesus, and of the loue whiche ye haue to al saintes:

(a) For with out Christe there is no fayth to be saued by but only a vayne opinion.

5 For the hopes sake whiche is layde vp for you in heauen, of which (hope) ye heard before in the woorde of trueth of the Gospel,

6 Whiche is comme vnto you euen as (it is) in al the worlde, and is fruiteful, as it is also in you, from the day ye heard (of it) and knewe the grace of God in trueth.

7 As ye also learned of * Epaphras our deare felowe seruant, whiche is for you a faythful minister of Christe:

Colos. 4. c.

8 Who also declared vnto vs your loue (b) in the spirite.

(b) Whiche commeth of the holy ghost.

9 * For this cause we also sence the day we heard it, doo not cease to pray for you, and to desyre that ye might be fulfylled with knowledge of his wyl, in al wysedome and spiritual vnderstandyng:

Ephes. 1. d.

10 That ye myght walke woorthy of the Lorde in al pleasyng, * being fruiteful in al good woorkes, and encreasyng in the knowledge of God:

John. 15. c.

11 Strengthened with al might, throughe his glorious power, vnto al patience and long suffering with ioyfulnesse.

12 Geuing thankes vnto the father, whiche hath made vs meete to be partakers of the inheritance of the saintes in light:

13 Who hath deliuered vs from the power of darknesse, and hath translated vs into the kyngdome of his deare sonne:

Ephes. 1.b. 2.Cor. 4.a. 14 * In whom we haue redemption through his blood, (euen) the forgeuenesse of sinnes:

15 Who is the image of the inuisible GOD, the fyrst borne of al creatures.

Hebr. 1.a. 16 * For by him were al thinges created that are in heauen, and that are in earth, visible and inuisible, whether (they be) maiesties or lordeshippes, eyther rules or powers: al thinges were created by hym and for him.

17 And he is before al thinges, and in hym al thinges consyst.

Ephe. 1.b. 1.Cor. 15.c. 18 * And he is the head of the body of the Churche: who is the beginnyng, the fyrst borne from the dead, that in al thinges he myght haue the preeminence:

19 For it pleased (the father) that in hym shoulde al (c) fulnesse dwel,

(c) That the Church whiche is his body, myght receiue of his abundance. Rom. 5.a. Ephe. 2.a. 20 And by him to reconcile al thinges vnto him selfe, since he hath set at peace through the blood of his crosse by him, both the thinges in earth, and thinges in heauen.

21 And you * whiche were sometime strangers, and enimies by (d) cogitation in euyl woorkes, hath he nowe yet reconciled,

22 In the body of his fleashe through death, to present you holy, and vnblameable, and without fault in his syght.

(d) That is, the minde whiche part is the principallest in man, as whereof is deriued the qualitie of our doinges, bent and geuen vnto wickednesse. 2.Cor. 1.a. Ephes. 3.b. 23 If ye continue grounded and stablished in the fatch, and be not mooued away from the hope of ỹ Gospel, which ye haue hearde howe it is preached to euery creature whiche is vnder heauen, whereof I Paul am made a minister.

24 Nowe reioyce I in my sufferinges * for you, & fulfyl that whiche is behinde of the afflictions of Christe in my fleashe, for his bodyes sake, whiche is the Churche,

25 Whereof I am made a minister, according to the dispensation of God, whiche is geuen to me to youwarde, to fulfyl ỹ word of God:

Ephe. 3.b. 26 (Euen) the * mysterie whiche hath benne hyd sence the worlde began, and (sence the begynnyng of) generations: * but nowe is opened to his (e) saintes:

Mat. 11.d. (e) Whom he hath elected and consecrated to him by Christe. 27 To whom God woulde make knowen what (is) the riches of the glory of this mysterie among the gentiles, which is Christ in you, the hope of glory:

28 Whom we preache, warnyng euery man, and teachyng euery man in al wysedome, that we may present euery man perfect in Christe Iesus.

29 Whereunto I also labour striuing, according to his woorking whiche woorketh in me mightyly.

The. ii. Chapter.

1. Hauyng protested his good wyl towarde them, 4. he admonisheth them not to turne backe from Christe.

1 FOR I woulde that ye knewe what great fyght I haue for you, and for them that (are) at Laodicea, and for as many as haue not seene my face in ỹ fleash: A

2 That their hartes myght be comforted, being knyt togeather in loue, and in al riches of certaintie of vnderstandyng, to knowe the mysterie of God, and of the father, and of Christe:

3 In whom are hyd al the treasures of wysdome and knowledge.

4 * This I say, lest any man shoulde beguyle you with perswasion of woordes. Ephe. 5.a.

5 For though I be absent in the fleashe, yet am I with you in the spirite, toying and beholdyng your order, and your stedfaste fayth in Christe.

6 As ye haue therefore receiued Christ Iesus the Lorde, (so) walke ye in him:

7 Rooted and buylt in him, and stablished in the fayth, as ye haue ben taught, aboundyng therein with thankesgeuing.

8 Beware lest any man spoyle you through (a) philosophie and vaine deceipt, after the tradition of menne, and after the rudimentes of the worlde, & not after Christe.

(a) Teaching you vaine speculations, as worshipping of angels, of blinde ceremonies and beggerly traditions: for nowe they haue no vse seeing Christe is comme. Rom. 2.d. Ephe. 2.c. Colos. 1.b. Rom. 6.a. Galat. 3.d.

9 For in him dwelleth al the fulnesse of the Godhead bodyly:

10 And ye are complete in him, which is the head of al principalitie and power.

11 In whom also ye are * circumcised with circumcision made without handes, by putting of the body of the fleashe subiect to synne, by the circumcision of Christe:

12 * Buried with him in baptisme, in whom ye are also rysen agayne through the fayth (b) of the operation of God, who hath rayled hym from the dead.

(b) In beleeuing that God by his power rayled vp Christe, whereof we haue a sure token in our baptisme. Gene. 3.c. Luke. 11.c. John. 12.c.

13 And ye beyng dead in your synnes, and the vncircumcision of your fleashe, hath he quickened with him, hauing forgeuen al your trespasses,

14 (And) when he had blotted out the hande writing of ordinances that was agaynst vs, and that was contrary to vs, euen that hath he taken out of the way, hauyng fastned it to his crosse:

15 (And) hauyng spoyled al principalities and powers, hath made a shewe of them openly, triumphing ouer them in him selfe.

16 Let no man therefore iudge you in meate,

or in drinke, or in part of an holy day, or of the newe moone, or of the Sabboth (dayes)

Heb.7.a. 17 * Whiche are ſhadowes of thinges to comme, but the body (is) of Chriſte.

(c) Meanyng that the hypocrites led them at their pleaſure into al ſuperſtitiō and errour. 18 Let no man beguyle (c) you of victory, in the humbleneſſe & worſhipping of angels, intruding (him ſelfe) into thoſe thynges whiche he hath not ſeene, cauſeleſſe puft vp with his fleaſhly minde:

19 And holdeth not the head, wherof al the body by ioyntes and bandes, hauyng nouriſhment miniſtred and knit togeather, encreaſeth with the encreaſe of God.

Galat.4.b 20 Wherfore if ye be dead with Chriſt from the rudimentes of the worlde: why, as though lyuing in the worlde, are ye ledde with traditions,

D 21 Touche not, taſte not, handle not?

* or, doo periſhe in abuſing. Eraſ. 22 Which al * be in corruption, in abuſing after the commaundements and doctrines of menne:

23 Whiche thinges haue a ſhewe of wyſedome in voluntarie religion and humbleneſſe of mynde, and in not ſparyng of the body, not in any honour * to the ſatisfiyng of the fleſhe.

* Seeyng they parteyne.

The.iii.Chapter.

1. He ſheweth where we ſhould ſeeke Chriſt, 5. he exhorteth to mortification, 10. to put on the olde man, and to put on Chriſte.

A 1 IF ye then be ryſen with Chriſte, ſeeke thoſe thinges whiche are aboue, where Chriſte ſitteth on the ryght hand of God:

The Epiſtle on Eaſter day.

Epheſ.1.d Hebr.1.a. 2 Set your affection on (a) thinges aboue, not on thinges on the earth.

(a) Whiche eyther ſerue but for a tyme, or els are inuented by man. 3 For ye are dead, and your lyfe is hid with Chriſte in God.

4 When ſo euer Chriſte whiche is our lyfe ſhal appeare, then ſhal ye alſo appeare with hym in glory.

5 Mortifie therfore your members whiche are vpon the earth: fornication, vncleanneſſe, inordinate affection, euyl concupiſcence, and couetouſneſſe, whiche is worſhipping of images:

6 For whiche thinges ſake, the wrath of God commeth on the chyldren of diſobedience,

B Epheſ.2.a 7 *In the which ye alſo walked ſometime, when ye lyued in them.

8 But nowe put ye of alſo al wrath, fierceneſſe, malitiouſneſſe, blaſphemie, filthy cōmunication out of your mouth.

9 Lye not one to another, ſeyng that ye haue put of the olde man with his workes:

Rom.6.a Epheſ.4.c 10 *And haue put on the newe man, which is renewed into knowledge, after ỹ image of hym that made him,

Galat.6.d 11 *Where is neyther Greke nor Iewe, circumciſion nor vncircumciſion, Barbarian, Sythian, bonde, free: but Chriſt is al, and in al.

The Epiſtle on the.v.Sunday after the Epiphanie. 12 Put on therefore (as the elect of God, (b) holy and beloued) bowels of mercie, kyndneſſe, humbleneſſe of mynde, meekeneſſe, long ſuffering,

(b) He ſheweth what fruites are in them that are dead to the worlde, and are ryſen agayne with Chriſte. 13 Forbearing one another, and forgeuyng one another, yf any man haue a quarrel agaynſt any: euen as Chriſte forgaue you, ſo alſo (doo) ye.

14 And aboue al theſe things (put on) *charitie, whiche is the bonde of perfectneſſe.

15 And let the peace of God haue the victorie in your hartes, to the whiche alſo we are called in one body: and ſee that ye be thankeful.

Mat.22.d C 16 Let the worde of Chriſte dwel in you richely in al wyſedome, teachyng and admoniſhing your owne ſelues, *in Pſalmes, and hymnes, and ſpiritual ſonges, ſinging with grace in your hartes to the Lorde.

Pſal.33.a Epheſ.5.d

17 And * what ſo euer ye doo in worde or deede, (doo) al in the name of the Lord Ieſus, geuing thankes to God and the father by hym.

1. Cor.10.g

18 *Wyues, ſubmit your ſelues vnto your owne huſbandes, as it is comely in the Lorde.

Epheſ.5.c 1.Pet.3.a

19 Huſbandes, loue your wyues, and be not bitter agaynſt them.

20 * Children, obey your parentes in al thinges, for that is wel pleaſing vnto the Lorde.

Epheſ.6.a

21 Fathers, (c) prouoke not your chyldren (to anger,) leſt they be diſcouraged.

D (c) By to much rigour

22 *Seruantes, obey in al thynges your bodyly maiſters: not with eye ſeruice, as men pleaſers, but in ſingleneſſe of hart, fearing God.

Epheſ.6.a Titus.2.c 1.Pet.2.d

23 And what ſo euer ye doo, doo it hartily, as to the Lorde, and not vnto menne:

24 Knowing, that of the Lorde ye ſhal receiue the reward of inheritance: for ye ſerue the Lorde Chriſte.

2.Par.19.g Actes.10.e

25 But he that doeth wrong, ſhal receiue for the wrong which he hath donne: *and there is no reſpect of perſons.

Eccle.35.b. Rom.2.b Coloſſ.3.c.

The.iiii.Chapter.

1 He exhorteth them to be feruent in prayer, 5. to walke wyſely towarde them that are not yet comme to the true knowledge of Chriſt, he ſaluteth them, and wiſheth them al proſperitie.

A 1 MAiſters, *doo vnto your ſeruants that which is iuſt and equal: knowing

Epheſ.6.a

that ye also haue a maister in heauen.

Ephes.6.c 2 *Continue in prayer, and watche in the same with thankesgeuyng:

Ephes.6.c. 3 Prayng also for vs,* that God may open
1.Thess.6.c vnto vs the (a) doore of vtterance, to speake
(a) That I may freely preache the Gospel. the mysterie of Christe, wherefore I am also in bondes:

4 That I may vtter it as I ought to speake.

Ephes.5.d 5 *Walke in wysedome towarde them that are without, redeeming the tyme.

6 Let your speache be alway in grace, powdered with salt, * to knowe howe ye ought

Leuit.2.d to answeare euery man.
Mat.5.c.

B 7 All my state shal Tychicus declare vnto you, (who is) a dearely beloued brother, and faithful minister, and felowe seruant in the Lorde:

8 Whom I haue sent vnto you for the same thyng, that he might knowe your state, and comfort your hartes:

9 With Onesimus a faythful and dearely beloued brother, whiche is of you. They shal shewe you of al thinges whiche (are) donne here.

Actes.27.a. 10 *Aristarcus my prison felow saluteth you,
2.Tim.4.b and *Marcus Barnabas sisters sonne, (touching whom ye receiued commaundementes:) If he comme vnto you, receiue him,

11 And Jesus whiche is called Justus, whiche are of the circumcision. These only are (b) my workefelowes vnto ỹ kingdome of god, which haue ben vnto my consolation.

(b) In preachyng the Gospel.

12 *Epaphras which is of you, a seruant of Christe, saluteth you, alwayes labouring feruently for you in prayers, that ye may stande perfect & fulfilled in al the wyl of God.

Coloss.3.a

13 For I beare him recorde that he hath a great zeale for you, & them that are in Laodicea, and them (that are) in Hierapolis.

14 Deare Lucas the Physition, and Demas greeteth you.

C

15 Salute the brethren whiche are in Laodicea, and Nymphas, and the Churche whiche is in his house.

1.Tim.4.c.

16 And when the Epistle is read of you, cause that it be read also in the Churche of the Laodiceans: and that ye likewise reade the Epistle from Laodicea.

17 And say to Archippus, Take heede to the ministerie that thou hast receiued in the Lorde, that thou fulfyl it.

18 The salutation by the hand of me Paul. Remember my bōdes. Grace be with you, Amen.

C Written from Rome to the Colossians, by Tychicus and Onesimus.

The first Epistle of Saint Paul the Apostle, *to the Thessalonians.*

The first Chapter.

2. He thanketh God for them, that they are so stedfast in fayth and good woorkes.

A 1 PAUL and Siluanus and Timotheus, vnto the Church of the Thessalonians (whiche is) in (a) God the father, & in the Lorde Jesus Christ, *Grace (be) vnto you, and peace from God our father, and the Lorde Jesus Christe.

(a) For there is no church which is not ioyned together in God.

Rom.1.a.
1.Cor.1.a
2.Cor.1.a
Galat.1.a

2 We geue thankes to God *alwayes for al you, making mention of you in our praiers,

Ephes.1.a
Rom.1.b.

3 Without ceassing calling to remembrance the woorke of your fayth, & labour of *loue, and patient abyding in the * hope of our Lorde Jesus Christe, in the sight of GOD and our father.

Philip.1.a
Ephes.1.b
Coloss.1.b
1.Thess.4.b

4 Knowyng, brethren beloued, your election of God.

1.Tim.1.a

1.Cor.2.a. 5 For our Gospel came not vnto you in* woorde only, but also in power, and in the

1.Thess.2.a holy ghost, and in muche certaynetie, as* ye knowe after what manner we were among you for your sake.

(b) To beleeue, and to be fully perswaded to haue the gyftes of the holy ghost, and ioy fully to suffer for Christes sake, are most certayne signes of our election.

6 And ye became folowers of vs, and of the Lorde, hauing receiued the woorde in much affliction, with (b) ioy of the holy ghost:

7 So that ye were an ensample to al that beleeue in Macedonia and Achaia.

8 For from you sounded out the woorde of the Lorde, not onely in Macedonia and Achaia: but also in euery place your fayth to Godwarde is spread abroade, so that we nede not to speake any thyng.

9 For they them selues shewe of you, what manner of entring in we had vnto you, and howe ye turned to GOD from images, to serue the (c) liuing and true God.

(c) For images are dead thinges, and only faigned fantasies.

Actes.1.b
John.3.b

10 And to tary for his sonne* from heauen, whom he raysed from ỹ dead: (euen) Jesus whiche deliuereth vs from * the wrath to comme.

The

The.ii.Chapter.

2. He commendeth his diligence in preachyng, 13. and theirs in obeying.

A 1 FOR ye your ſelues, * bzethzen, knowe
1.Theſ.1.b our entrance in vnto you, that it was
(a) Not in outwarde ſhewe and in pompe, but in trauel, and in the feare of God.
not in (a) vayne:
2 But euen after that we had ſuffered beſoze, and were * ſhamefully entreated as ye knowe at Philippos, we were bolde in our God, to ſpeake vnto you the Goſpel of god, in * muche ſtriuing.
Actes.17.c.
Actes.17.b.
3 Foz our exhoztation was not of deceipt, neither of vncleanneſſe, neither in guile.
4 But as we were alowed of God to be put in credite with the Goſpel, euen ſo we ſpeake, not as pleaſyng menne, but God, which tryeth our hartes.
5 Foz neither at any time vſed we flatteryng woozdes, as ye knowe, neither cloke of couetouſneſſe, God (is) recozde,
Galat.1.b.
Philip.1.a.
6 Neither ſought we prayſe of menne, neyther of you, noz yet of others:
" oz, a burden.
7 When we might haue ben in * auctozitie, as the apoſtles of Chziſte, but were tender among you, euen as a (b) nourſe cherifheth her childzen.
(b) He humbled him ſelf to ſupport al thinges without al reſpect of lucre: euen as the tender mother which nourſeth her children, & thinketh no office to vile for her childrens ſake.
8 So, being tenderly affected toward you, our good wyl was to haue dealt vnto you, not the Goſpel of God only, but alſo our owne ſoules: becauſe ye were deare vnto vs.
Actes.20.g
2.Theſ.3.b
1.Cor.9.e.
9 Foz ye remember, bzethzen, our labour and trauaile: * foz we labouring night and day, becauſe we woulde not be chargeable vnto any of you, preached vnto you the goſpel of God.
10 Ye (are) witneſſes, and God (alſo,) howe holyly, and iuſtly, & vnblameably, we behaued our ſelues amõg (c) you that beleue:
(c) For it is not poſſible to auoyde the reproche of the wicked, whiche euer hate good doings
11 As ye knowe howe that as a father his chyldzen, ſo we haue exhozted, comfozted, and beſought euery one of you,
12 That ye woulde walke woozthy of God, who hath called you into his kyngdome and glozy.
13 Foz this cauſe thanke we God alſo without ceaſſing, becauſe when ye had receiued the woozde of God whiche ye heard of vs, ye receiued it not as the woozde of menne, (but as it is in deede) the woozde of God, whiche effectuouſly woozketh alſo in you that beleeue.
C 14 Foz ye, bzethzen, became folowers of the Churches of God, whiche in Iurie are in Chziſte Ieſus: foz ye alſo haue ſuffered like thinges of your countreymen, as they haue of the Iewes:
15 Who both killed the Lozde Ieſus, & theyr owne prophetes, and haue perſecuted vs: and God they pleaſe not, and are contrary (d) to al menne:
(d) And would hinder al men from their ſaluation.
16 And hinder vs to ſpeake to the Gentiles, that they might be ſaued, to fulfyl their ſynnes alway. Foz the wzath (of GOD) is comme on them to the vttermoſt.
Luke.21.c.
17 Fozaſmuche, bzethzen, as we are kept from you foz a ſhozt ſeaſon, in perſon, not in hart, we enfozced the moze to ſee you perſonally with great deſyze.
18 And therefoze we would haue comme vnto you, (euen I Paul) once and agayne: * but Satan hindered vs.
Dani.10.c.
19 Foz what is our hope, oz ioy, oz crowne of reioycing? * Are (e) not ye it in the preſence of our Lozde Ieſus Chziſte at his comming?
2.Cor.1.c.
(e) Therfore I coulde not forgeat you, except I woulde forgeat me ſelfe
20 Yea, ye are our glozy and ioy.

The.iii.Chapter.

2. He ſheweth howe greatly he was affectioned towarde them, both in that he ſent Timotheus to them, 10. and alſo prayed for them.

1 WHerefoze, ſence we coulde no lonA
ger fozbeare, we thought it good to remaine at * Athens alone:
Actes.17.d.
2 And ſent Timotheus, our bzother and miniſter of God, and felowe labourer in the Goſpel of Chziſte, to ſtabliſhe you, and to comfozt you concernyng your fayth:
3 * That no man ſhoulde be mooued in theſe afflictions: Foz ye your ſelues know that we are appoynted therevnto.
John.15.c.
Actes.14.d.
4 Foz verily when we were with you, we tolde you befoze that we ſhoulde ſuffer tribulation: euen as it came to paſſe, and (as) ye knowe.
5 Foz this cauſe when I (a) could no longer fozbeare, I ſent (him) to knowe your fayth, leſt by ſome meanes the tempter had tempted you, and our labour had benne vayne.
(a) His great affection towarde the ſmal flocke.
6 But now lately when Timotheus came from you vnto vs, and brought vs good tydinges of your fayth & charitie, and how that ye haue good remembzance of vs alwayes, deſyzing greatly to ſee vs, as we alſo (to ſee) you:
7 Therefoze, bzethzen, we were comfozted ouer you, in al our aduerſitie and neceſſitie, becauſe of your fayth:
(b) If ye remayne conſtant in faith and true doctrine, I ſhal thinke that al myne afflictions be ſo many pleaſures, and ſhalbe reſtored from death to life.
8 Foz nowe we (b) liue, yf ye ſtande faſt in the Lozde.
9 Foz what thankes can we recompence to God agayne foz you, foz al the ioy wherewith we ioy foz your ſakes befoze our God?
10 Prayyng night and day exceedyngly to ſee you perſonally, and repayze the wantinges of your fayth?

11 Nowe God him selfe, and our father, and our Lorde Jesus Christe, guide our way vnto you.
12 And the Lorde increase you, and make you abounde in charitie one towarde another, and towarde al menne, euen as we also towarde you:
13 To stablishe your hartes vnblameable, in holynesse before God and our father, in the comming of our Lorde Jesus Christe with al his saintes.

The .iiii. Chapter.

1. He exhorteth them to holynesse, 6. innocencie, 9. loue, 11. labour, 13. and moderation in lamenting for the dead.

A 1 FUrthermore we beseeche you brethren, and exhort you by the Lorde Jesus, that ye encrease more and more, as ye haue receiued of vs, how ye ought to walke and to please God.
The Epistle on the second sunday in Lent.
Rom. 12.a. Ephe.5 a.
2 For ye knowe what commaundementes we gaue you by the Lorde Jesus.
* or, sanctification.
3 For this is the wyl of God, * (euen) your * holynesse, (a) that ye shoulde abstayne from fornication:
(a) That is, that ye shuld dedicate your selues wholy vnto God.
4 That euery one of you shoulde knowe * how to possesse his vessel in holynesse and honour:
1. Cor. 7.a. Rom. 1.c.
5 Not in the lust of concupiscence, * euen as the Gentiles whiche knowe not God.
6 That no man oppresse and defraude his brother in (any) matter: because that the Lorde is the auenger of al suche, as we also haue forewarned you, and testifyed.
B 7 For God hath not called vs vnto vncleanesse, but into holynesse.
Luke. 10. c.
8 * He therefore that despiseth, despiseth not man, but God, who hath also geuen to you * his holy spirite.
1. Cor. 3. b.
9 But as touching brotherly * loue, ye neede not that I write vnto you: * For ye are taught of God to loue one another.
1. Thes. 1. a. John. 13. d.
10 Yea, and that thyng veryly ye doo vnto al the brethren whiche are in al Macedonia: but we beseeche you brethren, that ye encrease more and more,
11 * And that ye study to be quiet, and to doo your owne busynesse, and to worke with your owne handes, as we commaunded you:
Actes. 20. b 1. Cor. 9. c. 2. Thes. 3. b
12 That ye may walke honestly towarde them that are without, and that ye may haue lacke of nothyng.
13 But I woulde not haue you to be ignorant, brethren, concerning them whiche sleepe, that ye (b) sorowe not, euen as other whiche haue no hope.
(b) He doth not condemne al kinde of sorowe, but that whiche proceedeth of infydelitie
14 For yf we beleeue that Jesus dyed, and rose agayne, euen so them also which sleepe by Jesus, wyl God bryng with him.
15 For this say we vnto you in the woorde of the Lorde: that we whiche * liue, whiche remayne vnto the comming of the Lorde, shal not preuent them whiche sleepe.
1. Cor. 15. g.
16 For the Lorde him selfe shal descend from heauen in a shout, (and) in the voyce of the * Archangel, and in the trumpe of God: and the dead in Christe shal rise fyrst.
Math 24. c Dani. 12. a.
17 Then we whiche liue, whiche remayne, shalbe caught vp togeather with them in the cloudes, to meete the Lord in the ayre: and so shal we euer be with the Lorde.
18 Wherefore comfort your selues one another in these woordes.

The .v. Chapter.

1. He enfourmeth them of the day of iudgement, and comming of the Lorde.

1 BUt of the times and seasons, brethren, A ye haue no neede that I write vnto you.
Mat. 24. d.
2 For ye your selues knowe perfectly * that the day of the Lorde so commeth, euen as a theefe in the night.
2. Pet. 3. c. Apoc. 3. a.
3 For when they shal say peace and safetie, then * sodeyne destruction commeth vpon them, (a) as sorowe vpon a woman with childe, and they shal not escape in any wyse.
Jere. 15. b. (a) That is, sodenly and vnlooked for.
4 But ye * brethren are not in darkenesse, lest that day should ouertake you, as a theefe.
John. 12. c. Ephe. 5. c.
5 Ye are al the children of lyght, and the children of the day: We are not of ỹ night, neither of darkenesse.
(b) Here sleepe is taken for contempt of saluation, when men continue in sins, and wyl not awake to godlynesse.
6 * Therefore let vs not (b) sleepe, as (doo) other: but let vs watche, and be sober.
7 For they that sleepe, sleepe in the nyght: and they that be dronken, are dronken in the night.
8 But let vs which are of the day, be sober, * putting on the brest plate of fayth & charitie, and a helmet, the hope of saluation.
Rom. 13. d. Ephe. 6. b.
9 For God hath not appoynted vs to wrath: but to obteyne saluation by our Lorde Jesus Christe,
10 * Whiche dyed for vs, that whether we wake or sleepe, we shoulde liue togeather with him.
2. Cor. 5. c.
11 Wherefore, comfort your selues togeather, and edifye euery one another, euen as ye doo.
12 And we beseeche you, brethren, to knowe them * whiche labour among you, and haue the ouersyght of you in the Lorde, and admonithe you:
Galat. 6. b. 1. Tim 5. c.
13 That ye haue them in high reputation, in loue for their woorke: and be at peace among
Philip. 2. b.

mong your ſelues.

¶ 14 We exhort you, brethren, warne them that are vnruly, comfort the feble minded, lyfte vp the weake, be patient towarde al menne.

15 See that none recompence euyl for euyl vnto any man: but euer folow that which is good, both among your ſelues, and to al menne.

Mat.5.f. 16 *Reioyce euer.

Phil.4.a. 17 *Pray continually.

Luke.18.a. 18 In al thinges geue thankes: For this is the wyl of God in Chriſte Ieſus, towarde you.

19 Quenche not the ſpirite.

1.Cor.14.g 20 *Deſpiſe not (c) prophecyinges.

(c) The preachyng of the woorde of God. 21 Examine al thynges: holde faſte that whiche is good.

22 Abſteyne from al appearance of euyl.

23 And the very God of peace ſanctifie you throughout, (And I pray God) that your whole ſpirite, and ſoule, and body, may be preſerued blameleſſe in the comming of our Lorde Ieſus Chriſte.

24 *Faythful is he which called you, which Num.23.c.
wyl alſo doo it.

25 Brethren, pray for vs.

26 Greete al the brethren in an holy kyſſe. 1.Cor.1.b.

27 I charge you in the Lorde, *that this E- Rom.16.c.
piſtle be read vnto al the holy brethren. 1.Cor.15.d.

28 *The grace of our Lorde Ieſus Chriſte 2.Cor.13.c.
(be) with you, Amen. 2.Theſ.3.d

¶ The firſt (Epiſtle) vnto the Theſſalonians, wrytten from Athens.

¶ *The.ij. Epiſtle of Saint Paul the Apoſtle* to the Theſſalonians.

The fyrſt Chapter.

3. He thanketh God for theyr fayth, loue, and patience. 11. He prayeth for the encreaſe of the ſame. 12. And ſheweth what fruite ſhal come thereof.

¶ 1 PAul and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, in God our father, & the Lord Ieſus Chriſte:

Rom.1.a. 2 * Grace vnto you, and peace from God
1.Cor.1.a. our father, and the Lord Ieſus Chriſte.
Epheſ.1.a.

Rom.1.b. 3 We are bounde to * thanke God alwayes
(a) Whiche proceedeth of your faith as a moſte notable fruit (b) The faithful by their afflictions, ſee as in a cleare glaſſe, the ende of Gods iuſte iudgement, when as thei ſhal raigne with Chriſte which haue ſuffred with him: and the wicked ſhal feele his extreme wrath & vengeance
Rom.2.b.
for you, brethren, as it is meete, becauſe that your fayth groweth exceedingly, and the charitie of euery one of you towardes other aboundeth:

4 So that we our ſelues reioyce in you in the Churches of God, for your (a) patience and fayth in al your perſecutions and tribulations that ye ſuffer.

5 (Whiche is) a (b) token of the ryghteous iudgement of God, that ye may be counted worthy of the kingdome of God, for whiche ye alſo ſuffer.

6 For it is a ryghteous thing with God, to recompence tribulation to them that trouble you:

7 And to you which are troubled, reſt with vs, in ỹ reuelation of our Lord Ieſus from heauen, with the angels of his power,

8 In flaming fire, rendering vengeance vnto them that knowe not God, * & that obey not the Goſpel of our Lorde Ieſus Chriſte,

9 *Whiche ſhalbe pouniſhed with euerla- Sapi.5.c.
ſting damnation from the preſence of the Lorde, and from the glory of his power:

10 *When he ſhal come to be glorified in his Mat.25.c.
ſaintes, and to be made marueylous in al them that beleeue (becauſe our teſtimonie towarde you was beleeued) in that day.

11 *Wherfore alſo we pray alwayes for you, Coloſ.1.a.
that our God woulde make you woorthy of Phlip.1.b.
the calling, and fulfil al good pleaſure of goodneſſe in the (c) woorke of fayth in power:

(c) Fayth is gods woonderful worke in vs.

12 That the name of our Lord Ieſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, & the Lord Ieſus Chriſt.

The.ii. Chapter.

3. He ſheweth them that the day of the lord ſhal not come, til the departyng of the fayth comme firſte, 9. and the kyngdome of Antechriſte. 15. and therefore he exhorteth them not to be deceiued, but to ſtande ſtedfaſt in the thinges that he hath taught them.

¶ 1 WE beſeeche you brethren, by the comming of our Lorde Ieſus Chriſt, and by our aſſemblyng vnto hym,

2 That ye be not ſodainely mooued from (your) mynde, nor be troubled, neyther by (a) ſpirite, nor by woord, nor yet by letter, as

(a) As falſe reuelations or dreames.

as from vs, as though the day of Christe were at hande.

3 Let no man deceiue you by any meanes, for the (Lorde shal not come) excepte there come a *falling away first, & that that man of sinne be reuealed, the sonne of (b) perdition.

Dani.9.g. 1.Tim.4.a

(b) Who as he destroyeth other, so shal he be destroyed him selfe.

4 (Whiche is) an aduersarie, and is exalted aboue al that is called God, or that is worshipped: so that he as god, sitteth in the temple of God, shewing him selfe that he is God.

1.Cor.3.b. 5 Remember ye not, that when I was yet with you, I tolde you these thinges?

6 And nowe ye knowe what withholdeth, that he might be reuealed in his tyme.

1.John.2.c. 7 *For the mysterie of iniquitie doth already worke, onely he which now letteth (wyl let) vntyl he be taken out of the way.

Esai.11.a. 8 And then shal that wicked be reuealed,* whom the Lord shal consume with the spirite of his mouth, and shal destroy with the brightnesse of his commyng:

9 (Euen him) whose comming is after the Mat.24.c. worcking of Satan, in al power * & signes, and wonders of lyeing,

10 And in al deceiuablenesse of vnrighteousnesse, in them that perishe: because they receiued not the loue of the trueth, that they might be saued.

Roma.1.d. 11 *And therfore God shal send them strong delusion, that they shoulde beleeue lyes:

12 That al they might be damned whiche beleeued not the trueth, but had pleasure in vnrighteousnesse.

13 But we are bounde to geue thankes alway to God for you, brethren, beloued of the Lorde, because that God hath from the beginning chosen you to saluatiō, in sanctifying of the spirite, and (in) fayth of the trueth:

14 Whereunto he called you by our Gospel, to the obteyning of the glory of our Lorde Iesus Christe.

15 Therefore brethren stande fast, and hold the ordinances whiche ye haue ben taught, whether it were by our preaching, or by our Epistle.

16 Our Lorde Iesus Christe, and God and our father whiche hath loued vs, and hath geuen vs euerlasting consolation, and good hope in grace,

17 Comforte your hartes, and stablishe you in al good sayeing and dooing.

The.iii.Chapter.

1. He desireth them to pray for him, that the Gospel may prosper.

1 FArthermore brethren, pray ye for vs,* that the woorde of the Lorde may haue free passage, and be glorified, euen as with you: A Ephes.6.c. Colos.4.a.

2 And that we maye be deliuered from disordered and euyl men: For al menne haue not (a) fayth.

(a) Although they boaste them selues thereof.

3 But the Lord is faithful, whiche shal stablishe you, and keepe you from euyl.

4 And we haue confidence in the Lorde to youwarde, that ye both doo, and wyl doo the thynges whiche we commaunde you.

5 And the Lorde guyde your hartes to the loue of God, and to the patient waityng for Christe.

6 We commaund you, brethren, in the name of our Lorde Iesus Christe,* that ye withdrawe your selues from every brother that walketh inordinately, and not after the (b) institution whiche he receiued of vs. 1.Cor.5.d.

(b) Which is trauaile if he wyl eate.

7 For ye your selues knowe howe ye ought to folow vs: For we behaued not our selues inordinatly among you.

8 Neyther tooke we bread of any man for nought:* but wrought with labour and sweat night and day, because we would not be chargeable to any of you. Actes.20.g 1.Cor 9.c. 1.Thes.2.c

9 Not because we haue not auctoritie, but to make our selues an example vnto you to folowe vs.

10 For when we were with you, this we warned you of, that if any woulde not worke, the same shoulde not eate.

11 For we heare that there are some which walke among you inordinately, woorking not at al, but be busybodyes.

12 Them that are such, we commaund, and exhort by our Lord Iesus Christ, that they woorking in quietnesse, eate their owne bread.

13 And ye, *brethren, be not weery in wel dooing. Galat.6.b.

14 If any man obey not your doctrine, signifie him by an Epistle, and haue no companie with him, that he may be ashamed. 2.Thes.3.d

15 Yet count him not as an (c) enimie, but warne him as a brother.

(c) The ende of excommunication, is not to driue frō the Churche suche as haue fallen, but to wyn them to the Churche by amendment, 1.Thes.5.b. Phil.4.b.

16 Nowe the very Lord of peace, geue you peace alwayes, by al meanes. The Lord be with you al.

17 The salutation of me Paul, with mine owne hande, whiche is the token in euery Epistle. So I wryte.

18 *The grace of our Lorde Iesus Christe be with you al. Amen.

¶ The seconde to the Thessalonians, was wrytten from Athens.

The first Epistle of Saint Paul the Apostle vnto Timothie.

The first Chapter.

3. He exhorteth Timothie to wayte vpon his office, namely to see that nothyng be taught but Gods woorde.

A 1 PAul the Apostle of Iesus Christ, *by the commission of God our sauiour, & Lorde Iesus Christ (which is) *our hope.

Actes.9.c.

1.Thes.1.a. Actes.16.a 2 Vnto *Timothie a natural (a)sonne in the fayth: Grace, mercie (and) peace from God our father, and Iesus Christe our Lorde.

(a)So called because he folowed the simplicitie of the Gospel. 3 As I besought thee to abide stil in Ephesus, when I departed into *Macedonia, (so do) that thou commaunde some that they teache no other doctrine:

Actes.19.a.

2.Tim.2.c. Titus.3.c. 1.Tim. 4.a 4 Neyther geue heede to *fables, & endlesse genealogies, which breede questions, more then godly edifiyng, whiche is in fayth.

(b) Because these questionistes preferred their curious fables to al other knowledge, & beautified them with the lawe, as if they had ben the very lawe of God: Saint Paul sheweth that the ende of Gods lawe is loue, whiche can not be without a good conscience, neither a good conscience without fayth, nor fayth without the woord of God: So their doctrine whiche is an occasion of contentyon, is worth nothing. 5 But the (b)ende of the commaundement, is charitie out of a pure hart, and of a good conscience, and of fayth vnfaigned.

6 From the whiche thinges some hauyng erred, haue turned vnto vayne iangling:

7 Couetyng to be doctours of the lawe, not vnderstanding what they speake, neyther whereof they affirme.

8 But we knowe that the lawe is good, yf a man vse it lawfully:

9 Knowyng this, *that the lawe is not geuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to sinners, to vnholy, and vncleane, to murderers of fathers, and murderers of mothers, to manslears,

Leuit. 21.b. Rom.1.d. 10 To *whoremongers, to them that defile them selues with mankinde, to manstealers, to lyers, to periured, and yf there be any other thyng that is contrary to wholsome doctrine:

11 According to the Gospel of the glorie of the blessed God, whiche is committed vnto me.

12 And I thanke Christ Iesus our Lorde, which hath made me strong: for he counted me faithful, putting me into the ministery,

Actes.9.a. 1.Cor.15.b. Galat.1.c. 13 Who was before a blasphemer, *and an oppressour: But yet I did obteyne mercy, because I did it (c)ignorantly, in vnbeleefe.

(c)Not knowing that I fought against God. 14 Neuertheles, the grace of our Lord was exceeding abundant, with fayth, and loue, which is in Christe Iesus.

15 This is a faythful saying, & by al meanes woorthie to be receiued, that *Christ Iesus, came into the worlde, to saue sinners, of whom I am cheefe.

Mat.9.b. Mar.2.c. Luke.19.a. John.3.c.

16 Notwithstandyng, for this cause was mercy shewed vnto me, that in me ỹ firste, Iesus Christ might shew al long suffring, to the example of them whiche shoulde beleeue on hym to lyfe euerlastyng.

17 (d) Nowe vnto the kyng euerlastyng, incorruptible, inuisible, vnto God only wyse, (be) honour and glory for euer and euer, Amen.

(d) He bursteth foorth into these godly affections, consydering gods great mercy toward him.

18 This commanndement commit I vnto thee sonne Timotheus, according to the prophesies whiche went before vpon thee, that thou in them shouldest fight a good fyght:

19 Hauing faith and good conscience, whiche some hauing put away, as concernyng fayth, haue made shypwracke.

20 Of whom is *Hymeneus and Alexander, whom I haue (e)deliuered vnto Satan, that they may learne not to blaspheme.

2.Tim. 2.c Mat.18.c. 1.Cor.5.a.

(e) Excommunicate, or cast out of the Church.

The .ii. Chapter.

1. He exhorteth to pray for al men, 4. wherfore, 8. and howe. 9. As touching the apparel and modestie of women.

1 I Exhort you therfore, that first of al prayers, supplications, intercessions, and geuyng thankes be made for al men. A

2 *For kynges, and for al that are in authoritie, that we may leade a quiet & peaceable lyfe, in al godlynesse and honestie, Iere.29.c Baruc.1.c.

3 For that is good & acceptable in the sight of God our sauiour,

4 Who wyl haue al men to be saued, and to come vnto the knowledge of the truth. John. 17.a.

5 For (there is) *one God, and one mediatour of God and men, the man Christ Iesus: Heb.9.b. Galat.3.c.

6 Who gaue him selfe a (a)raunsome for al, a testimonie in due times:

(a) He sheweth that there can be no mediatour, except he be also the redeemer.

7 Whereunto I am ordeyned a preacher and an Apostle (I tel the trueth in Christ, and lye not) a teacher of the Gentiles in fayth and veritie.

8 I wyl

John. 4. c. 8 I wyl therfore that the men * pray euery where, lyftyng vp holy handes without wrath and reasoning.

9 Lykewise also the women, that they aray them selues in comely aparrel, with shamefastnesse, and discrete behauiour, not in brayded heare, eyther golde, or pearles, or costly aray:

10 But (that becommeth women professing godlynesse) through good workes.

1. Cor. 14. ¶ 11 * Let the woman learne in scilence with al subiection.

12 But I suffer not a woman to teach, neyther to vsurpe authoritie ouer the man, but to be in scilence.

13 For Adam was first fourmed, then Eue.

14 And Adam was not deceiued, but the woman being deceiued, was (b) in the transgression.

(b) That is, gyltie of the transgression.

15 Notwithstanding, through bearyng of children she shalbe saued, if they continue in fayth and charitie, and holynesse, with modestie.

The. iii. Chapter.

2. He declareth what is the office of ministers, 11. and as touching theyr families, 15. The dignitie of the Church, 16. and the principal poynt of the heauenly doctrine.

A 1 THis is) a faythful saying: If a man desyre the office of a Bysshop, he desyreth a good worke.

2 A Bishop therfore must be blameleſſe, the husbande of one wyfe, watchyng, sober, comely apparelled, a louer of hospitalitie, apt to teache,

3 Not geuen to ouermuche wine, no striker, not greedie of filthie lucre: but gentle, abhorryng fyghting, abhorryng couetousnesse:

4 One that ruleth wel his owne house, hauing children in subiection, with al grauitie.

(a) Lest beyng proude of his degree, he be likewise condemned, as the deuyl was for lyftyng vp hym selfe by pryde.

5 (For if a man knowe not to rule his owne house, howe shal he care for the Church of God?)

6 Not a yong scoller, lest he being puffed vp, (a) fal into the condemnation of the deuil.

7 He must also haue a good report of them whiche are without, lest he fal into the rebuke and snare of the deuyl.

8 Likewise must the * ministers be * graue, not double tongued, not geuen to muche wine, neither greedie of filthie lucre:

* or, Deacons.

Actes. 6. a.

(b) Hauyng the true doctrine of the Gospel, and the feare of God.

9 (b) Holdyng the mysterie of the fayth in a pure conscience.

10 And let them first be proued, then let them minister, beyng blameleſſe.

11 Euen so must theyr wiues be graue, not euyl speakers, sober, faythful in al thyngs.

12 Let the deacons be the husbandes of one wyfe, and suche as can rule theyr children wel, and theyr owne houholdes.

13 * For they that haue ministred wel, geat them selues a good degree, and great libertie to speake in the fayth (whiche is) in Christe Iesus. Mat. 25. b.

14 These thinges write I vnto thee, hoping to come shortly vnto thee: C

15 But yf I tary long, that thou mayest knowe howe thou oughtest to behaue thee selfe in the house of GOD, whiche is the Churche of the liuing God, the pyller and grounde of the * trueth.

* or, stay.

16 And without doubt, great is that mysterie of godlynesse: * God was shewed manyfestly in the flesshe, was iustified in the spirite, was seene among ỹ angels, was preached vnto the gentiles, was beleeued on in the worlde, and was receiued vp in glory. John. 1. b.

The. iiii. Chapter.

2. He teacheth hym what doctrine he ought to flee, 6. 8. 11. and what to folow, 15. and wherin he ought to exercise hym selfe continually.

A 1 NOwe the spirite speaketh euidently, that * in the latter times some shal departe from the faith, geuing heede vnto spirites of errour, and doctrines of deuils,

Actes. 20. f. 2. Tim. 3. 8 2. Pet. 2. a. Iude. c. 2. Thes. 2. 8

2 Which speake false in hypocrisie, hauing their (a) conscience seared with an hot iron:

(a) Their dul consciences, first waxed harde, then after, canker & corruption bred therin, last of al, it was burnt of with an hotte iron, so that he meneth such as haue no conscience.

3 Forbidding to marry (and commaundyng) to abstayne from meates whiche God hath created to be receiued with geuyng thankes, of them which beleeue and knowe the trueth.

4 For euery creature of God (is) good, and nothyng to be refused, if it be receiued with thankesgeuyng.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these thinges, thou shalt be a good minister of Iesus Christe, * whiche hast ben nourished vp in the wordes of fayth, and of good doctrine, whiche thou hast continually folowed. Ephes. 4. Gene. 1. d. Rom. 23. c. Titus. 1. d.

7 But * cast away prophane and old wiues fables, and exercise thee selfe rather vnto godlynesse, 2. Tim. 3. d B 1. Tim. 1. a.

8 For bodyly exercise profiteth litle, but godlynesse is profitable vnto al thyngs, hauing promises of the lyfe that is nowe, and of that whiche is to come. Titus. 3. c. Colos. 2. b.

9 (This is) a sure saying, and by al meanes worthy to be receiued:

10 For therefore we both labour, and suffer rebuke, because we haue hoped in the liuing God, whych is the sauiour of al men, specially

especially of those that beleeue.
11 These thynges commaunde and teache.
Titus.2.c. 12 Let no man despise thy youth: * but be
1.Pet.5.a. thou a paterne of the beleeuers, in woorde, in conuersation, in charitie, in spirite, in fayth, in chastitie.
13 Til I come gene attendance to reading, to exhortation, to doctrine.
14 Despise not the gift that is in thee, whiche was geuen thee (b) through prophecie, with the * layeing on of handes, by the authoritie of the eldership.
(b) And reuelation of the holye ghoste.
Actes.6.b.
15 Haue a care of these thynges, and geue thee selfe vnto them, that it maye be seene howe thou profitest in al thynges.
16 Take heede vnto thee selfe, & vnto doctrine, and continue therein: For in dooing this, thou shalt both (c) saue thee selfe, and them that heare thee.
(c) Thou shalt faithfully do thy duetie, whiche is an assurance of thy saluatiō.

The.v.Chapter.

1. He teacheth him how he shal behaue him selfe in rebuking al degrees, 3. an order concerning wydowes.

A 1 REbuke not an elder, * but exhorte him
Luke.19.b. as a father, the younger menne as brethren:
2 The elder women as mothers, the younger as sisters, in al chastitie.
3 Honour wydowes, whiche are wydowes in deede.
Eccle.3.b. 4 * But if any wydow haue children or nephues, let them learne firste to rule their owne houses godly, and to recompence also their elder kynskolkes: for that is good and acceptable before God.
Luke.2.f. 5 And shee that is a wydowe (a) in deede, & left alone, hopeth in God, and continueth in supplications and prayers nyght & day.
(a) Whiche hath no maner of worldly meanes to helpe her selfe with.
6 But she that liueth in pleasure, is dead being aliue.
B 7 And these thinges commaunde, that they may be blameles.
8 But if any prouide not for his owne, and specially for them of his household, he hath denyed the fayth, and is woorse then an infidel.
9 Let not a wydowe be chosen vnder threescore yeeres olde, hauing benne the wyfe of one man,
10 And wel reported of in good woorkes, yf she haue brought vp children, * yf she haue lodged strangers, if she haue washed the saintes feete, if she haue * ministred vnto them that were in aduersitie, if she haue ben continually gene to euery good woorke.
Gene.9.a. Actes.10.c. 1.Pet.4.b. * or, holpen them.
11 But the younger wydowes refuse, for when they haue begun to waxe wanton against Christe, they wyl marry:
12 Hauing damnation, because they haue cast away their firste fayth.
13 They learne to wander about from house to house idle, yea not idle only, but also tatlers, and busybodyes, speaking things whiche are not comely.
C 14 I wyl therfore that the younger women
1.Cor.7.b. doo * marrie, to beare children, to guyde the house, to geue none occasion to the aduersary to speake slaunderously.
15 For certayne of them are already turned backe after Satan.
16 If any man or woman that beleueth haue wydowes, let them sustayne them, and let not the Church be charged, that it may susteyne them that are wydowes in deede.
17 The elders that rule wel, let them be counted woorthy of double honour, moste specially they whiche labour in the woorde and teachyng.
18 For the scripture sayth, * Thou shalt
Deut.25.b. not moosel the Oxe that treadeth out the
Mat.10.b. corne: and, * The labourer is worthy of his reward.
19 Against an elder receiue none accusation,
Deut.19.d. but * vnder two or three witnesses.
20 Them that sinne, rebuke before al, that other also may feare.
D 21 I testifie before God, and the Lord Iesus Christ, & the elect angels, that thou obserue these thinges without hastinesse of iudgement, and dos nothing after partialitie.
22 * Lay handes sodainly on no man, neither
Num.27.d. be partaker of other mens sinnes. Keepe
Actes.6.b. thee selfe chaste.
23 Drynke no longer water: * but vse a little
2.Tim.1.b. wyne for thy stomackes sake, and thine often diseases.
Eccle.31.d.
24 Some mens sinnes are open before hand, hasting before vnto iudgement, and in some (b) they folowe after.
(b) Their sinnes folow, whiche for a tyme haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.
25 Likewise also good woorkes are manifest before hand, and they that are otherwyse can not be hyd.

The.vi.Chapter.

1. The duetie of seruantes towarde their maisters. 3. Against such as are not satisfied with the woorde of God.

A 1 LET as many * seruantes as are vnder
1.Cor.12.c. the yoke, count their maisters woorthy
Ephe.6.a. of al honour, that the name of God and
Colos.3.d. his doctrine be not blasphemed.
2 And they whiche haue beleeuing maisters, let them not despise them, because they are brethren, but rather let them doo seruice, for as muche as they are beleeuing and beloued, and partakers of the (a) benefite;
(a) That is, the grace of god,

neſſe. These thinges teache and exhorte.

Galat.1.a. 3 *If any man teach otherwise, and conſenteth not vnto the wholsome woordes of our Loorde Jeſus Chriſte, and to the doctrine whiche is accordyng to godlynesse:

1.Tim.1.a. Titus.3.c. 4 He is puffe vp, knowyng nothing, but doting about questions, and *ſtryfes of woordes, whereof commeth enuie, ſtrife, raylinges, euyll ſurmiſinges,

5 Cayne diſputations of menne of corrupte myndes, deſtitute of the trueth, thinkyng lucre to be godlineſſe: From ſuche be thou ſeparate.

Eccle.29.b Heb.13.a. Job.1.b. 6 Godlineſſe is great lucre, *if a man be content with that he hath.

Eccle.5.c. 7 *For we brought nothing into the woorld, and it is certaine that we may cary nought away.

B

8 But hauing foode and rayment, we muſt therewith be content.

(b) That ſet their felicity in richeſſe. 9 For they (b) that wyl be riche, fal into temptation and ſnares, and into many fooliſhe and noyſome luſtes, whiche drowne men in perdition and deſtruction.

10 For loue of money, is the roote of al euil, whiche while ſome luſted after, they *erred from the fayth, and (c) pearſed them ſelues through with many ſorowes.

*or, haue miſſed the marke concerning the fayth. (c) For they are neuer quiet, neither in ſoule nor body.

11 But thou, O man of God, flee theſe thinges, and folow after ryghteouſneſſe, godlineſſe, faith, loue, patience, meekeneſſe.

Actes.17.c. 12 Fight the good fight of faith, lay hande on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 I geue thee charge in the ſight of God, *who quickeneth al thinges, and before Jeſus Chriſte, which vnder Pontius Pilate witneſſed a good profeſſion,

14 That thou keepe the commaundement without ſpot, vnrebukeable, vntyl the appearing of our Loorde Jeſus Chriſte:

C

Apoc.17.c. 15 *Whiche in his times he ſhal ſhew that is bleſſed and prince onely, (d) the kyng of kynges, and loorde of loordes.

(d) By this mighty power of god, the faythful are admoniſhed boldely to ſtand in their vocation, although the world, Satã, and hel, rage againſt them

16 Who only hath immortalitie, dwelling in the lyght that no man can atteyne vnto, *whom no man hath ſeene, neyther can ſee, vnto whom be honour and power euerlaſting, Amen.

(e) In things parteynyng this lyfe.

17 Charge them which are riche (e) in this woorlde, that they be not high minded, nor *truſt in vncertayne richeſſe, but in the lyuing God, (whiche geueth vs abundantly al thynges to enioy:)

Matth.5.c. Luke.12.d. Eccle.29.b Matth.6.c.

18 That they doo good, that they be rich in good woorkes, that they be ready to geue, glad to diſtribute:

19 *Layeing vp in ſtore for them ſelues a good fundation agaynſt the time to come, that they may laye holde on eternal lyfe.

(f) The giftes of god for the vtilitie of the church (g) As when queſtion engendereth queſtion.

20 O Timotheus, kepe (f) that whiche is geuen thee to keepe, auoyding prophane (and) vayne babblynges, and (g) oppoſitions of ſcience, falſely ſo called:

D

21 Whiche ſomme profeſſing, haue erred concerning the faith. Grace (be) with thee, Amen.

¶ The firſt to Timotheus was written from Laodicea, whiche is the cheefeſt citie of Phrygia Pacaciana.

The .ij. Epiſtle of the Apoſtle Saint Paul, to Timothie.

The firſt Chapter.

S. Paul exhorteth Timotheus to ſtedfaſtneſſe and patience in perſecution, and to continue in the doctrine that he had taught him.

¶ 1 PAul an Apoſtle of Jeſus Chriſte by the wyl of God, (a) according to the promiſe of lyfe, which is in Chriſte Jeſus,

(a) Being ſet of god to preache that lyfe whiche he had promiſed in Chriſt Ieſus.

2 To Timothie my dearely beloued ſon: grace, mercy, and peace from God the father, and Chriſte Jeſus our Loorde.

Actes.22.a. Roma.1.a Phil.3.a. 3 I thanke God, *whom I woorſhyp from (my) forefathers in pure conſcience, that without ceaſſyng I haue remembraunce of thee in my prayers night and day,

4 Greatly deſiring to ſee thee, being mindful of thy teares, that I may be filled with ioy.

(b) The gifte of god is a certaine liuely flame, kindeled in our harts, which Satan & the fleſh labour to quenche, and therfore we muſt nourriſhe it, and ſtirre it vp. Roma.1.b.

5 When I cal to remembraunce the vnfained fayth that is in thee, whiche dwelt firſte in thy graundmother Lois, and in thy mother Eunica, & I am aſſured that (it dwelleth) in thee alſo.

6 Wherefore I put thee in remembraunce that thou (b) ſtirre vp the gyfte of God, whiche is in thee, by the putting on of my handes.

7 *For

B 7 *For God hath not geuen to vs the ſpirite
Ephel.3.a. of feare, but of power, and of loue, and of a
ſounde minde.
8 Be not thou therfore aſhamed of the teſti-
monie of our Lord, neyther of me his pryſo-
ner, but ſuffer thou aduerſitie with the gol-
pel, according to the power of God,
Titus.3.b. 9 Who hath *ſaued vs, and called vs with
Ephel.1.a. an holy calling, not according to our wor-
kes: but according to his owne purpoſe and
grace, whiche was geuen vs in Chriſt Je-
ſus, before the worlde began:
10 But is nowe made manifeſt by the ap-
1.Cor.15.g. pearyng of our ſauiour Jeſus Chriſt, *who
Hebr.2.d. hath put away death, and hath brought
Rom.1.a. lyfe and immortalitie vnto lyght through
the Goſpel.
1.Tim.2.b 11 Whereunto I am appoynted a preacher,
and an apoſtle, and a teacher of the Gen-
tiles.
12 For the whiche cauſe I alſo ſuffer theſe
thynges, neuertheleſſe, I am not aſhamed,
for I knowe whom I haue beleeued, and
I am perſwaded that he is able to keepe
that whiche I haue committed to hym
agaynſt that day.
1.Tim.4.b 13 *See thou haue the paterne of wholſome
Titus.2.b. wordes, whiche thou haſt hearde of me in
1.Pet.5.a. fayth and loue, (that is) in Chriſt Jeſus.
C 14 That (c) good thing which was commit-
(c) The grace of the holy ghoſt. ted to thy keepyng, holde faſt through the
holy ghoſt whiche dwelleth in vs.
15 This thou knoweſt, that al they which
* or, abhorred me. are in Aſia be *turned from me, of whom
are Phygellus and Hermogenes.
16 The Lord geue mercy vnto the houſe of
Mat.25.c. Oneſiphorus, for he oft refreaſhed me, *and
Rom.25.b. was not aſhamed of my chayne.
17 But when he was in Rome, he ſought
me out very diligently, and founde me.
18 The Lord graunt vnto hym that he may
finde mercy with the Lorde in that day:
And in howe many thinges he miniſtred
vnto me at Epheſus, thou knoweſt very
wel.

The.ii.Chapter.

2. He exhorteth him to be conſtant in trouble, to ſuffer manly, to abyde faſt in the wholſome doctrine of our Lord Ieſus Chriſte.

A 1 THou therefore my ſonne, be ſtrong in
the grace that is in Chriſte Jeſus.
2 And the thinges that thou haſt heard
of me by many witneſſes, the ſame com-
Titus.1.b. mit thou * to faythful men, whiche ſhalbe
apt to teache other alſo.
3 Thou therfore ſuffer afflictions as a good
ſouldier of Jeſus Chriſt.
4 No man that warreth, entangleth hym
ſelfe with the affayres of (this) lyfe, that he
may pleaſe him which hath choſen him to
be a ſouldier.
5 And yf a man alſo wreſtle, yet is he not
crowned except he wreſtle lawfully.
6 The labouring huſbandman, (a) muſt B (a) So that the payne muſt goe before the recompence. Mat.1.a. Rom.1.a.
firſt be partaker of the fruites.
7 Conſyder what I ſay: and the Lord geue
thee vnderſtandyng in al thynges.
8 Remember that Jeſus Chriſt of the ſeede
of Dauid, was raiſed from the dead, accor-
dyng to my Goſpel:
9 Wherein I ſuffer trouble as an euil do-
er, euen vnto bondes: but the worde of
God is not bounde.
10 Therefore *I ſuffer al thynges for the Actes.20.f
electes ſakes, that they myght alſo obteyne
the ſaluation whiche is in Chriſte Jeſus,
with eternal glory.
11 (It is) a faithful ſaying: *for if we be dead Rom.6.d. Rom.8.c.
with him, we ſhal alſo liue (with hym:)
12 *If we be patient, we ſhal alſo raigne Luke.12.b. Rom.3.a. Num.23.c.
(with hym:) If we denye hym, he alſo ſhal
denye vs.
13 If we be vnfaythful, he abideth faythful,
he can not denie hym ſelfe.
14 Of theſe thynges put them in remem- C
braunce, teſtifie before the Lorde, that they
ſtriue not about wordes to no profite (but)
to the perverting of the hearers.
15 Studie to ſhewe thee ſelfe approoued vn-
to God, a workeman not to be aſhamed,
rightly diuiding the worde of trueth.
16 *But prophane voyces of vanitie paſſe 1.Tim.1.a.
ouer: for they wyl encreaſe vnto greater
vngodlyneſſe.
17 And their word ſhal fret as doth a Can-
ker: of whom is *Hymenæus & Philetus, 1.Tim.1.b.
18 Whiche about the trueth haue *erred, * or, miſſed the marke.
ſaying that the reſurrection is paſt alredy,
and do ouerthrowe the fayth of ſome.
19 But the ſtrong fundation of God ſtan-
deth ſtyl, hauyng this ſeale, (b) The Lorde (b) He grou-deth vpon Gods electi-on & mans fayth.
knoweth them that are his: and, Let euery
one that nameth the name of Chriſte, de-
part from iniquitie.
20 But * in a great houſe are not only veſ- Rom.19.d.
ſels of golde, and of ſiluer, but alſo of wood
and of earth: ſome to honour, and ſome
vnto diſhonour.
21 If a man therefore purge him ſelfe from D
theſe, he ſhalbe a veſſel ſanctified vnto ho-
nour, and meete for the vſe of the Lorde,
and prepared vnto euery good worke.
22 Luſtes of youth auoyde: but folowe rygh-
teouſneſſe, faith, charitie, peace, with them
that cal on the Lord out of a pure hart.
23 *But foolyſhe and vnlearned queſtions 1.Tim.1.a.
put from thee, knowyng that they do but
gender ſtryfe.

24 And

1.Tim. 3.a (c) He meaneth not this of apostates, or heretikes whom he willeth to flee: but of the only whiche as yet are not come to the knowledge of the trueth, and fal through ignorance.

" or, helde alyue.

24 And the seruant of the Lorde must not striue: but be gentle vnto al men, * apt to teache, suffering euil.
25 In meekenesse instructing them whiche are (c) contrary mynded, if God at any time wil geue them repentance, to the knowledge of the trueth:
26 And that they may come to them selues agayne, out of the snare of the deuil, which are " taken captiue of him at his wyl.

The .iii. Chapter.

1. He prophesieth of the perillous times, 16. also what profite commeth of the scriptures.

A 1 This know also, that * in the last dayes, perillous tymes shalbe at hande.
Actes.20.k. 1.Tim. 4.a 1.Pet.2.a. Iude. c. 2 For men shalbe louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to parentes, vnthankful, vngodly:
3 Without natural affection, truicebreakers, false accusers, riotous, fierce, despisers of them whiche are good:
4 Traitours, headdie, high minded, louers of pleasures more then louers of God:
5 Hauing a fourme of godlinesse, but denying the power thereof: Turne away from these.
6 These are they * which enter into houses, * and leade captiue (simple) women laden with sinne, caried with diuers lustes:
Titus.1.c.
B 7 Euer learning, and neuer able to come vnto the knowledge of the trueth.
Exod.7.b. 8 * For as Iannes and Iambres withstoode Moses, so do these also resist the trueth: Men of (a) corrupt mindes, reprobate concerning the fayth:
(a) Whiche can iudge nothing aright.
9 But they shal preuaile no longer. For their madnesse shalbe manifest vnto al (men) as also theirs was.
10 But thou hast folowed my doctrine, fashion of liuing, (b) purpose, fayth, long suffering, charitie, patience,
(b) Not only what I taught and dyd, but also what my minde and wyl was.
11 Persecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lystra, whiche persecutions I suffered patiently: and from them al, the Lorde deliuered me.
Actes. 13.d. Psal.34.d. Pro.24.b. Eccle.2.a. 12 Yea, and * al that will liue godly in Christ Iesus, shal suffer persecution.
13 But the euyl men and deceiuers, shal waxe worse and worse, deceiuing, and beyng deceiued.
C 14 But continue thou in the things which thou hast learned, " whiche also were committed vnto thee, knowing of whom thou hast learned (them:)
" or, wherin also thou hast ben confirmed and perswaded.
15 And that from an * infant thou hast knowen the scriptures, which are able to make thee wyse vnto saluation, through fayth
1.Tim. 4.a whiche is in Christe Iesus.
16 * Al scripture (is) geuen by inspiration of God, and (is) profitable to doctrine, to reproone, to correction, to instruction which is in rygh teousnesse,
2.Pet.1.d.
17 That (c) the man of God may be perfect, instructed vnto al good woorkes.
(c) Which is content to be gouerned by Gods woorde.

The .iiii. Chapter.

2. He exhorteth Timotheus to be feruent in the woord, and to suffer aduersitie.

1 I Testifie therefore before God, and the Lorde Iesus Christe, whiche shal iudge the quicke & the dead at his appearing, and his kyngdome:
A
2 Preache the woorde, be (a) instant in season, out of season: improoue, rebuke, exhort in al long suffering and doctrine.
(a) Leaue none occasion to preach, & to profite.
3 For the time wil come, when they shal not suffer wholsome doctrine: but after their owne lustes, shal they whose eares itche, geat them an heape of teachers:
4 And shal turne away their hearing from the trueth, and shalbe turned vnto fables.
5 But watche thou in al thinges, suffer afflictions, do the woorke of an Euangelist, fulfil thy ministerie:
The Epistle on S. Luke the euangelistes day.
6 For I am nowe redy to be offered, and the time of my dissolution is at hande.
7 I haue fought a good fight, I haue fulfilled (my) course, I haue kept the fayth.
B
8 Henceforth there is layde vp for me a crowne of rygh teousnesse, which the Lorde the rygh teous iudge shal geue me at that day: not to mee only, but vnto them also that haue loued his appearyng.
1.Cor.9.d. 1.Pet.5.b.
9 Do thy diligence to come shortly vnto me.
10 For Demas hath forsaken me, hauing loued this present world, and is departed vnto Thessalonica, Crescens to Galacia, Titus vnto Dalmatia.
11 (b) Only Luke is with me. Takyng Marke, bryng him with thee, for he is profitable vnto me for the ministration.
(b) Hereby it is manyfest that Peter as yet was not at Rome, & if euer he were there, it is vncertayne.
12 And Tychicus haue I sent to Ephesus.
13 The cloke that I leaft at Troas with Carpus, when thou comest bring (with thee) and the bookes, but specially the parchmentes:
14 Alexander the copper smith shewed me muche euyl: the Lorde (c) rewarde hym according to his deedes:
C
(c) For Paul sawe in him manyfest signes of reprobation.
15 Of whom be thou ware also: for he hath greatly withstande our preaching.
16 At my first answearing no man assisted me, but al forsooke me: (I pray God) that it may not be layde to their charges.
17 Notwithstanding the Lorde assisted me, & strengthed me, that by me the preaching shoulde

shoulde be fulfylled to the vttermost, and that al the Gentiles shoulde heare, and I was delinered out of the mouth of the Lio.

18 And the Lorde shal deliuer me from euery (d) euyl woorke, and wyl preserue me vnto his heauenly kyngdome: to whom (be) prayse for euer and euer, Amen.

(d) That I commit no thyng vnworthy myne office. Actes. 13. a Rom. 16. a 2. Tim. 1. d Actes. 20. b

19 Salute Priscа and * Aquila, and the housholde of * Onesiphorus.

20 Erastus abode at Corinthum: but Trophimus haue I leaft at Miletum sicke.

21 Doo thy diligence to comme before winter. Eubolus greeteth thee, and Pudens, and Linus, and Claudia, and al the brethren.

22 The Lorde Jesus Christe (be) with thy spirite: Grace be with you, Amen.

¶ The seconde Epistle vnto Timotheus ordeyned the first bishop of the Churche of the Ephesians, was written from Rome, when Paul was presented the seconde tyme vnto the Emperour Nero.

¶ *The Epistle of Saint Paul* vnto Titus.

The fyrst Chapter.

1. He aduertiseth Titus touchyng the gouernement of the Churche. 7. The ordinance and office of ministers. 12. The nature of the Cretians, and of them whiche sowe abroade Iewishe fables, and inuentions of menne.

A 1 PAul a seruant of god, and an Apostle of Jesus Christ, according to ỹ (a) fayth of Gods elect, and the knowledge of the trueth, whiche is after godlynesse:

(a) That is, to preache the fayth, to encrease their knowledge, to teache them to lyue godly, that at length they may obteyne eternal lyfe. Rom. 3. a.

2 In the hope of eternal lyfe, whiche * God that can not lye, promised before the world beganne:

3 But hath made manifest his woord at the tyme appoynted through preaching, which is committed vnto me, according to the ordinance of God our sauiour:

2. Cor. 8. c

4 To * Titus a natural (b) sonne after the common faith, Grace, mercy, (and) peace from God the father, and the Lorde Jesus Christe our sauiour.

(b) In respect of fayth, whiche was common to them both, so that hereby they are brethrē; but in respect of the ministerie, Paul begate hym as his sonne in fayth. 1. Tim. 3. a

5 For this cause leaft I thee in Creta, that thou shouldest refourme the things that are leaft, and * ordeyne elders in euery citie, as I had appoynted thee:

6 If any be blameles, the husbande of one wyfe, hauing faythful children, not accusable of riote, or vntractable.

7 * For a bishop must be blameles, as the stewarde of God: not stubborne, not angry, not geuen to wyne, no striker, not geuen to fylthy lucre:

Leuit. 10. b. Ephes. 5. d

8 But a louer of hospitalitie, a louer of goodnesse, sober, ryghteous, godly, temperate:

9 Holdyng fast the faythful woorde whiche is according to doctrine, that he may be able both to exhort in wholesome doctrine, and to improoue them that say agaynst it.

10 For there are many vnruly and vayne talkers, and deceiuers of myndes, specially they (that are) of the (c) circumcision:

(c) Whiche were not only the Iewes, but also the Hebionites, and Cherinthians heretiques, whiche taught that the lawe must be ioyned with Christe. ℂ

11 Whose mouthes must be stopped, which subuert whole houses, teachyng thynges which they ought not, for filthy lucre sake.

12 One of them selues (euen) a prophete of their owne, sayde, The Cretians (are) alwayes lyers, euyl beastes, slowe bellies.

13 This witnesse is true: wherefore rebuke them sharpely, that they may be sounde in the fayth,

14 Not taking heede to Iewes fables, and commaundementes of men, turnyng from the trueth.

15 * Vnto the pure, (are) al things pure: but vnto them that are defiled & vnbeleeuing, (is) nothing pure, but euen the minde and conscience of them is defiled.

Rom. 14. d

16 They confesse that they know God: but with woorkes they deny hym, seeyng they are abominable and disobedient, and vnto euery good woorke reprobate.

The. ii. Chapter.

1. He commendeth vnto hym the wholesome doctrine, and telleth him howe he shal teache al degrees to behaue themselues, 11. through the benefite of the grace of Christe.

A 1 BVt speake thou the thinges whiche become (a) wholesome doctrine.

(a) Wherewith our soules are fed & maintayned in health.

2 That the elder menne be watchyng, graue, sober, sounde in fayth, in charitie, in patience:

1.Tim.2.b. 3 The elder *women lykewyse, that (they be) in suche behauiour as becommeth holynesse, not false accusers, not geuen to muche wyne, teachers of good thynges:

4 That they may make the young women sober mynded, to loue their husbandes, to loue their chyldren,

(b) Not runnyng to and fro without necessary occasiõs, which is a signe of lyghtnesse. 5 (To be) discrete, chaste, (b) house keepers, good, obedient vnto their owne husbands, that the woorde of GOD be not blasphemed.

6 Yong men lykewyse exhort, to be sober mynded:

B 7 *In al thynges shewing thee self a paterne of good woorkes, in the doctrine, vncorruptnesse, grauitie, integritie,

1.Tim.3.b 1.Pet.5.a. 8 Wholesome woorde, vnrebukeable, that he whiche withstandeth, may be ashamed, hauing no euyl thyng to say of you.

Ephes.6.a 1.Pet.2.b. Colos.3.b 1.Tim.6.a. 9 (Exhort) seruantes to be obedient vnto their owne maisters, and to please (them) in al thynges, not *answearing agayne:

*or, gainesayeng. 10 Neyther pickers, but shewyng al good faythfulnesse, that they may adourne the doctrine of God our sauiour in al thynges.

11 For there hath appeared the grace of god (whiche is) (c) healthful to al menne,

(c) Of what condition or state soeuer they be. 12 Teaching vs, that denying vngodlines, and *worldly lustes, we shoulde lyue soberly, and ryghteously, and godly in this present worlde:

C 13 Lokyng for that blessed hope and appearing of the glory of the great God, and our sauiour Iesus Christe,

Rom.8.a. Galat.1.a 14 Whiche *gaue him selfe for vs, that he myght redeeme vs frõ al vnrighteousnesse, and *purge vs a peculier people vnto hym selfe, *zelous of good woorkes.

Ephes.5.e Ephe.2.b 1.Tim.4.b 15 These thinges speake and exhort, and rebuke with al authoritie: *Let no man despise thee.

The.iii.Chapter.

1. Of obedience to suche as be in authoritie. 9. He warneth Titus to beware of foolish and vnprofitable questions, 12. concludyng with certayne priuate matters, 15. and salutations.

A 1 WArne them to be subiect to rule and power, to obey magistrates, to be redy to euery good woorke:

Rom.13.a 1.Pet.2.c 2 To blaspheme no man, to be no fighters, (but) gentle, shewing al meekenesse vnto al menne.

3 (a) For we our selues also were sometime foolishe, disobedient, deceiued, seruing diuers lustes and voluptuousnesse, lyuyng in malitiousnesse and enuie, ful of hate, hating one another.

(a) For, let vs consyder what we our selues were when God shewed vs fauour.

4 But after that the kyndnesse and loue of our sauiour GOD to manwarde appeared,

5 *Not of woorkes that be in righteousnesse whiche we haue wrought, but accordyng to his mercie he saued vs, *by the (b) fountayne of the regeneration & renuing of the holy ghost,

2.Tim.1.b. John.3.a. (b) Baptisme is a signe of our regeneratiõ, whiche is wrought by the holy ghost.

6 Whiche he shedde on vs rychely through Iesus Christe our sauiour:

7 That we iustified* by his grace, shoulde be made heires accordyng to the hope of eternal lyfe.

8 (This is) a faithful sayeing, and these thinges I wyl that thou affirme constantly, that they whiche haue beleeued in GOD, might be careful to mainteyne good woorkes: These thinges are good and profitable vnto menne.

Actes.15.b Ephes.2.b B

9 *But foolishe questions, and genealogies, and contentions, and strivinges about the lawe, auoyde: for they are vnprofitable and vayne.

1.Tim.1.a 2.Tim.2.c.

10 A man that is an heretike, *after the first and the seconde admonition, auoyde:

Mat.18.c.

11 Knowyng that he that is such, is subuerted, and sinneth, beyng damned of him self.

12 When I shal sende Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their iourney diligently, that nothyng be lacking vnto them.

14 And let ours also learne to mainteyne good woorkes to necessarie vses, that they be not vnfruiteful.

15 Al that are with me salute thee, Greete them that loue vs in the fayth. Grace be with you al, Amen. C

¶ Written from Nicopolis a citie of Macedonia.

The

The Epistle of saint Paul vnto Philemon.

5. He reioyceth to heare of the fayth and loue of Philemon, 9. whom he desyreth to forgeue his seruant Onesimus, and louingly to receiue him agayne.

¶ 1 PAUL a prisoner of Jesus Christe, and brother Timotheus, vnto Philemon my dearely beloued and our felowe labourer,
2 And to our dearely beloued Apphia, and to Archippus our felow souldier, & to the church in thy house:
1. Cor. 1. a. 2. Cor. 1. a. Galat. 1. a. 3 *Grace to you, & peace from God our father, and the Lorde Jesus Christe.
4 I thanke my God, makyng mention alwayes of thee in my prayers,
5 Hearing of thy loue & fayth whiche thou hast towarde the Lorde Jesus, and toward al saintes:
(a) Thy beneuolence towarde the saintes, whiche proceedeth of a liuely and effectual faith. 6 That the (a) felowship of thy faith may be effectual in ỹ knowledge of euery good (woorke) which is in you toward Christe Jesus.
7 For we haue great ioy and consolation in thy loue, because the bowels (b) of the saintes are refreashed by thee, brother.
8 Wherefore, though I might be muche bold in Christe, to enioyne thee that which is conuenient.
9 Yet for loues sake I rather beseeche thee, being suche a one as Paul the aged, and nowe also a prisoner of Jesus Christe.
10 I beseeche thee for my sonne *Onesimus, whom I haue begotten in my bondes:
11 Which in time passed was to thee vnprofitable, but now profitable to thee & to me,
12 Whom I haue sent agayne: thou therfore receiue him, that is, mine owne bowels,
13 Whom I would haue reteyned with me, that in thy steede he might haue ministred vnto me in the bondes of the Gospel:
14 But without thy minde woulde I doo nothing, that thy benefyte shoulde not be as it were of necessitie, but wyllingly. ¶
15 For happyly he therefore departed for a season, that thou shouldest receiue him for euer:
16 Not as a seruant, but aboue a seruant, a brother beloued, specially to me: but howe muche more vnto thee, both in the fleashe and in the Lorde?
17 If thou count me therefore a felowe, receiue hym as mee selfe.
18 If he haue iniured thee, or oweth (thee ought) that lay to my charge.
19 I Paul haue written it with myne owne hande, I wyl recompence it: albeit, I doo not say to thee howe thou owest vnto me euen thyne owne selfe besides.
20 Yea brother, let me enioy (this) * pleasure of thee in the Lorde: comfort my (c) bowels in the Lorde.
21 Trusting in thyne obedience, I wrote vnto thee, knowyng that thou wylt also doo more then I say.
22 Moreouer, prepare me also a lodging: for I trust that through your prayers I shalbe geuen vnto you.
23 There salute thee Epaphras my felowe prisoner (d) in Christe Jesus,
24 Marcus, Aristarcus, Demas, Lucas, my felowe labourers.
25 The grace of our Lorde Jesus Christe (be) with your spirite. Amen.

* or, fruite.
(c) Graunt me this benefite, which shalbe most acceptable vnto me of al other.
(d) That is, for Christes cause.

¶ Written from Rome to Philemon, by Onesimus a seruant.

The Epistle of Saint Paul the Apostle to the Hebrewes.

The first Chapter.

1. He sheweth the excellencie of Christe, 4. aboue the angels, 7. and of their offyce.

¶ The Epistle on Christmas day. 1 GOd whiche in time past, at sundry tymes and in diuers maners spake vnto the fathers in the prophetes,
(a) So that nowe we haue no credite in any newe reuelations after him. Colos. 1. c. 2 Hath in these (a) last dayes spoken vnto vs in the sonne, whō he hath appoynted heire of al thinges, *by whom also he made the worldes.
Sapi. 8. d. 3 *Who being the brightnesse of the glory, and the very image of his substance, vpholdyng al thinges with the woorde of his power, hauyng by him selfe purged our sinnes; * hath sit on the ryght hande of the maiestie on high.
* or, sate.
4 Being so muche more excellent then the angels, as he hath by inheritance obteyned a more excellent name then they.
Psal. 2. a. (b) Because he was at the time appoynted declared to the world 5 For vnto whiche of the angels saide he at any time, *Thou art my sonne, this (b) day haue I begotten thee?

6 And againe, I wyl be to him a father, and he shalbe to me a sonne? And agayne when he bringeth in the fyrst begotten sonne into the worlde, he sayth, And let al the angels
Psal. 97.a. of God worship him.
B 7 And vnto the angels he sayth, He maketh
Psal. 104.a his angels (c) spirites, and his ministers a flame of fyre:
(c) He compareth the angels to the windes, whiche are here beneath as gods messengers.
8 But vnto the sonne (he sayth,) Thy seate, O god, (shalbe) for euer and euer: the scepter of thy kingdome (is) a scepter of righteousnesse.
9 Thou hast loued righteousnesse, and hated iniquitie: therefore God, euen thy God, hath annoynted thee with the oyle of gladnesse aboue thy felowes.
Psal. 102.b 10 * And, thou Lorde in the beginnyng hast laide the fundation of the earth: and the heauens are the woorkes of thy handes:
11 They shal perishe, but thou endurest: and they shal waxe olde as dooth a garment:
12 And as a vesture shalt thou fold them vp, and they shalbe chaunged: but thou art the same, and thy yeeres shal not fayle.
Psal. 110.a 13 But vnto whiche of the angels saide he at
Mat. 22.d. any time, Sit on my right hande, til I
1. Cor. 15.b. make thyne enimies thy footestoole?
14 Are they not al ministring spirites, sent foorth into ministerie for their sakes which shalbe heyres of saluation?

The. ii. Chapter.

1. He exhorteth vs to be obedient vnto the newe lawe whiche Christe hath geuen vs.

A 1 Wherefore we ought to gene the more earnest heede to the thinges whiche we haue heard: lest at any (a) tyme we shoulde let them slippe.
(a) We must diligently kepe in memorie, the doctrine whiche we haue learned, lest lyke vessels ful of chaps, we leake and runne out on euery part.
2 For yf the (b) woorde spoken by angels, was stedfast, and euery transgression and disobedience receiued a iust recompence of rewarde:
(b) As the Gospel is, whiche only offereth saluation.
3 How shal we escape if we neglect so great saluation? whiche at the fyrst begamne to be preached of the Lorde, and was confyrmed vnto vswarde by them that heard it,
Mark. 16.d 4 * God bearing witnesse (thereto) both with signes and woonders also, and with diuers powers, & gifts of the holy ghost according to his owne wyl.
5 For vnto the angels hath he not put in subiection the worlde to comme, whereof we speake.
Psal. 7 a. 6 But one in a certayne place witnessed, sayeing, What is man, that thou art mindful of him? or the sonne of man that thou visitest him?
B 7 Thou madest him for a litle whyle lower then the angels, thou hast crowned him with (c) glory and honour, and * hast set him aboue the woorkes of thy handes.
(c) In makyng him felowe heyre with Christe
Psal. 8.b. 1. Cor. 15.a.
8 Thou hast put al thinges in subiection vnder his feete. In that he put al thinges vnder him, he left nothing that is not put vnder him. But nowe we see not yet al thinges put vnder him.
9 But him that for a whyle was made lesse then the angels, we see (that it was) Jesus, who through the suffering of death, was crowned with glory and honour, that he by the grace of God, shoulde taste of death for al.
10 For it became him, for whom are al thinges, and by whom are al thinges, after he had brought many sonnes vnto glory, that he shoulde make the captayne of their saluation perfect through afflictions.
11 For both he that sanctifyeth, and they whiche are sanctifyed (are) al of one: For which cause, he is not ashamed to cal them brethren,
12 Sayeing, I wyl declare thy name vnto my * brethren, in the middes of the Church wyl I prayse thee.
Psal. 22.e. John. 20.d.
13 And agayne, I wyl put my trust in hym. And agayne, Beholde here am I, and the children whiche God hath geuen me.
14 Forasmuch then as the children are partakers of fleash and blood, he also him selfe C likewyse tooke part with them, that thorowe death he might expel him that had lordship ouer death, that is the deuil:
15 And that he might deliuer them whiche through feare of death, were al their lyfe time in danger of bondage.
16 For he in no place taketh on him the (d) angels: but the seede of Abraham taketh he on him.
(d) Not the nature of angels, but of menne.
17 Wherefore in al thinges it became hym to be made like vnto his brethren, that he myght be mercyful, and a faythful high priest in thinges concernyng GOD, for to purge the peoples synnes.
18 For in that he him selfe suffered, and was tempted, he is able to succour them that are tempted.

The. iii. Chapter.

1. He requireth them to be obedient vnto the woorde of Christe, 3. who is more woorthy then Moses.

1 Therefore holy brethren, partakers of A the celestial callyng, (a) consyder the apostle and high priest of our profession Christe Jesus,
(a) Take heede to his woordes and heare him.
2 Beyng faythful to him that appoynted hym, as also Moses (was faythful) in al his

his house.

3 For this (man) is counted worthy of more glory then Moses, inasmuche as he whiche hath buylded the house, hath more honour then the house.

4 For euery house is buylded of some man: but he that buylded al thinges, is God.

5 And Moses veryly was faythful in al his house, as a seruant, for a witnesse of those thinges whiche were to be spoken after:

6 But Christe as a sonne hath rule ouer his owne house: (b) whose house are we, if we holde fast the confidence and the reioycyng of that hope vnto the ende.

(b) For in obeying the sonne, we are made the house of god Rom. 5. a. B

7 Wherefore, as the holy ghost sayth, To day if ye wyl heare his voyce,

8 Harden not your hartes, as in the prouocation in the day of the temptation in the wyldernesse:

9 Where your fathers tempted me, proued me, and sawe my woorkes fourtie yeeres.

10 Wherefore I was greeued with this generation, and sayde, They doo alway erre in hart, they veryly haue not knowen my wayes.

(c) Here note the Hebrue phrase, meanyng that they shal not enter.

11 So that I sware in my wrath, (c) If they shal enter into my rest.

12 Take heede brethren, lest at any tyme there be in any of you an euyl hart of vnbeleefe, to depart from the lyuing God:

13 But exhort ye one another dayly, whyle it is called to day: least any of you be hardened through the deceiptfulnesse of sinne.

C

(d) Whiche is, by faith to imbrace and hold fast the true doctrine of Iesus Christe.

14 For we are made partakers of Christ, if we keepe sure vnto the ende (d) the begynnyng of the substance.

" or, whyle. * The lorde.

15 " So long as it is sayd, To day if ye wyl heare his voyce, harden not your hartes, as in the prouocation.

16 For somme when they had hearde, dyd prouoke*: howe be it, not al that came out of Egypt by Moses.

17 But with whom was he displeased fourtie yeeres? Not with them that had sinned, whose carkases fel in the desart?

18 And to whom sware he that they should not enter into his rest, but vnto them that were not obedient?

19 And we see that they could not enter in, because of vnbeleefe.

The. iiii. Chapter.

2. The woorde without fayth is vnprofitable. 3. The Sabboth or rest of the Christians. 6. Pounishment of vnbeleeuers. 12. The nature of the woorde of God.

A 1 LEt vs feare therefore, lest at any tyme by forsakyng the promise of entring into his rest, any of you shoulde seeme to be defrauded.

2 For vnto vs was the Gospel preached, as wel as vnto them: but the woorde whiche they heard, did not profite them, not beyng coupled with fayth to them that hearde.

3 For we which haue beleeued, doo enter into his rest, as he sayde, Euen as I haue sworne in my wrath, if (a) they shal enter into my rest: although the woorkes were made perfect from the fundation of the worlde.

(a) Although that God by his rest after the creation of his woorkes, signified the spiritual rest of the faythful: yet he sware to geue rest in Chanaan, whiche was but a figure of the heauenly rest, & dured but for a tyme. Gen. 2. a. B

4 For he spake in a certayne place of the seuenth day on this wyse, * And God dyd rest the seuenth day from al his woorkes.

5 And in this place agayne, If they shal enter into my rest.

6 Seeyng therfore it foloweth that somme must enter there into, & they to whom the Gospel was first preached entred not therin for vnbeleefe.

7 Agayne, he appoynteth a certayne day, by to day, sayeing in Dauid after so long a time (as it is sayd,) To day if ye wyl heare his voyce, harden not your hartes.

8 For if (b) Iesus had geuen them rest, then woulde he not afterwarde haue spoken of another day.

(b) By Iesus is meant Iesua.

9 There remayneth therefore yet a rest to the people of God.

10 For he that is entred into his rest, hath ceassed also from his owne woorkes, as god (dyd) from his.

11 Let vs studie therefore to enter into that rest, lest any man fal " after the same example of disobedience.

" or, into.

12 For the woorde of G O D is quicke and mightie in operation, and sharper then any two edged swoorde, and entreth through euen vnto the diuiding a sunder of the (c) soule and the (d) spirite, and of the ioyntes and the marowe, and is a discerner of the thoughtes and of the intentes of the hart.

(c) Where the affections are. (d) Whiche conteyneth wyl and reason.

13 Neither is there any creature that is not manifest in the sight of him: but al thinges (are) naked and open vnto the eyes of hym of whom we speake.

14 Seeyng then that we haue a great hygh priest, which is entred into heauens, Iesus the sonne of G O D, let vs holde fast (this) confession.

C

15 For we haue not an high priest which can not be touched with the feelyng of our infirmities: but * was in al poyntes tempted lyke as we are, and (yet) without sinne.

Phil. 2. a.

16 * Let vs therfore comme boldly vnto the throne of grace, that we may obteyne mercy, & finde grace to helpe in tyme of neede.

Exod. 25. b.

The. v. Chapter.

5. He compareth Iesus Christe with the Leuitical priestes, shewing wherein they eyther agree, or dissent.

A 1 FOr euery high priest taken from among men, is ordeyned for menne, in thynges (parteynyng) to God, to offer (a) gyftes, and sacrifices for sinne:

Leuit. 9. b

(a) He sheweth that man can haue none accesse to god, without an hygh priest, because that of him selfe he is prophane and sinneful.

2 Whiche can sufficiently haue compassion on the ignorant, and on them that erre out of the way, forasmuche as he hym selfe also is compassed with infirmitie.

3 And for the same (infirmitie) he is bounde to offer for sinnes, aswel for him selfe, as for the people.

4 And no man taketh the honour vnto hym selfe, but he that is called of God, as was Aaron.

5 Euen so, Christ also glorified not him self to be made the high priest: but he that sayd vnto hym, * Thou art my sonne, to day I haue begotten thee (gaue it hym.)

Psal. 2. b. Actes. 13. c

6 As he sayth also in another place, * Thou art a priest for euer, after the order of Melchisedech.

Heb. 1. b. Psal. 110. b

B 7 Whiche in the dayes of his flesshe, when he had offered vp prayers & supplications with (b) strong cryeing and teares, vnto hym that was able to saue him frō death, and was heard in that whiche he (c) feared:

(b) He meaneth the most earnest prayer which Christ prayed in the garden, where he sweat drops of blood.

8 Though he were the sonne, yet learned he obedience, by these thinges whiche he suffered.

(c) Beyng in perplexitie, and fearing the horrours of death.

9 And beyng perfect, was made the authour of eternal saluatiō vnto al them that obey hym:

10 And is called of God an high priest after the order of Melchisedech.

11 Of whom we haue many thinges to say, and harde to be vttered, seeyng ye are dul of hearing.

12 For when as concernyng the tyme, ye ought to be teachers, yet haue ye neede agayne that we teach you the first principles of the beginning of the woorde of God, and are become suche as haue neede of * mylke, and not of strong meate.

I. Cor. 3. a

13 For euery one that vseth mylke, is vnexpert of the woorde of ryghteousnesse, for he is a babe.

C 14 But strong meate belongeth to them that are perfect, euen those whiche by reason of vse, haue their wittes exercised to discerne both good and euyl.

The. vi. Chapter.

I. He proceedeth in reprouing them, and exhorteth them not to faynt, 12. but to be stedfast and patient, 18. forasmuch as God is sure in his promise.

(a) Whereby it may appeare that you are fully perswaded of lyfe euerlastyng.

1 THerfore leauing the doctrine of the beginning (a) of Christ, let vs goe forth vnto perfection, not laying agayne the foundation of repentance from dead woorkes, and of fayth towarde God,

2 Of the doctrine of baptismes, and of laying on of handes, and of resurrection of the dead, and of eternal iudgement.

3 And this wyl we doo, * yf God permit.

Actes. 4. b and. 18. c

4 For it can not be that they whiche were once lyghted, & haue tasted of the heauenly gyft, and were become partakers of the holy ghost,

5 And haue tasted of the good woord of god, and the powers of the worlde to comme:

6 * And they fal away, shoulde be renued agayne into repentance, crucifying to them selues the sonne of God a freshe, and makyng a mocke of him.

Mat. 12. B 2. Pet. 2. d Heb. 10. b.

7 For the earth whiche hath dronken in the rayne that commeth oft vpon it, and bryngeth forth herbes meete for them by whō also it is tylled, receiueth blessing of God:

B

8 But that grounde which beareth thornes and bryers, is reprooued, and is nygh vnto cursing, whose ende is to be burned.

9 Neuertheles, deare freendes, we are perswaded better thinges of you, and thynges whiche accompany saluation, though we thus speake.

10 For GOD is not vnryghteous, * to forgeat your woorke and labour of loue, whiche ye haue shewed towarde his name, hauing ministred to the saintes, and (doo) minister.

Mat. 25. c

11 Yea, and we desyre that euery one of you doo shewe the same diligence, to the ful assurance of hope, vnto the ende,

12 That ye faynt not, but be folowers of (b) them, whiche thorough fayth & patience inherite the promises.

(b) As the holy fathers, prophetes, & martyrs, that were before vs.

13 For when God made promise to Abraham, because he coulde sweare by no greater, * he sware by hym selfe,

Gen. 12. c

14 Sayeing, Surely, blessing, I wyl blesse thee, & multiplying, I wil multiply thee.

C

15 And so after that he had tarryed patiently, he obteyned the promise.

16 For menne verily sweare by the greater, * and an othe for confirmation, is to them an ende of al strife.

Exod. 22. a.

17 Wherein God wyllyng more (c) abundantly to shewe vnto the heyres of promise the stablenesse of his counsayle, confirmed by an othe:

(c) Because of mans wickednesse, whiche wyl not beleeue God, except he sweare,

18 That by (d) two immutable thynges, in which it was impossible for God to lye, we myght haue a strong consolation, whiche haue fledde to holde fast the hope layde before vs:

(d) Goddes woorde and othe, are two thynges in him vnchangeable.

19 Whiche (hope) we holde as an ancker of the soule both sure & stedfast, and entring in

in into that thing whiche is within the vayle:
20 Whither the forerunner is for vs entred, (euen) Iesus, after the order of Melchisedech made * a priest for euer.

Hebre. 8.a.

The.vii. Chapter,

1. He compareth the priesthood of Christe vnto Melchisedech, 11. also Christes priesthood with the Leuites.

A Gene. 14.d.
1 FOR this Melchisedech king of *Salem, priest of the most high God, who met Abraham returning from the slaughter of the kynges, and blessed hym:
2 To whom also Abraham gaue tithe of al thinges: first being called by interpretation king of righteousnesse: and after that also, king of Salem, which is king of peace,
(a) So called, because that Moses maketh no mention of his parentes or kinsfolkes, but as he had ben sodenly sent of God into the worlde, to be a figure of Christe, or euerlastyng priest, and shortly taken out of the worlde agayne. So Christe as touchyng his humanitie, had no father, and concernyng his diuinitie, no mother.
3 Without (a) father, without mother, without kin, hauing neither beginning of dayes, neyther ende of lyfe, but likened vnto the sonne of God, continueth a priest for euer.
4 Nowe consyder howe great this (man) was, vnto whom also the patriarche Abraham gaue tithe of the spoyles.
5 And verily they whiche are of the chyldren of Leui, which receiue the office of the priestood, haue a commaundement to take tithe of the people accordyng to the lawe, that is, of their brethren, though they came out of the loynes of Abraham.
6 But he whose kinrede is not counted among them, receiued tithe of Abraham, and blessed him that had the promises.
7 And without al controuersie, the lesse is blessed of the better.
8 And here men that dye, receiue tithes: but there he (receiueth them) of whom it is witnessed that he liueth.
9 And (to say the trueth) Leui also whiche receiueth tithes, paied tithes in Abraham.
10 For he was yet in the loynes of his father, when Melchisedech met Abraham.
Rom. 2.c. Galat. 3.c.
11 *If therfore perfection was by the priesthood of the Leuites (For vnder that priesthood the people receiued the lawe) what needed it furthermore that another priest should rise after the order of Melchisedech, & not to be called after the order of Aaron?
12 For yf the priesthood be translated, of necessitie also there is made a translation of the lawe.
13 For he of whom these thinges are spoken, parteyneth vnto another tribe, of whiche no man gaue attendance at the aulter.
C Mat. 1.a.
14 For it is euident that our Lorde sprong *out of Iuda, of whiche tribe spake Moses nothyng concernyng priesthood:
15 And (it is) yet a farre more euident thing, yf after the similitude of Melchisedech there aryse another priest,
16 Whiche is not made after the lawe of the carnal commaundement, but after the power of the endlesse lyfe:
17 For he thus testifyeth,* Thou art a priest for euer, after the order of Melchisedech. Psal. 110.b Hebre. 4.a.
18 For there is truely a disanullyng of the commaundement goyng before, for the weakenesse and vnprofytablenesse thereof.
19 For the *lawe made nothing perfect, but (was) the bryngyng in of a better hope, by the whiche we drawe nigh vnto God. Rom. 8.a. Galat. 3.c.
20 And in as muche as that was not without an othe, (For those priestes were made without an othe:
21 But this priest with an othe, by him that sayde vnto hym, The Lorde *sware, and wyl not repent him, thou art a priest for euer after the order of Melchisedech,) D Psal. 110.a
22 By so much was Iesus made a suretie of a better testament.
23 And among them many were made priestes, because they were forbidden by death to endure:
24 But this man, because he endureth euer, hath (b) an vnchangeable priesthood. (b) Therfore al others are blasphemous that eyther make them selues his successours, or pretende any other sacrifyce. 1. Tim. 2.a.
25 Wherfore he is able also euer to saue them to the vttermost, that come vnto GOD by hym, seeing he euer liueth, *to make intercession for them.
26 For suche an high priest became vs, (whiche is) holy, harmelesse, vndefyled, separate from synners, and made hygher then heauens:
27 Whiche needeth not dayly, as those hygh priestes, *to offer vp sacrifyce, first for his owne synnes, and then for the peoples: for that dyd he once, when he offered vp hym selfe. 1. John 2.b Leuit. 9.b.
28 * For the lawe maketh men high priestes whiche haue infyrmitie: but the woord of the othe whiche was after the lawe (maketh) the sonne, whiche is perfect for euermore. Hebre. 5.a.

The. viii. Chapter.

6. He proueth the abolyshyng aswel of the Leuitical priesthood, as of the olde couenant, by the spiritual and euerlastyng priesthood of Christe, 8. and by the newe couenant.

1 BVT of the thinges whiche we haue spoken, (this is) the summe: * We haue suche an hygh priest, that sytteth on the ryght hande of the throne of the maiestie in the heauens, A Hebre. 6.b. and. 10.c.
2 A minister of holy thynges, and of the true tabernacle, whiche the Lorde pight, and not man.

3 For euery high priest is ordeyned to offer gyftes and sacrifyces: Wherefore it is of necessitie, that this man haue somwhat also to offer.

4 For he were not a priest, yf he were on ẏ earth, seing that there are priestes, that according to the lawe offer gyftes,

Colos. 2.c. Hebre 10.a. 5 Who serue vnto the example and *shadow of heauenly thinges, as Moses was admonished of God, when he was about to finishe the tabernacle: *For see, sayth he, that thou make al thinges according to the paterne shewed to thee in the mount.

6 But nowe hath he obteyned a more excellent office, by howe muche also he is the mediatour of a better * couenant, whiche was confyrmed in better promises.

* or, testament.

B 7 For yf that fyrst (couenant) had ben faultlesse, then shoulde no place haue ben sought for the seconde.

Jere. 31.f. 8 For in rebuking them, he sayth, *Behold, the dayes (a) comme, sayth the Lorde, and I wyl finishe vpon the house of Israel, and vpon the house (b) of Juda, a newe couenant:

(a) That is, when Christ shal remit our sinnes by the preaching of the Gospel.

9 Not lyke that, that I made with their fathers, in the day when I tooke them by the hande, to leade them out of the lande of Egypt: because they continued not in my couenant, and I regarded them not, sayth the Lorde.

(b) Signifying that there should be no more diuision, but al shalbe made one Churche.

10 For this is the couenant that I wil make with the house of Israel after those dayes, sayth the Lorde: geuing my lawes into their minde, and in their hart I wyl write them, and I wyl be to them a God, and they shalbe to me a people.

11 And they shal not (c) teache euery man his neighbour, and euery man his brother, sayeing, Know the Lorde: for al shal know me, from the litle of them, to the great of them.

(c) Men shal not in the time of the Gospel be so ignorant as they were before: but shal knowe God muche more perfectly thorowe Christ.

12 For I wyl be merciful to their vnrighteousnesse, and their sinnes and their iniquities wyl I thinke vpon no more.

13 In that he sayth a new (couenant) he hath worne out the fyrst: For that whiche is worne out and waxed olde, is ready to vanishe away.

The. ix. Chapter.

I. Howe that the ceremonies and sacrifyces of the lawe are abolished, II. by the eternitie and perfection of Christes sacrifyce.

1 THe fyrst (couenant) then had verely * iustifying ordinances, seruinges of God, and worldly holynesse.

* or, ceremonies of seruice. Exod. 25.b

2 For * there was a tabernacle made, the fyrst (truely) wherin was the candelsticke, and the table, and the shewe bread, whiche is called holy.

3 But after the (a) seconde vayle, (was) a tabernacle, whiche is called holiest of al:

(a) That is, on the inwardd syde of the vayle, whiche was hidde from the peopie. Exod. 16.g. Leuit. 17.a. Exod. 40.c. Exod. 30.b Leuit. 16.d.

4 Whiche had the golden sencer, and the arke of the couenant ouerlayde rounde about with golde, wherein was the golden pot hauing * Manna, and * Aarons rodde that had budded, and * the tables of the couenant:

5 And ouer it the Cherubims of glory, shadowing the mercie seate: Of whiche thynges we can not nowe speake particulerly.

6 When these thinges were thus ordeyned, the priestes went alwayes into the fyrst tabernacle, accomplishing the seruice of God.

7 But into the second (went) the high priest alone, *once euery yere, not without blood, whiche he offered for him selfe, and for the ignorances of the people.

(b) So long as the hygh priest offered once a yeere for his owne sinnes and for the peoples, and also whyle this earthly tabernacle stoode, the way to the heauenly tabernacle, whiche is made open by Christes blood, could not be entred into. Hebre. 6.d. 1. Pet. 1 b.

8 The holy ghost this signifiyng, that the (b) way of holy thinges, was not yet made manifest, whyle as yet the fyrst tabernacle was standyng:

9 Whiche (was) a similitude for the tyme then present, in whiche were offered gifts, and sacrifyces, that coulde not make the worshipper perfect as parteynyng to the conscience,

10 With only meates and drinkes, and diuers washinges, and iustifyinges of the fleashe, whiche were layde vp vntil the tyme of reformation.

The Epistle on the fyfth sunday in Lent.

11 But * Christe being come an high priest of good thinges that shoulde be, by a greater & more perfect tabernacle, not made with handes, that is to say, not of this buildyng,

12 Neither by ẏ blood of Goates, & Calues: but by * his owne blood he entred in once into the holy place, and founde eternal redemption.

(c) The Leuitical priestes offered beastes blood: But Christ the true and eternal priest, offered his own blood, which was most holy and pure. The Leuitical priest offered yeerely, and therfore dyd only represent the true holynesse: but Christ by one only sacrifyce hath made holy for euer them that beleeue:

13 For yf the (c) blood of Oxen & of Goates, and the asshes of a young Cowe, sprinckling the vncleane, sanctifyeth to the purifiyng of the fleashe:

14 Howe muche more the blood of Christe, whiche through the eternal spirite offered him selfe without spot to God, shal purge your conscience from dead workes, to serue the liuing God?

15 And for this cause is he the mediatour of the newe * couenant, that through death, whiche was for the redemption of the transgressions (that were) vnder the fyrst * couenant, they whiche are called might receiue the promise of eternal inheritance.

* or, testament.

1. Tim. 2.a

16 For where as is a testament, there must also of necessitie be the death of him that made the testament.

The Epistle on the Wednesday before Easter.

17 For

17 For a testament is confirmed when men are dead: for it is yet of no value, as long as he that made the testament is alyue.

18 For whiche cause also, neyther the first (testament) was dedicated without blood.

19 For when Moses had spoken euery precept to al the people accordyng to the lawe, taking the blood of Calues, and of Goates, with water and purple wool, and hysope, he sprynkled both the booke it selfe, and al the people,

Exod.24.b 20 Sayeing, This (is) the blood of the testament, whiche God hath enioyned vnto you.

D 21 And lykewyse he sprynkled with blood both the tabernacle, and al the vesselles of the ministerie.

22 And almoste al thinges are by the lawe purged with blood, and without sheddyng of blood is no remission.

23 It is neede then that the paternes of heauenly thinges be purified with suche thinges: but the heauenly thinges them selues (be purified) with better sacrifices then are those.

Actes.16.c. 24 * For Christe is not entred into the holy place made with handes (whiche are) paternes of true thinges: but into heauen it self, now * to appeare in the sight of God for vs.

1.Ioh.2.a.

(d) Therfore to make any other offering or sacrifice for sin, after that Christes body was once offered, is blasphemie. 25 Not that he shoulde offer him selfe (d) often, as the high priest entreth into the holy places, euery yeere in strange blood.

26 (For thē must he haue often suffered since the fundation of the world:) but now once in the end of the world hath he appeared, to put away sinne, by the sacrifice of him self.

27 And as it is appoynted vnto men once to dye, and after this the iudgement:

Rom.5.b. 1.Pet.3.d. 28 * Euen so Christ once offred to take away the sinnes of many, the seconde time shalbe seene without sinne of them whiche wayte for him vnto saluation.

The.x. Chapter.

1. The olde lawe had no power to cleanse away sinne, 10. but Christe did it with offering of his body once for al.

A 1 FOR the lawe hauing the (a) shadowe of good thinges to come, and not the very fashion of the thynges them selues, can neuer with those sacrifices whiche they offer yeere by yeere continually, make the commers thereunto perfect.

The Epistle on good Friday.

Colos.2.c. Heb.8.a. (a) Whiche was as it were the first draught and purtract of the lyuely paterne to come.

2 For would not then those (sacrifices) haue ceassed to haue ben offered, because that the offerers once purged, shoulde haue had no more conscience of sinnes?

3 Neuertheless, in those (sacrifices) is mention made of sinnes euery yeere.

4 * For it is not possible that the blood of Bulles and of Goates, shoulde take away sinnes. Leuit.16.c.

5 Wherefore when he commeth into the worlde, he sayth, * Sacrifice and offeryng thou wouldest not haue: but a body hast thou ordeyned me. Psal.40.b.

6 In burnt sacrifices (and offerynges) for sinne thou hast had no pleasure:

7 Then sayde I, Loe, I come, (In the beginning of the booke it is wrytten of me) to doo thy wyl, O God. B

8 Aboue when he sayth, that sacrifice and offering, & burnt offeringes, (and offerings) for sinne thou wouldest not, neither haddest pleasure (therein) (which are offred by the lawe:)

9 Then sayde he, Loe, I comme, to doo thy wyl, O God: he taketh away the first (b) to stablishe the (c) seconde.

(b) That is, sacrifices. (c) Which is the wyl of god, to stand content with Christes sacrifice.

10 In the which wyl we are made holy, euē by the offeryng of the body of Iesus Christ once for al.

11 And euery priest standeth dayly ministring, and offeryng oftentimes the same sacrifices, whiche can neuer take awaye sinnes:

12 But this man after he hath offered one sacrifice for sinnes, is sit downe for euer on the ryght hande of God,

13 From hencefoorth tarrying tyl his foes be made his footstoole.

14 For with one offeryng hath he made perfect for euer them that are sanctified. C

15 And the holy ghost also beareth vs recorde: For after that he had tolde before,

16 This is the " couenant that I wyl make vnto them after those dayes, (sayth the Lorde) geuing my lawes in their hart, and in their myndes wyl I wryte them:

" or, testament.

17 And their sinnes and iniquities, wyl I in no wyse remember any more.

18 And where remission of these thinges (is) there (is) no more offering for sinne.

19 Hauing therfore, brethrē, libertie to enter into holy (places) in the (d) blood of Iesus,

(d) We by Christ haue that libertie whiche the ancient fathers coulde not haue by the lawe.

20 By the newe and (e) liuing way, which he hath prepared for vs through the vayle, that is to say, his flesh:

(e) The blood of Christe is alwaies fresh and lyuely before the father, to sprinkle and quicken vs.

21 And (seeyng we haue) an high priest ouer the house of God:

22 Let vs drawe nigh with a true hart, in assurance of fayth, sprynkled in our hartes from an euyl conscience, and washed in body with pure water.

23 Let vs holde the profession of the hope without wauering, (for he is faythful that promised:)

24 And let vs consyder one another to prouoke vnto loue, and good woorkes,

25 Not

25 Not forsaking ỹ assembling of our selues togeather, as the manner of some (is) but exhorting one (another) and so muche the more, as ye see the day approching.

Mat.12.d. Heb.6.a. 2. Pet.2.d. 26 * For if we sinne willingly after ỹ we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes:

27 But a fearful looking for of iudgement, and violent fire, which shal deuoure the aduersaries.

E

Deut.19.d. Mat.18.c. 2. Cor.13.a 28 He that despiseth Moses law, dieth without mercy * vnder two or three witnesses:

29 Of howe much sorer punishment (suppose ye) shal he be woorthy, which hath troden vnder foote the sonne of God: & hath counted the blood of the couenant, wherein he was sanctified, an vnholy thing, and hath done despite to the spirite of grace?

Deut.32.d. Psal.94.a. Rom.12.d. 30 For we know him that hath said, * Vengeance (belongeth) vnto me, I wyl render, sayth the Lorde: And agayne, the Lord shal iudge his people.

31 It is a fearful thing to fal into the handes of the lyuyng God.

32 Cal to remembrance the former dayes, in the which after ye had receiued lyght, ye endured a great fight of aduersities:

33 Partely whyle ye were made a gasyng stocke, both by reproches and afflictions, & partely whyle ye became companions of them whiche were so tossed to and fro.

F

34 For ye suffered also with my bondes, & tooke in woorth the spoyling of your goods with gladnesse: knowyng in your selues how that ye haue in heauen a better and an enduring substance.

35 Cast not away therfore your confidence, whiche hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the wyl of God, ye might receyue the promise.

37 For yet a very litle while, and he that shal come, wyl come, and wyl not tary.

Habac.2.a Rom.1.a. Galat.3.b. 38 And * the iust shal lyue by fayth: And yf he withdrawe him selfe, my soule shal haue no pleasure in him.

39 We are not of them whiche withdrawe our selues vnto perdition: but we parteyne vnto fayth, to the wynning of the soule.

The.xi Chapter.

1. What fayth is, and a commendation of the same.

* or, representation.

FAyth is the * grounde of thinges hoped for, the euidence of thinges not seene:

" or, our forefathers. (a) Haue ben approued, & ib. obteyned testimonie. 2 For by it " the (a) elders obteyned a good reporte.

3 Through fayth we vnderstande, that the worldes were ordeyned by the woorde of God, & that thinges which are seene, were made of thynges * which were not seene. Actes.13.c. Roma.1.c.

4 * By fayth Abel offered vnto God a more excellent sacrifice then Cain, by whiche he was witnessed to be (b) righteous, God testifiyng of his gyftes: by whiche also he being dead, yet speaketh. Gene.4.a. (b) Because God receiued hym to mercy, therfore he imputed hym ryghteous.

5 By fayth was * Enoch translated, that he should not see death, neyther was he found, for God had taken him away: For afore he was taken away, he was reported of to haue pleased God. Gene.5.g. Sapi.4.b.

6 But without fayth it is vnpossible to please him: for he that commeth to God, must beleeue that God is, & that he is a rewarder of them that diligently seeke him. Eccle.44.b

7 * By fayth Noe being warned of God of thinges not seene as yet, mooued with reuerence, prepared the arke to the sauing of his house, through the which (arke) he * condemned the worlde, & became heire of the ryghteousnesse whiche is by fayth. B Gene.6.d. Mat.12.d.

8 By fayth * Abraham when he was called, obeyed (God) to go out into a place which he should afterward receiue to inheritance: and he went out, not knowing whither he shoulde goe. Gene.11.a. Actes.7.a.

9 By fayth he remoued into the land of promise, as into a strange countrey, when he had dwelt in tabernacles with Isahac and Jacob, heires with him of ỹ same promise:

10 For he looked for a citie hauing a fundation, whose buylder and maker is God.

11 Through fayth also Sara her selfe receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because she iudged him faithful whiche had promised. Gene.21.a.

12 And therfore sprang there of one, euen of one which was as good as dead, * (so many) in multitude as are the starres in the skye, and as the sande whiche is by the sea shore innumerable. Gene.15.a.

13 These al died according to faith, not hauing receiued the promises, but when they had seene them a farre of, and beleeued, and saluted, and confessed that they were strangers and pilgrimes on the earth. Job.8.g. Gene.47.b. 1. Par.29.d C

14 For they that say suche thinges, declare that they seeke a countrey. Exod.3.f. Gen.12.a.

15 Also yf they had benne myndeful of that (countrey) from whence they came out, they had leysure to haue returned: Eccls.44.c

16 But now they desire a better (countrey) that is, a heauenly: Wherefore God is not ashamed of them * to be called their God, for he hath prepared for them a citie. (c) For it might seeme to the flesh, that the promise was cõtrary to the commandement, to sacrifice his sonne.

17 * By fayth Abraham offered vp Isahac when he was (c) proued: and he that had receyued

receiued the promises, offered vp his only begotten sonne,

18 To whom it is sayd, that in Isahac shal thy seede be called.

19 For he considered that God was able to rayse the dead vp agayne, from whence also he receiued him in a (certayne) similitude (of the resurrection.)

Gene.27.B. 20 * By fayth did Isahac blesse Iacob and Esau, concerning thinges to come.

D 21 * By fayth Iacob when he was a dying, blessed both the sonnes of Ioseph, and worshipped ° towarde the top of his scepter.

Gen.49.a. * Some reade, leanyng vpon his staffe.

22 * By faith Ioseph when he dyed, remembred the departing of the children of Israel: & gaue commaundement of his bones.

Gen.50.d. 23 By fayth * Moses when he was borne, was hyd three monethes of his father and mother, because they sawe he was a proper childe, neyther feared they the kinges commaundement.

Exod.2.b. 24 * By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter:

25 Choosing rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season:

26 Esteeming the rebuke of Christ, greater riches then the treasures of Egypt: For he had respect vnto the recompence of the reward.

Exod.12.k. 27 * By faith he forsooke Egypt, fearing not the wrath of the king: For he endured, euen as though he had seene him which is inuisible.

Exod.12.d 28 * Through fayth he ordeyned the Passouer & the effusion of blood, lest he that destroyed the first borne, should touche them.

Exod.14.c 29 * By fayth they passed through the red sea, as by dry land: which the Egyptians assaying to do, were drowned.

Iosue.6.c. 30 * By fayth ỹ walles of Iericho fel downe, after they were compassed about seuen dayes.

Iosue.2.a. 31 * By faith the harlot Rahab perished not with them that were disobedient, when she had receiued the spyes with peace.

32 And what shal I more say? for the tyme would fayle me to rehearse of Gedeon, of * Barac, and of * Sampson, and of * Iephthae, of * Dauid also * and Samuel, and of the prophetes:

Iudith.7.a. Iudi.4.d. Iudi.14.a. Iudi.11.d. 1.Reg.17.f

33 Which through fayth subdued kyngdomes, wrought righteousnesse, obteyned the promises, * stopped the mouthes of the Lions,

1.Reg.12.a 1.Reg.17.a. Daniel.6.f. Daniel.3.c Daniel.2.c.

34 * Quenched the violence of fyre, * escaped the edge of the swoorde, * out of weakenesse were made strong, waxed valiant in fight, turned to flyght the armies of the aliantes.

35 * The women receiued theyr dead, raysed to lyfe agayne: Other were racked, not lookyng for deliuerance, that they myght receiue a better resurrection. 3.Reg.19.a

36 And others were tryed with mockinges, and scourginges: Yea, moreouer with bondes and prysonment:

37 * They were stoned, were hewen a sunder, were tempted, were slaine with swoorde, wandred about in sheepskinnes, and goate skinnes, being destitute, afflicted, (and) tormented: 3 Reg. 21.b Esai.38.a.

38 Of whom the woorld was not woorthy: They wandred in wildernesse, & in mountaynes, and in dennes, & caues of the earth.

39 And these al through fayth, hauing obteyned good reporte, receiued (d) not the promise:

40 Whereas GOD had prepared a better thing for vs, that they without vs, should not be made perfect.

(d) They had not suche cleare lyght as we, for they looked for that whiche we haue, therefore it were shame for vs, yf at leaste we haue not as great constancie as they.

The.xii.Chapter.

1. An exhortation to be pacient and stedfast in trouble and aduersitie, vpon hope of euerlastyng rewarde. 25. A commendation of the newe testament aboue the olde.

1 Wherefore, seeyng that we are compassed with so great a cloude of witnesses, al * layde away that (a) presseth downe, and the ° sinne that hangeth so fast on, let vs runne with patience, vnto the battayle that is set before vs: A Ephes.3.a. (a) As riches, cares, & such like, and so to become Christes disciples by denying our selues, and takyng our crosse to followe hym. * or, that so lightly vpon euery circumstance or occasion taketh holde of vs. ° or, beginner. Ephes.1.d. Colos.3.a. Hebr.1.a.

2 Looking vnto Iesus the ° captayne and finisher of our fayth, which for the ioy that was set before hym, endured the crosse, hauing despised the shame, and is set downe on the right hande of the throne of God.

3 Consyder therfore him that endured such speakyng agaynst hym of sinners, lest you shoulde be weeryed, fayntyng in your myndes.

4 Ye haue not yet resysted vnto (the sheddyng of) blood, striuing agaynst sinne.

5 And ye haue forgotten the exhortation which speaketh vnto you as vnto children, My sonne, despise not thou the chastenyng of the Lorde, neyther faynt when thou art rebuked of hym.

6 For whom the Lorde loueth he chastneth, and scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God tendreth you as his sonnes: for what sonne is he whom the father chastneth not? B

8 But if ye be without chastisment, whereof al are partakers, then are ye bastardes, and

and not ſonnes.

9 Furthermoꝛe, we haue had fathers of our fleaſhe, whiche coꝛrected vs, and we gaue (them) reuerence; ſhal we not then muche rather be in ſubiection vnto the father of ſpirites, and lyue?

10 Foꝛ they verily foꝛ a fewe dayes chaſtened vs after theyꝛ owne pleaſure: but he, foꝛ our profite, that we might be partakers of his holyneſſe.

11 No chaſtiſing foꝛ the preſent ſeemeth to be ioyous, but greeuous: neuertheleſſe, afterwarde it bꝛyngeth the quiet fruite of ryghteouſneſſe, vnto them whiche are exerciſed thereby.

Eſai.35.a. 12 *Straighten vp therfoꝛe the handes whiche were let downe, and the weake knees:

13 And make right ſteppes vnto your feete, leſt that whiche is (b) haltyng, be turned out of the way: but let it rather be healed.

(b) Theyr haltyng, partly declared theyr ſlowneſſe, & partly theyr inconſtancie in doctrine: therfore they were in bondage to be pounished, Gen.25.b.

14 Folowe peace with al men, and holyneſſe, without the whiche no man ſhal ſee the Loꝛde:

15 Taking heede that no man fal away from the grace of God, leſt any roote of bitterneſſe ſpꝛinging vp, trouble you, and therby many be defiled.

16 Let there be no foꝛnicatour oꝛ vncleane perſon, as Eſau, *whiche foꝛ one moꝛſel of meate ſolde his byꝛthryght.

17 Foꝛ ye knowe howe that afterwarde, when he woulde haue inherited the bleſſyng, he was repꝛobated: Foꝛ he founde no place of repentance, though * he ſought it carefully with teares.

Gen. 27.f.

Exod.19.b. 18 Foꝛ ye are not come vnto the *mount that is (c) touched, and vnto burnyng fyꝛe, and vnto ſtoꝛme and darkeneſſe, and tempeſtes of weather,

(c) Whiche myght be touched and ſeene, for it was materiall, but God commaũded that none ſhoulde touch it, Exod.19.b.

19 And ſounde of a trumpe, and the voyce of woꝛdes: whiche (voyce) they that hearde it, wiſhed away, that the woꝛde ſhoulde not be ſpoken to them:

20 (Foꝛ they did not abide that which was commaunded. *And yf ſo muche as a beaſt touche the mountayne, it ſhalbe ſtoned, oꝛ thꝛuſt thꝛough with a dart.

D 21 And ſo terrible was the ſight which appeared, that Moſes ſaid, I feare exceedingly, and quake:)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celeſtial Hieruſalem, and to an innumerable company of (d) angels.

(d) By the Goſpel, we are ioyned with the angels & patriarkes.

23 And vnto the congregation of the firſte boꝛne, whiche are wꝛitten in heauen, and to God the iudge of al, and to the ſpirites of iuſt and perfect men:

24 And to Jeſus the mediatour of the newe * couenant, and to the * blood of ſpꝛinckling that ſpeaketh better then (did the blood) of Abel.

* oꝛ, testament. 1.Pet.1.a. Heb.9.d. Gene.4.b.

25 See that ye deſpiſe not him that ſpeaketh: Foꝛ yf they eſcaped not which refuſed him that ſpake on earth, muche moꝛe ſhal we (not eſcape) yf we turne away from hym that (ſpeaketh) from heauen:

26 Whoſe voyce then ſhooke the earth, and nowe hath declared, ſaying, Yet once moꝛe I ſhake, not the earth only, but alſo heauen.

27 And this (woorde) yet once moꝛe, ſignifieth remooning of thoſe thinges whiche are * ſhaken, as of thinges whiche are made, that the thynges whiche are not * ſhaken, may remayne.

* oꝛ, changeable. * oꝛ, changeable.

28 Wherfoꝛe, we receiuing a kingdome whiche can not be mooued, let vs haue grace, whereby we may ſo ſerue God acceptable, with reuerence * and godly feare.

Deut. 4.d. (e) To deſtroy them that reſiſt hym.

29 Foꝛ our God (is) a (e) conſuming fyꝛe.

The.xiii.Chapter.

1. He exhorteth vs vnto loue, 2. to hoſpitalitie, 3. to thinke vpon ſuche as are in aduerſitie, 4. to maynteyne wedlocke, 5. to auoyde couetouſneſſe,

A

1 LEt bꝛotherly loue continue.

Rom.12.e. Actes.10.c. 1.Pet.4.b. 1.Tim.4.b

2 *Be not foꝛgetful to lodge ſtrangers: foꝛ thereby ſome haue * lodged angels vnawares.*

Gen.19.a.

3 Remember them that are in bondes, as bounde with them: And them which ſuffer aduerſitie, as beyng your ſelues alſo in the body (ſubiect to aduerſitie.)

4 Wedlocke is honourable among al men, and the bed vndefiled: But whoꝛemongers, and adulterers, God wyl iudge.

5 Let your converſation be without couetouſneſſe, being * content with ſuch thinges as ye haue. Foꝛ he hath ſayde, *I wyl in no caſe fayle ther, neyther foꝛſake thee.

Eccle. 29.b 1.Tim. 6.b Joſue.1.a.

6 So that we may boldely ſay, The Loꝛde is my helper, and I wyl not feare what man may do vnto me.

7 Remember them whiche haue the ouerſight of you, whiche haue ſpoken vnto you the woꝛde of God: whoſe ende of converſation ye conſydering, folowe theyꝛ fayth.

B

8 Jeſus Chꝛiſt (a) yeſterday, and to day, and the ſame foꝛ euer.

(a) He was, is, & ſhalbe the fundation of the Church for euer.

9 Be not caryed about with diuers and ſtrange doctrines: Foꝛ it is a good thyng that the hart be ſtabliſhed with grace, and not with meates, whiche haue not profited them that haue ben occupied therein.

10 We haue an aulter, whereof they haue no right

(b) They that sticke to the ceremonies of the lawe, can not eate, that is, can not be partakers of our aulter, which is, thankes geuing, and liberalitie, whiche two sacrifices or offerynges, are now only left to the Christians.

right to (b) eate, whiche serue in the tabernacle.
11 For the bodyes of those beastes, whose blood is brought into the holy place, by the hygh priest for synne, are (c) burnt without the tentes.
12 Therfore Jesus also, that he might sanctifie the people with his owne blood, suffered without the gate.
13 Let vs goe forth therefore vnto him out of the tentes, bearyng his reproche.
14 For here haue we no continuyng citie: but we seeke one to come.
15 By him therefore let vs offer sacrifice of laude alwayes to God, that is, the fruite of lippes confessyng his name.
16 To doo good, and to distribute, forgeat not, * for with suche sacrifice God is wel pleased.
17 Obey them that haue the ouersight of you, & submit your selues: for they watche for your soules, as they that must geue accomptes, that they may do it with ioy, and not with greefe: for that is vnprofitable for you.
18 Pray for vs: for we trust we haue a good conscience, in al thynges wyllyng to lyue honestly.
19 But I desire you the more earnestly that ye so doo, that I may be restored to you the sooner.
20 The God of peace, that brought againe from the dead our Lorde Jesus * the great shepheard of the sheepe, through the blood of the euerlastyng couenant,
21 Make you perfecte in al good woorkes to do his wil, woorkyng in you that whiche is pleasant in his sight, through Jesus Christ, to whom be glory for euer and euer. Amen.
22 And I beseeche you brethren, suffer the woorde of exhortation, for I haue wrytten vnto you in fewe woordes.
23 Know ye, that (our) brother Timotheus is delyuered: with whom (if he comme shortly) I wyl see you.
24 Salute al them that haue the ouersight of you, and al the saintes. They of Italie salute you.
25 Grace be with you al. Amen.

Ezech.34.b Iosue.10.a. 1 Pet.5.a. D

¶ Written to the Hebrues, (from Italie,) by Timotheus.

The Epistle of Saint Iames.

The first Chapter.

2. He exhoreth to reioyce in trouble, 6. to be feruent in prayer, with stedfast beleefe, 17. and to looke for al good thynges from aboue.

A The Epistle on saint Philip & Iames day.

1 Ames a seruant of God, and of the Lord Jesus Christe, to the twelue tribes whiche are scattered abroade, greeting.
2 My brethre, count it al ioy when ye fal into diuers temptations:
Job.42.a. Sapi.3.a. Rom.5.a.
3 Knowing (hir) that * the tryeing of your fayth woorketh patience,
4 And let patience haue (her) perfect woorke, that ye may be perfect, and sound, lackyng nothing.
Job.18.c. Eccle.7.c. Mat.12.a. Luke.11.b.
5 If any of you lacke wysedome, * let him aske of God, that geueth to al men indifferently, and casteth no man in the teeth: and it shalbe geuen him.
6 But let him aske in fayth, nothing wauerynge: For he that wauereth, is lyke a waue of the sea, tost of the wynde, and carried with violence.
B 7 Neyther let that man thynke that he shal receiue any thyng of the Lorde.
8 A double mynded man is vnstable in al his wayes.
9 Let the brother of low degree, reioyce in that he is (a) exalted:
10 Againe, the rich, in that he is made low: * Because as the flowre of the grasse he shal passe away.
11 For (as) the Sunne hath ryssen with heat, and the grasse hath wythered, and his floure hath fallen away, and the beautie of the fashion of it hath perished: so also shal the riche man fade away in his wayes.
12 Blessed is the man that endureth temptation: for when he is tryed, he shal receiue the crowne of lyfe, whiche the Lorde hath promised to them that loue him.
13 Let no man say when he is (b) tempted, I am tempted of God: For God can not be temped with euyl, neyther tempteth he any man.
14 But euery man is tempted, when he is drawen away, and entised with the bayte of

(a) That he is called to the company of Christe & his angelles, Esai. 11.b. Eccle.14.b. 1.Pet.1.d.

(b) He meaneth now of inward temptations, as of our disordered appetites which cause vayne

of his owne concupiscence.

15 Then when lust hath conceyued, it bryngeth foorth sinne: and sinne when it is finished, bryngeth foorth death.

16 Doo not erre my deare brethren.

The Epistle on the.iiii. sunday after Easter.

17 *Euery good (c) geuing, and euery perfect gift is from aboue, & commeth downe from the father of lyghtes, with whom is no variablenesse, neyther shadowe of turnyng.

18 *Of his owne wil begate he vs, with the woorde of trueth, that we should be the first fruites of his creatures.

19 Wherfore my deare breathren, *let euery man be swyft to heare, slow to speake, slow to wrath.

20 For the wrath of man, worketh not that whiche is ryghteous before God.

21 *Wherefore lay apart al filthinesse, and superfluitie of " noughtinesse, and receyue with meekenesse the woorde that is grafted in you, whiche is able to saue your soules.

22 And * be ye doers of the woorde, and not hearers onely, deceiuing your owne selues.

23 For if * any be a hearer of the word, and not a doer, he is like vnto a man beholding his bodily face in a (d) glasse.

24 For he hath consydered him selfe, and is gone his ways, and hath forgotten immediatly what his fashion was.

25 *But who so looketh in the perfect lawe of libertie, and continueth (therein) he being not a forgetful hearer, but a doer of the worke, shalbe blessed in his deede.

26 If any man among you seeme to be " deuout, and refrayneth not his tongue, but deceiueth his owne hart, this mans " deuotion is vayne.

27 Pure deuotion & vndefiled before God & the father, is this, To visite the fatherlesse and wydowes in their aduersitie, and to keepe him selfe vnspotted of the worlde.

The.ii. Chapter.

1. He forbiddeth to haue any respect of persons, 5. but to regarde the poore as wel as the riche.

1 A MY brethren, haue not the faith of our Lorde Jesus Christ the Lord of glory, (a) with respect of persons.

2 For if there come into your " company a man wearing a golde ring, in goodly apparel, and there come in also a poore man in vyle rayment:

3 And ye haue a respect to him that weareth the gay clothing, & say vnto him, Sit thou here in a good place: and say vnto the poore, Stande thou there, or sit here vnder my footstoole:

4 Are ye not partial in your selues, and are made iudges of euyl thoughtes?

5 Hearke, my deare beloued brethren, Hath not God chosen the poore of this worlde, (that they myght be) riche in fayth, & heyres of the kingdome, whiche he promised to them that loue him?

6 But ye haue despised the poore. Doo not riche menne oppresse you by tyrannie, and drawe you before the iudgement seates?

7 Doo not they blaspheme that good (b) name, by the whiche ye are named?

8 If ye fulfil the royal lawe accordyng to the scripture, Thou shalt loue thy neyghbour as thee selfe, ye doo wel:

9 But yf ye regarde one person more then another, ye commit sinne, and are rebuked of the lawe as transgressours.

10 Whosoeuer shal keepe the whole lawe, and yet fayle in one poynt, he is gylty of al.

11 For he that sayd, Doo not commit adulterie: sayd also, Doo not kyl: Though thou doo none adulterie, yet if thou kyl, thou art become a transgressour of the lawe.

12 So speake ye, and so doo, as they that shalbe iudged by the lawe of (c) libertie.

13 For he (shal haue) iudgement without mercy, that hath shewed no mercy: and mercy reioyceth agaynst iudgement.

14 What profiteth it, my brethren, though a man say, he hath fayth, & hath not deedes? can fayth saue him?

15 If a brother or a sister be naked, and destitute of dayly foode,

16 And one of you say vnto them, Departe in peace, be you warmed and filled: notwithstandyng, ye geue them not those thinges whiche are needeful to the body: what (shal it) profite?

17 Euen so fayth, yf it haue not deedes, is dead in it selfe.

18 But some man wyl say, Thou hast faith, and I haue deedes: shewe me thy fayth by thy (d) deedes, and I wyl shewe thee my fayth by my deedes.

19 Thou beleeuest that there is one God, thou doest wel: the deuyles also beleeue, and tremble.

20 But wylt thou knowe, O thou vayne man, that that fayth (whiche is) without woorkes, is dead.

21 Was not Abraham our father iustified through woorkes, when he had offered Isahac his sonne vpon the aulter?

22 Seest thou not howe that faith wrought with his deedes, and through the deedes was the fayth made perfect?

23 And the scripture was fulfilled, whiche sayth, Abraham beleeued God, and it was reputed vnto him for righteousnesse: and he was called the freende of God.

24 Ye

(a) As esteeming fayth and religion by the outward appearance of men

" or, congregation.

(c) Seeyng al good thyngs come of god, we ought not to make him the aucthour of euil Iohn.1.a. Iac.17.d. Eccle.5.a. Roma.13.d Colos.3.a.

" or, malciousnesse.

The Epistle on the.v. sunday after Easter.:

Rom.2.b. Mat.5.d. Luke.11.g.

(d) So gods woorde is a glasse, wherin we must beholde our selues, and become lyke vnto hym. Mat.7.d.

" or, religious.

" or, religiō

(b) The name of God and Christe, whereof you make profession: & in that they dishonour god, is not meete that you his childrē should honor them. Matth.5.c.

(c) By the mercy of god whiche deliuereth vs frō the curse of the lawe.

(d) Here deedes are consydered, as ioyned with the true fayth.

D Gen.22.b.

Gen.15.b. Rom.4.a. Galat.3.a.

24 Ye se then, howe that of deedes a man is iustified, and not of fayth only?

Iosu.2.a. 25 Likewise also, was not Rahab the harlot iustified through workes, *when she had receiued the messengers, and had sent them out another way?

26 For as the body without the spirite is dead: euen so fayth without workes is dead (also.)

The.iii.Chapter.

2. He forbiddeth al ambition to seeke honour aboue our brethren. 3. He describeth the propertie of the tongue.

A 1 MY brethren, be not many maisters, knowyng howe that we shal receiue the greater damnation.

Mat.23.f. Prou.17.a.

2 For in many thinges we sinne al. If a man sinne not in (a) worde, the same is a perfect man, and able also to bridle al the body.

(a) He that is able to moderate his tongue hath atteyned to an excellent vertue.

3 Beholde, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole body:

4 Beholde also the shippes, whiche though they be so great, and are driuen of fierce windes, yet are they turned about with a very smal helme, whither soeuer the lust of the gouernour wyl:

5 Euen so the tongue is a litle member also, and boasteth great thynges: beholde howe great a matter a litle fire kyndleth.

6 And the tongue is fyre, euen a worlde of wickednesse: so is the tongue set among our members, that it defileth the whole body, and (b) setteth on fyre the course of nature, and it is set on fyre of hel.

(b) The intemperancie of the tong, is a flambe of hel fire.

7 Al the nature of beastes, and of birdes, and of serpentes, and thinges of the sea, is meeked and tamed of the nature of man:

B 8 But the tongue can no man tame, (it is) an vnruly euyl, ful of deadly poyson:

9 Therwith we blesse (our) God and father: and therewith curse we men, *whiche are made after the similitude of God:

Gene.1.d.

10 Out of one mouth proceedeth blessing and cursyng: My brethren, these things ought not so to be.

11 Doth a fountaine sende forth at one hole sweete (water,) and bitter (also?)

12 Can the figge tree, my brethren, beare Oliue berries? either a vine beare Figges? so (can) no fountayne geue both salt water, and freshe also.

13 Who is a wyse man, and endued with knowledge among you? let hym shewe his workes out of good conuersation with meekenesse of wysedome.

C 14 But if ye haue bitter enuyng and stryfe in your hart, glory not, neyther be lyers agaynst the trueth.

15 For suche wisdome descendeth not from aboue: but is earthly, sensual, & deuilishe.

16 For where enuyng and strife is, there is sedition, and al manner of euil workes.

17 But the wisdome that is from aboue, is first pure, then peaceable, gentle, & easie to be entreated, ful of mercy & good fruites, without iudging, without simulation.

18 Yea, and the fruite of righteousnesse is sowen in peace, of them that make peace.

The.iiii.Chapter.

4. He exhorteth them to loue God, 7. and submit them selues to hym.

A 1 FRom whence commeth warres & fyghtynges among you? Come they not here hence, (euen) of your lustes that (a) fyght in your members?

(a) For the lawe of the members, continually fighteth agaynst the lawe of the mynde.

2 Ye lust, and haue not: ye enuie, and haue indignation, and can not obteyne: Ye fight and warre, ye haue not, because ye aske not.

3 Ye aske, and receiue not, because ye aske amisse, euen to consume it vpon your lustes.

4 Ye adulterers, and (b) adultresses, knowe you not howe that the freendshyp of the worlde is enmitie with God? Whosoeuer therfore wyl be a freende of the worlde, is made the enimie of God.

(b) He calleth adulterers here, after the manner of the scriptures, them which preferre the pleasures of the worlde, to the loue of God.

5 Eyther do ye thynke that the scripture sayth in vayne, The (c) spirite that dwelleth in vs lusteth to enuie.

(c) The imagination of mans hart, is wicked.

6 But (the scripture) offereth more grace, and therfore saith, God resisteth the proud, but geueth grace vnto the lowly.

7 Submit your selues therfore to God: but *resist the deuil, and he wyl flee from you.

1.Pet.5.b.

8 Draw nigh to God, and he wyl draw nigh to you: cleanse your handes (ye) sinners, and purifie your hartes (ye) double minded.

9 Suffer afflictions, and mourne, & weepe: Let your laughter be turned to mourning, and your ioy to heauinesse.

10 *Humble your selues in the syght of the Lorde, and he shal lyfte you vp.

1.Pet.5.a.

11 Backbyte not one another, brethren: He that backbyteth his brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe: but and yf thou iudge the lawe, thou art not an obseruer of the lawe, but a iudge.

12 There is one lawe geuer, whiche is able to saue, & to destroy. *What art thou that iudgest another?

Rom.14.a.

13 Goe to nowe ye that say, (b) To day & to morowe let vs goe into suche a citie, & continue there a yeere, & buy, and sel, & winne:

(b) We ought to submit our selues to the prouidence of god

14 (And

14 (And yet can not ye tel what (shal happen) on the morow: For what thing is your life? It is euen a vapour that appeareth for a litle (tyme) and then he vanisheth away.)

Actes. 17.c. Heb. 6.a. 15 For that ye ought to say, * If the Lorde wil, and if we liue, let vs do this or that.

16 But nowe ye reioyce in your boastinges: All suche reioycyng is euyl.

Luke. 12.b. 17 Therfore *to him that knoweth howe to do good, and doth it not, to him it is sinne.

The. v. Chapter.

2. He threatneth the wicked riche men, 7. exhorteth vnto patience, 12. to beware of swearing.

A 1 GOe to nowe ye riche men, weepe, and howle for your miseries that shal come vpon you.

2 Your riches is corrupt, your garmentes are moth eaten:

3 Your golde and syluer is cankred, and the rust of them shalbe a (a) wytnesse agaynst you, and shal eate your fleashe as it were fyre. Ye haue heaped treasure togeather in the (b) last dayes.

(a) And kindle the wrath of god agaynst you. (b) To suffer til the ende of the world

4 Beholde, *the hyre of labourers whiche haue reaped downe your feeldes, whiche hyre is of you kept backe by fraude, cryeth: and the cryes of them which haue reaped, are entred into the eares of the Lorde of Sabaoth.

Leuit. 19.c.

5 Ye haue lined in pleasure on the earth, and ben wanton: Ye haue nourished your hartes, as in a day of slaughter.

6 Ye haue condemned and killed the iust, and he dooth not resist you.

B 7 Be patient therefore brethren, vnto the comming of the Lorde, beholde, the husband man waiteth for the pretious fruite of the earth, & hath long patience thereupon, vntil he receiue the early and latter rayne.

8 Be ye also patient, & settle your hartes: for the comming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be damned: behold, the iudge standeth before the doore.

10 Take, my brethren, the prophetes for an example of suffring aduersitie, and of patience, which spake in the name of the Lord.

11 Beholde, *we count them happy whiche endure. Ye haue hearde of the patience of Iob, and haue seene the ende of the Lorde: For the Lord is very pitiful and mercyful.

Mat. 5.a.

12 But aboue al thynges, my brethren, sweare not, neither by the heauen, neyther by the earth, neyther by any other oth: Let your (c) yea, be yea, and your nay, nay, lest you fal into condemnation.

Mat. 5.f.

(c) That which must be affirmed, affirme it simply, and without othes: likewyse that which must be denyed. By this he taketh not frō the magistrate his auctoritie, who may require an oth for the maintenance of iustice, iudgment, and trueth.

13 Is any among you afflicted? let hym pray. Is any mery? let him sing psalmes.

14 Is any diseased among you? let him cal for the elders of the Church, and let them pray for hym, and annoynt hym with oyle in the name of the Lorde:

15 And the prayer of fayth shal saue the sicke, and the Lorde shal rayse hym vp: and yf he haue committed sinnes, they shalbe forgeuen hym.

16 Knowledge your faultes one to another and pray one for another, that ye may be healed: (For) the feruent prayer of a righteous man auayleth muche.

17 Elias was a man vnder infirmities euen as we are, and he prayed in his prayer that it might not rayne: *and it rayned not on the earth by the space of three yeres and sixe monethes.

3. Reg. 17.a Luke. 4.c.

18 And he prayed agayne, & the heauen gaue rayne, & the earth brought forth her fruite.

19 Brethren, yf any of you do erre from the trueth, and another conuert hym,

20 Let the same knowe, that he which conuerteth the sinner from goyng astray out of his way, shal saue a soule from death, and shal hyde the multitude of sinnes.

The ende of the Epistle of S. Iames.

The first Epistle of saint Peter the Apostle.

2. He sheweth that through the abundant mercy of God, we are elect and regenerate to a lyuely hope, 7. and howe fayth must be tryed.

A 1 PEter, an Apostle of Iesus Christe, to (a) them that dwel here and there as strangers, throughout Pontus, Galatia, Cappadocia,

Actes. 8.a. (a) Whiche were Iewes, to whom he was appoynted to be an Apostle.

Asia, and Bithynia:

2 Elect accordyng to the (b) foreknowledge of GOD the father, vnto the sanctifyng of the spirite, through obedience and sprynckling of the blood of Iesus Christe: Grace

(b) The free election of God, is the euident cause of our saluation: the material cause is Christes obedience: our effectual calling is the former cause: & the final cause is our sanctification.

Rom.1.c *Grace and peace be multiplyed vnto you.
1.Cor.1.a 3 *Blessed be God the father of our Lorde
2.Cor.1.a Jesus Christe, whiche accordyng to his a-
Galat.1.a bundant mercye begate vs agayne vnto a
Ephes.1.c lyuely hope, by the rysing of Jesus Christe
from the dead,
4 To an inheritance incorruptible, and vn-
defiled, and that fadeth not away, reserued
in heauen for you,
5 Whiche are keapt by the power of GOD
through fayth vnto saluation, ready to be
shewed in the last tyme.
6 In the whiche ye reioyce, though now for
a season (yf neede require) ye are in heauy-
nesse through manifolde temptations:
B 7 That the tryal of your fayth beyng much
more precious then golde that perisheth,
Job.23.b. though it be *tryed with fire, myght be
Sapi.2.a founde (to be vnto you) vnto laude, honour,
James.1.a & glory, at the appearing of Jesus Christe,
Rom.5.a. 8 Whom ye haue not seene, & yet loue hym,
in whom euen now *though ye see him not,
John.10.g yet doo you beleeue (hym) and reioyce with
ioy vnspeakeable and glorious:
9 Receiuing the end of your fayth, euen the
saluation of our soules.
Actes.10.g. 10 Of which saluation haue the *prophetes
Esai.9.c. enquired and searched diligently, whiche
Dan.2.g. prophecied of the grace that (shoulde come)
Agge.2.b vnto you:
11 Searching when or at what time the spi-
rite of Christe whiche was in them should
signifie, (whiche spirite) testified before the
passions that shoulde happen vnto Christe,
and the glory that shoulde folowe after.
12 Unto whiche prophetes it was also re-
uealed, that not vnto them selues, but vnto
vs, they should minister the thinges which
are nowe shewed vnto you of them, whiche
Actes.2.a by the holye ghost *sent downe from hea-
uen, haue in the Gospel preached vnto you,
the thinges whiche the angels desyre to be-
holde.
Luke.12.c 13 Wherefore *girde vp the loynes of your
Ephes.6.c mynde, be sober, and trust perfectly on the
grace that is brought vnto you by the reue-
lation of Jesus Christe:
C 14 As obedient children, not fashionyng
your selues vnto the former lustes of your
ignorance:
15 But as he which called you, is holy, euen
so be ye holy also in al manner of conuersa-
tion.
Leuit.11.g 16 Because it is written, *Be ye holy, for I
am holy.
17 And if so be that ye cal on the father,
whiche without respect of person iudgeth
Mat.16.d *according to euery mans woorke, see that
Psal.18.c ye passe the tyme of your dwellyng here, in
Rom.2.b feare:
18 Forasmuche as ye knowe, howe that ye
were not redeemed with corruptible (thin-
ges) as syluer and golde, from your vayne
conuersation, whiche ye receiued by the
tradition of the fathers:
19 But *with the precious blood of Christ, Heb.9.d.
as of a lambe vndefyled, and without spot: 1.John.1.b
20 Which was ordeyned before hand, euen Apoc.1.b
before the worlde was made, but was de- D
clared in the (c) last tymes for your sakes: (c When Christe appeared vnto the worlde, and when the gospel was preached.
21 Whiche by his meanes doo beleeue on
GOD that rayled him vp from the dead,
*and gaue hym glory, that ye myght haue
fayth and hope towarde God:
22 Euen ye whiche haue purifyed your Philip.1.b.
soules, through the spirite in obeying the
trueth, with brotherly loue vnfaigned, see
that ye loue one another with a pure hart
feruently:
23 For ye are borne a new, not of corruptible
seede: but of incorruptible, by the woorde
of God, whiche lyueth and lasteth for euer.
24 *For al flesh is as grasse, and al the glory Esai.40.b
of man is as the floure of grasse: The grasse Eccle.14.b.
withereth, and the floure falleth away: Jacob.1.b
25 But the woorde of the Lorde endureth
euer: And this is the woorde whiche by the
Gospel was preached vnto you.

The.ii.Chapter.

1. He exhorteth them to lay aside al vice, 4. shewing that Christ is the foundation wherupon they buyde.

1 Wherfore al *naughtinesse, & al guyle, A
and faignednes, and enuie, and backe- * or malitiousnesse.
bytyng layde aside,
2 As newe borne babes, desire ye the mylke Mat.18.a
of the woord, which is without deceit: that
ye may growe thereby (vnto saluation,)
3 If so be that ye haue tasted how gratious
the Lorde is:
4 To whom ye comme as vnto a lyuyng
stone, disalowed of men, but chosen of God
(and) precious.
5 And ye as lyuely stones, be you made a
spiritual house, an holy priesthood, for to of-
fer vp spiritual sacrifice, acceptable to god
by Jesus Christe.
6 Wherfore it is conteined also in the scrip-
ture: *Beholde, I put in Sion a stone to Esai.28.b
be layde in the cheefe corner, elect and pre- Actes.5.b
tious, and he that beleeueth on him, shal in Rom.9.f.
no wyse be confounded.
7 Unto you therefore which beleeue, he is B
precious: but vnto them whiche beleeue
not, *the stone which the buylders disalow- Psal.118.c
ed, the same is made the head of the corner: Mat.21.d
8 And a stone of stumblyng, and a rocke of
offence, whiche stumble at the woorde, and

beyng disobedient, vnto the whiche thyng they were ordeyned.

Exod.19.a. Deut.7.a. 9 But ye are a chosen generation, a royal* priesthood, an holy nation, a peculier people: that ye should shewe forth the vertues of him that called you out of darknesse into his marueylous lyght.

Osee.2.d Rom.9.c 10 * Whiche in tyme past were not a people, but are nowe the people of God: which sometime had not obteined mercy, but now haue obteyned mercy.

The Epistle on the thirde Sunday after Easter. 11 Dearely beloued, I beseche you as strangers and pylgrimes, abstayne from fleshly lustes, whiche fight agaynst the soule:

Galat.5.d Rom.13.d. 12 And see that ye haue honest conuersation among the Gentiles: that where as they backbyte you as euyl doers, *they may by your good workes (whiche) they shal see, glorifie God in the day of visitation.

Mat.5.b.

Rom.13.a Titus.3.a 13 *Submit your selues therefore vnto al manner ordinance of man for the Lordes sake: whether it be vnto ý kyng, as hauing the preeminence:

C 14 Other vnto rulers, as vnto them that are sent by him for the punishmēt of euil doers, but for the laude of them that doo wel.

15 For so is the wyl of God, that with wel dooyng ye may stop the ignorance of foolish menne:

16 As free, and not as hauing the libertie for a cloke of naughtinesse, but euen as the seruantes of God.

Rom.12.c 17 *Honour al menne. Loue brotherly felowship. Feare God. Honour the kyng.

Ephes.6.a Coloss.3.d 1.Tim.6.a. Titus.2.b 18 *Seruantes obey your maisters with al feare, not onely if they be good & curteous, but also though they be frowarde.

The Epistle on the second Sunday after Easter. Mat.5.a. 19 *For it is thanke worthy, yf a man for conscience toward God endure greefe, and suffer wrong vndeserued.

20 For what prayse is it, if when ye be buffeted for your faultes, ye shal take it patiētly? But if when ye doo wel, & suffer wrong, and shal take it patiently, then is there thanke with God.

D 21 For hereunto verily were ye called: for Christe also suffered " for vs, *leauing vs an example, that ye shoulde folowe his steppes.

* Somme reade, for you.

John.13.b Ephes.5.a 22 Whiche dyd no sinne, neyther was there guile founde in his mouth.

23 Which when he was reuyled, reuiled not agayne: when he suffered, he threatned not, but committed (the vengeance) to hym that iudgeth ryghteously.

Mat.8.c. Esai.53.b 24 *Whiche his owne selfe bare our sinnes in his body on the tree, that we beyng deliuered from sinne, shoulde lyue vnto ryghteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe goeyng astray: but are nowe turned vnto the shephearde and bishop of your soules.

The.iii. Chapter.

1. Howe wiues ought to order them selues toward their husbandes. 3. And in their apparel.

A 1 Likewyse *ye wyues be in subiection to your husbandes, that euen they which obey not the woorde, may without the woord be wonne, by the conuersation of the wiues: Ephes.5.c Coloss.3.c

2 After that they haue beholden your chaste conuersation (coupled) with feare.

3 Whose apparel let it not be that which is outwarde, with brayded heare, & hanging on of golde, eyther in putting on of (gorgeous) apparel:

4 But let the hyd man (which is) in the hart be without al corruption, of a meeke and quiet spirite, whiche (spirite) is before God a thyng muche set by.

5 For after this maner in the olde tyme did the holy women also, which trusted in god, tyre them selues, beyng obedient vnto their husbandes.

6 Euen as Sara obeyed Abraham, callyng hym Lord, whose daughters ye are as long as ye doo wel, and are not afrayde for any terrour.

7 Likewise ye husbandes dwel with them B according to knowledge, geuing honour vnto the wyfe, as vnto the weaker vessel, and as vnto them that are heires also of the grace of lyfe, that your prayers be not hindered.

8 In conclusion, (be ye) al of one mynde, hauyng compassion one of another, loue as brethren, be pityful, be curteous, *

The Epistle on the fyfth Sunday after Trinitie. *Meeke.

9 Not rendring euyl for euyl, or rebuke for rebuke: but contrarywise blesse, knowing that ye are thereunto called, euen that ye shoulde be (a) heyres of the blessyng.

(a) God hath made vs whē we were his enimies heires of his kyngdome: and shal not we forgeue our brethren a smal fault?

10 For he that dooth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euyl, and his lippes that they speake no guyle.

Psal.34.c

11 Let hym eschewe euyl, and doo good, let him seeke peace, and ensue it.

12 For the eyes of the Lorde (are) ouer the righteous, and his eares are (open) vnto their prayers: agayne, the face of Lord (is) (b) ouer them that doo euyl.

(b) To take vengeance on them.

13 Moreouer, who is it that wyl harme you, if ye be folowers of that whiche is good?

C 14 Yea, *happy are ye if any trouble happen vnto you for righteousnesse sake, be not ye * afrayde for any terrour of them, neyther beye troubled:

Mat.5.b. Esai.8.c. Mat.10.d

15 But

15 But sanctifye the Lorde God in your hartes. (Be) redy alwayes to geue an answeare to euery man that asketh you a reason of the hope that is in you,

16 And that with meekenesse and feare, hauyng a good conscience: * that where as they backbite you as euyl doers, they may be ashamed that falsely accuse your good conuersation in Christe.

17 * For it is better, yf the wyl of God be so, that ye suffer for wel dooing, then for euyl dooing.

18 * For asmuche as Christe hath once suffered for synnes, the iust for the vniust, to bring vs to God, and was kylled as parteynyng to the fleashe, but was quickened in the spirite.

19 In whiche spirite, he also went and preached vnto the spirites that were in prison,

20 Whiche sometime had ben disobedient, when once the long suffering of God abode in the dayes of Noe, whyle the arke was a preparing, *wherein fewe (that is to say) eyght soules, were saued in the water.

21 To the whiche also the figure agreeth that nowe saueth vs, euen *baptisme, (not the putting away the fylth of the fleashe, but in that a good conscience maketh request to God) by the resurrection of Jesus Christe:

22 Whiche is on the ryght hande of GOD, and is gonne into heauen, * angels, powers, and might subdued vnto him.

1.Pet.2.b. Titus.2.a. 1.Pet.2.d. Mat.5.a. The Epistle on Easter euen. Rom.5.a. Gene.6.a. Gene.7.c. D Rom.6.a. Hebr.1.b. 2.b.

The. iiii. Chapter.

1. He exhorteth menne to ceasse from sinne, 7. to be sober, and apt to pray.

A 1 FOR asmuche then as Christe hath suffered for vs in the fleashe, arme ye your selues likewyse with the same minde: for he whiche suffereth in ȳ fleash, ceasseth from synne:

2 That he henceforwarde shoulde liue, as muche time as remayneth in the fleashe, not after the lustes of menne, but after the wyl of God.

3 For it is sufficient for vs that we haue spent the time that is past of the lyfe, after the wyl of the *Gentiles, walkyng in wantonnesse, lustes, in excesse of wines, in excesse of eating, in excesse of drinking, and abominable idolatrie.

4 And it seemeth to them a strange thyng, that ye runne not also with them vnto the same excesse of riot, and therefore speake they euyl of you:

5 Whiche shal geue accomptes to hym that is redy to iudge quicke and dead.

6 For vnto this purpose verely was the Gospel preached also vnto the (a) dead, that they shoulde be iudged lyke other men in the fleashe, but shoulde liue before God in the spirite.

7 The ende of al thinges is at hande. Be ye therfore sober, and watche vnto prayer.

8 But aboue al thynges haue feruent charitie among your selues: for charitie shal couer the multitude of synnes.

9 * Be ye harberous one to another, without grudging.

10 As euery man hath receiued the gyft, euen so minister the same one to another, as good stewardes of the manifolde grace of God.

11 If any man speake, (let him talke) as the wordes of God: * yf any man minister, let him doo it as * of the abilitie whiche God ministreth (vnto hym) that God in al thynges may be glorifyed through Jesus Christe, to whom be prayse and dominion for euer and euer, Amen.

12 Dearely beloued, thynke it not strange concernyng the fiery tryal, whiche thyng is to trye you, as though somme strange thing happened vnto you.

13 But reioyce, in as muche as ye are partakers of Christes passions: that when his glory appeareth, ye may be merey & glad.

14 * If ye be rayled vppon for the name of Christe, happy (are ye:) for the spirite of glory & of God, resteth vpon you: on their part he is euyl spoken of, but on your part he is glorifyed.

15 See that none of you be punished as a murderer, or as a theefe, or an euyl doer, or as a busye body in other mens matters.

16 If any (man suffer) as a Christian man, let hym not be ashamed, but let him glorifye God on this behalfe.

17 For the time is (comme) that iudgement must beginne at the house of GOD. If it first (beginne) at vs, what shal the end be of them which beleeue not the Gospel of God?

18 And * yf the ryghteous scasely be saued, where shal the vngodly and the synner appeare?

19 Wherefore, let them that are troubled according to the wil of God, commit the keeping of their soules to him with wel dooing, as vnto a faythful creatour.

The Epistle on the sunday after Assention day. (a) Although the wicked thinke this gospel newe, and vexe you that imbrace it, yet hath it ben preached to them of tyme past, whiche now are dead: to the intent that they might haue ben condemned or dead to sinne in the fleashe, & also might haue liued to God in the spirit, which two are the effect of the gospel. Gene.19.a. Actes.10.c. Philip.2.b. Rom.12.b. 2.Cor.8.c. Mat.5.b. 1.Pet.1.c. Prou.11.b.

The.v. Chapter,

2. The duetie of pastours is to feede the flocke of Christe, and what rewarde they shal haue yf they be diligent.

1 THE (a) elders whiche are among you I exhort, whiche am also an elder, and a witnesse of the afflictiõs of Christ, & (a) By elders he vnderstandeth them whiche preache, teache, or minister in the Churche.

also a partaker of the glory that shalbe opened:

Actes. 21.f. 2 * Feede you Gods flocke whiche is committed vnto you, takyng the ouersyght of them, not as compelled thereto, but wyllingly: not for the desyre of fylthy lucre, but of a chearefull minde:

2. Cor. 1.e. 1. Tim. 4.b Titus. 2.d. 2. Tim. 1.c. 3 * Not as though ye were Lordes ouer gods heritage: * but that ye be an ensample to the flocke.

1. Cor. 9.d. 2. Tim. 4.b 4 And when the cheefe shepheарde shal appeare, ye shal * receiue an incorruptible crowne of glory.

The Epistle on the thirde sunday after Trinitie. 5 Likewyse ye younger, submit your selues vnto the elder: Submit your selues euery man one to another, decke your selues inwardly in lowlynesse of minde: For God resisteth the proude, and geueth grace to the humble.

6 Submit your selues therefore vnder the mighty hande of God, that he may exalt you when the time is comme.

Mat. 6.d. Luke. 12.c. 7 * Cast al your care vpon him, for he careth for you.

8 Be sober and watche: for your aduersary the deuil, as a roaring Lion * walketh about, seeking whom he may deuoure. B John. 1.b. Jacob. 4.b.

9 Whom resist stedfast in the faith: knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of al grace him selfe, whiche hath called vs into his eternal glory by Christe Jesus, after that ye haue suffered a litle affliction, make you perfect, settle, strengthen, and stablishe you.

11 To him be glory and dominion for euer and euer, Amen.

12 By Syluanus a faythful brother, vnto you (as I suppose) I haue written briefely, exhorting and testifying, howe that this is the true grace of God, wherein ye stande.

13 The Churche that is at Babylon elected together with you, saluteth you, and so dooth Marcus my sonne.

14 * Greete ye one another with a kisse of charitie. Peace be with you al whiche are in Christe Jesus, Amen. Rom. 16.f. 1. Cor. 16.b.

The seconde Epistle of saint Peter.

The first Chapter.

4. Forasmuche as the power of God hath geuen them al thinges parteynyng vnto lyfe, he exhorteth them to flee the corruption of worldly lustes.

1 Simon Peter, a seruant and an apostle of Jesus Christe, to them whiche haue obteyned lyke pretious fayth with vs, through the ryghteousnesse of our God and sauiour Jesus Christe:

1. Pet. 1.a. 2 * Grace and peace be multiplyed vnto you through the knowledge of God, and of Jesus our Lorde:

3 According as his godly power hath geuen vnto vs al thinges that (parteyne) vnto lyfe and (a) godlynesse, through the knowledge of him that hath called vs vnto glory and vertue:

(a) The sum of our saluation & religion is, to be led by Christ to the father who calleth vs in the sonne. John. 1.c. Colos. 2.b. 4 By the whiche are geuen vnto vs excellent and most great promises, that by the meanes thereof, ye myght be * partakers of the godly nature, yf ye flee the corruption of worldly lust.

5 And herevnto geue al diligence, in your fayth minister vertue, in vertue knowledge,

6 * In knowledge temperance, in temperance patience, in patience godlynesse, 1. Cor. 8.a.

7 In godlynesse brotherly kyndnesse, in brotherly kindnesse, charitie.

8 For yf these thinges be among you, & be plenteous, they make you that ye neyther shalbe idle, nor vnfruiteful in the knowledge of our Lorde Jesus Christe. B

9 But he that lacketh these things, is blind, and can not see farre of, and hath forgotten that he was purged frō his old sinnes.

10 Wherefore brethren, geue the more diligence for to make your callyng and election (b) sure: for yf ye doo suche thinges, ye shal neuer fal.

(b) Albeitie be sure in it selfe, forasmuche as God can not change: yet we must confyrme it in our selues by the fruites of the spirite, knowyng that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs. 2. Cor. 5.a.

11 Yea and by this meanes an entring in shalbe ministred vnto you abundantly, into the euerlastyng kingdome of our Lorde and sauiour Jesus Christe.

12 Wherefore I wyl not be negligent to put you alwayes in remembraunce of suche thinges, though ye know them your selues, and be stablished in the present trueth.

13 Notwithstandyng I thinke it meete, as long as I am in this * tabernacle, to stirre you vp, by putting you in remembrance:

14 Knowyng that shortly I must put of this my

Iohn.21.d my tabernacle, * euen as our Lorde Iesus Christe shewed me.

15 I wyl euer also geue my diligence, that ye may haue wherewith to stirre vp the remembrance of these thynges after my departyng.

16 For we haue not folowed deceiptful fables, when we opened vnto you the power and comming of our Lorde Iesus Christe, but * with our eyes we sawe his maiestie:

1.Iohn.1.a

17 Euen then veryly when he receiued of god the father honour and glory, and when there came suche a voyce to hym from the excellent glory: * This is my deare beloued sonne in whom I delyte.

Mat.17.d Mark.1.b Luke.3.d.

18 This voyce we heard comme from heauen, when we were with hym in the holye mount.

19 We haue also a ryght sure woord of prophesie, whersunto ye ye take heede, as vnto a * lyght that shyneth in a darke place, ye do wel, vntyl the day dawne, & the day starre aryse in your hartes.

2.Cor.4.b

20 So that ye first knowe this, that no prophesie in the scripture is of any priuate * motion.

* or, interpretation.

21 For the prophesie came not in olde tyme by the wyl of man: but holy menne of God, spake as they were moued by the holye ghost.

The.ii. Chapter.

1. He prophesieth of false teachers, and sheweth their pounishment.

A 1 THere were false prophetes also among the people, euen as * there shalbe false teaches among you, whiche priuily shal bryng in damnable heresies, euen denying the Lord that hath bought them, & bryng vpon them selues swift damnation.

Actes.20.f. 1.Tim.4.a. 2.Tim.3.a. 2.Pet.3.a. Iudic.1.c.

2 And many shal folowe their damnable wayes, by whom the way of trueth shalbe euyl spoken of:

3 And through couetousnesse shal they with faigned woordes make (a) marchandise of you, whose iudgement nowe of long tyme ceaseth not, and their damnation sleepeth not.

(a) That is euidently seene in the Pope and his prieستes, whiche by lyes and flatteries fel mens soules: so that it is certaine that he is not the successour of Simon Peter, but of Simon Magus.

4 For if God spared not the angels that sinned, but cast them downe into hel, and deliuered them into chaynes of darknesse, to be keapt vnto iudgement:

5 Neyther spared the olde world, but saued Noe the eyght (person) a preacher of righteousnesse, and brought in the flood vpon the worlde of the vngodly,

Gen.7.a.

6 And turned their cities of Sodome and Gomorrhe into asshes, ouerthrewe them, dammed them, and made of them an ensample vnto those that after shoulde lyue vngodly:

7 And iust * Lot, vexed with the vncleane conuersation of the wicked, deliuered he. B Gen.12.d

8 (For he beyng righteous, and dwellyng among them, in seeyng and hearyng, vexed his ryghteous soule from day to day with (their) vnlawful deedes.)

9 * The Lorde knoweth how to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be pounished:

Iob.15.b 1.Cor.10.c.

10 But cheefely them that walke after the flesshe in the lust of vncleannesse, and despise auctority. Presumptious (are they) and stande in their owne conceyt, whiche feare not to speake euyl of them that excel in worshyp.

11 When the angels which are greater both in power and myght, geue not (b) raylyng iudgement against them before the Lorde.

(b) Albeit the angels condemne the vice and iniquine of wicked magistrates, yet they blame not the auctoritie and power which is geuē them of God.

12 But these as bruite beastes, led with sensualitie, and made to be taken and destroyed, speake euyl of the thinges that they vnderstand not, and shal perish through their owne corruption:

13 And receiue the reward of vnryghtousnesse, they count it pleasure to lyue delitiously for a season: spottes they are & blots, (c) delighting them selues in their deceiuinges, in feasting with you:

(c) For in your holy feastes they sitte as members of the Churche, where as in deede they be but spots, and so deceiue you.

14 Hauyng eyes ful of adulterie, and that can not ceasse from sinne, layeing bayte for vnstable soules: hartes they haue exercised with * robberie, they are cursed chyldren,

* or, couetousnesse.

15 Whiche haue forsaken the ryght way, and are gonne astray, folowyng the way of * Baalam (the sonne) of Bosor, which loued the rewarde of vnryghteousnesse:

Num.22.b.

16 But was rebuked of his iniquitie. The dumbe beast, and vsed to the yoke, speaking with mans voyce, forbad the madnesse of the prophete.

17 * These are welles without water, cloudes that are caryed with a tempest, to whom the myst of darknesse is reserued for euer.

Iudic.1.d

18 For when they speake the great swelling woordes of vanitie, they entice through lustes with the bayte of wantonnesse of the flesshe, them that were cleane escaped from them, whiche are wrapped in errour:

19 Whyle they promise them libertie, whereas they them selues are the bonde seruants of corruptiō: * For of whom a man is ouercome, vnto the same is he brought in bondage.

Iohn.8.d Rom.6.c

20 * For yf they, after they haue escaped

Heb.6.a. and.10.c.

from the fylthynesse of the worlde, thorowe the knowledge of the Lord and the sauiour Iesus Christe, are yet tangled againe therin, and *ouercomme, then is the latter ende worse with them then the beginning.

Mat.12.d

D 21 For it had benne better for them not to haue knowen the way of ryghteousnesse, then after they haue knowen it, to turne frō the holy commaundement that was geuen vnto them.

22 But the same is happened vnto them that is vsed to be spoken by the true prouerbe, *The dogge is turned to his owne vomite agayne, and the sow that was washed, (is turned agayne) to her wallowyng in the myre.

Prou.21.a.

The.iii. Chapter.

3. He sheweth the impietie of them whiche mocke at Gods promises. 7. After what sort the ende of the worlde shalbe. 8. That they prepare them selues therunto. 16. Who they are whiche abuse the wrytynges of saint Paul, and the rest of the scriptures, 18. concludyng with eternal thankes to Christ Iesus.

A 1 THis is the second Epistle that I nowe write vnto you, dearely beloued, wherwith I stirre vp and warne your pure myndes,

2 To be mindeful of the woordes whiche were tolde before of the holy prophetes, and also the * commaundement of vs, whiche be apostles of the Lorde and sauiour:

* or, our doctrine.

Actes.20.f. 2.Pet.2.a Iudi.1.e. 1.Tim.4.c 2.Tim.2.a

3 *Knowyng this first, that there shal come in the last dayes mockers, walking after their owne lustes,

4 And sayeing, Where is the promise of his cōmyng? For sence the fathers fel a sleepe, al thynges continue alyke from the beginnyng of the creation.

(a) He meaneth them whiche had once professed Christian religion, but became afterward contemners and mockers, as Epicures, and Atheistes.

5 For this they know not (and that (a) wylfully) howe that the heauens were of olde, and the earth consistyng of the water, and by the water, by the woorde of God:

6 By the whiche thinges the worlde that then was, perished, beyng then ouer runne with water.

7 *But the heauens and earth whiche are nowe, be keapt by his woorde in stooze, and reserued vnto fire agaynst the day of iudgement, and perdition of vngodly menne.

John.14.b Esai.51.b

8 Dearely beloued, be not ignozant of this one thing, howe that *one day is with the Lorde as a thousand yeeres, and a thousand yeeres as one day.

B Psal.90.a 1.Cor.7.c.

9 The lord that hath promised is not slacke, (as somme menne count slackenesse) but is patient to vsward (forasmuch) as he would haue no man lost, but wyl receiue al menne to repentance.

10 Neuertheless, * the day of the Lord wyl comme as a theefe in the nyght, in the whiche the heauens shal passe away with a great noyse, and the elementes shal melt with feruent heate, the earth also and the woorkes that are therein, shalbe vtterly burned.

Mat.24.d 1.Thess.5.a Apoc.3.a

11 Seeyng then that al these thynges shal perishe, what manner persons ought ye to be in holy conuersation and godlynesse,

12 Looking for, and hasting vnto the comming of the day of God, * by whom the heauens shal perishe with fire, and the elementes shal melt with feruent heate?

* Somme reade, wherin.

13 *Neuertheless, we according to his promise, looke for a newe heauen, and a newe earth, wherein dwelleth ryghteousnesse.

Apoc.21.a

C 14 Wherefore dearely beloued, seeyng that ye looke for suche thinges, be diligent that ye may be founde of hym in peace, without spot, and vndefiled:

15 And suppose that the long sufferyng of the Lorde is saluation, euen as our dearely beloued brother Paul also, according to the wysedome geuen vnto hym, hath written vnto you:

16 Yea almost in euery Epistle, speakyng of suche thinges, among whiche are manye thinges harde to be vnderstande, whiche they that are vnlearned and vnstable, peruert, as they doo also the other scriptures, vnto their owne destruction.

17 Ye therfore, beloued, seyng ye be warned afore hande, beware lest ye also beyng led away with the errour of the wicked, fal from your owne stedfastnesse:

18 But growe in grace, and in the knowledge of our Lord & sauiour Iesus Christe: To whom be glory both now and for euer, Amen.

¶ Here endeth the seconde Epistle of Saint Peter.

The

The first Epistle of saint Iohn the Apostle.

The first Chapter.

2. True witnesse of the euerlastyng woorde of God. 7. The blood of Christe is the purgation of synne. 11. No man is without synne.

A 1 The Epistle on saynt Iohn the Euangelist day.

HAT whiche was from the beginnyng, whiche we haue heard, whiche we haue seene with our eyes, which we haue looked vpon, and our handes haue handled, of the woorde of life:

2 (And the lyfe appeared, and we haue seene, and beare witnesse, and shewe vnto you, * that eternal lyfe whiche was with the father, and appeared vnto vs.)

Mat. 17.a.

3 That whiche we haue seene and heard, declare we vnto you, that ye also may haue (a) felowshyp with vs, and that our felowshyp may be with the father, and his sonne Iesus Christe.

(a) The effect of the gospel is, that we al beyng ioyned togeather in Christe by fayth, should be the sonnes of God.

4 And these thinges wryte we vnto you, that your ioy may be ful.

5 And this is the tydinges whiche we haue heard of him, and declare vnto you, that God is lyght, and in him is no darknesse at al.

6 If we say that we haue felowshyp with him, and walke in darknesse, we lye, and doo not the trueth.

B 7 But yf we walke in the lyght, euen as he is in the lyght, then haue we felowshyp (b) one with another, and the blood of Iesus Christe his sonne cleanseth vs from al synne.

(b) That is, Christe with vs, and we with our selues.

8 * If we say that we haue no synne, we deceiue our selues, & the trueth is not in vs.

3. Reg. 8. c. 2. Par. 6. g. Iohn. 13 c. Psal. 32. d. Luke. 15. d.

9 * If we knowledge our synnes, he is faithful and iust to forgeue vs our sinnes, & to cleanse vs from al vnrighteousnesse.

10 If we say that we haue not synned, we make him a lyer, and his woorde is not in vs.

The. ii. Chapter.

1. Christe is our aduocate. 10 Of true loue, and howe it is tryed. 18. To beware of Antechriste.

A 1 MY litle children, these thinges wryte I vnto you, that ye sinne not. And yf any man synne, we haue an aduocate with the father, Iesus Christe the ryghteous.

2 And he is the attonement for our synnes: not for our (sinnes) onlye, but also for the (sinnes) of al the worlde.

3 And hereby we are sure that we (a) know him, yf we keepe his commaundementes. (a) That is, by fayth, and so obay him: for knowledge can not be without obedience.

4 * He that sayth, I knowe him, and keepeth not his commaundementes, is a lyer, and the * veritie is not in him. John. 13. d. * or, trueth

5 But who so keepeth his woorde, in hym is the loue of God perfect in deede: Hereby knowe we that we are in hym.

6 He that sayth he abydeth in hym, ought hym selfe to walke, euen as he walked.

B 7 Brethren, I wryte no newe commaundement vnto you, but an olde commaundement whiche ye haue heard from the begynnyng. The olde commaundement, is the woorde whiche ye haue heard from the begynnyng.

8 Agayne, a new commaundement I wryte vnto you, that is true in him, and (the same is true) also in you, for the darknesse is past, and the true lyght nowe shineth.

9 He that sayth how that he is in the light, and yet hateth his brother, is in darknesse euen vntyl this time.

10 He that loueth his brother, abydeth in the lyght, and there is none occasyon of euyl in hym.

11 He that hateth his brother, is in darknesse, and walketh in darknesse: and can not tel whyther he goeth, because that darknesse hath blynded his eyes. Leuit. 19. d.

12 Babes I wryte vnto you, because your sinnes are forgeuen you for his names sake.

13 I wryte vnto you fathers, because ye haue knowen him that is from the begynnyng. I wryte vnto you young men, because you haue ouercome the wicked.

14 I wryte to you litle children, because ye haue knowen the father. I haue written to you fathers, because ye haue knowen him that (is) from the begynnyng. I haue written vnto you young menne, because ye are strong, and the woord of God abydeth in you, and ye haue ouercome the wicked.

15 See that ye loue not * the worlde, neyther the thinges that are in the worlde. If any man loue the worlde, the loue of the father is not in him. John. 17. b.

16 For al that is in the worlde, as the lust of the fleashe, and the lust of the eyes, and the

pride of lyfe, is not of the father, but of the worlde.

17 And the worlde passeth away, and the lust thereof: but he that fulfylleth the wyl of God, abydeth for euer.

18 Litle children, it is the last tyme: and as ye haue heard howe that antechriste shal comme, euen nowe are there many antechristes: whereby we knowe that it is the last time.

Actes. 20.f. 19 * They went out from vs, but they were not of vs: For yf they had benne of vs, they woulde no doubt haue continued with vs: But " that it might appeare that they are not al of vs.

" this commeth to passe.

20 Neuertheles, ye haue an (b) oyntment of him that is holy, and ye knowe al thynges.

(b) The grace of the holy ghost.

D 21 I haue not written vnto you as though ye knewe not the trueth: but because ye know it, and that no lye is of the trueth.

22 Who is a lyar, but he that denyeth that Jesus is Christe? the same is antechriste, that denyeth the father and the sonne.

23 Who so euer denyeth the sonne, the same hath not the father: (But he that knowledgeth the sonne, hath the father also.)

24 Let therefore abide in you, that same whiche ye harde from the begynnyng: yf that whiche ye haue harde from the begynnyng shal remayne in you, ye also shal continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, (euen) eternal lyfe.

26 These thinges haue I written vnto you concernyng them that deceiue you:

E Esai. 54.d. 27 And the annoynting whiche ye haue receiued of him dwelleth in you: and ye neede not that any man teache you, but as the same (c) annoynting teacheth you of al thinges, and it is true, and not lyeing: and as it taught you, ye shal abide in it.

(c) Christe communicateth him self vnto you, & teacheth you by the holy ghost and his ministers.

28 And nowe (d) babes, abyde in him: that when he shal appeare, we may be bold, and not be ashamed * of him at his comming.

(d) By this name, he meaneth the whole Churche of Christe in general.

* or, before.

29 If ye knowe that he is righteous, knowe also that euery one whiche dooth ryghteousnesse, is borne of him.

The.iii.Chapter.

I. The singuler loue of God towarde vs, 7. and how we againe ought to loue one another.

A 1 BEholde what charitie the father hath shewed vs (euen) that we shoulde be called the * sonnes of God: for this cause the worlde knoweth vs not, because it hath not knowen him.

Luke. 20.f. Johan. 1.b.

2 Dearely beloued, nowe are we the sonnes of God, and yet it dooth not appeare what we shalbe: But we knowe that when he shal appeare, we shalbe like him: for we shal see him as he is.

3 And euery man that hath this hope in him, purgeth him selfe, euen as he also is pure.

4 Who so euer committeth synne, transgresseth also the lawe: for synne is the transgression of the lawe.

5 And ye knowe that he appeared to take away our sinnes, and in him is no synne.

6 As many as byde in him, sinne not: whoso euer synneth, hath not seene him, neither knowen him.

7 Babes, let no man deceiue you: he that B dooth ryghteousnesse, is ryghteous, euen as he is ryghteous.

8 Ye that committeth sinne, is of the deuil: * for the deuil sinneth sence the beginning: For this purpose appeared the sonne of God, to loose the woorkes of the deuil.

Gene. 3.a. Johan. 8.f.

9 Who so euer is borne of GOD, sinneth not: for his seede remayneth in him, & he can not synne, because he is borne of God.

10 In this are the children of God knowen, and the children of the deuil: who so euer dooth not righteousnesse, is not of God, neither he that loueth not his brother.

11 For this is the tydinges that ye harde from the beginnyng, that ye shoulde loue one another.

12 Not as * Caine (whiche) was of that wicked, and slue his brother: And wherefore slue he him? because his owne workes were euyl, and his brothers ryghteous.

Gene. 4.b.

13 Marueyle not, my brethren, yf the worlde hate you.

The Epistle on the.ii. sunday after trinitie.

14 We knowe that we are translated from death vnto lyfe, because we (a) loue the brethren: he that loueth not his brother, abydeth in death.

(a) This loue is the special fruite of our fayth, & a certayne signe of our regeneration

15 Who so euer hateth his brother, is a manslear: and ye knowe that no manslear hath eternal lyfe abyding in him.

16 Hereby perceiue we loue, because he layd downe his lyfe for vs: and we ought to lay downe our lyues for the brethren.

17 But who so hath this worldes good, and * seeth his brother haue neede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him?

Deut. 15.d.

18 My babes, let vs not loue in woorde, neyther in tongue, but in deede & in veritie.

19 Hereby we know that we are of ỹ trueth, and shal assure our hartes before him.

20 For yf our hart condemne vs, God is greater then our hart, and knoweth al thinges.

21 Dearely beloued, yf our hart condemne

vs

vs not, then haue we boldnesse towarde God.

Mat.7.a. Iohn.15.d. Iacob.1.a.

22 And *whatsoeuer we aske, we receiue of him, because we keepe his commaundementes, and doo those thinges whiche are pleasing in his sight.

1.Ioh.5.a. Iohn.13.d.

23 And 'this is his commaundement, that we should beleeue on the name of his sonne Iesus Christe, and loue one another, as he gaue vs commaundement.

24 And he that keepeth his commaundementes, dwelleth in him, & he in him: and hereby we knowe that he abydeth in vs, (euen) by the spirite whiche he hath geuen vs.

The.iiii.Chapter.

1. Difference of spirites, 2. how the spirite of God may be knowen from the spirite of errour.

A

Matth.7.c. Deut.13.a. Mat.24.a. Mark.13.a. Luke.21.d.

1 DEarly beloued, *beleue not euery spirite, but prooue the spirites whether they are of God or not: for many false prophetes are gone out into the worlde.

2 Hereby shal ye knowe the spirite of God: Euery spirit that confesseth that Iesus (a) Christe is come in the flesshe, is of God:

(a) Who being very god came frō his father, and tooke vpon hym our flesshe. He that confesseth or preacheth this truely, hath the spirite of god, els not.

3 And euery spirit which confesseth not that Iesus Christe is come in the flesshe, is not of God, & this is that (spirite) of Antechrist, of whom ye haue heard how that he should come: and euen nowe already is he in the worlde.

4 Litle chyldren, ye are of God, and haue ouercome them: for greater (is) he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour.

The Epistle on the first sunday after trinitie.

7 Dearly beloued, let vs loue one another, for loue commeth of God: and euerye one that loueth, is borne of God, and knoweth God.

Iohn. 13.d. 1.Thes.1.b.

8 He that loueth not, knoweth not God: for God is loue.

9 In this appeared the loue of God to vswarde, because God sent his only begotten sonne into the worlde, that we myght lyue through him.

Iohn.3.e. Rom.5.b.

10 Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agreement for our sinnes.

11 Dearly beloued, if God so loued vs, we ought also to loue one another.

Exod.33.d. Iudic.5.e.

12 *No man hath seene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe we that we dwel in him, and he in vs: because he hath geuen vs of his spirite.

14 And we haue seene, and doo testifie that the father sent the sonne (to be) the sauiour of the worlde. C

15 Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym.

17 Herein is the loue perfect in vs, that we shoulde haue boldnesse in the day of iudgement: For as he is, euen so are we in this worlde.

18 There is no feare in loue, but perfecte loue casteth out feare: for feare hath paynfulnesse He ỹ feareth, is not perfect in loue.

19 We loue him, for he loued vs first.

20 If a man say, I loue God, and yet hate his brother, he is a lyar: For howe can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 And this commaundement haue we of him, that he whiche loueth God, shoulde loue his brother also.

The.v.Chapter.
Of the fruites of fayth.

A

1 WHosoeuer beleeueth that Iesus is Christe, is borne of God: and euerye one that loueth him whiche begate, loueth him also whiche is begotten of him.

2 *By this we knowe that we loue the chyldren of God, when we loue God, and keepe his commaundementes.

Iohn.12.c. Mat.12.d.

(*) The Epistle on the firste sunday after Easter,

3 For this is the loue of God, that we keepe his commaundementes: & *his commaundementes are not greeuous.

1.Coz.15.g.

4 (*) For al that is borne of God, ouercōmeth the worlde: and this is the *victory that hath ouercomme the worlde, (euen) our fayth.

5 Who is it that ouercommeth the worlde, but he whiche beleeueth that Iesus is the sonne of God?

6 This Iesus Christe is he that came by water and (a) blood: not by water onely, but by water and blood: and it is the spirit that beareth witnesse, because the spirite is (b) trueth.

(a) The water & blood that came out of his side, declare that we haue our sinnes washed by hym, and he hath made ful satisfactiō for the same.

(b) Whiche testifieth to our hartes, that we be the children of God.

7 For there are three whiche beare recorde in heauen, the father, the woorde, and the holy ghost, and these three are one.

8 And there are three whiche beare recorde in

in earth, the spirite, and water, and blood, and these three agree in one.

9 If we receyue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, whiche he testified of his sonne.

10 He that beleeueth on ỹ sonne of God, hath the witnesse in him selfe: He that beleeueth not God, hath made him a lyer, because he beleeued not the recorde that God gaue of his sonne.

11 And this is the recorde, that God hath geuen vnto vs eternal lyfe, and this lyfe is in his sonne.

12 He that hath the sonne, hath life: and he that hath not the sonne of God, hath not life.

13 These thinges haue I wrytten vnto you that beleeue on the name of the sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleeue on the name of the sonne of God.

¶ 14 And this is the trust that we haue in him: that * yf we aske any thing accordyng to his wyl, he heareth vs.

Mat.7.a. Mark.11.d. Luke.11.b. Iohn.14.b.

15 And if we knowe that he heare vs whatsoeuer we aske, we know that we haue the petitions that we desired of him.

16 If any man see his brother sinne a sinne (whiche is) not vnto death, he shal aske, and he shal geue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that he shoulde pray for it.

17 All vnryghteousnesse is sinne: and there is sinne not vnto death.

18 We knowe that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth him selfe, and that wicked toucheth him not.

19 We knowe that we are of God, and the whole worlde lyeth in wickednesse.

20 We know that the sonne of God is come, and hath geuen vs a minde to knowe him which is true: & we are in him that is true, through his sonne Iesus Christe: This same is very God, and eternal lyfe.

21 Babes, keepe your selues from * idols, Amen. * or, images.

The ende of the first Epistle of Saint Iohn.

The seconde Epistle of Saint Iohn.

1. He wryteth vnto a certayne Lady, 4. reioycyng that her children walke in the trueth, 5. and exhorteth them vnto loue.

a 1 THE elder vnto the elect Lady and her children, whom I loue in the (a) trueth: and not I only, but also all that haue knowen the trueth:

(a) According to godlinesse, and not with any worldly affections.

2 For the truethes sake whiche dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercy, and peace from God the father, and from the Lorde Iesus Christe, the sonne of the father in (b) trueth and loue.

(b) We can not receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue procedeth.

4 I reioyced greatly that I founde of thy children walking in (c) trueth, as we haue receiued a commaundement of the father.

5 And nowe I beseeche thee Lady, not as though I wrote a newe commaundement vnto thee: but that same whiche we haue had from the begynnyng, that we shoulde loue one another.

6 And this is the loue, that we should walke after his commaundementes: This is the commaundement, that as ye haue hearde from the begynning, ye should walke in it.

(c) Accordyng to gods woorde.

Iohn.14.f. 1.Iohn.5.a.

7 For many deceiuers are entred into the worlde, whiche confesse not that Iesus Christ is come in the fleashe. This is a deceiuer, and an Antechriste. b

8 Looke on your selues, that we lose not that we haue wrought: but that we may haue a ful rewarde.

9 Whosoeuer trangresseth, and abydeth not in the doctrine of Christ, hath not God: He that endureth in the doctrine of Christ, hath both the father and the sonne.

10 If there come any vnto you, and bryng not this learning, him receiue not to house, nether byd him God speede.

11 For he that byddeth him God speede, is partaker of his euyl deedes.

12 Hauyng many thynges to wryte vnto you, I woulde not wryte with paper and inke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioy may be ful.

13 The sonnes of thy elect sister greete thee. Amen.

The ende of the seconde Epistle of Saint Iohn.

¶ The

The thirde Epistle of Saint Iohn.

2. He is glad of Gaius that he walketh in the trueth, 8. exhorteth to be louyng vnto the poore Christen in theyr persecution.

A 1 THE elder vnto the welbeloued Gaius, whō I loue in the trueth.
2 Beloued, I wysshe in al thinges that thou prosperedst and faredst wel, euen as thy soule prospereth.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.
4 I haue no greater ioy, then (for) to heare howe that my sonnes walke (a) in veritie.
(a) That is, in godly conuersation, as they whiche haue both the knowledge and feare of God.
5 Beloued, thou doest faythfully whatsoeuer thou doest to the brethren and to strangers:
6 Which haue borne witnesse of thy charitie before the Church: whom if thou bring forwardes on theyr iourney after a godly sort, thou shalt do wel.
B 7 Because that for his names sake they went forth, taking nothyng of the Gentiles.
8 We therfore ought to receiue suche, that we might be helpers to the trueth.
9 I wrote vnto the Churche: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore yf I come, I wyl declare his deedes whiche he doth, ietting on vs with malitious woordes: and not content therwith, neither he him selfe receiueth the brethren, and forbiddeth them that would, and thrusteth them out of the Churche.
11 Beloued, folowe not that which is euyl, but that whiche is good. He that doth wel, is of God: but he that doth euyl, hath not seene God.
12 Demetrius hath good report of al men, and of the trueth it selfe: Yea, and we our selues also beare recorde, and ye know that our recorde is true.
13 I had many thinges to wryte: but I wil not with ynke and penne wryte vnto thee.
14 I trust I shal shortly see thee, and we shal speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete our freendes by name.

The ende of the thirde Epistle of Saint Iohn.

The Epistle of Saint Iude.

Saint Iude admonisheth al churches generally to take heede of deceiuers, which goe about to drawe away the hartes of the simple people from the trueth of God.

A 1
The Epistle of saint Simon and Iude.
IUde the seruant of Iesus Christe, the brother of Iames, to them which are called and sanctified in God the father, and preserued in Iesus Christe:
2 Mercy vnto you, and peace, and charitie be multiplyed.
3 Beloued, when I gaue al diligence to wryte vnto you of the common saluation, it was needeful for me to wryte vnto you, exhorting you that ye should earnestly (a) contende for the fayth whiche was once geuen vnto the saintes.
(a) Agaynst assaultes of Satan and heretikes.
4 For there are certaine vngodly men craftily creapt in, which were before of olde ordeyned to this condemnation, turnyng the grace of our God vnto wantonnesse: and denying God, whiche is the only Lord, and our Lorde Iesus Christ.
5 My mynde is therefore to put you in remembrance (thereof,) forasmuch as ye once knowe this, howe that the Lord after that he had deliuered the people out of Egypt, destroyd them which afterwarde beleeued not.
6 The angels also whiche keapt not theyr first estate, but left theyr owne habitation, he hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day.
7 * Euen as Sodome and Gomorrhe, and B
the cities about them, whiche in like manner defyled them selues with fornication, and folowed strange fleashe, are set forth for an ensample, and suffer the payne of eternal fyre. Gen. 19. k.
8 Likewise these being deceiued by dreames, defile the fleashe, despise rulers, and speake euyl of them that are in auctoritie.
9 Yet Michael ỹ archangel, when he stroue agaynst the deuyl, and disputed about the body of Moses, durst not geue rayling sentence, but sayde, The Lorde rebuke thee.
10 But

10 But these speake euyl of those thynges which they knowe not: and what thynges they know naturally, as beastes which are without reason, in those thinges they corrupt them selues.

11 Wo be vnto them, for they haue gone in the way of Cain, & are vtterly geuen to the errour of Balaam for lucres sake, * & haue perished in the gaynesaying of Core.

Gen.4.b. Num.16.k

* or, rockes

12 These are * spottes in your feastes of charitie, when they feast with you, without al feare feeding them selues: cloudes they are without water, caried about of wyndes, * trees withered at fruite geatheryng, and without fruite, twise dead, and plucked vp by the rootes:

* or, trees, withered in Autumne, when the fruite harnest is, and so ỹ Greeke woorde importeth: or, trees bearing corrupt fruite: or, trees corruptyng theyr owne fruite. Apoc.1.b.

13 They are the ragyng waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the myst of darkenesse for euer.

Esai.13.c.

14 Enoch the seuenth from Adam prophesied before of such, saying, Behold, the Lord shal come with* thousandes of saintes,

15 To geue iudgement agaynst al men, and to rebuke al that are vngodly among them, of al their vngodly deedes which they haue vngodly committed, and of al theyr cruel speakinges whiche vngodly sinners haue spoken agaynst hym.

16 These are murmurers, complainers, walking after their owne lustes, whose mouthes speake proude thinges, they haue men in great reuerence because of aduantage.

17 But ye beloued, remember the woordes whiche were spoken before of the Apostles of our Lorde Jesus Christe.

18 *(Howe) that they tolde you, that there shoulde be mockers in the last tyme, which shoulde walke after theyr owne vngodly lustes.

Actes.20.f. 1.Tim.4.a 2.Tim.3.a. 2.Pet.2.a.

19 These are makers of sectes, fleashly, hauyng not the spirite.

20 But ye dearely beloued, edifie your selues in your most holy fayth, prayng in the holy ghost,

21 And kepe your selues in the loue of God, looking for the mercy of our Lorde Jesus Christe vnto eternal life,

D

22 And haue compassion of some, * separatyng them:

* or, in puttyng difference.

23 And other saue with feare, pullyng them out of the fyre: hatyng euen the garment spotted by the fleashe.

24 Unto hym that is able to keepe you free from sinne, and to present you faultlesse before the presence of his glory with ioy,

25 To God our sauiour whiche only is wise, be glory, and maiestie, dominion, and power, nowe and euer. Amen.

The ende of the Epistle of. S. Iude.

The Reuelation of Saint Iohn the Diuine.

The firste Chapter.

1. The cause of this reuelation. 3 Of them that reade it. 4. John wryteth to the seuen Churches. 5. The maiestie and office of the sonne of God. 20. The vision of the candelsticke and starres.

A 1 (a) Of thynges whiche were hyd before. (b) Christe receiued this reuelation out of his fathers bosome as his owne doctrine, but it was hyd in respect of vs, so that Christ as Lorde and God reuealed it to Iohn his seruant, by the ministerie of his angel, to the edification of his Churche.

Ye (a) reuelation of Jesus Christe, whiche (b) GOD gaue vnto him, for to shew vnto his seruantes thynges which must shortly come to passe: and when he had sent, he shewed by his angel vnto his seruant John,

2 Whiche bare record of the word of God, and of the testimonie of Jesus Christ, and of al thynges that he sawe.

3 Happy is he that readeth, and they that heare the woordes of this prophesie, and kepe those thynges whiche are written therein: for the tyme is at hande.

4 John to the seuen Churches in Asia, Grace (be) vnto you, and peace from hym whiche is, and whiche was, and whiche is to come, and from the seuen spirites which are before his throne:

5 And from Jesus Christ (which is) a faithful witnesse and first begotten of the dead, and Lorde ouer the kynges of the earth: vnto hym that * loued vs, and washed vs from our sinnes in his owne blood,

Hebr.11.b. 1.Pet.2.b.

6 And made vs kynges and priestes vnto God and his father: to him be glory and dominion for euermore, Amen.

1.John.1.b.

7 *Beholde, he commeth with the cloudes, and al eyes shal see hym, & they also which pearsed hym: and al kynredes of the earth shal waple before hym: euen so, Amen.

B Mat.24.c. Dan.2.b.

8 I am Alpha and Omega, the beginnyng and the endyng, sayth the Lord almightie, whiche is, and whiche was, and whiche is to come.

9 I John your brother and companion in tribulation,

tribulation, and in the kingdome and patience of Iesus Christe, was in the Ile that is called Pathmos, for the woorde of God, and for the witnessyng of Iesus Christe.

° or, sunday 10 I was in the spirite on the " Lordes day, and heard behynde me a great voyce, as it had ben of a trumpe,

11 Sayeing, I am Alpha and Omega, the first and the last: that thou seest wryte in a booke, & sende it vnto the seuen Churches whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, & vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to see the voyce that spake to me. And when I was turned, I sawe seuen golden candlesticks,

13 And in the midst of ỹ seuen candlesticks, (one) like vnto the sonne of man, clothed with a garment downe to the feete, & gyrde about the pappes with a golden gyrdle.

C 14 His head and his heares were whyte, as white wool, & as snowe, and his eyes were as a flame of fire.

15 And his feete lyke vnto fyne brasse, as though they burnt in a furnace: and his voyce as the sounde of many waters.

16 And he had in his ryght hande seuen starres: and out of his mouth went a sharp two edged swoorde: * and his face shone euen as the sunne in his strength.

Mat. 17. a.

17 And when I saw him, I fel at his feete euen as dead: and he layde his right hande vpon me, saying vnto me, Feare not, * I am the first and the last,

Esai. 44. b.

18 And am aliue, and was dead: and behold * I am aliue for euermore, Amen, and haue the keyes of hel and of death.

Rom. 6. b.

19 Wryte therfore the thinges whiche thou hast seene, and the thynges whiche are, and the thynges whiche shalbe fulfilled hereafter.

20 The mysterie of the seuen starres which thou sawest in my ryght hande, and the seuen golden candlesticks. The seuē starres, are the angels of the seuen Churches: and the seuen candlesticks which thou sawest, (are) the seuen Churches.

The. ii. Chapter.

I. He exhorteth foure Churches, ỹ to repentance, 10. to perseuerance, patience, and amendment, 14. 20. 23. as wel by threatninges, 7. 10. 17. 26. as by promises of rewarde.

A 1 VNto the angel of the Churche at Ephesus, wryte, These thinges sayth he that holdeth the seuen starres in his ryght hande, and that walketh in the middes of the seuen golden candlesticks:

2 I knowe thy woorkes, and thy labour, & patience, and howe thou canst not forbeare them whiche are euyl: and hast examined them whiche say they are Apostles, and are not, and hast found them lyers:

3 And hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue (somewhat) against thee, because thou hast leaft thy first loue.

5 Remember therfore from whence thou art fallen, and repent, and do the first woorkes: or els, I wyl comme vnto thee shortly, and wyl remooue thy candlesticke out of his place, except thou repent.

6 But this thou hast, because thou hatest the deedes of the * Nicolaitanes, whiche (deedes) I also hate. Actes. 6. b.

7 Let him that hath an eare, heare what the spirite sayth vnto the Churches, To him that ouercommeth, wyl I gene to eate of the tree of lyfe, * whiche is in the myddes of the paradise of God. B Gene. 2. b.

8 And vnto the angel of the Churche of Smyrna, wryte, These thinges sayth he that is first and the last, whiche was dead, and is (a) alyue:

9 I knowe thy woorkes, and tribulation, and pouertie, (but thou art (b) rich:) and I know the blasphemie of them which cal them selues Iewes, and are not, but (are) the synagogue of Satan.

10 Feare none of those thynges which thou shalt suffer: behold, the deuyl shal cast some of you into prison to tempt you, and ye shal haue tribulation ten dayes: be thou faithful vnto the death, and I wyl geue thee a crowne of lyfe.

11 Let hym that hath an eare, heare what the spirite sayth vnto the Churches, He that ouercommeth, shal not be hurt of the seconde death.

12 And to the angel of the Churche in Pergamos, wryte, These things sayth he whiche hath the sharpe (c) swoorde with two edges:

13 I knowe thy woorkes, and where thou dwellest (euen) where Satans seate is, & (that) thou holdest fast my name, and hast not denyed my fayth, euen in those dayes when Antipas my faythful martyr was slayne among you, where Satan dwelleth.

14 But I haue a fewe thynges agaynst thee, C because thou hast there them that mainteyne the doctrine of Balaam, whiche taught " Balac to put a stumblyng blocke before the children of Israel, that they shoulde eate of meate sacrificed vnto idols, and commit fornication. Num. 31. c.

" Somme read, taught in Balac.

(a) The eternal diuinitie of Iesus Christe, is here moste playnly declared with his manhood and victory ouer death, to assure his, that they shal not be ouercomme by death.

(b) In spiritual treasures

(c) The word of god is the sworde with two edges.

15 Euen

15 Euen so hast thou them that mainteyne the doctrine of the Nicolaitanes, whiche thyng I hate.

16 Repent, or els I wyl comme vnto thee shortly, and wyl fight agaynst them with the swoorde of my mouth.

17 Let him that hath an eare, heare what the spirite sayth vnto the Churches. To him that ouercõmeth wyl I geue to eate Manna that is hid, and wyl geue him a whyte stone, & in the stone a newe name wrytten, whiche no man knoweth sauing he that receiueth it.

18 And vnto the angel of the Churche of Thyatira, wryte, These thynges sayth the sonne of God, who hath eyes lyke vnto a flame of fire, and his feete (are) like fyne brasse:

19 I know thy woorkes, and thy charitie, seruice, and fayth, and thy patience, and thy deedes, whiche are moe at the last then at the fyrst.

D 20 Notwithstanding, I haue a fewe thinges agaynst thee, because thou suffrest that woman Iesabel, which called her selfe a prophetisse, to teach, & to deceiue my seruants, to make them commit fornication, and to eate meate sacrificed vnto idols.

3. Reg. 16 g
4. Re. 10. d.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I wyl cast her into a bed, and them that commit fornication with her, into great aduersitie, excepte they repent of theyr deedes.

23 And I wyl kyl her children with death, and al the Churches shal know that * I am he which searcheth the reynes and hartes: and I wil geue vnto euery one of you accordyng to his woorkes.

Ier. 27. b.

24 Vnto you I say, and vnto other of them of Thyatira, as many as haue not this learnyng, & which haue not knowen the depenesse of Satan, as they say, I wyl put vpon you none other burden:

25 But that whiche ye haue already, holde fast tyl I come.

26 And whosoeuer ouercommeth, and keepeth my woorkes vnto the ende, to hym wyl I geue power ouer nations:

Psalm. 2. b.

27 * And he shal rule them with a rod of iron: and as the vessels of a potter shal they be broken to sheuers:

E 28 Euen as I receiued of my father, so wyl I geue him the morning starre.

29 Let him that hath an eare, heare what the spirite sayth to the Churches.

The. iii. Chapter.

1. He exhorteth the Churches or Ministers to the true profession of fayth, and to watching.

1 AND wryte vnto the angel of the Churche that is at Sardis, These thyngs sayth he that hath the seuen spirites of God, and the seuen starres, I knowe thy woorkes, (euen) that thou hast a name that thou lyuest, and art dead. A

2 Be awake, & strengthe the thinges whiche remayne, that are ready to die: For I haue not founde thy woorkes perfecte before God.

3 Remember therefore howe thou hast receiued and heard, and hold fast, and repent. * If thou shalt not watche, I wyl come on thee as a theefe, and thou shalt not knowe what houre I wyl come vpon thee.

1. Thes. 5. a.
2. Pet. 3. c.

4 Thou hast a fewe names in Sardis, whiche haue not defiled their garmentes, and they shal walke with me in white: for they are woorthy.

5 He that ouercommeth, shalbe thus clothed in whyte aray, and I wyl not blot out his name out of the booke of lyfe: and I wyl confesse his name before my father, and before his angelles.

6 Let him that hath an eare, heare what the spirite sayth vnto the Churches.

7 And wryte vnto the angel of the Church of Philadelphia, These thinges sayth he that is holy & true, whiche hath the key of Dauid, * whiche openeth, & no man shutteth, (and) shutteth, and no man openeth. B

Esai. 22. f.
Iob. 12. c.

8 I knowe thy woorkes: beholde, I haue set before thee an open doore, & no man can shut it: for thou hast a litle strength, & hast kept my sayinges, and hast not denyed my name.

9 Beholde, I wyl make them of the synagogue of Satan, whiche cal them selues Iewes, and are not, but doo lye: behold, I wyl make them that they shal comme and woorshyp before thy feete, and shal knowe that I haue loued thee.

10 Because thou hast kept the woorde of my patience, therefore I wyl keepe thee from the houre of temptation, whiche wyl come vpon al the worlde, to try them that dwel vpon the earth.

11 Beholde, I come shortly, hold that fast whiche thou hast, that no man take awaye thy crowne.

12 Him that ouercommeth, wyl I make a pyller in the temple of my God, and he shal go no more out: and I wyl wryte vpon him the name of my God, and the name of the citie of my God, (which is) newe Hierusalem, which commeth downe out of heauen from my God: and (I wyl wryte vpon him) my newe name.

13 Let him that hath an eare, heare what the spirite sayth vnto the Churches.

14 And

C 14 And vnto the angel of the Church whiche is in Laodicea, write, These thynges sayth Amen, the faythful & true witnesse, the beginning of the creatures of God.

15 I knowe thy woorkes, that thou art neither colde, nor hot: I woulde thou were colde or hot.

16 So then because thou art luke warme, and neyther colde nor hot, I wyl spewe thee out of my mouth:

17 Because thou sayest, I am riche, and encreased with goodes, and haue neede of nothyng: and knowest not howe that thou art wretched, and miserable, and poore, and blynde, and naked.

18 I counsel thee to buye of me golde tryed in the fyre, that thou mayest be riche, and white rayment, that thou mayest be clothed, that thy filthie nakednesse do not appeare, & annoynt thine eyes with eye salue, that thou mayest see.

2.Cor.5.a.

Pro.2.b. Hebr.12.b.

19 *As many as I loue, I rebuke and chasten: be feruent therefore and repent.

20 Beholde, I stande at the doore, and knocke: yf any man heare my voyce, and open the dooze, I wyl come in to hym, and wyl suppe with hym, and he with me.

21 To him that ouercommeth, wil I graunt to sit with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.

22 Let him that hath an eare, heare what the spirite sayth vnto the Churches.

The.iiii.Chapter.

1. The vision of the maiestie of God. 2. He seeth the throne, and one sitting vpon it. 8. and.xxiiii.seates about it, with.xxiiii. elders sytting vpon them, and foure beastes prayesyng God day and night.

A 1 AFter this I loked, and behold a dooze was open in heauen: and the fyrste voyce which I heard, was as it were of a trumpet talking with me, which sayd, Come vp hyther, & I wyl shewe thee thynges whiche must be fulfylled hereafter.

The Epistle on Trinitie Sunday.

2 And immediatly I was in the spirite: and behold, a throne was set in heauen, and (one) sate on the throne.

3 And he that sate, was to looke vpon lyke a Iasper stone, and a Sardine stone: and there was a rainbowe about the throne, in sight lyke vnto an Emerald.

4 And about the throne were foure & twentie seates, & vpon the seates I sawe foure & twentie elders sitting, clothed in white rayment, and they had on theyr heades crownes of golde.

5 And out of the throne do proceede lyghtnynges, and thundrynges, and voyces: and there were seuen lampes of fyre burnyng before the throne, whiche are the seuen spirites of God.

6 And before the throne there was a sea of glasse, like vnto Crystal: & in the middest of the throne, and rounde about the throne, were foure beastes ful of eyes before and behynde.

7 And the first beast was lyke a Lion, and the second beast like a Calfe, and the third beast had a face as a man, and the fourth beast was lyke a fleeyng Eagle. B

8 And the foure beastes had eache of them sixe wynges about hym, and they were ful of eyes within, and they had no reast day neyther night, saying, Holy, holy, holy, lord God almyghtie, which was, and is, and is to come.

9 And when those beastes gaue glory, and honour, and thankes to him that sate on the throne, which liueth for euer and euer, Esai.6.b.

10 The foure and twentie elders fel downe before hym that sate on the throne, and woorshipped him that liueth for euer and euer, and cast theyr crownes before the throne, saying,

11 Thou art woorthy, O Lorde, to receiue glory, and honour, and power: for thou hast created al thynges, and for thy pleasures sake they are, and were created.

The.v.Chapter.

1. He seeth the lambe openyng the booke, 8. 14. and therefore the foure beastes, the xxiiii. elders, and the angelles prayse the lambe, and do hym woorshyp. 9. for theyr redemption, and other benefites.

1 AND I sawe in the ryght hand of him that sate on the throne, a booke wrytten within, and on the backesyde, sealed with seuen seales. A

2 And I saw a strong angel preaching with a loude voyce, Who is woorthy to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neyther vnder the earth, was able to open the booke, neyther to looke thereon.

4 And I weapt much, because no man was founde woorthy to open and to reade the booke, neyther to looke thereon.

5 And one of the elders sayth vnto me, Weepe not: beholde, that Lion that is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the booke, and to loose the seuen seales thereof.

6 And I beheld, and lo, in the middest of the throne and of the foure beastes, and in the myddes

middes of the elders, stoode a lambe as though he had ben killed, hauyng seuen homes and seuen eyes, which are the seuen spirites of God, sent into al the earth.

B 7 And he came, and tooke the booke out of the right hande of hym that sate vpon the throne.

8 And when he had taken the booke, ỹ foure beastes and foure and twentie elders fel downe before the lambe, hauing euery one of them harpes, and golden vialles ful of odours, whiche are the prayers of saintes:

9 And they song a new song, saying, Thou art worthy to take the booke, and to open the seales thereof: for thou wast killed, and hast redeemed vs to God by thy blood, out of al kinrede, and tongue, and people, and nation:

10 And hast made vs vnto our God kynges and priestes, & we shal raigne on the earth.

11 And I behelde, and I hearde the voyce of many angels about the throne, & (about) the beastes and the elders, and heard thousande thousandes,

12 Saying with a loud voyce, Worthy is the lambe that was kylled to receiue power, & riches, and wisdome, and strength, and honour, and glory, and blessyng.

13 And al the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, & al that are in them, heard I saying, Blessing, honour, glory, and power be vnto hym that sytteth vpon the throne, and vnto the lambe for euermore.

14 And the foure beastes sayd, Amen. And the foure and twentie elders fel vpon theyr faces, and worshipped him that lyueth for euermore.

The. vi. Chapter.

The lambe openeth the .vi. seales, and many thinges folowe the opening thereof.

A 1 AND I sawe when the lambe opened one of the seales, and I heard one of the foure beastes say, as it were the noyse of thunder, Come, and see.

2 And I sawe, and behold, (there was) a white horse: and he that sate on him had a bowe, and a crowne was geuen vnto hym, and he went forth conquering, and for to ouercome.

3 And when he had opened the second seale, I heard the seconde beast say, Come, and see.

4 And there went out another horse that was redde: and power was geuen to hym that sate thereon to take peace from the earth, & that they should kil one another: *and there was geuen vnto hym a great sworde.

Esai. 27. a.

5 And when he had opened the third seale, I heard the third beast say, Come, and see. And I behelde, and loe a blacke horse: and he that sate on him had a payre of ballances in his hande.

6 And I heard a voyce in the middes of the foure beastes say, A measure of wheate for a penie, and three measures of barley for a peny, and oyle and wine see thou hurt not.

7 And when he had opened the fourth seale, B I heard the voyce of the fourth beast say, Come, and see.

8 And I looked, and behold a pale horse, & his name that sate on hym was death, and hel foloweth with hym: and power was geuen vnto them ouer the fourth part of the earth, to kyl with sworde, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the fifth seale, I sawe vnder the aulter the soules of them that were kylled for the woord of God, and for the testimonie whiche they had. John. 21. d.

10 And they cryed with a loude voyce, saying, Howe long (taryest) thou Lorde holy and true, to iudge and to auenge our blood on them that dwel on the earth?

11 And long white garmentes were geuen vnto euery one of them: and it was sayde vnto them that they shoulde reast yet for a litle season, vntil their felowe seruantes, and theyr brethren that shoulde be kylled as they were, shoulde be fulfylled.

12 And I behelde when he had opened the sixth seale, and loe there was a great earthquake, & the sunne was as blacke as sackcloth made of heare, and the moone waxed al euen as blood.

13 And the starres of heauen fel vnto the earth, euen as a fygge tree casteth her vntimely figges when she is shaken of a mightie winde.

14 And heauen vanished away as a scrowle C when it is rolled togeather, and al mountaynes and Iles were mooued out of theyr places.

15 And the kynges of the earth, and the great men, and the ryche men, and the cheefe captaynes, and the mightie men, and euery bondman, and euery free man, hyde them selues in the dennes, & in the rockes of the hylles:

16 *And sayde to the hilles and rockes, Fal on vs, and hyde vs from the face of him that sitteth on the throne, & from the wrath of the lambe: Osee. 10. b. Luke. 23. d.

17 For the great day of his wrath is come, and who is able to endure?

The

The.vii.Chapter.

4. 9. He seeth the seruantes of God sealed in theyr foreheades, out of al nations and people, 15. which though they suffer trouble, yet the lambe feedeth them, leadeth them to the founraynes of lyuyng water, 17. and God shal wype away al teares from theyr eyes.

A 1 AND after that, I sawe foure angels standyng on the foure corners of the earth, holding the foure wyndes of the earth, that the wynde shoulde not blowe on the earth, neyther on the sea, neither on any tree.

The Epistle on al Saintes day

2 And I saw another angel ascendyng from the rysing of the sunne, hauyng the seale of the lyuyng God: and he cryed with a loude voyce to the foure angels to whom power was geuen to hurt the earth and the sea,

3 Sayeing, Hurt ye not the earth, neyther the sea, neyther the trees, tyl we shal haue sealed the seruantes of our GOD in their foreheades.

4 And I heard the number of them whiche were sealed: and there were sealed an hundred and fourtie and foure thousande of al the tribes of the chyldren of Israel:

5 Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser were sealed twelue thousande. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande.

B 7 Of ỹ tribe of Simeon were sealed twelue thousande. Of the tribe of Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousande.

8 Of the tribe of Zabulō were sealed twelue thousand. Of the tribe of Ioseph were sealed twelue thousande. Of the tribe of Beniamin were sealed twelue thousande.

9 After this I beheld, and loe a great multitude whiche no man coulde number, of al nations, and kinredes, and people, and tongues, stoode before the throne, and before the lambe, clothed with whyte garmentes, and palmes in their handes:

10 And cryed with a loude voyce, sayeing, Saluation (be ascribed) to hym that sitteth vpon the throne of our God, and vnto the lambe.

11 And al the angels stoode in the compasse of the throne, and of the elders, and of the foure beastes, and fel before the throne on their faces, and woorshypped God,

12 Saying, Amen: Blessing, and glory, and wysedome, and thankes, and honour, and power, and myght, be vnto our GOD for euermore, Amen.

13 And one of the elders answeared, saying vnto me, What are these which are arayed in whyte garmentes? and whence came they?

C 14 And I sayde vnto hym, Lorde thou woost. And he sayde to me, These are they whiche came out of great tribulation, and haue washed their long robes, and made (a) them whyte by the blood of the lambe.

(a) That is, the sayde long robes.

15 Therefore are they in the presence of the throne of God, and serue him day and night in his temple: and he that sitteth in the throne wyl dwel among them.

16 They shal hunger no more, neither thirst, neyther shal the sunne lyght on them, neyther any heate.

17 For the lambe whiche is in the middes of the throne shal feede them, and shal leade them vnto lyuyng fountaynes of waters: and GOD shal wype away al teares from their eyes.

The.viii.Chapter.

1. The seuenth seale is opened, there is silence in heauen. 6. The foure angels blowe theyr trumpettes, and great plagues folowe vpon the earth.

A 1 AND when he had opened the seuenth seale, there was silence in heauē about the space of halfe an houre.

2 And I saw the seuen angels which stoode before God, and to them were geuen seuen trumpettes.

3 And another angel came and stood before the aulter, hauyng a golden censer, and many odours were geuen vnto hym, that he shoulde offer with the prayers of al saintes vpon the golden aulter whiche was before the throne.

4 And the smoke of the odours which came of the prayers of saintes, ascended vp before God, out of the angels hande.

5 And the angel tooke the censer, and filled it with fire of the aulter, and cast it into the earth: and voyces were made, and thunderinges, and lyghtnynges, and earthquake.

6 And the seuen angels which had the seuen trumpettes, prepared them selues to blow.

B 7 The first angel blewe, & there was made hayle & fyre mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and al greene grasse was burnt.

8 And the seconde angel blewe, and as it were a great mountayne burnyng with fire was cast into the sea, and the thirde part of the sea turned to blood.

9 And the thirde part of the creatures whiche were in the sea and had lyfe, dyed, and the thirde part of the ships was destroyed.
10 And the third angel blewe, and there fel a great starre from heauen, burnyng as it were a lampe, and it fel into the third part of the riuers, & into fountaynes of waters:
11 And the name of the starre is called Wormewood, and the third part was turned to wormewood, and many men dyed of the waters, because they were made bitter.
12 And the fourth angel blewe, & the thirde part of the Sunne was smitten, and the thirde part of the Moone, and the thirde part of starres, that the thirde part of them should be darkened: and the day was (smitten) that the third part of it should not shyne, and lykewyse the nyght.
13 And I beheldе, and heardе an angel fleeing through the middes of heauen, sayeing with a loude voyce, Wo, wo, wo to the inhabiters of the earth, because of the voyces to comme of the trumpe of the three angels whiche were yet to blowe.

The. ix. Chapter.

12. The firste wo is past. 14. The foure angels that were bound are loosed. 18. And the thirde part of menne is kylled.

A 1 And the fyfth angel blewe, and I sawe a starre fal frō heauen vnto the earth: and to him was geuen the keye of the bottomlesse pit.
2 And he opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a great fornace, and the Sunne and the ayre were darkened, by the reason of the smoke of the pit.
3 And there came out of the smoke locustes vpon the earth, and vnto them was geuen power, as the Scorpions of the earth haue power.
4 And it was commaunded them that they shoulde not hurt the grasse of the earth, neither any greene thing, neyther any tree: but onely those menne which haue not the seale of God in their foreheades.
5 And to them it was geuē that they should not kyl them, but that they should be vexed fiue monethes, and their payne was as the payne that commeth of a Scorpion when he shal haue stricken a man.
Esai. 2. d Ose. 10. c Luke. 23. d
6 *And in those dayes shal men seeke death, and shal not finde it, and shal desire to dye, and death shal flee from them.
B 7 And the similitude of the locustes was lyke vnto horses prepared vnto battayle, & on their heades (were) as it were crownes lyke vnto golde, and their faces were as it had benne the faces of menne.
8 And they had heare as the heare of womē, and their teeth were as the teeth of Lions.
9 And they had habergions as it were habergions of iron, and the sounde of their wynges was as the sound of charets when many horses runne to batayle.
10 And they had tayles lyke vnto Scorpions, and there were stinges in their tailes: and their power was to hurt menne fiue monethes.
11 And they had a kyng ouer them, whiche is the angel of the bottomlesse pit, whose name in the Hebrue tongue is Abaddon, but in the Greke tongue hath his name Apollyon (that is to say, a destroyer.)
12 One woe is past, and beholde two woes comme yet after this.
13 And the sixth angel blewe, and I heardе a voyce from the foure hornes of the golden aulter, whiche is before God,
14 Sayeing to the sixth angel whiche had C the trumpe, Loose the foure angels whiche are bounde in the great ryuer Euphrates.
15 And the foure angels were loosed, whiche were prepared for an houre, and a day, and a moneth, and a yeere, for to slay the thirde part of men.
16 And the number of the horsmen of the armies were twentie thousande tymes tenne thousande: and I heardе the number of them.
17 And thus I saw the horses in the vision, and them that sate on them, hauing fierie habergions of a iacint colour, and brymstone, and the heades of the horses were as the heades of Lions, and out of their mouthes commeth foorth fyre, and smoke, and brymstone.
18 And of these three was the thirde part of menne kylled (that is to say) of the fire, and of the smoke, and of the brymstone, whiche proceeded out of the mouthes of them.
19 For their powers be in their mouthes, & in their tayles: for their tayles were like vnto serpentes, hauyng heades, and with them they doo hurt.
20 And the remnant of the menne whiche were not kylled by these plagues, repented not of the deedes of their handes, that they shoulde not worshyp diuels, and idols of golde, and syluer, and brasse, and stone, and of wood, whiche neyther can see, neyther heare, neyther goe:
21 Also they repented not of their murders, D and of their sorceries, neither of their fornication, neyther of their thefte.

The

The.x. Chapter.

1. The angel hath the booke open, 6. he sweareth there shalbe no more tyme, 9. he geueth the booke vnto Iohn, whiche eateth it vp.

A 1 AND I sawe another myghty angel comme downe from heauen, clothed with a cloude, and the raynebowe vpon his head: and his face as it were the sunne, and his feete as it were pillers of fyre.

2 And he had in his hand a litle booke open: and he put his right foote vpon the sea, and his leaft foote on the earth:

3 And cryed with a loude voyce, as when a Lion roreth: and when he had cryed, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: and I heard a voyce from heauen, saying vnto me, Seale vp those thinges which the seuen thunders vttered, and write them not.

5 And the angel whiche I sawe stande vpon the sea and vpon the earth, lyft vp his hande to heauen,

6 And sware by him that liueth for euermore, whiche created heauen, and the thinges that therein are, and the earth, and the thinges that therein are, and the sea, & the thinges which therin are, that there should

B be no longer tyme.

7 But in the dayes of the voyce of the seuenth angel, when he shal begin to blowe, and the ministerie of God shalbe finished, as he declareth to his seruantes the prophetes.

Ezech.2.c. 8 And the voyce whiche I heard from heauen, spake vnto me agayne, and said, *Goe, and take the litle booke (whiche is) open in the hande of the angel whiche standeth vpon the sea and vpon the earth.

9 And I went vnto the angel, and sayd vnto him, Geue me the litle booke. And he sayde vnto me, Take it, and eate it vp, and it shal make thy belly bitter, but it shalbe in thy mouth as sweete as hony.

Ezech.3.c. 10 *And I tooke the litle booke out of the angels hande, & eate it vp, and it was in my mouth as sweete as hony: and assoone as I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophesie agayne among the people, and nations, and tongues, and to many kynges.

The.xi. Chapter.

1. The temple is measured. 3. Two witnesses rayfed vp by the Lorde, are murdered by the beast.

1 AND then was geuen me a reede lyke A vnto a rodde, and the angel stoode by, saying, Ryse and meate the temple of God, and the aulter, and them that worship therein.

2 But the court which is without the temple cast out, and meate it not: for it is geuen vnto the gentiles, and the holy citie shal they treade vnder foote fourtie and two monethes.

3 And I wyl geue (power) vnto my two witnesses, and they shal prophesie a thousande, two hundred, and threescore dayes, clothed in sackcloth.

4 These are two oliue trees, and two candlesticks, standyng before the God of the earth.

5 And yf any man wyl hurt them, fyre proceedeth out of their mouthes, and consumeth their enimies, and yf any man wyl hurt them, this wyse must he be kylled.

6 These haue power to shut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters, to turne them to blood, and to smite the earth with al manner plagues, as often as they wyl.

7 And when they haue finished their testi- B monie, the beast that commeth out of the bottomelesse pit, shal make warre agaynst them, and shal ouercomme them, and kyl them.

8 And their bodyes shal lye in the streetes of the great citie, whiche spiritually is called Sodome and Egypt, where also our Lorde was crucifyed.

9 And they of the people, and kinredes, and tongues, and they of the nations, shal see their bodyes three dayes and an halfe, and shal not suffer their bodyes to be put in graues.

10 And they that dwel vpon the earth shal reioyce ouer them, and be gladde, and shal sende gyftes one to another: for these two prophetes vexed them that dwelt on the earth.

11 And after three dayes and an halfe, the spirite of lyfe (comming) from God, entred into them: And they stoode vp vpon their feete, and great feare fel vpon them which sawe them.

12 And they heard a great voyce from heauen, saying vnto them, Come vp hyther. And they assended vp to heauen in a cloude, and their enimies sawe them.

13 And the same houre was there a great earthquake, & ẏ tenth part of ẏ citie fel, & C in ẏ earthquake were slaine names of men seuen thousande: and the remnant were afrayd, and gaue glory to the god of heauen.

14 The seconde wo is past, and beholde the

thirde wo commeth anone.

15 And the seuenth angel blewe, and there were made great voyces in heauen, sayeing, The kingdomes of this worlde are our Lordes, and his Christes, and he shal raigne for euermore.

16 And the .xxiiii. elders whiche syt before God on their seates, fel vpon their faces, and worshipped God,

17 Sayeing, We geue thee thankes, O lord God almighty, whiche art, and wast, and art to comme: for thou hast receiued thy great myght, and hast raigned.

18 And the nations were angry, and thy wrath is comme, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue rewarde vnto thy seruantes the prophetes and saintes, and to them that feare thy name, smal and great, and shouldest destroy them whiche destroy the earth.

19 And the temple of GOD was opened in heauen, and there were seene in his temple the arke of his testament: and there folowed lightninges, and voyces, and thunderinges, and earthquake, and muche hayle.

The .xii. Chapter.

1. There appeareth in heauen a woman clothed with the sunne.

A 1 AND there appeared a great "woonder in heauen, A woman clothed with the Sunne, and the Moone vnder her feete, & vpon her head a crowne of twelue starres:

" or, signe.

2 And she being with childe, cryeth trauayling in byrth, and payned redy to be deliuered.

3 And there appeared another woonder in heauen, for beholde a great red Dragon, hauyng seuen heades, and ten hornes, and seuen crownes vpon his heades.

4 And his tayle draweth the thirde part of the starres of heauen, and he cast them to the earth: And the Dragon stoode before the woman whiche was redy to be deliuered, for to deuoure her childe assoone as it were borne.

5 And she brought forth a man child, which shal rule al nations with a rodde of iron: and her sonne was taken vp vnto God, and (to) his throne.

6 And the woman fled into the wylderneſſe, where she hath a place prepared of GOD, that they shoulde feede her there a thousande, two hundred, and threescore dayes.

The Epistle on saynt Michael and al angels.

7 And there was a batayle in heauen, Michael and his angels fought with the Dragon, and the Dragon fought and his angels,

8 And preuayled not, neyther was theyr place founde any more in heauen.

B 9 And the great Dragon, that olde serpent, called the deuil & Satanas, was cast out, whiche deceiueth al the worlde: and he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loude voyce sayeing in heauen: Nowe is comme saluation and strength, and the kyngdome of our God, and the power of his Christe: For the accuser of our brethren is cast downe, whiche accused them before our GOD day and nyght,

11 And they ouercame him by the blood of the lambe, and by the worde of his testimonie, and they loued not their lines vnto the death.

12 Therefore reioyce heauens, and ye that dwel in them. Wo to the inhabiters of the earth and of the sea: for the deuil is comme downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman whiche brought forth the man child.

C 14 And to the woman were geuen two winges of a great Eagle, that she might flee into the wylderneſſe into her place, where she is nourished for a tyme, and tymes, and halfe a tyme, from the face of the serpent.

15 And the serpent cast out of his mouth water after the woman, as it had ben a flud: that he myght cause her to be caryed away of the fludde.

16 And the earth holpe the woman, and the earth opened her mouth, and swalowed vp the riuer whiche the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went and made warre with the remnant of her seede, whiche keepe the commaundementes of God, and haue the testimonie of Iesus Christe.

18 And "I stoode on the sea sande.

" Somme reade, and he stoode.

The .xiii. Chapter.

1. 8. The beast deceiueth the reprobate. 2. 4. 12. and is confyrmed by another. 17. The priuiledge of the beastes marke.

A 1 AND I sawe a beast ryse out of the sea, hauyng seuen heades, and tenne hornes, and vppon his hornes tenne crownes, and vpon his heades the name of blasphemie.

2 And

2 And the beast whiche I sawe was lyke a Leoparde, and his feete were as (the feete) of a Beare, and his mouth as the mouth of a Lion: & the Dragon gaue him his power, and his seate, and great auctho|ritie.

3 And I sawe one of his heades as it were wounded to death, and his deadly wounde was healed: And al the worlde woondred after the beast.

4 And they worshipped the Dragon which gaue power vnto the beast, and they worshipped the beast, sayeing, Who is lyke vnto the beast? Who is able to warre with him?

5 And there was geuen vnto him a mouth, speakyng great thynges, and blasphemies, and power was geuen vnto hym, to doo fourtie and two monethes.

6 And he opened his mouth vnto blasphemie agaynst God, to blaspheme his name, and his tabernacle, and them that dwel in heauen.

B 7 And it was geuē vnto him to make warre with the saintes, and to ouercomme them: And power was geuen him ouer al kinredes, and tongues, and nations,

8 And al that dwel vpon the earth shal worship him, whose names are not written in the booke of lyfe of the lambe, whiche was kylled from the begynnyng of the worlde.

9 If any man haue an eare, let hym heare.

10 He that leadeth into captiuitie, shal goe into captiuitie: *He that killeth with a swoorde, must be kylled with a swoorde. Here is the patience and the fayth of the saintes. Gen.9.b. Mat.26.c

11 And I behelde another beast commyng vp out of the earth, and he had two hornes lyke a lambe, and he spake as dyd the Dragon.

12 And he doeth al that the first beast could do in his presence, and he causeth the earth and them whiche dwel therin to worship the first beast, whose deadly wounde was healed.

13 And he doeth great woonders, so that he maketh fyre comme downe from heauen on the earth in the sight of menne,

C 14 And deceiueth them that dwel on the earth, by the meanes of those signes which he had power to do in the sight of the beast, saying to them that dwel on the earth, that they shoulde make an image to the beast whiche hath the wounde of a swoorde, and dyd lyue.

15 And he had power to gene a spirite vnto the image of the beast, that the image of the beast shoulde both speake, and should cause that as many as woulde not worship the image of the beast, shoulde be kylled.

16 And he causeth al, both smal and great, riche and poore, free & bonde, that he should geue them a marke in their ryght hande, or in their foreheades.

17 And that no man myght by or sel, saue he that had the marke, or the name of the beast, other the number of his name.

18 Here is wysedome. Let hym that hath wit, count the number of the beast: For it is the number of a man, and his number is sixe hundred threescore and sixe.

The. xiiii. Chapter.

1. The notable company of the lambe. 6. One announceth the Gospel. 8. Another, the fal of Babylon. 9. And the thyrde warneth to flee from the beast. 18. Of the Lordes haruest.

A The Epistle on the Innocentes day.

1 AND I looked, and loe a lambe stoode on the mount Sion, and with hym an hundred fourtie and foure thousande, hauyng his fathers name written in their foreheades.

2 And I heard a voyce from heauen as the sounde of many waters, and as the voyce of a great thunder: and I heard the voyce of harpers harping with their harpes,

3 And they sing as it were a newe song before the throne, & before the foure beastes, and the elders, and no man coulde learne that song, but the hundred and fourtie and foure thousande, whiche were redeemed from the earth.

4 These are they whiche were not defyled with women, for they are virgins: These are they whiche folowe the lambe whyther so|euer he goeth: These were redeemed frō menne, beyng the first fruites vnto God, and to the lambe.

5 And in their mouth was found no guyle: for they are without spot before the throne of God.

6 And I sawe another angel flee in the middest of heauen, hauing the euerlastyng Gospel, to preache vnto them that dwel on the earth, and to al nations, and kinredes, and tongues, and people,

7 Sayeing with a loude voyce, *Feare god, and geue glory to hym, for the houre of his iudgement is comme: and worship hym that made heauen and earth, and the sea, and fountaynes of waters. B Acte.14.d.

8 And there folowed another angel, sayeing, *Babylon is fallen, is fallen, that great citie, for she made al nations drynke of the wyne of the wrath of her fornication. Esai.21.c Iere.51.a

9 And the thirde angel folowed them, sayeing with a loude voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hande,

10 The same shal drinke of the wine of the wrath of God: (yea) of the pure wine whiche is poured in the cup of his wrath, and he shalbe pounished in fyre and brimstone before the holye angels, and before the lambe.

11 And the smoke of theyr torment assendeth vp euermore: And they haue no rest day nor nyght whiche worshyp the beast and his image, and who so euer receiueth the print of his name.

12 Here is the patience of the saintes: Here are they that keepe the commaundements of God, and the fayth of Jesus.

13 And I hearde a voyce from heauen, sayeing vnto me, wryte, blessed are the dead, whiche hereafter dye in the Lorde. Euen so sayth the spirite, that they may rest from their labour, & their workes folowe them.

℣ 14 And I looked, and behold a white cloud, and vpon the cloude one sitting like vnto the sonne of man, hauyng on his head a golden crowne, and in his hande a sharpe sickle.

15 And another angel came out of the temple cryeing with a loude voyce to him that sate on the cloude: * Thrust in thy sickle and reape, for the time is come to reape, for the harueſt of the earth is * ripe.

Joel. 3. c.

* or, dryed.

16 And he that sate on the cloude thrust in his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heauen, hauing also a sharp sickle.

18 And another angel came out from the aulter, whiche had power ouer fyre, and cryed with a loude crye to him that hadde the sharpe sickle, sayeing, Thrust in thy sharpe sickle, and geather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the angel thrust in his sharpe sickle on the earth, and cut downe the vineyarde of the earth, and cast it into the great winefat of the wrath of God.

20 And the winefat was troden without the citie, and blood came out of the fat euen vnto the horse bridels, by the space of a thousande and fyre hundred furlonges.

The. xv. Chapter.

3. The song of them that ouercomme the beast.

℟ 1 AND I sawe another signe in heauen great and marueylous, seuen angels hauyng the seuen last plagues, for in them is fulfylled the wrath of God.

2 And I saw as it were a glassie sea, mingled with fyre, and them that had gotten the victorie of the beast, and of his image, and of his marke, & of the number of his name, stande on the glassie sea, hauing the harpes of God.

3 And they syng the song of Moses the seruant of God, and the song of the lambe, sayeing, Great and marueylous are thy woorkes, * Lorde God almyghty: iust and true are thy wayes, thou king of saintes.

Esai. 21. c. Iere. 51. a.

4 Who shal not feare thee, O Lorde, and glorifye thy name? for thou only art holy: And al Gentiles shal comme, and worship before thee, for thy iudgementes are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of the testimonie was open in heauen:

6 And the seuen angels came out of the temple, hauyng the seuen plagues, clothed in pure and bright linnen, & hauyng theyr brestes gyrded with golden gyrdles.

7 And one of the foure beastes gaue vnto ℣ the seuen angels seuen golden vials, ful of the wrath of God whiche liueth for euermore.

8 And the temple was ful of the smoke of the glory of God, and of his power, and no man was able to enter into the temple, tyl the seuen plagues of the seuen angels were fulfylled.

The. xvi. Chapter.

1. The angels power out their vialles ful of wrath, 6. and what plagues folowe therof. 15. Admonition to take heede and watche.

1 AND I heard a great voyce out of the ℟ temple, sayeing to the seuen angels, Goe your wayes, powre out the vials of the wrath of God vpon the earth.

2 And the fyrst (angel) went, and powred out his vial vpon the earth, and there fel a noysome and a sore botche vpon the menne whiche had the marke of the beast, and vpon them whiche woorshipped his image.

3 And the seconde angel shed out his vial vpon the sea, and it turned as it were into the blood of a dead man: and euery liuyng thyng dyed in the sea.

4 And the thirde angel shedde out his vial vpon the riuers and fountaynes of waters, and they turned to blood.

5 And I hearde the angel of the waters say, Lorde whiche art, and wast, thou art ryghteous and that holy one, because thou hast geuen suche iudgementes:

6 For they haue shed out the blood of saintes and prophetes, and therefore hast thou geuen

geuen them blood to drynke: for they are worthy.

B 7 And I heard another out of the aulter say, Euen so Lord God almyghty, true and ryghteous are thy iudgementes.

8 And the fourth angel powred out his vial on the Sunne, and power was geuen vnto him to vexe men with feruent heate of fire.

9 And men boyled in great heate, and blasphemed the name of God, whiche hath power ouer these plagues, and they repented not, to geue him glory.

10 And the fifth angel powred out his vial vpon the seate of the beast, & his kingdome waxed darke, and they gnew their tongues for sorowe,

11 And blasphemed the God of heauen, for their sorowes, and for their sores, and repented not of their deedes.

12 And the sixth angel powred out his vial vpon the great riuer Euphrates, & the water therof dried vp, that the way of the kinges of the East should be prepared.

13 And I sawe three vncleane spirites lyke frogges, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophete.

C 14 For they are the spirites of deuyls worckyng miracles, to goe out vnto the kynges of the earth, and of the whole world, to gather them to the batayle of that great day of God almyghty.

Mat. 24. d. 2. Pet. 3. c. 1. Thes. 5. a.

15 *Beholde, I come as a theefe. Happy is he that watcheth, & keepeth his garmentes, lest he walke naked, and men see his filthynesse.

16 And he gathered them together into a place, called in the Hebrue tongue Armagedon.

17 And the seuenth angel powred out his vial into the ayre: and there came a great voyce out of the temple of heauen, from the throne, saying, It is done.

18 And there folowed voyces, thunderynges, and lightnings: & there was a great earthquake, suche as was not since men were vpon the earth, so myghty an earthquake, and so great.

19 And the great citie was diuided into three partes, & the cities of the nations fell: And great Babylon came in remembrance before God, to geue vnto her the cup of the wyne of the fiercenesse of his wrath.

20 Euery Ile also fled away, & the mountaynes were not founde.

21 And there fel a great hayle, as it had ben talentes, out of heauen vpon the men, and the men blasphemed God, because of the plague of the hayle: for the plague therof was exceeding great.

The. xvii. Chapter.

3. The discription of the great whoore,
8. and her sinnes, and pounishment.

1 AND there came one of the seuen angels, whiche had the seuen vials, and talked with me, saying vnto me, Come, I wyl shewe vnto thee the iudgement of the great whoore, that sitteth vpon many waters: A

2 With whom haue committed fornication the kinges of the earth, and the inhabiters of the earth are drunken with the wyne of her fornication.

3 So he carryed me away in the spirite into the wyldernesse: And I sawe a woman sit vpon a scarlet coloured beast, ful of names of blasphemie, hauing seuen heades, and ten hornes.

4 And the woman was arayed in purple & scarlet colour, and decked with golde, precious stone, and pearles, hauing a cup of golde in her hand, ful of abominations and filthynesse of her fornication.

5 And in her forehead was a name written, a mysterie, great Babylon, the mother of whoredome & abominations of the earth.

6 And I saw the woman drunken with the blood of the saintes, and with the blood of the martyrs of Iesus: And when I sawe her, I woondred with great marueyle.

7 And the angel sayde vnto me, Wherefore marueylest thou? I wyl shewe thee the mysterie of the woman, and of the beast that beareth her, whiche hath seuen heades, and ten hornes. B

8 And the beast that thou sawest, was, and is not, & shal assende out of the bottomlesse pit, and goeth into perdition, and they that dwel on the earth shal woonder, (whose names are not written in the booke of lyfe from the begynnyng of the worlde) when they behold the beast that was, and is not, and yet is.

9 And here is a meanyng that hath wysedome. The seuen heades, are seuen mountaynes, on which the woman sitteth: They are also seuen kynges.

10 Fyue are fallen, and one is, and the other is not yet come: And when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eyght, and is one of the seuen, and goeth into destruction.

12 And the tenne hornes whiche thou sawest, are tenne kynges, whiche haue receyued no kyngdome as yet: but receiue power as kynges at one houre with the beast.

13 These haue one minde, and shal geue
their power and strength vnto the beast.
C 14 These shal fight with the lambe, and the
lambe shal ouercome them: * For he is the
1. Tim. 6. Lorde of Lordes, and King of Kinges, and
they that are on his syde, are called, and
chosen, and faythful.
15 And he saith vnto me, The waters which
thou sawest, where the whoore sytteth, are
people, and folke, & nations, and tongues.
16 And the ten hornes whiche thou sawest
vpon the beast, are they that shal hate the
whoore, and shal make her desolate, and
naked, and shal eate her fleashe, and burne
her with fyre.
17 For God hath put in their hartes to ful-
fyl his wyl, and to do with one consent, for
to geue their kyngdome vnto the beast, vn-
tyl the woordes of God shalbe fulfilled.
18 And the woman whiche thou sawest, is
that great citie whiche raigneth ouer the
kynges of the earth.

The. xviii. Chapter.

3.9. The louers of the worlde are sory for the fal of the whore of Babylon. 20. But they that be of God, haue cause to reioyce for her destruction.

A 1 AND after that, I sawe another angel
come from heauen, hauyng great po-
wer, and the earth was lightned with
his glory.
2 And he cried mightily with a strong voice,
Esai. 21. f. saying, * Great Babylon is fallen, is fal-
Iere. 1. a. len, & is become the habitation of deuilles,
and the hold of al foule spirites, and a cage
of al vncleane and hateful byrdes:
3 For al nations haue dronken of the wine
of the wrath of her fornication, & the kings
of the earth haue committed fornication
with her, and the marchantes of the earth
are waxed riche of the abundance of her
pleasures.
4 And I heard another voyce from heauen
say, Come away from her my people, that
ye be not partakers of her sinnes, and that
ye receiue not of her plagues.
5 For her sinnes are gone vp to heauen, and
God hath remembred her wickednesse.
6 Rewarde her euen as she rewarded you, & geue her double according to her woorkes, and powre in double to her in the same cup whiche she fylled vnto you.
B 7 And as much as she glorified her selfe, and
liued wantonly, so muche powre ye in for
her of pounishment and sorow: for she sayd
Esai. 46. d. in her hart, * I syt beyng a queene, and am
no wydowe, and shal see no sorowe.
8 Therefore shal her plagues come in one
day, death, and sorow, and hunger, and she
shalbe vtterly brent with fyre, for strong is
the Lorde whiche iudgeth her.
9 And they shal bewaile her, and the kings
of the earth shal lament for her, which haue
committed fornication with her, and haue
liued wantonly with her, when they shal
see the smoke of her burnyng:
10 Standyng a farre of for feare of her pou-
nishment, saying, * Alas, alas, that great Iere. 51. a.
citie Babylon, that myghtie citie, for at
one houre is thy iudgement come,
11 And the marchantes of the earth do weepe
and wayle ouer her, for no man byeth there
ware any more.
12 The ware of gold, and syluer, and pre-
tious stones, and of pearle, and raynes, and
purple, and silke, and scarlet, & al Thyine
wood, and al manner vessels of yuorie, and
al manner vessels of moste pretious wood,
and of brasse, and iron, and marble,
13 And Cinamome, and odours, and oyn-
mentes, and Frankensence, and wine, and
oyle, and fine floure, and wheate, & beastes,
and sheepe, and horses, and charets, and
bodyes and soules of men,
14 And the apples that thy soule lusted after, C
are departed from thee, and al things whi-
che were dayntie and had in price, are de-
parted from thee, and thou shalt find them
no more at al.
15 The marchantes of these thyngs which
were waxed riche, shal stande a farre of
from her, for feare of the pounishment of
her, weepyng and waylyng,
16 And saying, * Alas, alas, that great citie, Iere. 51. d.
that was clothed in raines, and purple, and
skarlet, and decked with golde, and pre-
tious stones, and pearles:
17 For at one houre so great riches is come
to nought. And euery shyp gouernour, & al
they that occupie ships, & shipmen, and as
many as woorke in the sea, stoode a farre
of,
18 And cryed when they sawe the smoke of
her burning, saying, What citie is like vn-
to this great citie?
19 And they cast dust on their heades, and
cried, weeping, and waylyng, and saying,
* Alas, alas, that great citie, wherin were Iere. 51. d.
made riche al that had shyppes in the sea,
by reason of her costlinesse, for at one houre
is she made desolate.
20 Reioyce ouer her thou heauen, and ye ho-
ly apostles and prophetes, for God hath ge-
uen your iudgement on her.
21 And a mightie angel tooke vp a stone
lyke a great mylstone, & cast it into the sea,
saying, With suche violence shal that
great citie Babylon be cast, and shalbe
founde

founde no more at al.

22 And the voyce of harpers, & musitions, and of pipers & trumpetters, shalbe hearde no more at al in thee: and no craftes man, of whatsoeuer craft he be, shalbe found any more in thee: and the sounde of a myl, shalbe hearde no more at al in thee:

23 And ỹ light of a candle shal shine no more at al in thee, and the voyce of the bridegrome & of the bride, shalbe hearde no more at al in thee: for thy merchantes were the great men of the earth, and with thyne enchantment were deceiued al nations.

24 And in her was founde the blood of the prophetes, and of the saintes, and of al that were slayne vpon the earth.

The. xix. Chapter.

1. Prayses are geuen vnto God for iudging the whoore.

¶ 1 AND after these thynges, I hearde a great voyce of much people in heauen, sayeing, (a) Alleluia: saluation, and glory, and honour, and power, (be ascribed) to the Lorde our God:

(a) That is, prayse ye god, because that antechrist and al wicked nesse is taken out of the world.

2 For true and righteous are his iudgmentes, for he hath iudged the great whoore whiche dyd corrupt the earth with her fornication, and hath throughly auenged the blood of his seruantes of her hande.

3 And agayne they sayde, Alleluia: and her smoke rose vp for euermore.

4 And the foure and twentie elders, and the foure beastes fel downe, and woorshypped God that sate on the throne, sayeing, Amen, Alleluia.

5 And a voyce came out of the throne, sayeing, Prayse our Lorde God al ye that are his seruantes, and ye that feare him both smal and great.

6 And I hearde as it were ỹ voyce of much people, euen as the voyce of many waters, and as the voyce of strong thunderynges, sayeing, Alleluia: for the Lorde our God omnipotent raigneth.

B 7 Let vs be glad, and reioyce, and geue honour to hym: for the marriage of the lambe is come, and his wyfe hath made her selfe ready.

Mat. 22. a. Luke. 14. a. 8 And to her was graunted that she shoulde be arayed with pure and goodly raynes: for the raynes is the ryghteousnesse of saintes.

9 And he sayd vnto me, Write, Happy are they whiche are called vnto the supper of the lambes marriage. And he said vnto me, These are the true sayeinges of God.

10 And I fel at his feete to woorship hym: And he sayde vnto me, See thou doo it not: for I am thy felow seruant, and of thy brethren that haue the testimonie of Iesus. Woorshyp God: for the testimonie of Iesus, is the spirite of prophecie.

11 And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him, was called faythful and true, and in ryghteousnesse (he) dooth iudge & make batayle.

12 His eyes (were) as a flame of fire, and on his head were many crownes, & he had a name wrytten, that no man knew but he him selfe. Esai. 53. b.

13 And he was clothed with a vesture dypt in blood: and his name is called the woord of God.

14 And the armies whiche were in heauen folowed him vpon white horses, clothed with whyte and pure raynes. C

15 And out of his mouth goeth a sharpe swoorde, that with it he shoulde smyte the heathen: And he shal rule them with a rod of iron: and he treadeth the winefat of the fiercenesse and wrath of almyghty God.

16 And he hath on his vesture, & on his thigh a name wrytten, Kyng of Kynges, and Lorde of Lordes.

17 And I saw an angel stand in the Sunne, and he cryed with a loude voyce, sayeing to al the foules that flee by the middes of heauen, Come and geather your selues togeather vnto the supper of the great God:

18 That ye may eate the fleashe of kinges, and the fleashe of high captaynes, and the fleashe of myghty men, & the fleashe of horses, and of them that sit on them, and the fleashe of al free men, and bond men, and of smal and great.

19 And I sawe the beast, and the kinges of the earth, and their armies geathered togeather, to make batayle agaynst him that sate on the horse, and agaynst his armie.

20 And the beast was taken, and with him that false prophete that wrought miracles before him, with whiche he deceiued them that receyued the beastes marke, and them that woorshypped his image. These both were caste quicke into a ponde of fire, burnyng with brymstone:

21 And the remnant were slayne with the swoorde of hym that sate vpon the horse, which swoord proceeded out of his mouth: and al the foules were filled with their fleashe. D

The. xx. Chapter.

2. Satan being bounde for a certayne tyme, 7. and after let loose, vexeth the Churche greeuously.

1 AND I sawe an angel come downe from heauen, hauyng the key of the bottomlesse A

bottomlesse pyt, and a great chayne in his hande.

2 And he tooke the dragon, that old serpent, whiche is the deuyl and Satanas, and he bounde him a thousande yeeres:

3 And cast him into the bottomlesse pit, and, he shut him vp, and set a seale on him, that he shoulde deceiue the nations no more, tyl the thousande yeeres shoulde be fulfilled: and after that he must be loosed (for) a litle season.

4 And I sawe thrones, and they sate vpon them, & iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnesse of Iesus, and for the worde of God, and which had not worshypped the beast, neither his image, neyther had taken his marke vpon theyr foreheades, or in theyr handes, and they lyued and raigned with Christe, a thousande yeeres.

5 But the other of the dead men did not liue agayne, vntyl the thousande yeeres were finished. This is the first resurrection.

6 Blessed and holy is he that hath parte in the first resurrection: for on such the second death hath no power, but they shalbe the priestes of God and of Christe, and shal raigne with him a thousande yeeres.

B 7 *And when the thousande yeeres are expired, Satan shalbe losed out of his prison: Esai.38.

8 And shal goe out to deceiue the nations which are in ỹ foure quarters of the earth, Gog and Magog, to geather them togeather to batayle: whose number is as the sande of the sea.

9 And they went vp in the playne of the earth, and compassed the tentes of the saintes about, and the beloued citie: and fire came downe from God out of heauen, and deuoured them:

10 And the deuyl that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophete shalbe tormented day and night for euermore.

11 And I sawe a great whyte throne, and him that sate on it, from whose face fled away both the earth and the heauen, and theyr place was no more founde.

12 And I sawe the dead both smal & great stand before God: and the bookes were opened: and another booke was opened, whiche is (the booke) of lyfe: and the dead were iudged of those thynges whiche were wrytten in the bookes, accordyng to theyr deedes.

13 And the sea gaue vp her dead which were in her: and death and hel deliuered vp the dead whiche were in them: and they were iudged euery man accordyng to his deedes.

14 And death and hel were cast into the lake of fire: this is the seconde death.

15 And whosoeuer was not founde wrytten in the booke of lyfe, was cast into the lake of fire.

The.xxi.Chapter.

3. 14. The blessed estate of the godly.
8. 27. and the miserable condition of the wicked.

A 1 AND I sawe a new heauen and a new earth: for the first heauen and the first earth were vanished away, and there is no more sea. Esai.45.c. 2.Pet.3.a.

2 And I John sawe the holy citie newe Hierusalem, come downe from God out of heauen, prepared as a bride garnished for her husbande.

3 *And I hearde a great voyce out of heauen, sayeing, Beholde, the tabernacle of God (is) with men, and he wyl dwel with them, and they shalbe his people, and God him selfe shalbe with them, & be their God. Esai.25.d.

4 * And God shal wype away al teares from their eyes, and there shalbe no more death, neyther sorowe, neyther cryeing, neyther shal there be any more payne: for the former thynges are gone. Esai.43.b. 2.Cor.5.b.

5 And he that sate vpon the throne, sayde, Beholde, I make al thynges new. And he sayde vnto me, Wryte: for these woordes are true and faythful.

6 And he sayde vnto me, It is done: I am Alpha and Omega, the beginnyng and the ende. I wyl geue vnto him that is a thirste of the wel of the water of lyfe freely.

7 He that ouercommeth, shal inherite al thinges, and I wyl be his God, & he shalbe my sonne. B

8 But the fearful and vnbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and al lyers, shal haue their parte in the lake whiche burneth with fire and brimstone: whiche is the seconde death.

9 And there came vnto me one of the seuen angels, whiche had the seuen vials ful of the seuen last plagues, and talked with me, sayeing, Come hyther, I wyl shewe thee the bryde, the lambes wyfe.

10 And he carried me away in the spirite to a great & high mountayne, and he shewed me the great citie holy Hierusalem, descendyng out of heauen from God,

11 Hauing the glory of God: and her shyning (was) lyke vnto a stone most pretious, euen lyke a Iasper, cleare as Crystal.

12 And had a wal great and hygh, and had twelue gates, and at the gates twelue angelles,

gels, and names written, whiche are the names of the twelue tribes of Israel.

13 On the east syde three gates, and on the north syde three gates, and towardes the south three gates, and from the west three gates.

C 14 And the wal of the citie had twelue fundations, and in them the twelue names of the lambes twelue apostles.

15 And he that talked with me, had a golden reede to measure the citie withal, and the gates thereof, and the wal thereof.

16 And the citie lyeth foursquare, and the length was as large as the breath: and he measured the citie with the reede twelue thousande furlonges, and the length, and the breadth, and the heigth of it are equal.

17 And he measured the wal therof an hundred, and fourtie, and foure cubites, by the measure of man, that is of the angel.

18 And the buylding of the wal of it was of Iasper, and the citie was pure golde lyke vnto cleare glasse.

19 And the fundations of the wal of the citie were garnished with al manner of pretious stones. The firste fundation was Iasper, the seconde Sapphire, the thirde a Chalcedonie, the fourth an Emeralde:

20 The fifth Sardonix, the sixth Sardius, the seuenth Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysoprasus, the eleuenth, a Iacinct, the twelfth, an Amethist.

D 21 The twelue gates were twelue pearles, euery gate was of one pearle, & the streate of the citie was pure golde, as it were shyning glasse.

22 And I sawe no temple therein: For the lord God almightie and the lambe, are the temple of it.

Esai. 60.d. 23 *And the citie hath no neede of the sunne, neyther of the moone to lighten it: for the glory of God did lighten it, and the lambe is the lyght of it.

24 And the nations of them whiche are saued, shal walke in the light of it: and the kynges of the earth do bryng theyr glory and honour vnto it.

Esai. 60.c. 25 And the gates of it shal not be shut at al by day: for there shalbe no nyght.

26 And they shal bryng the glory and honour of the gentiles vnto it.

27 And there shal in no wyse enter into it any vncleane thing, neyther what so euer worketh abomination, or (maketh) lyes: but they only whiche are wrytten in the lambes booke of lyfe.

The. xxii. Chapter.

1. The riuer of the water of lyfe. 9. The angel wyl not be worshipped.

1 AND he shewed me a pure riuer of water of lyfe, cleare as Crystal, proceedyng out of the throne of God, and of the lambe. A

2 In the middes of the streete of it, & of eyther side of ỹ riuer (was) there wood of life, which bare twelue manner of fruites, and gaue fruite euery moneth: and the leaues of the wood serued to heale the people withal.

3 And there shalbe no more curse, but the throne of God and the lambe shalbe in it, and his seruantes shal serue him.

4 And they shal see his face, and his name (shalbe) in theyr foreheades.

5 *And there shalbe no night there, and they neede no candel, neither light of the sunne, for the Lorde God geueth them lyght, and they shal raigne for euermore. Esai. 40.d.

6 And he sayde vnto me, These sayinges are faythful and true. And the Lord God of the holy prophetes sent his angel to shew vnto his seruantes the thinges which must shortly be fulfilled.

7 Beholde, I come shortly: *Happy is he that kepeth the sayinges of the prophesie of this booke. B Apoc. 1.a.

8 I Iohn sawe these thinges, and hearde them. And when I had hearde and seene, I fel downe to worship before the feete of the angel, which shewed me these thinges. Apoc. 11.b.

9 Then sayth he vnto me, See thou do it not: for I am thy felowe seruant, and (the felow seruant) of thy brethren the prophets, and of them whiche keepe the sayinges of this booke: but woorshyp God.

10 And he sayth vnto me, Seale not the sayinges of the prophesie of this booke: for the tyme is at hande.

11 He that doth euyl, let hym do euyl styl: and he whiche is filthie: let hym be filthie styl: and he that is ryghteous, let hym be ryghteous styl: and he that is holy, let him be holy styl.

12 And beholde, I come shortly, and my reward is with me, to geue euery man accordyng as his deedes shalbe.

13 I am Alpha and Omega, the beginning and the ende, the first and the last.

14 Blessed are they that do his commaundementes, that theyr power may be in the tree of lyfe, and may enter in through the gates into the citie. C

15 *For without (shalbe) dogges, and inchanters, and whoremongers, and murderers, and idolaters, and who so euer loueth or maketh leasynges. Esai. 44.b. Reue. 1.b.

16 I Iesus sent mine angel to testifie vnto you these thynges in the Churches. I am the roote and the generation of Dauid, and the bryght morning starre.

17 And

Esai.55.a. Iohn.7.f.

17 And the ſpirite and the bryde ſay, Come. And let hym that heareth, ſay alſo, Come. And let him that is a thirſte come. And whoſoeuer wyl, let him take of the water of lyfe freely.

Deut.4.a. Pro.30.a.

18 I teſtifie vnto euery man that heareth the wooꝛdes of the pꝛopheſie of this booke, If any man ſhal adde vnto theſe ſayinges, God ſhal adde vnto hym the plagues that are wꝛytten in this booke.

19 And if any man ſhal take away from the wooꝛdes of the booke of this pꝛopheſie, God ſhal take away his part out of the booke of lyfe, and out of the holy citie, and from the thinges whiche are wꝛitten in this booke.

20 He whiche teſtifieth theſe thinges ſayth ſurely, I come quickly. Amen. Euen ſo, come Looꝛde Ieſus.

21 The grace of our Looꝛd Ieſus Chꝛiſt be with you al. Amen.

¶ *FINIS.*

Imprinted at London

in Powles Churchyarde by Richarde Iugge,

Printer to the Queenes Maieſtie.

¶ *Cum priuilegio Regiæ Maieſtatis.*

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